



Very affectionately yours

E. L. Parker.

THE

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HISTORY OF LONDONDERRY,

COMPRISING THE TOWNS OF

DERRY AND LONDONDERRY, N. H.

BY

REV. EDWARD L. PARKER,

LATE PASTOR OF THE PRESBYTERIAN CHURCH IN DERRY.

WITH A MEMOIR OF THE AUTHOR.

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CONTENTS.

MEMOIR. Page ix

CHAPTER I.

Character of the Puritans — Emigrations from Scotland to Ireland — Hostility of the native Irish — Invasion of Ireland by James the First — Unsuccessful Attempt to take possession of Londonderry — Cruelty and Perfidy of the Papists — Siege of Londonderry. . . 1-29

CHAPTER II.

The immediate Causes of the Emigration — Arrival at Boston — Selection of a Township — Settlement of a Pastor — Introduction of the Potato — Manufacture of Linen — Petition for a Charter — Title to the Land obtained — Attempts to dispossess the Settlers — Incorporation of the Town — Fairs — Origin of Town Organizations. 30-66

CHAPTER III.

Traits in the Character of the early Settlers — Marriage Ceremonies, Wakes and Funerals — Diversions — Erection of a Meeting-house — Schools — Extracts from the old Town Records — Dwelling-houses — Incorporation of the West Parish — Notices of John and James Pinkerton — Incorporation of Windham and Derryfield — Old French War — Emigrations from the Town — Patriotic Zeal of the Inhabitants during the War of the Revolution — Rebellion of 1786 — The two Villages — Pinkerton Academy — Adams Female Academy — Division of the Town — Emigrations of English Families into the Town. 67-129

CHAPTER IV.

Presbyterianism in New England—Extracts from the old Church Records—Death and Character of Rev. J. MacGregor—Rev. Mr. Clark; his Character—Settlement of Rev. Mr. Thompson—Description of the Sacramental Service—Induction of Elders—Formation of the West Parish, and Settlement of Rev. D. MacGregor—Settlement of Rev. Mr. Davidson—Revival—New Meeting-house—Death and Character of Rev. D. MacGregor—Settlement of Rev. Mr. Morrison—Death and Character of Rev. Mr. Davidson—Settlement of Rev. Mr. Brown—Divisions in the East Parish—Dismissal of Mr. Brown—Settlement of the present Pastor—Endowment of the two Parishes—Death and Character of Rev. Mr. Morrison—Dr. Dana—Rev. Mr. Hayes; his Death and Character—Rev. Mr. Adams—Rev. Mr. Brainerd—Congregational Society—Rev. Mr. Day—Methodist Society—Revivals. 129-179

CHAPTER V.

Settlements made by Emigrants from Londonderry.—Windham—Peterborough—Bedford—Cherry Valley—Nova Scotia—Antrim—Acworth. 180-208

CHAPTER VI.

Biographical Notices.—William Adams, Rufus Anderson, Robert Bartley, John Bell, Samuel Fisher, William Gregg, Jarvis Gregg, Samuel Livermore, Joseph McKeen, John McMurphy, John Prentice, George Reid, Robert Rogers, John Stark, Samuel Taggart, Isaac Thom, Matthew Thornton, and James Wilson.—Genealogical Sketches of the Families of William Adams, Edward Aiken, James Anderson, John Anderson, John Bell, James Clark, Robert Clark, John Crombie, Samuel Dickey, George Duncan, Samuel Ela, Robert Gilmore, James Gregg, David Gregg, Abraham Holmes, John Mack, James MacGregor, Alexander McCollom, James McKeen, John McKeen, John Morrison, James Nesmith, Peter Patterson, John Pinkerton, Hugh Rankin, James Reid, Matthew Taylor, Andrew Todd, John and Thomas Wallace, Thomas Wallace, and John Woodburn. 208-312

4943
6437

P R E F A C E .

SOON after the death of my father, the charge of editing the History of Londonderry was committed to me. The first four chapters of the work were nearly completed, and the material for the two remaining chapters and the Appendix, in a great measure collected and arranged. It was the design of my father, that the work should be examined by myself, and by his son-in-law, Mr. Samuel H. Taylor, Principal of Phillips Academy, Andover, Mass., previous to its publication; and a considerable portion of the manuscript was in my hands, for this purpose, at the time of his decease. The Editor has therefore done but little more in the preparation of the work, than would have devolved upon him had its Author lived to see its entire completion. And though it is more than probable that the Author had in his mind some facts and illustrations, not committed to paper, with which he intended to enrich the work; yet it is believed that the History now presented to the public, is, in matter and form, what he intended it to be. In its preparation, my father availed himself of every source of information, and made free use of such material as could be found, occasionally adopting the precise words and expressions of others, when they suited his purpose.

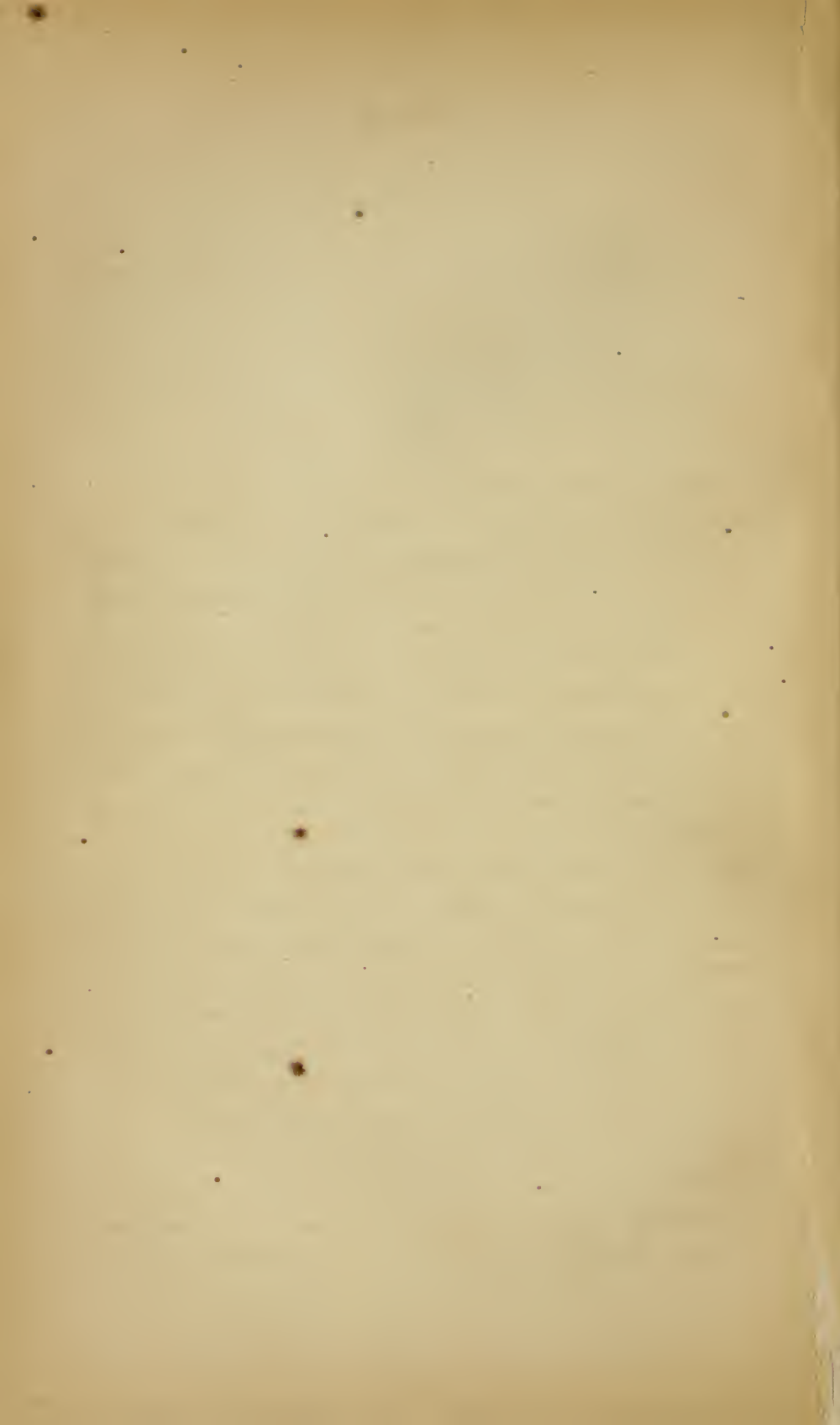
The Editor would express his obligations to Mr. Daniel MacGregor and James McKeen, Esq., of the city of New York; Hon. Samuel D. Bell, of Manchester, N. H.; George W. Nesmith, Esq., of Franklin, N. H., and Messrs. A. W. and R. C. Mack, of Londonderry, for much valuable assistance. His acknowledgments are also due to Hon. Luther V. Bell, LL. D., of Somerville, Mass., for the portrait of his grandfather, John Bell, Esq., and to Messrs. McKeen, of Brunswick, Me., for the portrait of their father, President McKeen. There are doubtless others, to whom my father would have been pleased to express his obligations. The manuscript, before it went to press, received the careful examination of Mr. Taylor, who also prepared the Memoir of the Author.

EDWARD P. PARKER.

*Merrimack, N. H.,
June, 1851.*

APPENDIX.

Topography of Londonderry — Memorial to Gov. Shute — Wheelwright's Deed — Charter of the Town — Justice McKeen's Commission — An early Parish Tax-list — Memorial to the General Court — Association Test — Soldiers of the Revolution — Petition for an Act regulating Parish Voters — Robert MacGregor's Deed of the Common and Graveyard — Lists of Representatives and Town Officers — Lawyers — Physicians — Graduates. . . . 313-359



given. Eight of her ten children in after life became consistent professors of religion. How far early maternal instruction was the means of this it is not for us to determine, but doubtless that influence was important.

Edward, the youngest son, was the favorite child. His active and sprightly habits made him the centre of interest in the family circle, a place which he continued to hold in after life. Before he was five years old, he had, in three instances, almost miraculously escaped death; twice from drowning, and once from an attack by a domestic animal, the marks of which he ever after bore. At the period when he was of a suitable age to attend school, the advantages of the common schools of New England were much fewer than at present. Instructors themselves were very imperfectly qualified, and the circle of studies was extremely limited, including little more than reading, writing, and arithmetic. This meagre course of study was all that Mr. Parker enjoyed in his youth. When he was about twelve years of age, he was placed as a clerk in the store of his brother Thomas, in Bedford, N. H. Here he was brought into scenes of peculiar temptation. The village in which the store was situated, being near the Merrimack River, was the residence and the resort of a large number of persons engaged in rafting and boating, who, at that time, were in the constant and free use of intoxicating drink. A favorite form of it was "flip;" and so constant was the demand for this, that the loggerhead was always hot, ready to perform its indispensable part in the preparation of this choice beverage. Mr. Parker often remarked that he had sold hogsheads of ardent spirit in this form. It will be readily imagined, to what corrupting influences he was exposed, where

intoxicating liquors were thus freely used, and where his ears were daily familiar with the lowest vulgarity and profaneness ; and yet, to his own amazement, as in after life he looked back upon these scenes, he never contracted the habits of those with whom he was brought in continual contact. Though the habitual use of ardent spirit was at that time almost universal, yet, even under the strongest temptations, he never complied with the practice. In a sermon, preached a few years before his death, he said : “ I was in childhood placed amid scenes of peculiar temptation and exposure ; yet, though destitute as I then was of the true fear of God, through the influence of maternal instruction and the restraints of a kind Providence, I was kept from contracting habits, or entering upon courses of vice and impiety, into which so many at that time were thrown.” The impressions made upon his youthful mind by witnessing the debasing and brutalizing effects of intemperance, rendered him, in later years, the fearless and zealous advocate of every wise measure to correct the evil.

In the discharge of his general duties as clerk in his brother's store, he is described as attracting particular notice for his activity and energy. A part of his business consisted in measuring and taking an account of lumber, particularly of boards, which he is said to have done with great rapidity. This lumber was sent in rafts to Newburyport, and he, being commissioned to go and dispose of it, sometimes accompanied the raft, but more generally performed the journey each way on foot. As he was at this time a mere boy, and small of his age, he was looked upon with much interest for the shrewdness, accuracy, and despatch which were manifest in all his dealings.

When Mr. Parker was fifteen years of age, the brother in whose store he had been employed failed in business ; an event, we are told, which would have occurred still earlier but for the faithful exertions of his young clerk. Being thus thrown out of employment, he was invited by another brother, who was a physician in Topsham, Me., to go and reside with him, and act as clerk in his druggist's shop. This invitation he accepted, and remained with his brother about a year. Here he was brought into a still stronger current of temptation than before. To the vice of intemperance, to which he had been exposed, was now added the still more seductive one of gambling. Yet he never yielded ; previous resistance had given him double power to overcome his present exposure. Whenever it was possible, he always withdrew from the devotees of the cup and the gaming-board, to a small room alone. At last, sickened by the scenes into which he was daily and nightly thrown, he resolved to leave Topsham, and return to his native place. He did so, performing the journey of one hundred and fifty miles on foot, in the month of March.

Being unable to find such employment as he wished, he left home with the consent of his friends, but without informing them of his plans, knowing the objections they would interpose, and engaged himself as an apprentice to a shoemaker in Billerica, Mass. Here he continued for some time, till his friends, accidentally ascertaining where he was, persuaded him to return home. But there was no business for him there, and his active habits would not allow him to be idle. Accordingly, in connection with a brother, he purchased a woodlot, got off the lumber, drew it to the river, and rafted it. In the winter, being

now seventeen years of age, he offered himself as a teacher of a district school in the present town of Manchester, N. H., then called Derryfield. Though he had but a very limited education, and had never studied English grammar or geography, yet, after due examination, he was approved and engaged to teach the school. At the opening of the school, some of his scholars presented themselves to study English grammar. With a resolution that never failed him in the most trying circumstances, he put himself to the new study with such energy as to be able to teach it with success; and so great was the approbation of his instructions, and of his general management of the school, that he was invited to teach there again the next winter.

After these checkered scenes, by the particular advice of his friends, who saw in him elements of usefulness and success in some higher calling than any to which he had directed his attention, he was induced to prepare himself for the study of medicine. With the little gains acquired by the sale of his lumber and by his school, he entered the academy in Londonderry, at that time, and for many years after, under the charge of Samuel Burnham, M. A., a gentleman of most excellent character, and of some distinction as a teacher. While a member of the academy, he boarded in the family of Rev. Jonathan Brown, the minister of the East Parish, and whose place he was to occupy in a little more than six years. It was during his connection with this school that his attention was first called decidedly to the subject of religion, by a sermon on the Judgment, delivered in the pulpit in which he subsequently preached for so long a period. There can be little doubt that the change wrought in him by the

religious impressions made at that time was a thorough and radical one. It invested life with new interest, presented new and more enlarged objects of effort, and pressed upon him higher and stronger motives of action. He soon relinquished the purpose of entering the medical profession; and though entirely destitute of means, except what he might gain by his own exertions, directed his course of study with reference to a preparation for college, with a view of entering the Christian ministry.

At this time there was a highly excited state of feeling among the people of the East Parish of Londonderry, which had grown out of the opposition of a large minority to the settlement of the Rev. Mr. Brown, and the consequent formation of a Congregational society within the bounds of the parish. Mr. Parker, finding his own mind too much diverted from his studies by the subjects which distracted the parish, left the academy at Londonderry, and placed himself under the instruction of Rev. Dr. Wood, of Boscawen, N. H., who often fitted young men for college. Here he remained until he entered college, with the exception of the time which he spent in teaching. During his residence in Boscawen, at the age of nineteen, he united with the church under the charge of Dr. Wood. With what perseverance and success he prosecuted his studies under his new, as well as under his former instructor, will be evident from the fact, that, in two years and three months after he commenced his studies in the academy at Londonderry, with a view of fitting himself for the medical profession, he entered the junior class in Dartmouth College, having taught school during this time some more than nine months. He went to Hanover on foot, carrying all his effects with him. In

after life, he, like many others, often regretted that he had not spent more time in his preparatory and collegiate course.

While a member of college, he made the most faithful use of his time, rising at a very early hour in the morning. A classmate who was familiar with all his habits, says: "He prosecuted his studies with great assiduity. With him no time was allowed to pass unimproved. He ranked high as a scholar, and was a member of the Phi Beta Kappa society."

His Christian character and influence during his college course attracted particular notice. A classmate, after stating that "he possessed a mind of a high order, strong, and quick of apprehension," adds: "but his piety gave the chief lustre to his character. As a Christian, he was exemplary, devout, humble, and cheerful. In conversation and demeanor, he was pleasant and courteous. Probably no one of his class was more highly esteemed for his moral and Christian character than he." Rev. Dr. Shurtleff, late professor in Dartmouth College, and the only one of his college instructors who now survives, says: "It is clear in my recollection, that Mr. Parker stood among the *good scholars* of his class, but was most prominent as a devoted, consistent, and faithful Christian." And adverting to "his conscientious regard for divine truth," as exhibited in the decided and bold measures he took, on one occasion, to defeat the efforts made to diffuse loose and dangerous sentiments, Dr. Shurtleff says: "I silently marked the spirit which prompted him; a fearless determination to resist, at every hazard, the encroachments of error; and the same fidelity and moral courage which he then displayed, were uniformly,

so far as I have known and heard, carried out with prudence and good judgment in his subsequent life and ministry." Others have borne similar testimony in regard to the earnestness and consistency of his Christian example, and of the respect in which he was held, as combining in an unusual degree, at that time in college, honorable scholarship with decided piety.

While Mr. Parker was a member of college, regular instruction was given in theology to such as wished it, by the professor of that department, which was then filled by Rev. Dr. Shurtleff. Besides pursuing the prescribed college course, he availed himself of the opportunity thus offered to prosecute his theological studies. In these, as in other studies, he made rapid advances. His professor, referring to the short time in which he prepared to enter the junior class in college, remarks: "His well known rapidity of mind would give countenance to the report which you mention. Certainly, his progress in theology corresponded with his supposed rapidity in fitting for college."

Mr. Parker supported himself during his college course by teaching school. He often spoke of the good providence which directed him to desirable situations; of one instance of this kind, he always had the most grateful remembrance. During his senior year, at a season when there was no opportunity of obtaining employment in the district schools, he found himself wholly destitute of means to pay his bills, and knew not what to do. At length, it occurred to him that Richard Lang, Esq., a merchant at Hanover, might wish to employ some one to teach his children. With much diffidence, he concluded to go to Mr. Lang's store, and propose the subject to him. He

accordingly went ; and, as soon as he opened the door, Mr. Lang came to him and said : “ Mr. Parker, I wish to employ some one to teach my children ; I have been to Professor Shurtleff, to request him to recommend a suitable person, and he recommends you ; are you willing to take the situation ? ” The answer can be readily imagined. On the same day, he was comfortably settled in Mr. Lang’s family, where he remained several months after he graduated. Oh, how many young men of generous impulses, and with an ardent desire to prepare themselves to be useful in the world, may be found in all our institutions of learning, embarrassed and disheartened for the want of some small pittance of relief, which multitudes would be the richer for giving them !

Mr. Parker graduated in 1807, but continued his theological studies at Hanover, under Prof. Shurtleff, for several months afterward. He was licensed to preach the gospel Oct. 29, 1807, by the Committee of the Grafton, N. H., presbytery, his license being signed by John Wheelock, John Smith, Roswell Shurtleff, President and Professors in Dartmouth College, and Rev. James Woodward, of Norwich. During the winter, he spent some time in the study of theology with Rev. Dr. Burton, of Thetford, Vt., the zealous advocate and defender of the “ Taste Scheme,” against the “ Exercise Scheme,” as promulgated by Dr. Emmons.

About this time he began to make occasional entries in a diary, from which a few extracts will be taken in the course of this sketch. In view of the ministry upon which he was about to enter, he seems to have had clearer convictions than before of the necessity of vital piety. Hence he says : “ I do resolve to give more dili-

gence to be established in the hope of the gospel." "Sensible of the great and momentous study in which I am engaged, and of the importance of entering upon it with right motives, I resolve to devote myself to the examination of my own heart." "I do now resolve to relinquish every earthly object, and to set my affections supremely on God." "I resolve not to suffer the opinions, the pleasures, the flatteries, or the frowns of the world, to influence my conduct. Grant me power, O God, to confirm my feeble resolutions."

As an evidence of his laborious application to the studies on which he had entered, it may be added, that the time of each day, from five o'clock in the morning till half-past eleven at night, was appropriated to particular duties, including three seasons of devotion. He had an impediment in his speech; he therefore devoted one hour each day to correct that. He wished to gain a more extensive knowledge of some of the studies of his college course; he accordingly gave three hours each day to the mathematics, and as many to the languages; and all this in addition to his principal object, the study of theology.

In the spring of 1808, Mr. Parker took charge of the academy in Salisbury, N. H., for six months, residing in the family of the Rev. Thomas Worcester, pastor of the church in that place. After completing his engagement at Salisbury, he preached for several months at Columbia, Conn. Here he was invited to settle; but feeling the need of more experience, as well as a more extended course of study, before he connected himself permanently with any society, he declined the call, and placed himself under the instruction of Rev. Dr. Worcester, of Salem, Mass., the first Secretary of the American Board. He

remained in this place one year, residing in the family of Dr. Worcester, and assisting him in his ministerial and parochial duties ; he also taught a school which was connected with Dr. Worcester's society. His ardent piety was not unobserved here. His faithful and earnest labors, during a revival in the winter of 1809-10, are still fresh in the minds of some who were familiar with the scenes of that interesting period. He always looked upon the time spent at Salem as a very valuable preparation for his subsequent labors.

During his residence at Salem, as he passed through the East Parish of Londonderry, now Derry, on his way to visit his friends in Litchfield, he was providentially invited to supply the pulpit for two Sabbaths. This led to further engagements, which he met by going to Derry on Saturday afternoon, and returning to Salem on Monday in time to commence his school. As soon as he had fulfilled the engagement he had made with Dr. Worcester, he received a call to become the pastor of the Presbyterian church in the East Parish of Londonderry. This call he accepted, and was ordained September 12, 1810. Rev. Dr. Worcester, his friend and recent instructor, preached the ordination sermon. In addressing the people on that occasion, Dr. Worcester said, with reference to the pastor elect: " We have the pleasing confidence that our young brother, who is now to be set over you in the Lord, will prove to you an ascension-gift, a good man and full of the Holy Ghost, an able and faithful minister of the New Testament. This confidence we have not taken up lightly ; it has resulted from what we have seen and known, and with respect to some of us, at least, it has been strengthened and confirmed by intimate and endearing acquaintance."

Just before his ordination, he had evidently made the responsible duties of the ministry, and the various ways by which these might be most successfully accomplished, a matter of protracted and prayerful study. He had taken a comprehensive view of the difficulties to be met, the prejudices to be overcome, and felt that he needed more than human wisdom to render his ministry successful. There was no shrinking from the responsibilities of the station, because it was beset with trials; no desire even to avoid what might come in the way of duty; his only solicitude was to know how he might approve himself to Him who had put him into the ministry.

The following extracts from his diary, will show his interest in adopting and carrying out such principles and rules, as would fit him most successfully for the work on which he was about to enter.

“ I will consider love to God and zeal for his glory as my highest duty, and study to improve daily in these divine affections; and will judge of my progress in them, not by transient fervor, but by my habitual temper; by my faithful performance of the self-denying duties of Christianity; by my cheerful acquiescence in all God’s dispensations, and by the love, humility, and watchfulness which I may be enabled to exhibit to those around me.”

“ I will cultivate an habitual sense of God’s presence, and of my accountability to him; of the shortness of time, and my obligations to improve it.”

“ I will be particularly watchful against the love of praise or distinction, as well as the fear of shame; desisting from my purpose when I feel these to be my only motives, and endeavoring by prayer to overcome them when I perceive them combined with proper motives.”

“ I will be open to conviction, ever receiving correction and reproof meekly and thankfully ; never questioning merely for the sake of dispute, nor retorting on my reprover.”

“ I will in no case affect knowledge which I have not ; I will not put off to a future day the business of the present, but will apply myself to it, never yielding to sloth or the love of ease, but exercising a constant and self-denying attention to my proper work.”

“ I will watch particularly against all heartlessness towards inferiors, and especially such as need my help. I will listen kindly to their representations, and render them all the assistance in my power.”

“ I will guard against everything, in look and manner, which might tend to wound the feelings of others.”

“ I will not allow the conduct of others towards me to lessen my kindness and good-will to them.”

“ I will consider the study of my heart one main business of my life, and I will enter every evening, if possible, into a serious review of the day past, and will solemnly consider the fitness of my soul to enter the eternal world.”

In 1811, he married Miss Mehetabel Kimball, daughter of Deacon Stephen Kimball, of Hanover, N. H. She was to him a worthy companion, and a valued helper in his responsible duties. The connection then formed continued for thirty-nine years. She still survives, residing with her youngest son. They had four children ; two sons and two daughters. The younger daughter died at the age of about three years ; their other children are still living.

The parish with which Mr. Parker was connected,

required unusual labor and prudence. It stretched over a large territory, rendering much time necessary to visit the remote parts of it. There had also been much alienation between the two societies which had existed there for several years; the appropriate duties of the ministry had been to some extent neglected, and, when performed, were rendered in a measure nugatory, by the unhappy state of feeling existing in the place. And though, at the time of Mr. Parker's settlement, the two societies had with entire unanimity united in giving him a call, yet the old wounds could not at once be healed. A conviction of duty as well as interest impelled them to bury their differences, and to unite their strength in the support of an efficient ministry. Still, there were elements pent up, which a slight cause would at any time call into action. This state of things Mr. Parker well understood, for we find in his diary at this time, this resolution: "Resolved to be very watchful and circumspect in regard to everything I say, considering the present state of the society." The ministry on which he entered under such circumstances was eminently successful. Not that there was always entire harmony or no personal dissatisfaction; not that a different course of measures and a different style of preaching would not have been acceptable to some; not that he himself was a stranger to trials, some of which made his nights wearisome and sleepless; but the general results of the connection between him and the parish were much more happy, both for the temporal and spiritual interests of the people, were attended with more harmony and mutual confidence, than either could have dared to anticipate.

On the day of his ordination, he entered among other

resolutions, the following: "*I now resolve to give myself wholly to the work.*" This was the great motto of his life. This resolution, adopted, not from constraint, but under a high sense of duty, brought one single object of life before him, as the centre towards which everything must tend, and made the exhausting and self-denying labors of the ministry a source of rich enjoyment. Singleness of aim, a hearty devotedness to the work, is one of the surest pledges of success in any undertaking, and is nowhere more needful than in the ministry. When this office is entered with a divided purpose, with an eye as much upon the personal advantages it may give as upon the solemn duties it imposes and the fruits that should spring from it; when it is sought with a view to gratify a literary taste, or as a field for the display of learning or eloquence, or because it may elevate him who is clothed with it to a more refined circle in society; when any one, or all of these become paramount to the true business of the ministry, — the saving of men's souls, — that sacred office is so far prostituted, and the results which may always sooner or later be expected from the faithful performance of its duties, fail of being attained. It has been justly said, that it is hard to be a faithful minister; and with equal justice it has been replied, it is harder to be an unfaithful one.

Mr. Parker entered the ministry with no such divided purpose. "I resolve to give myself wholly to the work. I determine to realize that I have but one Master to serve, and to make it my great aim to please him." Thus he resolves, and thus he writes, on the day of his ordination; and how faithfully the pledge was kept, the people to whom he ministered for forty years can best

judge. How earnestly he labored ; how little he consulted his own ease ; how entirely he merged his private interests in the welfare of his people ; with what restless anxiety he watched for opportunities to do good ; how he divided to his flock the Word of God, giving to each a portion in due season ; how he warned and entreated them ; how he went from house to house, conversing with those unreconciled to God ; how often he was by the bedside of the sick and the dying, pointing them to their only refuge ; with what deep sympathy he imparted consolation to the afflicted and broken-hearted ; with what words of gentleness he strove to win the affection and confidence of the lambs of his flock, that the truth might take effect in their minds also ; what a fervor and spirit of piety mingled in all his duties ; in a word, how faithful, how exemplary and blameless, was his ministry, they know well, who, for so many years, were witnesses of these things.

His theological views were consistent, scriptural, and what are termed evangelical. While he had studied most of the leading theologians, and was familiar with their differences of opinion, and their varying shades of representation and conception, he had studied the Bible more, and admitted or rejected particular views, according as they coincided or were at variance with what, after patient study, he believed to be the teaching of the Word of God. Of the doctrines of the Bible he had clear and well-defined conceptions, apprehending the extent and limits of each, as well as their interdependence, and seeing how symmetrical and harmonious a system they formed when combined together. Hence, without prying into the hidden mysteries of God, or trying to comprehend and

explain them, he was able to "vindicate the ways of God to man." These doctrines were presented clearly and forcibly, but never in a manner suited to make the hearers of them theological wranglers, or the disciples of a particular theological teacher. No one ever heard from his pulpit the distinctive views or modes of philosophizing adopted by Edwards, Hopkins, Dwight, Burton, or Emmons. His aim was, not so much to make theologians as Christians, not so much to give theoretical as practical instruction.

Mr. Parker possessed highly respectable, but not distinguished talents as a preacher. If it could be said that he preached few great sermons, it could also be said that he rarely, if ever, preached a poor one. Though his mind was not characterized by any marked originality, it was strong and vigorous, quick of perception and rapid in its operations. It was not one-sided, or marred by any prominent defects, but was well-balanced and well-disciplined. His sermons were not elaborate productions, modelled after severe rules; they bore no striking marks of the rhetorician's skill, and there was little in them to gratify the fancy or imagination; but they were always sound and instructive, always exhibited consecutive and well-arranged thought; they were plain, direct, and earnest, making forcible appeals to the conscience, urging upon men their duty, and portraying the fearful consequences of neglecting it; with the deepest solemnity too, did he exhort and entreat them to become reconciled to God.. And such was the evident sincerity with which his appeals and exhortations were made, so entirely free was he from heartlessness or formality in them, that none could sit beneath his ministrations without the conviction

MEMOIR.

that he was a man of God, who knew and felt the weighty import of the message he had been commissioned to deliver.

The subjects of his discourses were well chosen ; he had no favorite circle of themes on which to preach, to the neglect of all others. His aim was to declare the whole counsel of God, selecting at a particular time such subjects as he supposed the wants of his people required. In this he was remarkably judicious. Being constantly among his parishioners, and acquainting himself with their peculiar state of feeling, with their misapprehensions of truth or prejudices against it, he was fully prepared to meet their various necessities. The state of the times, passing events, and solemn providences, he often seized upon as themes of discourse. But whatever the theme, whether doctrinal or practical, historical or biographical, his great aim was to enforce moral truth on the minds of his hearers.

In the discharge of his appropriate duties as pastor, he had few if any superiors. He has often and justly been called a "model pastor." Certainly, in the untiring and faithful manner in which the duties of this office were met, he has been surpassed by none. Not even Dr. Chalmers, in his unwearied efforts to make his pastoral influence felt among the ten or twelve thousand parishioners of the Tron Church Parish, or the Parish of St. John's, can be said to have performed a greater amount of pastoral labor. The labors of the pastor should ever coexist with those of the preacher ; if the former are merged in the latter, so far the preacher neglects one of the most effective elements of his strength. Each is a handmaid of the other. To be most successful as a

preacher one must be a faithful pastor, and he who would carry with him the greatest influence in his pastoral circuits, must remember that, however constantly and faithfully these more private ministrations may be performed, they can never supersede the necessity of the well studied and vigorous instructions of the pulpit. How readily and skilfully can he suit his teachings to particular states of mind, when he has learned these by mingling with his people ; and how cordial a reception will he meet at the homes of his parishioners ; what an influence will his private teachings have over them ; how readily will they open their hearts, if on the Sabbath he has ably and faithfully instructed them from the oracles of God.

The views of Mr. Parker with regard to the importance of the pastoral office, as well as the character and extent of his labors in it, are happily expressed in the following extract from the Congregational Journal, written by the Editor, Rev. Henry Wood.

“ Confessedly, preaching is the great work of the ministry ; but it is not its whole work. The natural and acquired abilities which give it interest and power, the reason which invigorates it, the taste which adorns it, the imagination which enlivens it, and the eloquence which enforces it, are of high value, and worthy of admiration ; at the same time, there are other qualifications equally potential in securing success, if not equally attractive and dazzling. The kind heart, the wisely spoken word, the judicious measures, the visit to the house of poverty, outgushing sympathy with mourning and sorrow, interest in the parishioner’s temporal as well as spiritual welfare, the familiar conversation, the cultivated intimacy with

childhood and youth throughout the parish, the prayer at the family altar, or at the bedside of the sick and the dying, the conference in the school-room, and the prayer-meeting in the private dwelling, if they do not exhibit the talent which prepares the impressive and admired sermon, are indispensable to its effect."

"The power of the pulpit is not like that of gravitation or the mechanical forces, which may be calculated on infallible principles; the state of mind in those who hear, is an important element in the computation of preaching power. Eloquence is impotent when it is judged to be heartless, and the most logical sermons fail to convince and impress, when it is suspected that they are extorted by the stern demands of pulpit duty, rather than the simple products of the prompting heart. It is the volunteer offices of the week which give much of its force to the exacted sermon of the Sabbath,—offices which might have been omitted without censure, and were performed with manifest pains-taking and self-denial. These, attesting to the sincerity of the heart, make eloquence more eloquent, and even common-place impressive and mighty."

"The churches of New Hampshire have just lost,—no, not lost, but parted with one whose life both suggested our remarks and illustrated them. Rev. Edward L. Parker, of Derry, was a model pastor, exceeded by none other in the State; it is hardly too much to add, by no one in New England. A distinguished minister, who for many years had sustained the pastoral relation to an important congregation, and afterwards became the learned professor in a theological seminary and university, after spending a few weeks in the family of Mr. Parker,

and observing his wisdom and tact, remarked, that he excelled in these respects all the ministers he had ever known, and deserved to be studied by young preachers as a model. His talents as a preacher were respectable, but not eminent; always judicious and instructive, he was never eloquent. But his pastoral influence, like the air, was diffused and felt over his entire parish. In illustration of his life and labors, it may be stated, such was his attention to the young that we learned from his own lips what was affirmed by others, that he knew the name of every child in his large parish of nearly two thousand souls. His labors in the outskirts of his parish were as abundant as they were arduous. He was wont to remark, that if he fortified the *outposts* he did not fear for the citadel."

"If Mr. Parker's parish had reason to boast of its pastor, the pastor had reason to boast of his parish, which in its good order, its intelligence, its solid religious character, its harmony, its steady progress, and the number of its youth it educated and sent forth to honorable and useful stations, is hardly excelled by any other in New England."

For about thirty years of Mr. Parker's ministry, his parish contained nearly four hundred families, all of which he looked upon as his pastoral charge, and having claims upon him for instruction and sympathy. At times, he would make appointments to visit in particular neighborhoods, on certain days, calling at every house, and in this way making the circuit of the whole parish; at other times, his visits were less formal and systematic, having reference to the circumstances and wants of particular families. His attentions to the afflicted

were unremitted, day after day was he found at the bedside of the sick and dying; the earnest inquirer he sought out, that he might impart the light and instruction of the gospel; the infirm and aged, who could not attend on his public teachings, to their spiritual wants he ministered in their own dwellings. Sometimes he devoted an entire week in visiting, with the single view of awakening among parents and children an interest in attending the Sabbath school. His visits, whether for this purpose or for others, were more frequent to the remoter parts of the town than to families more centrally situated. Wherever he went, he usually carried small books or tracts, particularly adapted to the young, which he distributed among them, both for the purpose of instructing them, as well as winning their love and confidence. Such was his desire to be among his people, that it was with difficulty he could be persuaded to be absent a few days, even to visit his friends; and when he did so, he was always impatient to return; and whenever he knew that any circumstances called him to any part of his parish, he could never be induced to give himself quiet or rest at home, unless the state of the weather rendered it wholly imprudent to go abroad. Never was there a parish which had a more faithful or laborious pastor.

Mr. Parker had a special interest in the younger portion of his parish, and this interest was accompanied by corresponding efforts for their improvement. He not only felt but he acted on the principle, that youth is the seed-time of life. Some years previous to the establishment of Sabbath schools in New England, he adopted measures to give the youth of his parish a more extensive

and exact knowledge of the Bible. The residents of Derry, thirty-five years ago, will remember the two societies then in existence with this object in view. The "Adelphi," and the "Young Ladies Catechetical Society," will ever be held in grateful remembrance by not a few of their members. These societies met once each month, though not at the same time. Particular subjects for examination were previously assigned by the pastor, and the members of the society were expected to illustrate and establish these by texts of Scripture. Subjects were not unfrequently given to the members of the Adelphi (the society for the young men), on which to write; this they often did, at considerable length. In some instances, the meetings of this society were held in public. In such cases, the members were questioned in the presence of the audience, and also read the dissertations which they had written. Few parishes had a more promising circle of young men than were to be found here, before the advantages held out to them from abroad induced them to leave their native place. It must be added, that some of the choicest spirits went to an early grave. Nor is it out of place to remark, that the young ladies connected with the society established for their improvement, have been distinguished for stability of character; and many of them have been ornaments in their respective spheres.

As another means of improving the young men, Mr. Parker invited them to meet in the vestry on Sabbath noon, and at other times, to listen to the reading of some valuable book. Sometimes, too, meetings were appointed in the school-houses in the remote parts of the parish, for the same purpose. Hawes's Lectures to Young Men,

were read in this way in different parts of the town. For the younger part of his charge, he had other measures. By various inducements, he would persuade them to commit the answers to Scripture Questions, and also the Assembly's Shorter Catechism. For many years, his custom was to give a pocket Testament, containing his own name and that of the one to whom it was given, to every child who would recite the Catechism perfectly. Much interest was in this way awakened in the study of this valuable summary of truth; and the prize which the successful competitors obtained, was valued both as an evidence of diligence and success, and also as being a present from their pastor. And will not these little mementos of a pastor's affection and interest have an increased value, now that he who inscribed those youthful names, has ceased from his labors in their behalf, and is silent in death?

On occasions of temperance and Sabbath school celebrations, so earnest was he that all the children might have their minds interested in these objects by the ceremonies, as well as by the direct instructions, that the writer well remembers him hurrying in different directions over the common, where the processions were usually formed, picking up a child here and another there, and finding places for them with the others.

His efforts for the general education of the young were of the same earnest character. During almost the whole of his ministry, he visited the eight or ten district schools each four times a year, — at the commencement and the close of the summer and winter terms. These were no formal visits, made to get rid of an irksome duty. He went with his mind alive to the interests which centred

about those humble seats of learning. He watched and noted, with scarcely less than paternal interest, the development and growth of each mind. This interest on the part of the pastor was not without its effect on the minds of the scholars. They knew that their progress was marked, and were incited by it to greater efforts. A failure at an examination is always humbling, but it is doubly so when made in the presence of one whom we know to feel a lively interest in our improvement. The writer has not yet forgotten his own mortified feelings at failing to perform an exercise in the presence of his pastor, nor the resolution he then formed, not to be found deficient on a similar occasion. How many youthful minds have been thus quickened to nobler exertions, cannot be told; but without doubt, not a few owe their first zealous impulse to study to the manifest interest and the counsels of their pastor at these school visitations.

Mr. Parker was also deeply interested in the higher institutions of learning in the town. From their first establishment, he was a trustee in the Pinkerton Academy, and in the Adams Female Academy, and took a prominent part in their organization, and in advising and directing in regard to their various interests. While there were at times marked differences of opinion in regard to the general measures to be adopted, and likewise some cause for strong personal feeling, it is believed that in all cases he zealously sought their best good without reference to his own private feelings, or the odium that might attach to him from advocating views different from those of his associates. Certainly, no member of either board had his sympathies more warmly enlisted in behalf of these institutions; and no one was more fre-

quently found at the quarterly examinations. At the time of his death he was the president of both boards.

The remarks already made show the laborious habits of Mr. Parker; but this feature deserves to be brought out still more prominently. It may be said with little hazard, that no minister of New England performed a greater amount of pastoral labor, and that no one preached as many times within the same period, as he did. In favorable weather, he usually preached three times on the Sabbath, — the third service being held in some one of the school-houses or in a private house. Besides this, he often held in the summer a prayer-meeting or teacher's meeting, before morning service, and always attended a Bible class or the Sabbath school during the intermission of the public exercises. And it is judged that on an average he preached three lectures a week, in different parts of the town; in seasons of religious interest the number being much greater. The following extracts from his memoranda, embracing two weeks, commencing with the first of January, will exhibit the general character and amount of his labors abroad among his people during the week.

“*Monday.* Visited Mr. W., being sick with fever, but recovering; also Mrs. H., very low with consumption. Her hope is firm, desirous to depart. Afternoon, Monthly Concert.

“*Tuesday.* Visited Mrs. McK., Mr. D., Mr. P., and others in the neighborhood: In the evening, attended a meeting of professors of religion at Mr. P's; serious and I hope profitable meeting.

“*Wednesday.* Visited Mr. P., whose wife recently died. Attended a meeting of professors, and those who

were serious, at Mr. N's; meeting full. One person expressed the hope of having obtained light and comfort the day before from the Word of God; may it prove genuine. In the evening, attended a similar meeting at Mr. C's. I have now fulfilled my appointment of visiting the church in their respective neighborhoods, with a view to ascertain their spiritual state, and to concert measures to be adopted and pursued to revive religion in their hearts and among those around them. The effect has been, I trust, favorable. I feel much satisfied with the course pursued, as I find it has served to rouse many who had begun to slumber.

“*Thursday.* Attended a conference meeting at Mrs. C's.

“*Friday.* Visited Mr. M's family, and left some tracts. Also Mr. P's; had an opportunity to converse with his son; hope that it may not prove in vain. Visited Mr. N., Mrs. G., Mr. H., Mr. N. Found him resting on the dangerous ground that a sinner must wait God's time. Visited Mr. G's, Mr. D's, and Mr. S's. In the evening, attended a conference at Mr. G's.”

“*Monday.* Visited a school near Mr — ; dined with Mr. F; conversed freely with him on the subject of delay; afterwards visited the school in — .

“*Tuesday.* Attended the funeral of — ; visited at Mrs. T's.

“*Wednesday.* Visited Mr. P., Mr. — Conversed particularly with him on the subject of his suspension; admonished him of his critical situation, which he received kindly. In the evening, preached a lecture at Mr. A's.

“ *Thursday*. Visited Mrs. C’s, and preached a lecture in the school-house near Mr. W’s.”

The next week he visited one school, fourteen families, preached four lectures, and attended an inquiry meeting.

The following extracts from his journal, will show the strong interest which prompted these labors : —

“ I will cherish love for my people, and feel that for every soul I must give account.”

“ I will prepare a list of my people, and will in the course of the year if practicable, and oftener if I can, apply divine truth to the heart of each, personally.”

“ I will converse with my people more freely and more directly on the great subject of religion, as I have opportunity, and let no occasion pass unimproved.”

The history of his pastoral labors can never be written ; they could have been fully understood only by going with him on his visits to schools, to families, to individuals, and by witnessing his deep interest in their behalf, and the faithful manner in which he discharged his duties to them.

Notwithstanding this amount of labor abroad, he secured time for study and for the preparation of his discourses. .But this he did only by the strictest economy. No one could find more hours in a day than he ; nor could any one turn to better account the fragments of time. He could never be found idle. Some valuable author was constantly by him, which was taken up when he had a leisure moment. He had a keen relish for study, and it was no task for him to turn his mind, at once, to the subjects he wished to consider. While his reading was by no means limited, it could not be said to be extensive. It embraced but comparatively few authors,

but they were worth the reading, and were well digested. With those writers who believe in the infinite divisibility of thought, he had no patience. He would frequently speak of the condensing process which needed to be applied to many authors. Though his sermons, as before remarked, were not elaborate productions, they were by no means hastily prepared. The plan and general arrangement of them he made as he rode on horseback from place to place among his people, and subsequently wrote them out in the quiet of his study. He was a man of system; he had a system in his studies, and a system in his parochial and other duties. This gave him an amount of time for the numerous demands made upon him, which would seem incredible to those who do everything without a plan.

Mr. Parker was a man of sound judgment. He formed his plans intelligently and judiciously, rarely making a mistake in regard to their practicability. His judgment was often put to a severe test in determining the course to be pursued in critical emergencies, but he seldom took a wrong step. This shielded him from the difficulties into which so many men are constantly running. He was not a man to run hastily after any new or popular notions, merely because they were such; nor was he a man to be carried away by any popular current. Neither his opinions nor measures were characterized by any extremes; they were neither radical nor so conservative as to admit of no departure from what usage or time might have established. He took practical and safe views of whatever came before him, and was ever esteemed a wise and valuable counsellor by his brethren in the ministry.

While Mr. Parker was not liable to be deceived by new movements, or to run into them because they were new, his good judgment was manifested in his readiness to adopt any measures, from whatever source they might come, provided they promised substantial, permanent good. It is believed that the first temperance society in New Hampshire was formed among his people; and he was among the very first in the State to introduce the system of Sabbath school instruction.

He was well acquainted with human nature, and formed a correct estimate of character. He was quick to detect the prejudices of men, their particular bias and varied motives. He knew who had an honest heart, and who, only an honest appearance. He was not deceived by smooth words, nor misled by a show of friendship. Modest and retiring worth, too, he never failed to see and appreciate, however rough and forbidding the exterior.

With a sound judgment was united a remarkable prudence. The former enabled him to see what was wise, the latter kept him from doing what was unwise. Judgment, gave him an insight into the characters of men; prudence, put him on his guard against giving them unnecessary offence. The former devises wise measures, the latter keeps out of the way influences which might prevent their accomplishment. These two characteristics were happily combined in Mr. Parker, and to their influence is to be attributed much of the success of his ministry, as well as the general harmony among his people. These are important elements of success in any situation in life, but especially in the ministry. There are states of feeling and times of excitement both among individuals and an entire society, when

a false step or even an imprudent expression may prove disastrous to a pastor's influence and counteract the benefits of his past labors. Mr. Parker's prudence did not degenerate into timidity, though in some cases a bolder and more decided course might have been wiser. It was not a mere negative virtue, whose only merit consists in preventing men from acting, lest they may act wrong; nor was it a compromise of duty for the sake of a dead quietism. It was a studious effort in all his ministerial duties, in all his relations as a citizen, to do nothing whereby his ministry might be blamed, or its influence impaired. It showed itself in foreseeing and preventing the occasions of evil; in pouring oil on the troubled waters; in studying fitting times and seasons in which to rebuke any prevailing evil; in addressing with a spirit of kindness mingled with fidelity the erring ones of his flock, instead of bringing a railing accusation against them.

An incident which occurred but a few weeks before his death, will show how sensitive he was to whatever might in any way prejudice the mind against the truth. The Sabbath school was held in the vestry, which is adjacent to the entrance-hall, where many persons usually stand during intermission. The door to the vestry would often be left open; and some persons, not connected with the Sabbath school, would stand near the door to hear what was said, while the conversation of others was a serious annoyance to the exercises of the school. To send some one to shut the door, would deprive those who wished it of an opportunity to hear, and others too might regard it as a mark of censure towards themselves; and who could tell the consequences of an act apparently so unimportant? He was unwilling, therefore, that any

one should close the door, but said to the superintendent : " Can you not put a spring on the door which will always close it when it is opened ? " To the unreflecting this might seem the merest trifling, but whoever understands the nature of the human mind, its nice susceptibilities, the slight causes which often give it a permanent direction for good or for evil, and that the destiny of individuals is sometimes so delicately poised that a feather's weight might turn the scale, will not regard it as an unimportant circumstance, whether that door were closed by conscious or unconscious agency. The spring was soon put upon the door, but the watchful and solicitous pastor never entered the room afterwards.

Mr. Parker was a man of ardent piety, and his Christian character was eminently consistent and exemplary. " No one becomes a villain at once," said the Roman satirist, and with more truth may it be said that no one becomes an eminent Christian at once. The formation of character, whether good or bad, is progressive ; it is not the work of a moment ; time and appropriate influences are requisite. Particularly is this the case in forming and perfecting that character which the poet has justly termed the " highest style of man." Mr. Parker recognized this principle in the cultivation of piety. He devoted much time to prayer, usually having three seasons of private devotion daily. He had also special seasons of fasting and prayer. It was one of his resolutions to devote the last Saturday of each month to this object. He was a constant and prayerful student of the Bible. He always rose early in the morning, and before his mind was engrossed with other things, he gave the first hours of the day to the study of the Scriptures ; and

as he grew older, they became more and more a favorite study. He often remarked that he found in them inexhaustible treasures. Those who were for any time in his family, will remember how often he was seen with his Bible in his hand. This he studied, not merely as a biblical critic, though his Greek Testament gives abundant evidence that he had not neglected that duty; but particularly that he might imbibe the spirit of its teachings, and draw from it that nourishment whereby he might grow in grace. His piety was not fitful and intermittent, at one time ardent and at another without any evidence of vitality; there was a remarkable uniformity and symmetry in it, much more than is noticeable in most Christians. Amid the general declensions in the church, the fire did not go out on his altar, but burned with an almost uniform brilliancy. Indeed, when the piety of others shone but dimly, he felt the need of cultivating with increased watchfulness his own graces. The people of his late charge will remember the earnestness and fervor of his appeals both in public and private, when a spirit of worldliness had made them forgetful of higher interests. The following extracts from different parts of his diary, while they imply his own convictions of the low attainments he had made in holiness, give evidence of his earnest endeavors to grow into a nearer resemblance to his great Pattern and Exemplar.

“I resolve to be more frequent and earnest in prayer. I resolve to read the Scriptures more attentively, and with self-application.”

“I will aim after singleness of heart, and devote more time to devotion.”

On recovering from sickness, he says: “May it be so

sanctified as to be instrumental in leading me to greater spirituality and to be more devoted to the duties of my office.”

“I will maintain a devotional frame and a more spiritual conversation.”

“As I am less engrossed this week than usual, I resolve to dismiss all other subjects from my mind, and to make the attainment of a good hope in Christ my special concern.”

“How many precious moments have I wasted, which should have been consecrated to the cultivation of piety.”

“I resolve to be more engaged in my great work; to strive to advance religion in my heart and life; to suffer no other object to divert my attention.”

“I fear I do not make advances in the divine life. I find from unhappy experience that the least neglect of duty, the least perplexity about the world, proves destructive to the soul. May I be excited to live nearer to God, and may I enjoy more of the light of his countenance.”

“I now determine to seek after holiness, to be much in prayer, to live above the world, to feel myself no longer my own but Christ's, to be employed by him in the service of this people, over whom I am placed as a spiritual watchman. I will especially guard against worldly cares and anxieties. I will redeem time, and consider every hour lost which is not employed in some way to promote my personal holiness and my usefulness as a minister of Christ. I will do more and more every day to promote the salvation of men.”

The following was entered in a note-book, while he was at Philadelphia. “During my absence in attending the General Assembly, as I shall be unincumbered with do-

mestic concerns and parochial duties, I determine to improve the time at my command in attending more particularly to the state of my heart, and the evidence of my piety.”

About five years before his death, after he had made arrangements which relieved him almost entirely from domestic cares, he says: “As I am, by a kind providence, in circumstances more favorable to an entire consecration of myself to the work of the ministry, I resolve to free my mind as much as possible from worldly cares, and to study to promote in every practicable way my own holiness and the spiritual interests of others, especially of the souls committed to my charge. I resolve to give myself more to prayer; each day to present the case of some one before God.”

The measure of good which he accomplished, whether greater or less, cannot be told. Who can follow the waves of influence, either for good or for evil, in their ever-widening circles? But that he did much in promoting a spirit of harmony among the people of his charge, in correcting or preventing various evils, in raising the standard of education, in elevating the general character of the people, in awakening interest in the great benevolent operations of the day, and above all in bringing many under the controlling power of the truth, will not be called in question. At the time of his ordination, the church contained ninety-eight members; at some periods of his ministry, before the formation of the church in the Lower Village, and the removal of quite a number of families and individuals into the several manufacturing villages which have grown up in the vicinity, the church contained over three hundred members. At the time of his death,

the number was two hundred and eighty, about forty of these being non-residents. During his pastoral office, about five hundred were added to the church by profession.

In the course of his ministry, Mr. Parker published several sermons, most of them on funeral occasions. On the death of Elder John Crocker; James Parker, Esq., of Bedford, N. H.; Elder James Pinkerton; Rev. Amasa A. Hayes, pastor of the church in Londonderry; Elder Samuel Burnham, his early preceptor; Miss N. M. Clark, who was to have accompanied the late Rev. A. K. Hinsdale, as a missionary to Mosul; Rev. Calvin Cutler, pastor of the church in Windham, N. H. He also published a "Century Sermon," commemorating the settlement of Londonderry, delivered April 22, 1819; a sermon at the ordination of Rev. Abijah Cross, over the first Congregational church in Salisbury, N. H.; also two sermons on the Supreme Divinity of Christ, in 1827. These two discourses were considered an able defence of the truth they were designed to establish. The Century Sermon may be considered as the germ of the History of Londonderry. It awakened much interest at the time, in regard to the early settlement of the town, and the edition then published was soon exhausted. Application being made to the author from time to time for copies of this sermon, which he was unable to supply, he was frequently urged to prepare a more full account of the early settlement and subsequent history of the town. But he felt that his ministerial duties were paramount to all others, and that he could not comply with such a request without interfering with his obligations to his parish. Nothing therefore was done towards the preparation of the work

till four or five years since, when he had made such arrangements in regard to his domestic and secular affairs as to allow him more time for such a purpose. And even when he commenced the work, it was with the full purpose that it should not diminish the amount of his ministerial labors. If he ever departed from this purpose, it was only during the few last months of his life, when he evidently began to feel, that what he did must be done quickly.

Mr. Parker was a man of strong and vigorous constitution, which he retained in an unusual degree till nearly the close of his life. He was rarely subject to sickness or disease of any kind. For the first thirty-six years of his ministry, he was absent from the pulpit only seven Sabbaths on account of ill health. About four years since, he experienced the first symptoms of the disease which finally terminated his life. It was a pain in the region of the heart, at first causing but little anxiety, and at no time affecting his general health, or his ability to devote himself to the ordinary duties of his office. Any unusual physical exertion, however, gave him considerable pain. On consulting physicians in regard to the nature of the difficulty, it was pronounced a disease of the heart, technically called *angina pectoris*. There was no occasion to apprehend any immediate danger from the disease, particularly as his health, during the last six months before his death, was generally good; still, he was evidently convinced that his life was precarious, and might at any time terminate suddenly. But he had no fear, in view of such an event; he spoke of it from time to time, to some members of his family, with perfect composure. Indeed, he was never more cheerful, and even

playful, than during the few last months of his life. The last time his daughter visited him, he conversed freely with her respecting some plans he wished to have adopted in case of his death. In a letter to her, a few weeks before he died, he says: "I hope I can truly say, I do not feel so much concern as to my health and life on my own account, as on that of your mother, and my dear family and people, for whose good I may yet be in some measure instrumental. We are truly happy when we can say: 'Not my will but thine be done.'"

On the Sabbath, July 14, 1850, he exchanged with the Rev. Mr. Day, pastor of the church in the Lower Village. In an obituary notice of Mr. Parker, Rev. Mr. Day says of his afternoon discourse on that day: "He preached his last sermon from the words of the prophet: 'The soul that sinneth it shall die.' There seemed to be an universal conviction on the part of all who heard him, that it was one of the most solemn discourses he ever preached. His appeals at the close were heart searching, and seemed to prognosticate his own approaching dissolution." At the close of the second service, he returned home. Later in the afternoon, he went to attend a third service at one of the school-houses in a distant part of the town. He preached with his usual earnestness on such occasions, and at the close of the meeting started to return. When he had gone about one half of the distance, and was a mile and a half from his home, his horse stumbled and fell. He ran back a few rods to Mr. Clark's, the nearest house, to call assistance. Undoubtedly feeling pain from the effort already made, and conscious of the danger to which he was exposed by over-exertion, he told Mr. Clark that he must return slowly, and would then aid

him in attending to the horse. On returning to his carriage, and while stooping over his horse, either to prevent him from rising suddenly, or to loosen some of the harness, Mr. Clark heard him groan, and saw him in the act of falling forward. He immediately caught him in his arms, when he expired without a struggle, not breathing more than once afterwards. Thus ended the days of this faithful minister of the gospel. It was a fitting time to die, — in the midst of his labors, — on the Sabbath, after its duties were all performed, — and at the going down of the sun. Appropriately did one of his parishioners remark: “He served his Master faithfully all day, and went home to rest at night.” It would have been gratifying to his friends could they have stood beside him as he breathed out his life, and received from him his last messages and parting blessing. But “what God appoints, is best.” They know how he had lived, and they know what would have been the burden of his message to them and to the people of his charge, could he have spoken to them as he was entering another world. His remains, sustained in the arms of his youngest son, were borne home to his stricken family, who, while they mourned the loss of an endeared husband and father, bowed with becoming resignation to him who had afflicted them.

His death occurred at so late an hour that it was not generally known that evening. But when, in the early morning, the long-protracted tolling of the bell announced that some unusual calamity had occurred; and when the word flew from house to house that their pastor had fallen dead in the street, the effect was overwhelming. More than twelve hundred of his flock had gone down to the

grave since he had dwelt among them; and now the pastor who had so often been in the midst of death, and seemed almost exempt from its power, had passed through the dark valley. The deepest grief pervaded the whole parish. Every one whom you met was subdued and solemn. Strong men turned aside from their labors, and sat in silence through the day; and some of the children in the schools were inconsolable with grief.

His funeral was attended on the following Wednesday, by a very large assembly. His own parishioners, people from all parts of the town, and from adjacent towns, and an unusually large number of clergymen, came together to pay their last tribute of respect to their deceased pastor and friend. It was a pleasant summer day, but all hearts were smitten with grief. After prayer at his late residence, by Rev. Mr. Eels of Newburyport, his remains were conveyed to the church, and in the entrance-hall, an opportunity was given to the assembly, as they successively entered the house, to take a last look of the deceased. It was a long time before this sad ceremony was concluded, each seeming reluctant to turn away from the countenance upon which they could never look again. The house was draped with mourning, and was filled in all parts. The services, which were of a very solemn and appropriate character, were performed by the Rev. Mr. Day, of Derry, Rev. Mr. Thayer, of Windham, Rev. Mr. Willey, of Goffstown, and Rev. Mr. Brainerd of Londonderry. The deepest feeling was manifested by the audience, and many were bathed in tears. After these exercises, the whole congregation followed the remains to the grave, where they now rest with those of all the pastors who had preceded him in that church.

At the grave, was sung the burial hymn of Watts: "Unveil thy bosom, faithful tomb," and then the mourning crowd withdrew to meet that respected and revered pastor no more till the morning of the resurrection. In the afternoon of the Sabbath following, a highly appropriate sermon was preached by Rev. Dr. Whiton, of Antrim, the early and intimate friend of Mr. Parker, from Psalm 116: 15, "Precious in the sight of the Lord is the death of his saints." On this occasion, also, as well as at his funeral, the assembly was very large; every part of the house, including the aisles and entries, was filled. The services of the Rev. Mr. Day's society, a large part of whom had belonged to Mr. Parker's parish, were suspended, and pastor and people came to mingle their sympathies and to worship with that flock which was now left as sheep without a shepherd.

The following is an extract from Dr. Whiton's sermon on that occasion: "An intimacy of more than forty years with your departed pastor, drawn the closer by parity of age, by an almost contemporaneous entrance into the ministry, and by frequent association in presbyterial and ecclesiastical duties, has not only left on my mind a deep impression of his piety and worth, but enables me to speak with a degree of confidence on the leading traits of his character.

"That he, or any other mere man, was faultless, it were foolish and even wicked to pretend. He saw and felt in himself the evil and demerit of sin, and fled for refuge to the blood of Christ. He ever appeared to walk, in a happy degree humbly with God, looking for salvation as the free, unmerited gift of mercy to the ill-deserving, through Jesus Christ, our Lord. Next to his

piety comes his prudence ; not the timid prudence that shrinks from duty, but the prudence that scrupulously shuns just occasions of offence. In sound practical wisdom he excelled most others ; not making little things great, nor great things little, but estimating them according to their relative importance. This trait made him a safe, reliable counsellor, in cases the most perplexed. Evenness and stability of feeling, consistency of conduct with principle, strongly marked his character. In point of industry and diligence, he was certainly preëminent, there being few men who had accomplished an equal amount of ministerial labor. This unremitting diligence made him familiar with his people, including the children of his parish, and was one of the means by which he preserved them in harmony and peace. Of his method and correctness, the records of the Londonderry presbytery, kept by his hand for about thirty years, will remain a lasting memorial. Integrity marked all his transactions ; he was a man to be trusted. That crowning excellence, love of the religion of God, made him willing to spend and be spent in the service of Christ, in a continuous course of effort for the salvation of souls. His investigations of Christian doctrines and duties were patient ; the subjects which passed through his hands were well weighed and lucidly presented to others.

“ He is gone ! ‘ God took him ’ at the time and in the manner unerring wisdom saw best. Looking at our loss, we may well exclaim, ‘ Alas, my brother ! ’ ‘ My father, my father, the chariot of Israel and the horsemen thereof ! ’ Of the circumstances of his death, so sudden, surprising, affecting, it were needless to speak to those who know the details better than myself. The summons

found our brother where a Christian would wish to be found, at the post of duty, intent on his Master's work. To him, the close of his last earthly Sabbath was, we doubt not, the beginning of a Sabbath, heavenly and eternal. Probably not a minister could have fallen in New Hampshire, whose death would have called forth a larger tribute of regrets and tears!

“You, the people of his charge, are witnesses how holily and justly, and unblamably he walked among you; *yourselves* are his letter of commendation, known and read of all men. Full well you know, that not often occurs a ministry attended with equal harmony and confidence, and honored with an equal number of seals of the divine approbation. Both yourselves and your children will cherish his name with long and affectionate remembrance.”

The following notices of Mr. Parker, which appeared in the weekly journals, though involving some repetition, are here inserted, as evidences of the estimate which others formed of his character and ministry; they will also show that the filial interest of the writer has not led him to draw this brief sketch with too partial a hand.

“Mr. Parker,” says the Rev. Mr. Day, “is one of the brightest examples of ministerial fidelity which can be found in our State or New England. As a preacher, he was clear, close, and doctrinal. He well understood the wants and sympathies of the common mind, and never failed to furnish instruction. As a pastor he excelled. He was never weary in going from house to house, to inquire for the temporal and spiritual welfare of his people. He was peculiarly happy at the bedside of the sick, and with the mourner. He was deeply interested

in the young, and gave to them no small part of his energies. He well knew what stations they were to occupy in society, and how very soon they would be the leading members of his parish. He kept his eye on the Sabbath and common schools, and was sure to let every child know that he was interested in him. He has gone down to his grave like a shock of corn fully ripe, deeply lamented by his people, and the churches at large. He died as perhaps he might have wished to die, had he designated his own time and circumstances. He was in the work, with the harness on. His life might be written in the emphatic words of the apostle, and would furnish a most appropriate epitaph for his tombstone: "Not slothful in business, fervent in spirit, serving the Lord."

"Mr. Parker," observes a correspondent of the Congregationalist, "was remarkable for his knowledge of human nature, and for his true Christian courtesy,—an example of purity and consistency in his life; ever laborious and faithful as a preacher and a pastor, he retained not only his post of duty, but what was more, the confidence and affection of his people. He died in the midst of his labors, and though less known than the great Scotch divine, will, like him, wherever known, be remembered and loved."

The following is from the Congregational Journal of January, 1851: "Soon after Mr. Parker graduated, he became the pastor of the Presbyterian church in Derry, then a part of Londonderry, which was in a condition far from promising and inviting; but under his wise counsels, his unremitting labors, his self-possessed spirit, and admitted moral worth, attained to be one of the best-ordered, the most harmonious and flourishing in the

State. With very respectable powers of mind, and sermons always full of the marrow of the gospel, instructive and cheering, if not the most deeply studied or eloquently delivered, still, the grand secret of his success was in his *system* and *wisdom*. He lived and acted by a plan, from which he never deviated, and carried it out to the last hour of his life. Not that he was obstinate, self-opinionated, or incapable of seeing and appreciating improvements; but he always made his changes by system and rule. He was always active, but never in a hurry; never tired, but always working. He was always at home, and yet in every nook of his parish; he seemed to make no effort to do it, yet, strictly and truly speaking, he could call every child in his large parish by name. Not that he did this from a certain passion or affectation; all was subservient to the great end of the pastoral office, that he might 'save himself, and those that heard him.' Then, too, he was always judicious and wise. He never, so far as we know, made a false step or took an untenable position. Naturally passionate, he was always cool and self-possessed; encountering, once or twice, organized and formidable opposition on account of the doctrines he preached, he vanquished it by forbearance and kindness, without the sacrifice of principle, and converted his bitterest enemies into his firmest friends. Rarely has any man done so few injudicious and unwise things; as rarely has any man uttered so few injudicious, idle, or injurious words. He was a model pastor, and his name will long be held in affectionate and respectful remembrance."

With much truth has it been said, by one of our most distinguished statesmen,* that "the noblest contribution

* Hon. Robert C. Winthrop.

which any man can make for the benefit of posterity, is that of a good character. The richest bequest which any man can leave to the youth of his native land, is that of a shining, spotless example." Such a legacy, emphatically, has the subject of this memoir left to his family and friends, to the people of his late charge, to the youth among whom he labored, to his brethren in the ministry, and to all who knew him.



Mat. Clark

REV. MATTHEW CLARK.

HISTORY OF LONDONDERRY.

CHAPTER I.

CHARACTER OF THE PURITANS — EMIGRATIONS FROM SCOTLAND TO IRELAND — HOSTILITY OF THE NATIVE IRISH — INVASION OF IRELAND BY JAMES THE FIRST — UNSUCCESSFUL ATTEMPT TO TAKE POSSESSION OF LONDONDERRY — CRUELTY AND PERFIDY OF THE PAPISTS — SIEGE OF LONDONDERRY.

To commemorate those scenes and events in which our ancestors participated, and in which we ourselves are interested, is a duty, not only approved by reason, but enforced by divine authority. “Remember the days of old, consider the years of many generations; ask thy Father, and he will show thee; thy elders, and they will tell thee.” Many are the lessons of wisdom to be derived from a careful review of ages past.

To perpetuate the remembrance of important events, and impress a recollection of them upon the minds of succeeding generations, a variety of measures have been adopted. Pillars and monuments have been erected, and inscribed with appropriate records. Temples have been built, and festivals established, to commemorate noble achievements, and important revolutions. The annual feast of the Passover was a divine appointment, that the Israelites might not forget their deliverance from Egypt. The anniversary of the Declaration of our Independence is regularly observed by all Amer-

ican patriots. Many of the sons of New England annually repair to the shores where their fathers first landed, and, by appropriate services, perpetuate the remembrance of the character and the deeds of those Pilgrims, who laid the foundation of our civil and religious institutions.

Few, then, will doubt the propriety of recalling events which in their results affect posterity. Scenes in which our fathers or more remote ancestors were concerned, although they may be unattended by important consequences, have for us a special and peculiar interest.

In reviewing the history of Londonderry, from its early settlement to the present time, it is not proposed to give a mere narrative of events, but to bring into view those principles and institutions, connected with these events, to which the welfare of a community may be ascribed.

Before entering upon a detailed account of the emigration and settlement of the colony which planted themselves in Londonderry, in the year 1719, it may be useful to advert briefly to some of the circumstances and occurrences in the fatherland, which constituted the great and leading cause of most of the New England settlements. And it will clearly appear, that it was religious principle which brought our fathers to this land; that it was for conscience' sake they left their country and their homes, and "sought a faith's pure shrine" upon our bleak and inhospitable shores.

Although, upon the Reformation, Protestantism early became the established religion in England, still, conformity in sentiment and modes of worship, as prescribed by the Episcopal Church, was enforced with such extreme rigor, that a voluntary exile seemed to many the most eligible mode of escaping from the penalties of non-compliance. The accession of Elizabeth had, it is true, quenched the fires of Smithfield, which had raged so violently in the days of Mary, and her long reign had established the Reformation. "But toleration," it has been justly remarked, "was a virtue

beyond her conception, and beyond her age. She left no example of it to her successor, James the First, and it was not to be expected that a sentiment so wise or so liberal should originate with him."

During the reigns of Elizabeth and James the First, various acts of Parliament were passed, regulating the religious affairs of the kingdom, and requiring, under certain penalties, that all should adopt the established religion, in its articles of faith and modes of worship. These acts excited the strong and determined resistance of large numbers of all ranks, both in Scotland and England, who fearlessly withstood this encroachment upon their rights, demanding greater simplicity and purity of worship than that allowed by the Church of England. Hence they were called, by way of reproach, Puritans. As their sufferings under these oppressive acts tended to deter all, except the conscientious and sincere friends of Christ and of the purer worship, from uniting with them, the term, though otherwise intended, was adopted by them as significant of the superior purity of their religion and of their lives.

Indebted as we are to them for much that distinguishes us, and misrepresented or misunderstood as their true character has often been, a brief sketch of their more prominent traits and characteristics, as drawn by that accomplished critic and historian, Macaulay, may not be out of place. As he is a native of the country from which our fathers came, and a member of the Established Church, his views may be relied upon as just and impartial. "We would speak," says he, "of the Puritans as the most remarkable body of men which the world has ever produced. The odious parts of their character lie on the surface. Nor have there been wanting malicious observers to point them out. For many years after the Restoration, they were the theme of unmeasured invective and derision. Most of their absurdities were external badges, like the signs of free masonry, or the dresses of friars. We regret that these badges were not

more attractive. But the Puritans were men, whose minds had derived a peculiar character from the daily contemplation of superior beings and external interests."

"Not content with acknowledging in general an overruling providence, they habitually ascribed every event to the will of that Great Being, for whose power nothing was too vast, for whose inspection nothing was too minute. To know him, to serve him, to enjoy him, was with them the great end of human existence. They rejected with contempt the ceremonious homage, which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on the intolerable brightness, and to commune with him face to face."

"Hence originated their contempt for terrestrial distinctions. They recognized no title to superiority but the divine favor; and, confident of that favor, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. On the rich and eloquent, on nobles and priests, they looked down with contempt; for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language, — nobles by right of an earlier creation, and priests by the imposition of a mightier hand. Those had little reason to laugh at them, who encountered them in the hall of debate or in the field of battle."

"These men brought to civil and military affairs a coolness of judgment, and an immutability of purpose, which were the necessary effect of their zeal. The intensity of their feelings on one subject made them tranquil on every other. One overpowering sentiment had subjected to itself pity and hatred, ambition and fear. Death had lost its terrors, and pleasure its charms. They had their smiles and their tears, their raptures and their sorrows, but not for the things of this world. They had their minds cleared of every vulgar passion and

prejudice, and raised above the influence of danger and corruption."

Such were the Puritans, and such were they made by their religion. Although they had their faults, their false logic and their extravagances, the effect of the age in which they lived, yet in the excellence of their principles, and in the wisdom and result of their labors, they stand forth a noble race of men, superior to the ancestors of any other nation.

To this class belonged the settlers of Londonderry. Although the fathers of these men differed from the Plymouth Company, with whom they were contemporary, in forms of church government, yet in all their views of divine truth and religious duty, in zeal and firmness to resist civil and ecclesiastical domination, they fully harmonized with them, and were their fellow-sufferers, for conscience' sake.

The emigrants who settled the town of Londonderry, were called the Scotch Irish, being the descendants of a colony which migrated from Argyleshire, in Scotland, and settled in Ireland, in the province of Ulster, about the year 1612. To this they were induced by the circumstance that, in the reign of James the First, on the suppression of a rebellion by his Catholic subjects, in the northern part of Ireland, two millions of acres of land, almost the whole of the six northern counties, including Londonderry, fell to the king. His Scotch and English subjects were encouraged, by liberal grants, to leave their own country and settle upon these lands; and it was expected that those turbulent spirits, who had so often defied the authority and arms of the British government might, by this means, be awed and controlled. This will account, in some measure, for the enmity which was manifested by the Catholics, the native Irish, towards these Protestant settlers, who occupied the soil from which their countrymen had been forcibly expelled. The great Irish rebellion, which occurred thirty years after, in the reign of Charles the First, had its origin in the animosity with which the Irish Catholics regarded the

Protestants, and in the desire they felt to wrest from them their possessions in Ireland. The plot of this general massacre was fortunately discovered in Dublin, on the day before the time fixed for its execution; but in the other parts of the island, and particularly in Ulster, the most cruel and wanton destruction of lives and property ensued. According to some historians, no less than one hundred and fifty thousand persons perished.

Large companies of emigrants from Scotland and England settled in Ireland as early as 1612; some years after, in the reign of Charles the First, they received accessions to their numbers; but it was not until the latter part of the century, that the McKeens, (being four brothers,) the Cargills, the MacGregors, and probably many other of the settlers of the town of Londonderry emigrated. This they did to escape the military and barbarous executions of Claverhouse, in the reign of James the Second.

This bigoted and infatuated monarch exhibited a hatred to Protestantism, and a devotion to Papacy, and, during his whole reign, strove most zealously to eradicate the one and establish the other. No one of the Puritan sects was so particularly the object of his aversion as the Presbyterians of Scotland. While he was viceroy of that kingdom, during the reign of his brother, he had persecuted them with an unrelenting severity, which he was in nowise disposed to mitigate, after he had ascended the throne. Those districts in which the Covenanters were most numerous were overrun by bands of soldiers, who practised the most wanton cruelties upon all who fell into their hands. Among the leaders of these bands, the most distinguished was James Graham, of Claverhouse,—“a soldier,” says Macaulay, “of distinguished courage and professional skill, but rapacious and profane, of violent temper, and of obdurate heart, who has left a name which, wherever the Scottish race is settled on the face of the globe, is mentioned with a peculiar energy of hatred. To recapitulate all

the crimes by which this man, and men like him, goaded the peasantry of the Western Lowlands into madness, would be an endless task."

By such brutal persecution, in a land most dear to them, were the immediate ancestors of many of the men who settled the town of Londonderry induced to flee to Ireland, and join their countrymen who had preceded them. But, even there, their repose was short.

Although during the time of Cromwell, and for a few years after his decease, the Protestants were protected from the bitter enmity of the Irish Catholics, they were at length called to undergo privations and sufferings almost unparalleled. The pages of history can furnish but few instances of such undaunted bravery, unwavering firmness, and heroic fortitude, as were displayed by the defenders of the city of Londonderry, during its memorable siege in the years 1688 and 1689.

James the Second had during his reign greatly disaffected his English subjects, who were generally Protestants, by various injudicious attempts to reëstablish the supremacy of the Church of Rome. William, Prince of Orange, a Protestant, who had married Mary, the daughter of James, was encouraged by many in England to attempt a revolution, and ascend the throne. He accordingly collected a fleet and army, and landed in England on the fifth day of November, 1688. He met with no opposition, and was soon joined by the principal lords, with their forces.

James, alarmed at his approach, and at the desertion of his subjects, escaped with his queen to France, where he was kindly received by Louis the Fourteenth, and encouraged to attempt the regaining of his throne. Though William was, with great unanimity, elected to the British throne, Ireland, whose inhabitants were principally of the Papal church, still maintained its allegiance to James. His army there remained steadfast; and Tyrconnel, the Lord-Lieutenant, who

was devoted to his interests, was actively engaged in raising and disciplining new levies of troops.

Encouraged by these circumstances, and relying upon the promised aid of the king of France, James resolved to cross over to Ireland, and make a vigorous effort to recover his crown. His plan of operations was, to march with his combined army directly to the north of Ireland, and, having subdued those places which offered any resistance, from thence to pass over to Scotland, where a considerable force of Highlanders, raised by Graham of Claverhouse, were waiting with impatience his arrival. Had not his course been intercepted by the bold and unexpected defence of Londonderry, he would have been able, strengthened by his many adherents in Scotland, and by a large number in England, who still favored his cause, to contend perhaps successfully with William, regain his throne, reëstablish Papacy, kindle anew the fires of martyrdom, and crush the spirit of civil and religious freedom, which from that renowned revolution has been strengthening and extending its influence over the nations. So that this small city, fortified, not by military and naval armaments, but by Protestant Christian hearts devoted to the cause of religious freedom, became the arena upon which the fate of the liberties, not only of the west of Europe, but ultimately of this and other lands was to be decided.

As the defence of this city was so important in its results, and particularly as a number of the early settlers of the town of Londonderry were among the heroic defenders of the place, and partook largely of the sufferings endured within its walls, a brief account of it may not be uninteresting.

The American Protestant Society have recently republished a narrative of the siege, drawn up by Rev. John Graham, a lineal descendant of one who was a distinguished actor in the scene. The sources from which Mr. Graham compiled his history, were the journals of the siege as kept by Captain Ash and Rev. George Walker, one of the gov-

ernors of the city, and both of them active and influential in its defence. It is on this history, that Charlotte Elizabeth founds her attractive work, entitled "The Siege of Derry," in which the men, who then and there battled for Protestant freedom, and their deeds of might and long endurance, are so graphically described. And it is not undesirable that, at this day, when the true principle of religious toleration is coming to be understood and appreciated, the attention of those who are emerging from a state of religious intolerance should be directed to an event, in which are displayed, in striking contrast, the cruelty, perfidy, and oppression of Papacy, and the resolute, determined, unyielding spirit of Protestantism.

The city of Londonderry, is the capital of the county of Londonderry, in the province of Ulster. It is one hundred and fifty miles north-west from Dublin. It is situated on the river Foyle, and contains about ten thousand inhabitants. It was an ancient city, but, having been sacked and destroyed in one of the many revolutions which mark the early history of Ireland, it was rebuilt, during the reign of James the First, by a company of adventurers from London, and hence received the name of Londonderry, the original name being Derry. About forty-five miles south of it, is the town of Enniskillen, the only place, with the exception of Londonderry, which offered an effectual resistance to the arms of James.

The Protestants in Ireland, who had generally acknowledged the Prince of Orange, being apprized that James intended an appeal to arms, and that Tyrconnel was raising new troops and issuing commissions, began to put themselves in a posture of defence. This they were also induced to do, by a report of an intended rising of the Catholics, throughout the Island, on Sunday, the ninth day of December, 1688, to massacre the Protestants, without respect to age or sex. This rumor was the more readily believed, inasmuch as it was

observed that the Papists were supplying themselves with a kind of knife called a *skein*, and other weapons, the priests suffering no man to come to mass who did not thus arm himself. Many eye-witnesses of the horrible excesses committed in 1641, still survived, and everywhere the most intense excitement and alarm prevailed.

On the seventh day of December, the inhabitants of Enniskillen were informed by a letter that two companies of soldiers were on their march to take possession of the town. Although their whole number did not exceed eighty, and they had but ten pounds of gunpowder, and twenty muskets, they boldly resolved not to admit the soldiers, and made active preparation for defence. In a few days they received reinforcements of several hundred men, and on the sixteenth, they marched out, met the enemy a few miles from the town, and repulsed them without difficulty. From this time, until James was driven from the Island, the Enniskilleners not only bravely and successfully defended their town against every attempt to reduce it, but by their frequent sallies did much to annoy and distress the enemy.

Early on the morning of the seventh of December, information was received by the authorities of Londonderry, from George Philips, a veteran soldier, who had been once governor of the city, that a regiment of the newly-raised troops, under the command of Lord Antrim, were on their way to the town, and the Governor and council were advised not to admit them within the walls. The bearer of the letter also told them that some of the companies had then arrived within two miles of the place. This announcement produced the greatest alarm and confusion among all classes of the inhabitants, and the authorities were in much perplexity as to the best course to be pursued. The admission of the unwelcome regiment within their walls, seemed to them tantamount to a desertion of the cause of William and of Protestantism, and a delivery of themselves up to the mercy of their cruel and

bitter enemies. But, on the other hand, it seemed a bold and hazardous measure, to close the gates against them, scantily provided, as they then were, with the means to sustain a siege, and defend the city against the forces that might be brought against it.

While they were in this state of doubt and uncertainty, two companies of the regiment appeared on the side of the river opposite the city, and their officers immediately crossed over and demanded admission. The deputy Mayor, who was secretly a friend of James, was disposed to receive them, but objections were made by others.

Some time having been spent in consultation, the soldiers became impatient, and, fearing that they might be excluded from the city, without waiting for orders, crossed the river and appeared on the landing-place, near the Ferry-gate. A few young men of the city observing this, rushed to the main guard, seized the keys after a slight opposition, drew up the bridge and locked the gate just as the soldiers were about to enter. Others having come to their assistance, they immediately secured the three other gates.

The names of these resolute young men "deserve," says the historian, "to be preserved in letters of gold, namely, — Henry Campsie, William Crookshanks, Robert Sherard, Daniel Sherard, Alexander Irwin, James Stewart, Robert Morrison, Alexander Coningham, Samuel Hunt, James Spike, John Coningham, William Cairnes, and Samuel Harvey."

This decisive act had the effect of confirming the inhabitants of the city, and particularly the young men, in their determination to defend it at all hazards. Some few were heard to express their disapprobation of the measure, and to urge the opening of the gates. But their remonstrances were soon silenced.

Meanwhile, the companies who had been excluded, were waiting outside the gate in great wrath and indignation, and

though repeatedly warned to retire, they paid no heed to the admonition. At length, one James Morrison cried out, with a loud voice, "Bring about a great gun here," when they were seized with a panic, and recrossed the river with the utmost despatch.

On the afternoon of this day, David Cairnes of Knockmany, in the county of Tyrone, a gentleman of high standing and respectability, came into the city, and offered his assistance. He highly approved of the course which had been taken, and commended the Prentice Boys, as they were called, for the courage and spirit which they had exhibited. His example was soon followed by other gentlemen from the surrounding country. Four days after, Mr. Cairnes set out for London to communicate to the government an account of the course adopted by the citizens of Londonderry, and of the imminent danger incurred by such vigorous and decisive measures, and to implore immediate assistance.

The events of this day are justly entitled to a conspicuous place in the annals of civil and religious freedom. For had this regiment been admitted into the city, it would have been hardly possible for the inhabitants to resist the tyrant, intent upon regaining his throne and frustrating the revolution so happily begun by William.

On the next day, the citizens were relieved of the immediate presence of Lord Antrim's regiment. Some welcome news of the success of prince William having that day been received in the city, the inhabitants, to testify their joy, discharged two of the largest guns upon the walls. This had the effect of striking terror into the soldiers upon the other side of the river, many of whom, being raw recruits, had never before heard the discharge of cannon. About the same time, one George Cooke drew up fifty or sixty boys in a line upon the bank of the river next the city. These, the cowards mistook for the advanced guard of a regiment, and their alarm now being complete, they fled with precipitation.

The means of defence which the city at this time possessed, was entirely inadequate to the emergency in which it was likely soon to be placed. Nearly fifty years previous to this time, the London companies had presented to the city a large number of guns for the walls, but of these, not twenty were now fit for service. There was in the magazine but six or seven barrels of gunpowder, and ten or twelve hundred muskets, of which the greater part were so much out of repair, as to be useless. There were, in the city, and in the suburbs, about six hundred men capable of bearing arms, to which, two days after, was added a reinforcement of two or three hundred horse and a company of infantry, who came into the city and offered their assistance. "The town," says Graham, "was weak in its fortifications, the wall being less than nine feet thick along the face of the ramparts, with a ditch, and eight bastions."

Tyrconnel, aware of the importance of the possession of Londonderry, in January, 1689, sent orders to Lord Mountjoy and Lieutenant-Colonel Lundy, to march from Dublin, with six companies of troops, and take possession of it. The citizens of Londonderry having received information of this movement, were at first disposed to refuse admission to the troops. So much confidence, however, was placed in the character of Lord Mountjoy, who was generally known and highly esteemed, that, on his appearance before the city, they entered into negotiations with him, and finally consented to receive him and Lundy, and two of the companies, which were composed of Protestants, within the walls. This, however, was done upon the express condition that the garrison should consist entirely of Protestant soldiers, and that the citizens should retain their arms. The remaining four companies, about one half of the men being Papists, were ordered to retire to quarters, at some distance from the city.

Lord Mountjoy, to whom George Philips, who had been reinstated in the office of governor, resigned his authority,

did not disappoint the expectations which had been formed of him. He immediately gave directions for strengthening the fortifications, remounting the guns, repairing the muskets, and for placing the city in a suitable posture for defence. Considerable sums of money were raised among the citizens by subscription, and expended in the purchase of ammunition and arms, and in such other modes as would contribute to the safety of the place.

The course pursued by Lord Mountjoy being far from satisfactory to Tyrconnel, he was soon recalled to Dublin, and the chief authority devolved upon Colonel Lundy, who was then in high repute as an experienced soldier and a zealous Protestant.

About the first of March, Tyrconnel sent an army under the command of General Hamilton, into Ulster, who, after several skirmishes with armed bands of Protestants, appeared before the walls of Coleraine, a considerable town, about thirty miles north-west of Londonderry, on the twenty-seventh day of the same month.

On the twelfth day of March, king James landed at Kinsale, with about five thousand French troops, and immediately proceeded to Cork. On the twenty-fourth, he made a public and imposing entry into Dublin, where he remained until the eighth of April.

On the twenty-first of March, very welcome supplies were received in Londonderry, from England, consisting of four hundred and eighty barrels of gunpowder, and arms for two thousand men. They were brought by Captain James Hamilton, who was also the bearer of a considerable sum of money for the garrison, and of a commission from king William to Colonel Lundy.

When the government of the city was first intrusted to Lundy, all had the utmost confidence in his skill and fidelity. But his conduct had been such as to excite in many the suspicion that he was secretly in the interest of James: a

suspicion which, as it afterwards appeared, was too well founded. But his treachery was not as yet sufficiently manifest to warrant an impeachment, and he still continued to hold his power, and to thwart, as far as he could with safety, the well-concerted plans of the Protestants.

About the tenth of April, information was received, by Rev. George Walker, that the Irish army were approaching Londonderry, and he immediately communicated this intelligence to Lundy. Mr. Walker was Rector of the parishes of Donoughmore and Erigal Keeroge, in the county of Tyrone, and, although at an advanced age, entered with true Christian zeal into the contest, and, girding on the sword, placed himself at the head of a regiment which he had raised. Lundy affected to believe the news a false alarm, and took no measures to prevent the approach of the hostile army. On the thirteenth, the enemy, under General Hamilton, appeared upon the opposite side of the Foyle, but the river was then so swollen by recent rains, that they found it impossible to cross it at that place. Had proper arrangements been made to guard the passes of the river, the enemy might easily have been prevented from crossing it; but by the treacherous management of Lundy, they were not only suffered to cross it on the fifteenth, but his own troops were unnecessarily exposed to be cut in pieces.

On the fifteenth of April, Colonel Cunningham and Colonel Richards sent to Lundy, informing him that they had arrived in Lough Foyle with two well-disciplined regiments, and desired his orders in regard to their disembarkation. The perfidious governor assembled a council of war, but such were his representations and such his influence in the council, that they came to the decision that the place was untenable, and that it could not long withstand the forces with which it would soon be invested. The commanders of the two regiments deemed it inexpedient to land them, or the ammunition sent by Parliament for the relief of the city.

They consequently withdrew to their ships, and returned with their regiments to England, where they were immediately and deservedly cashiered.

Lundy continued to exert such an influence, and to adopt such measures, as to induce the council, on the seventeenth of April, to signify that they were willing to capitulate upon an assurance of indemnity for their past resistance. King James had just arrived from Dublin, with about fifteen thousand troops, and the proposal to surrender upon any terms was most acceptable to him, as the success of his whole plan of operations evidently depended upon his speedy possession of Londonderry. Accordingly, on the next day, he advanced at the head of his entire army to a hill within cannon-shot of the city, for the purpose of receiving their submission.

At this crisis, Captain Murray, a brave and gallant country gentleman, arrived, at the head of a company of horse, and entered the city in spite of the efforts of Lundy to prevent him. Murray's expostulations and harangues had such an effect upon the soldiers on the walls, that they opened upon the enemy a terrible discharge of cannon and musketry, which was continued until night, a reception very different from that which James had been led to expect.

Notwithstanding the occurrences of the day, Lundy still proceeded in his attempt to surrender the city. Murray, "whose presence," says one, "struck a cold damp in the governor and council, but inspired the men on the walls with vigor and resolution," announced his determination, not only to prevent a surrender, but to suppress Lundy and his council. Others seconded Murray in this resolve, and all who were willing to unite with them, were requested to signify it by wearing a white cloth upon their left arm.

Several thousands adopted the badge, and no time was lost in deposing the perfidious governor. "He stole off," says one historian, "with a load upon his back, a disgraceful disguise, and suited to him who bore it."

On the day after the departure of Lundy, the people united in the choice of Rev. George Walker, and of Colonel Henry Baker, as joint governors, who undertook their weighty trust with the determination to defend the place, to whatever extremity of suffering they might be reduced.

The total amount of men and officers at this time within the city, was upward of seven thousand; several regiments and companies which had been raised for the defence of other places having retired to Londonderry on the approach of the Irish army. The number of women, children, and men incapable of bearing arms, was about twenty thousand, and it seemed improbable that their provisions would be sufficient to sustain so large a number through a protracted siege.

Another difficulty with which they had to contend, was the want of harmony between the different religious sects or denominations of Protestants. So bitter were the feelings existing between the members of the Established Church and the Dissenters, between the Conformists and the Non-Conformists, that, notwithstanding the common danger, they came, on one or two occasions, almost to an open rupture. The clergy and ministers, however, pursued a course most honorable and judicious. They exhorted their respective congregations to forget their distinctions, to dismiss their prejudices, and to unite for the defence of the Protestant religion, which was equally dear to all; and, by their admonitions and example, they so far succeeded in reconciling these differences, that no serious evils resulted from them.

The city was now invested on every side, except that next the water, by an army of twenty thousand men, under the command of General Richard Hamilton, a brave and skilful officer. The perfidy and cruelty with which James and his officers conducted this campaign was almost unprecedented. They seemed to act upon the maxim, ever a favorite one with the Catholics, "that no faith was to be kept with heretics." The protections which were granted to Protestants,

on the condition of their remaining neutral, were often disregarded, and those holding them were frequently robbed of their estates and imprisoned.

One or two instances, from several related by Mr. Graham, will serve to show the character of the enemy with whom the Protestants had to contend. There was, in Crom Castle, a prisoner, Brian McGuire, who had been a captain in king James's army. Lord Galmoy wished for his release, and sent an express to Captain Creighton, proposing to exchange for him Captain Dixy, whom they had taken prisoner; pledging his honor that, if McGuire was sent to him, he would return Dixy without delay. McGuire was sent; but, instead of fulfilling his promise, Lord Galmoy called a council of war, and put Captain Dixy, and his lieutenant, Charleton, on trial for high treason, and they were condemned to death, promises of life and preferment being made to them, if they would renounce the Protestant religion, and join king James's army. They were both young men, but they firmly rejected the base offer, and wisely preferred death to dishonorable life. McGuire, who had been given in exchange for Dixy, warmly interposed in behalf of the prisoners, and was so disgusted at being unable to save their lives, though at the expense of his own liberty, which he generously offered to resign for them, that he resigned his commission, returned to Crom, and would serve king James no longer. Galmoy, in the mean time, deaf to every remonstrance made to him, caused the unfortunate young gentlemen to be hanged on a sign-post; and when they were dead, commanded their bodies to be taken into the inn, had both their heads cut off, and thrown out to the soldiers, who kicked them through the streets, as foot-balls. When the ruffians had sufficiently gratified themselves and their brutal commander by this barbarous sport, the heads were set up on the market-house of Belturbet.

Galmoy marched in a few days afterwards towards London-

derry, and passing through Tyrone, perpetrated another act of more than usual enormity. At Omagh, he took two men, father and son, on pretence of their having taken up arms for their own defence. He first caused the son to hang his father, and carry his head through the streets, crying, "This is the head of a traitor," and then the young man himself was hanged.

Nor were such acts perpetrated by subordinate officers without the approbation of the fallen monarch. He sanctioned them, not only by word, but by act. A man named Maxwell had taken up arms to defend his house against the Rapparees, and for this he was condemned to death. His wife, after much solicitation, prevailed upon the sheriff to grant him a short reprieve. Then, accompanied by four or five small children, she appeared before the king, at Dublin, and on her knees presented a petition, praying his Majesty to pardon, or at least to reprieve, her husband. Although her request was seconded by many of the Irish nobility who were present, and were moved by the tears of the woman and her children, the stern reply of the king was, "*Woman, your husband shall die.*" The sheriff received a rebuke for his humanity, and was commanded to hang the man immediately, which was accordingly done.

"This example," says Graham, "added a stimulus to the fury of the Romish soldiers against the Protestants, who were treated in the city, and under the immediate eye of the government, in the most barbarous manner. No Protestant could be out of his house after sunset without danger of his life; several of them were assassinated; and among them a poor tapster of an alehouse on the Wood Quay, who was thrown into the Liffey and drowned, merely as a frolic, and no notice whatever taken of it."

The following extract from the journal of Rev. Mr. Walker, describes the circumstances of the besieged soon after he was appointed governor of the city.

“It did beget among us some disorder and confusion, when we looked about us and saw what we were doing ; our enemies all about us, and our friends running away from us ; a garrison we had, composed of a number of poor people, frightened from their own homes, and seemingly more fit to hide themselves than to face an enemy. When we considered that we had no persons of experience in war amongst us, and those very persons that were sent to assist us had so little confidence in the place, that they no sooner saw it than they thought fit to leave it ; that we had but few horse to sally out with, and no forage ; no engineers to instruct us in our works, no fire works, not so much as a hand-grenade to annoy the enemy ; not a gun well mounted in the whole town ; that we had so many mouths to feed, and not above ten days’ provision for them, in the opinion of our former governors ; that every day several left us and gave constant intelligence to the enemy ; that they had so many opportunities to divide us, and so often endeavored to do it, and betray the governors ; that they were so numerous, so powerful, and so well-appointed an army, that, in all human probability, we could not think ourselves in less danger than the Israelites at the Red Sea. When we considered all this, it was obvious enough what a dangerous undertaking we had ventured upon ; but the resolution and courage of our people, and the necessity we were under, and the great confidence and dependence among us on GOD ALMIGHTY, that HE would take care of us and preserve us, made us overlook all those difficulties.”

A minute narration of all that transpired within and around the walls of Londonderry, from the middle of April to the middle of June, would be tedious and unprofitable. It would be a mere account of cannonadings by the besiegers, which were promptly returned by the besieged ; of assaults upon the city, of sallies from it, and of conflicts around the walls, in which the Protestants were almost without exception the victors.

The bomb-shells, however, which were almost daily thrown into the city, were productive of much injury and inconvenience to the besieged. Bursting as they fell, they destroyed many lives; many persons were wounded by them, and numerous buildings were overthrown. Great care was requisite to protect the gunpowder from them, which was effected by placing it in deep cellars and dry wells. As there were numerous desertions from the city, it became necessary frequently to move the gunpowder, that the enemy might be kept in ignorance of the places where it was deposited.

Mr. Walker has related two occurrences worthy of notice, "they being so considerable, in demonstrating that providence which attended the defence of the town."

There was at one time a large quantity of ammunition in the cellar of a Mr. Campsie, and it was thought advisable to remove it. The very next day after it was removed, a bomb broke into the cellar, and if the gunpowder had been there, the greatest destruction of life must have ensued.

At another time, a bomb from the enemy broke into a cellar near the Butcher's-gate. Some persons were induced by curiosity to examine the cellar, to see what injury had been done, and there they found seven men lying dead, who had been secretly working at a mine, "and," says he, "if it had not been for so miraculous a countermine, they might have gone on with their work and ruined us."

By the middle of June the besieged began to suffer for want of provision, and were reduced to the necessity of salting and eating the flesh of the horses that were killed in the various skirmishes about the city. They obtained a temporary supply by digging up cellars and other places, where they found considerable quantities of meal and other provision, which had been buried by those who had died or left the city. But they had the prospect of famine before their eyes, if they continued the defence, unless speedy relief should be sent them.

In addition to this, sickness and disease became very prevalent, owing to their close confinement, and the scarcity of pure water. By the concussion of the ground, caused by the bursting of the shells, the water in most of the wells became so muddy and impure as to be unfit for use, and a supply of this necessary article had to be obtained without the walls, with great difficulty and peril.

On the thirteenth of June, the hopes of the brave defenders of Londonderry were much raised, by the sight of a fleet of thirty sail, in Lough Foyle. It was from England, sent for the relief of the city, under the command of Major-General Kirke, and brought a reinforcement of five thousand men and a supply of provision. The besieged expressed their joy by the firing of cannon, and also made signals of distress; but Kirke, deterred by the batteries erected on each side of the river, made no attempt to send relief into the city, and sailed out of the harbor, to the great dismay of the distressed garrison.

General Kirke has been much and deservedly censured for his conduct on this occasion. The boom which was afterwards thrown across the river, had not at that time been completed, and had he not been wanting in energy and humanity, he could, without much difficulty or danger, have relieved the city. The first appearance of the fleet in the river produced a visible consternation in the camp of the besiegers. Many were observed to strike their tents, and to make preparations for a speedy flight, and it is probable that if Kirke had but remained in the river until the next morning, the enemy would before that time have decamped. General Kirke, on leaving the Foyle, sailed round into Lough Swilly, and fortified the island of Inch, which he considered a favorable position for holding communication with Enniskillen and Londonderry.

On the eighteenth day of June, General Conrad de Rosen, a Frenchman, of much military skill, but haughty, unscrupu-

lous, and cruel, appeared before the city with a reinforcement of fifteen hundred men, and took the command of the besieging army. He expressed extreme contempt for the walls and other defences of the city, and swore that he could make his men bring them to him stone by stone.

Notwithstanding the discouraging circumstances in which they were now placed, the men of Londonderry did not waver in their determination to defend the city to the last extremity. Though they had suffered much, and must probably endure still more severe trials, they were well aware that the surrender of their strong-hold, would be the abandonment of Protestantism in Ireland; and trusting that that Providence which had protected them thus far would continue to watch over them, they, on the very day of De Rosen's arrival, issued the order that *no man, on pain of death, should speak of surrendering the city.*

De Rosen, the French commander, despairing of being able to reduce the garrison by other means, at length had recourse to an expedient unparalleled in atrocity. On the thirtieth of June, he sent into Londonderry a declaration that, unless they would surrender, before the evening of that day, he would drive all the Protestants from the surrounding country, men, women, and children, protected and unprotected, under the walls of the city; and, if the garrison would not then surrender, he would put them all to the sword. This threat being received with contempt and indignation, on the next day Rosen issued his barbarous and cruel orders; and his inhuman purpose, revolting to most of his own officers, was rigorously executed. "The Irish officers employed in this melancholy service," says Mr. Graham, "executed these orders with tears in their eyes, and many of them declared that the cries of these victims of cruelty, seemed to ring in their ears ever afterwards. General Hamilton was so shocked at the sight, that, in defiance of Rosen, his commanding officer, he ordered meal

and other provision to be distributed among the wretched groups, as they passed through the Irish camp.”

The besieged took no pains to conceal the rage which this inhuman proceeding excited. They immediately erected a gallows upon the walls, and threatened that they would hang all their prisoners, unless their distressed friends and countrymen were suffered to depart. The barbarity of Rosen, so far from having the effect intended, only strengthened the garrison in their resolves to continue the defence of the city; and even the suffering crowds around the city, besought their friends upon the walls to leave them to perish, rather than to surrender to so merciless a foe.

A letter from James, reprehending the course he had pursued, the sight of the gallows erected on the walls for the execution of the Irish prisoners, and the general feeling of abhorrence excited, as well in his own army as throughout the whole country, induced Rosen, on the fourth of July, to suffer the afflicted multitude, amounting to more than four thousand, to return to their homes. Hundreds, however, had died around the walls; other hundreds died on their journey back; and of those who succeeded in reaching their former places of abode, large numbers, finding their houses plundered or destroyed, perished for want of the necessaries of life.

During the month of July, the most extreme distress was felt from the scarcity of provisions. Many died from starvation, and the garrison were reduced to the vilest and most unwholesome food. Horseflesh, cats, dogs, rats, and salted hides were eaten. Tallow, which they humorously called *French butter*, was mixed with meal, ginger, pepper, and anise-seeds, and in this way, what they considered excellent pancakes were made. Towards the latter part of the month, a quantity of starch was discovered in one of the storehouses. This, mixed with tallow, was found to be not only a valuable article of food, but a remedy for the dysentery, which at that time prevailed.

The following is a list of the market prices of some of the principal articles of food :—

A quarter of a dog, five shillings and sixpence.

A dog's head, two shillings and sixpence.

Horseflesh, per pound, one shilling and eightpence.

A cat, four shillings and sixpence.

A rat, one shilling.

A mouse, sixpence.

A pound of tallow, four shillings.

A pound of salted hides, one shilling.

A quart of horseblood, one shilling.

A handful of seawreck, twopence.

So severe was the famine, that some expected to be compelled to eat the bodies of the dead ; and it is related, that one very corpulent man, imagining that some of the hungry soldiers regarded his body with a greedy eye, carefully concealed himself for several days.

On the twenty-seventh of July, the city had come to an extremity from famine and disease which might well cause the most sanguine to despond. The garrison was reduced to four thousand four hundred and fifty-six men. There was not in the city two days' supply of food of any kind, and a strong boom thrown across the river, and the batteries on the banks, left but little hope of relief from the fleet. Deliverance, however, was at hand.

Mr. Graham thus relates the occurrences of the twenty-eighth of July :—

“Immediately after divine service, the ships in the Lough were seen to approach the distressed city, now in the last extremity to which famine and disease could reduce it. The defenders of the city discharged eight pieces of cannon from the steeple of the cathedral, and slowly waved their crimson flag, to signify the extremity of their distress. With a fair wind and a favorable tide to facilitate the approach of the relief before their eyes, **NOW OR NEVER** was the simultaneous

cry of the feeble and emaciated multitude on the walls. The ships approaching were the *Mountjoy*, of Londonderry, Captain Micah Browning, commander, and the *Phenix*, of Coleraine, Captain Andrew Douglass, master. They were both laden with provisions, and were convoyed by the Dartmouth frigate, commanded by Captain Leake. The enemy fired incessantly on the ships from the fort of Culmore, and from both sides of the river, as they sailed up, and the returns were made with the greatest bravery and effect. They passed the fort without sustaining any material injury, and the expectation of the besieged rose into transports of joy, which were almost instantaneously succeeded by despair, when the *Mountjoy*, repelled by the boom, was run aground, and the enemy, who had crowded in multitudes to the water-side, raised a loud huzza, as they launched their boats to board her. The terror which prevailed in the city at this moment, is not to be described. The multitudes on the wall stood petrified in the silent agony of grief, too great for utterance; a faint and shrill cry from a few women and children alone broke the dreadful silence, as it added to the horrors of the scene. The pallid indications of fear suddenly disappearing, were succeeded by a darkness of color, like that which marks the countenance seen by the light of sulphureous flames. All features gathered blackness, and the general despondency was at its greatest height, when the *Mountjoy* fired a broadside at the enemy, rebounded from the shore, and the reaction of the vessel, aided by the sudden swell of the rising tide, floated her again into the deep water in the channel. Captain Douglass, of the *Phenix*, was at this time warmly engaged as he passed up, on the breaking of the boom by the gallant Browning, who, while his vessel lay aground, was killed by a musket-ball from the enemy, which struck him upon the head, as he stood upon the deck with his sword drawn, encouraging his men to the contest. King William afterwards settled a pension upon the widow

of this gallant man, and, in the presence of the court, placed a gold chain about her neck. Four of Browning's gallant crew shared his fate, just as the vessel got afloat; and then the Dartmouth opened a heavy and well-directed fire upon the enemy's batteries, diverting them so from both vessels, that, amidst a desponding yell from the crowds on each side of the river, they sailed up slowly, indeed, by reason of a failure in the wind after they had passed Culmore, but steadily and majestically, to the utter confusion of their baffled enemies. It was ten o'clock in the night when they anchored in the ship-quay, upon which a general shout of acclamation was raised by the soldiers on the walls, and reiterated several times, while two guns were fired from the steeple, to give notice to the fleet of the safe arrival of the relief."

"The Phenix contained from six to eight hundred bolls of meal, with which she had been laden in Scotland, and the Mountjoy, carrying one hundred and thirty-five tons burden, brought from England her cargo of beef, pease, flour, biscuit, etc., all of the best kind. 'This relief,' says Walker, "arrived here to the inexpressible joy and transport of our distressed garrison, for we only reckoned upon two days' life. We had nine lean horses left, and one pint of meal to each man. Hunger and fatigue of war, had so prevailed among us, that of seven thousand five hundred men regimented at the commencement of the siege, we had now alive but about four thousand three hundred, of whom at least one fourth part were rendered unserviceable!"

"In the course of this night, the Irish army ran away from the position which they had occupied before Londonderry for one hundred and five days, having lost eight or nine thousand men and one hundred of their best officers, in their abortive attempt to reduce the city."

It was deemed important to connect with the history of the town of Londonderry, a concise sketch of this memorable siege, for two reasons.

In the first place, as has been already remarked, the defence of Londonderry, by arresting and paralyzing the efforts of James, contributed largely to his ultimate overthrow, and to the establishment of a revolution so important not only to the British nation, but to the world. For notwithstanding James, during the summer of 1690, received reinforcements of men, and supplies of arms and ammunition, from France, yet he was soon after defeated by the Protestant forces, commanded by king William in person, in an engagement on the banks of the river Boyne. The next year his army was again completely routed at Aghrim, and the capitulation of Limerick, his last strong-hold in Ireland, which soon followed, put an end to all his hopes of recovering his crown.

Is the battle of Bunker Hill, in its connection with the results of the stand there made in the cause of freedom, so important, as to justify the erection of a splendid monument to tell the story to future ages? The protracted siege of this little city, when its consequences are duly considered, will appear entitled to quite as conspicuous a place in the annals of freedom. And yet, important as it was, few comparatively, of the descendants of the brave defenders of the place, in this country, are familiar with the history of that event, upon which was suspended the rich inheritance they have received from their fathers, and which they are to transmit to future generations.

In the second place, a short account of this memorable siege seemed to be necessary, as it serves to display the character of the first settlers of the town of Londonderry, most of whom were of the number of those who, on that occasion, fought so bravely, bled so freely, and endured so heroically, for their religion. Such tried spirits, such lovers of Christian liberty, were well prepared to encounter the hardships and endure the trials of forming a new settlement, and to lay the foundations of a community, which has been

distinguished for its intelligence, its steadfast adherence to the great truths and institutions of religion, and its prosperity.

So important did the king and Parliament consider the defence of this city, and so highly did they appreciate the valor, the endurance, and the worth of its defenders, that, in addition to the bestowment of certain grants, an act was passed, exempting from taxation, throughout the British dominions, all who had borne arms in the city during the siege. Of this act, those who settled in the town of Londonderry availed themselves, until the American Revolution. The lands occupied by such individuals were known and designated as the *Exempt Farms*. They can now be pointed out by some of the older inhabitants.

These considerations, will justify the notice which has been taken of this event, which, as more recent revolutions serve to evince, was among the first and essential links in that great chain of providential dispensations, from which we derived our rich inheritance of civil and religious blessings.

May the review serve to revive, in the breasts of the present generation, descendants of the English Puritan, and Scotch Covenanter, here happily and harmoniously mingled, a veneration for those principles which actuated their heroic ancestors.

CHAPTER II.

THE IMMEDIATE CAUSES OF THE EMIGRATION — ARRIVAL AT BOSTON — SELECTION OF A TOWNSHIP — SETTLEMENT OF A PASTOR — INTRODUCTION OF THE POTATO — MANUFACTURE OF LINEN — PETITION FOR A CHARTER — TITLE TO THE LAND OBTAINED — ATTEMPTS TO DISPOSSESS THE SETTLERS — INCORPORATION OF THE TOWN — FAIRS — ORIGIN OF TOWN ORGANIZATIONS.

RELIGIOUS toleration, to the conception and acknowledgment of which the world has come so slowly, is a most just and most wise principle. It requires that every man be allowed the unbiased exercise of his own choice, as to the religious denomination, the creed, or the mode of worship which he will favor and support. Religion being essential to the virtue, order, and best good of the community, every man is really, if not legally, bound to support religious as well as civil institutions; but the sect or denomination should be left to his own free choice. But such freedom of conscience was unknown in the days of our fathers.

In England even, notwithstanding the light and influence of the Reformation, various laws were passed, enjoining uniformity, not only in sentiment, but in forms of religious worship, subjecting all who refused compliance to severe penalties; so that, on one occasion, the ever-memorable Bartholomew's day, A. D. 1662, two thousand pious and devoted ministers, among whom were Henry, Baxter, How, and Owen,—men eminent for piety and talents, were ejected from their parishes, separated from their beloved flocks, silenced from preaching, and thus deprived of all accustomed means of support for themselves and families, merely for non-compliance with the act of conformity.

This act required that every clergyman should be reordained, if he had not before received Episcopal ordination;

should declare his assent to everything contained in the Book of Common Prayer; should take the oath of canonical obedience; should abjure the common league and covenant, and should renounce the principle of taking up arms on any pretence whatsoever, against the king.

It was these oppressive acts, in the days of Elizabeth and her predecessors, which induced the Puritan settlers of New England to seek in this newly-discovered land, a settlement founded on principles of religious freedom. It was a determination not to submit to dictation in matters of faith and modes of worship; to hazard everything, to endure everything for "freedom to worship God." No worldly or secular motive was sufficiently powerful to influence these men to exchange their native land, their pleasant homes, their beautiful fields, to abandon all that was endeared by the associations of life, for a hostile wilderness beyond the ocean.

The love of religious liberty is a stronger sentiment, when fully excited, than attachment to civil and political freedom. That freedom which the conscience demands, and for which men feel bound by the hopes of salvation to contend, can hardly fail to be attained. "If the hand of power is laid upon it, this only seems to augment its force and its elasticity, and to cause its action to be more formidable and terrible. Human invention has devised nothing, human power has compassed nothing, that can forcibly restrain it when it breaks forth. Nothing can stop it, but to give way for it, nothing can check it but by indulgence. It loses its power only when it has gained its object."

As the fathers of New England fled, not so much from the civil government as from the hierarchy, and the laws which enforced conformity to the Church establishment, so did the settlers of Londonderry emigrate, to escape religious rather than civil evils. Although by the revolution of 1688, and the accession of William and the House of Hanover to the British throne, the Protestant cause was firmly established,

peace restored to the island in which they dwelt, and toleration of religious sentiments allowed; still, as Presbyterians, and Dissenters from the Church of England, they experienced many embarrassments.

They were, indeed, permitted to maintain their own forms of worship unmolested; still, they were compelled to aid in supporting a minister of the established religion, and a tenth part of all their increase was rigorously exacted for this purpose. They also held their lands and tenements by lease from the crown, and not as proprietors of the soil. With an inextinguishable thirst for liberty, they could not bear to be thus trammelled in their civil and religious rights.

Their position in Ireland was uncomfortable, also, surrounded as they were with the native Irish, who adhered with tenacity to the Church of Rome; and though they were then subjugated to Protestant power, and not permitted openly to persecute as they had done, yet a spirit of hostility still existed, and was in various ways expressed. Many circumstances, in addition to the original strong traits of character which separate the Scotch from the Irish, had served to inflame and strengthen the enmity existing between them.

Mr. Macaulay, adverting to the hostility existing between the Irish Catholics and the Protestants, who had settled in Ireland, says: "On the same soil dwelt two populations, locally intermixed, morally and politically sundered. The difference of religion was by no means the only difference, and was perhaps not even the chief difference, which existed between them. They sprang from different stocks. They spoke different languages. They had different national characters, as strongly opposed as any two national characters in Europe. They were in widely different stages of civilization. There could, therefore, be little sympathy between them; and centuries of calamities and wrongs had generated a strong antipathy. The relation in which the minority stood to the majority, resembled the relation in which the

followers of William the Conqueror stood to the Saxon churls, or the relation in which the followers of Cortez stood to the Indians of Mexico.

“The appellation of Irish was then given exclusively to the Celts, and to those families which, though not of Celtic origin, had in the course of ages degenerated into Celtic manners. These people, probably somewhat under a million in number, had, with few exceptions, adhered to the Church of Rome. Among them resided about two hundred thousand colonists, proud of their Saxon blood and of their Protestant faith.

“The great preponderance of numbers on one side, was more than compensated by a great superiority of intelligence, vigor, and organization on the other. The English settlers seem to have been, in knowledge, energy, and perseverance, rather above than below the average level of the population of the mother country. The aboriginal peasantry, on the contrary, were in an almost savage state.”

It was in view of these embarrassments and evils experienced in their native land, that this body of emigrants were disposed to leave their homes and the many comforts there enjoyed for an untried region, and the labors and sufferings incident to a settlement in a new country.*

* The residence of the McKeens, MacGregors, Nesmiths, Dinsmoors, and many other of the emigrants to Londonderry, was in the valley of the river Bann, and in or near the towns or parishes of Coleraine, Ballymoney, Ballywoolen, Ballywatick, and Kilrea.

A distinguished descendant of one of the early settlers, writes to the author, as follows: “On a voyage to the Old World, a few years since, I could not resist the inclination to visit the temporary resting-place of our forefathers, in Ireland. Not anticipating such an excursion when I left home, I was miserably prepared for taking advantage of what others knew, as to the exact location of our ancestors; I only knew that Londonderry, Coleraine, Antrim, Ballymoney, and Belfast, were some of their places of residence, and of course could receive only general appreciations of their homes. Still, viewing the vast extent of excellent land,

That such were their motives, we learn from a manuscript sermon of the Rev. James MacGregor, one of the four pastors who accompanied their flocks to America, and the first minister of Londonderry. It was addressed to them on the eve of their embarking for this country. His discourse was from those very appropriate words of Moses, when conducting the chosen tribes to the promised land: "If thy presence go not with me, carry us not up hence."

In the application of the subject to their emigration, he states the following as reasons of their removal to America. 1. To avoid oppression and cruel bondage. 2. To shun persecution and designed ruin. 3. To withdraw from the communion of idolaters. 4. To have an opportunity of worshipping God, according to the dictates of conscience and the rules of his inspired Word.

They were, moreover, induced to contemplate a settlement in this land, by the favorable report of a young man, by the name of Holmes, the son of a Presbyterian clergyman, who had visited this country. Encouraged by his representations of the civil and religious privileges which were enjoyed by the American colonies, his father, and three other Presbyterian ministers, James MacGregor, William Cornwell, and William Boyd, with a portion of their respective congregations, determined on a removal to this country.

still uncultivated, the beauty of the scenery, the mildness of the winters (on the thirtieth of March, 1845, I saw peaches in full blossom, in the open air, at Belfast,) I could not but realize that moral heroism, which could induce men, perfectly advised of all they were to expect or obtain, to emigrate to the New World. Men in the most wild belief of the precious metals, will seek new countries with reckless disregard of all consequences. Our Irish ancestors knew that they were leaving a *better* country for a *poorer*, (speaking agriculturally,) and with only the prospect of toil before them. Imagination lent no charms to the future. They must have had motives reaching beyond the present. Their characters, and I believe the moral tone of the vast masses of their widely-spread descendants, leave us in no doubt of the true impulses which governed them."

In order to prepare the way and secure a reception and a place of settlement on their arrival here, they dispatched, early in the year 1718, Rev. Mr. Boyd, with an address to governor Shute, of Massachusetts, expressing a strong desire to remove to New England, should he afford them suitable encouragement. They also empowered Mr. Boyd to make all the necessary arrangements with the civil authority for their reception.

The address is very concise and appropriate, and is signed by two hundred and seventeen, each subscribing his own name in a fair and legible hand, except seven, whose marks are affixed. That so large a proportion, in the circumstances in which they were placed while in Ireland, were able to write, is a fact that serves very clearly to show that, as a company, they were superior to the common class of emigrants. Nine of the subscribers were ministers of the gospel, and three others were graduates at the university in Scotland. The document is on parchment, in a good state of preservation, and may be regarded as a valuable relic of these early adventurers to this land. A copy is inserted in the Appendix, and it will no doubt be gratifying to many to observe, in the list of subscribers, the names of ancestors whom they have been accustomed to venerate. It would have given greater interest could a fac-simile of the names, as they appear on the manuscript, have been presented.

Mr. Boyd received from governor Shute the desired encouragement. On communicating it to his friends in Ireland, by whom he had been commissioned, they immediately converted their property into money, embarked in five ships for Boston, and arrived there August 4, 1718.

That portion of the emigrants who had been the charge of Rev. Mr. MacGregor in Ireland, and others who joined them, wished to unite, that they might continue to enjoy his labors as their pastor. Among this number were the McKeen families, with their connections.

See pp 317 - 321

The Keen

James McKeen, brother-in-law to Mr. MacGregor, and who appears to have been the leading influential member of this body, on conferring with governor Shute, was informed that there was good land in the vicinity of Casco Bay, Me., which they might have, and where they could carry into effect their particular design as a community, and secure the enjoyment of religious ordinances under the ministry of their favorite teacher.

Another portion of this company of emigrants repaired to Worcester, and there attempted to form a settlement and enjoy religious privileges under the ministry of one of the pastors who had accompanied them to this country. And although they were an industrious, orderly, worthy, and pious congregation, yet, in consequence of their being foreigners, especially from Ireland, and introducing the Presbyterian mode of worship, which was before unknown in New England, the prejudices of the Congregational communities in Worcester were so strong and bitter towards them, that they were compelled to leave the place. They in consequence separated and were dispersed through the country. Some of these families settled in Coleraine, some in Palmer, some in Pelham, and some in other towns in Massachusetts; and being joined by emigrants, from time to time, from the old country, formed those Presbyterian societies which existed for many years in these several towns.

A considerable number of this body of emigrants, on arriving at Boston, saw fit to remain in that city; and, uniting with those of their countrymen of their own faith, whom they found there, formed the first Presbyterian church and society, over which the Rev. John Morehead was installed pastor. It was at first styled the Presbyterian church in Long Lane, — subsequently Federal Street.

Sixteen of the families who had purposed to form a distinct settlement, and become the charge of the Rev. Mr. MacGregor, embarked in a vessel for Casco Bay, in order to

select a township; while the remaining families, with Mr. MacGregor, retired from Boston into the country; some to Andover, others to Dracut, until a suitable tract of land should be found for a permanent settlement.

The party that left Boston for Casco Bay, arrived there late in the season; and it proving to be a very early and cold winter, the vessel was frozen in. Many of the families, not being able to find accommodations on shore, were obliged to pass the whole winter on board the ship, suffering severely from the want of food, as well as of conveniences of situation.

Willis, in his History of Portland, referring to this event, says: "In the autumn of 1718, a vessel arrived in the harbor of Falmouth, now Portland, with twenty families of emigrants from Ireland. They were descendants of a colony from Argyleshire in Scotland, and settled in the north of Ireland about the middle of the seventeenth century. They were rigid Presbyterians, and fled from Scotland to avoid the persecutions of Charles the First. They suffered severely during the winter here; their provisions failed, and our inhabitants had neither shelter nor food sufficient for so large an accession to the population. In December, the inhabitants petitioned the General Court at Boston for relief. They stated their grievances as follows: That there are now in the town about three hundred souls, most of whom are arrived from Ireland, of which not one half have provision enough to live upon over winter, and so poor that they are not able to buy any, and none of the first inhabitants so well furnished as that they are able to supply them; and they prayed that the Court would consider their desolate circumstances, by reason of the great company of poor strangers arrived among them, and take speedy and effectual care of their supply. On this application, the Court ordered that one hundred bushels of Indian meal be allowed, and paid out of the treasury, for the poor Irish people mentioned in the petition." It is subjoined, in a note to this record, "That

James McKeen, the grandfather of the first president of Bowdoin College, was of this company, and the agent who selected the land on which they settled."

On the opening of spring, the little colony prepared to commence an examination of the territory to which they had been directed by governor Shute. As they disembarked in this new country, to which they had come to seek a residence for themselves and their descendants, they assembled, according to tradition, on the shore, and joined in acts of religious worship, devoutly acknowledging the divine goodness in their preservation upon the great deep, and during the unusually severe winter which they had experienced. No one of their number had suffered by sickness, or been removed by death. Standing on the shore of the ocean which separated them from their native land, they offered their devout praises in that "most touching of all songs," the one hundred and thirty-seventh psalm. As they surveyed the unsubdued and uninhabited country around them, and looked back upon the homes of their youth, and upon the blessings and comforts which they had there possessed, amidst their many trials, they were ready to hang their harps upon the willows, and say, "How shall we sing the Lord's song in a strange land!" But they looked forward, with hope and constancy, to the attainment of the great object for which they had come, religious freedom. And as they renewed their covenant vows, and called to mind the persecuted, suffering state of the church in their native land, they could with fixed determination say, as did the Jewish captives, "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

They were not men to be put back or turned aside by obstacles. They had counted the cost of their undertaking, and were prepared to meet it. After having explored for some distance the country eastward from Casco Bay, and

finding no tract of land that pleased them, they concluded to return; and, directing their course westward, entered the Merrimack, which they ascended to Haverhill, where they arrived the 2d of April, old style. While at Haverhill, they heard of a fine tract of land about fifteen miles distant, called Nutfield, on account of the abundance of the chestnut, butternut, and walnut-trees, which distinguished the growth of its forests. The men, leaving their families at Haverhill, came and examined the tract; and, ascertaining that it was not appropriated, they at once decided here to take up the grant which they had obtained from the government of Massachusetts, of a township twelve miles square of any of her unappropriated lands.

Having selected the spot on which to commence their settlement, and having built a few temporary huts, which they left in charge of two or three of their number, they returned to Haverhill to bring on their families, their provisions, their implements of labor, and what little household furniture they could collect. A part of the company returned from Haverhill by the way of Dracut, where Mr. MacGregor had passed the winter in teaching, that they might bring him with them; the others came more directly. The two parties arrived at about the same time, and met, as tradition says, at a spot ever after termed Horse Hill, from the fact of their having there tied their horses, while they surveyed the territory around. The day of their arrival here, and on which the settlement commenced, was the eleventh day of April, old style, 1719.

Mr. MacGregor, on meeting this portion of his beloved flock, from whom he had been separated some months since their arrival in America, and on the spot so happily selected as the place of their future residence, made an affectionate and impressive address, in which he congratulated them on the propitious termination of their wanderings, their signal preservation as a company while crossing the ocean, and

since their arrival in this country, and exhorted them to continued confidence in God, planted as they now were in the wilderness, and strangers in a strange land.

Having with them explored more fully the territory which had been selected as a township, and made some general arrangements as to their future proceedings, he returned to his family in Dracut. Before leaving them, he delivered, April 12th, under a large oak, on the east side of Beaver Pond, the first sermon ever preached in this town. His text was from the prophecy of Isaiah, 32 : 2, "And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." Then, for the first time, did this wilderness and solitary place, over which the savage tribes had for centuries roamed, resound with the voice of prayer and praise, and echo to the sound of the gospel. The spot where this religious service was held, especially the tree around which they assembled, was long after regarded with a degree of reverence, not unlike that felt by the patriarch in regard to the spot on which he rested, when favored with the heavenly vision. On the prostration of this venerable oak through decay, the owner of the field in which it stood planted a young apple-tree among its decayed roots, which is now a thrifty tree, and will long serve to designate the venerated spot.*

The field on which they first erected their rude cabins, as a temporary accommodation for their families, and which they cultivated the first year in common, lies not far from the turnpike as it crosses West-running Brook, and has ever since been called "the common field."

*It has been suggested, that as there are so many pleasing associations connected with it this spot, well deserves some more enduring memorial; and for this object, it has been proposed that a granite obelisk, bearing appropriate inscriptions, should at some early day be erected in place of the tree. It is hoped that the suggestion will meet with a prompt response. See last page of Appendix.

As soon as the company of settlers had organized themselves into a religious society, in order to the full and stated enjoyment of divine ordinances, which was the leading object of their emigration, they proceeded, according to the prescribed order of the Presbyterian church, to present in due form a call to the Rev. James MacGregor, to become their pastor.

Some of them had been his pastoral charge while in Ireland, and all were well satisfied as to his worth, and his distinguished gifts as a minister of Christ. Sometime in May following, Mr. MacGregor, in compliance with their call, removed with his family from Dracut to their settlement, and assumed the pastoral charge of the society. As no presbytery then existed in New England, there could be no formal installation; nor was it essentially needful; as Mr. MacGregor had received ordination some years before, in Ireland. A formal and public recognition of the ecclesiastical relation thus formed between them, was all that in this case was requisite.

Accordingly, on a day appointed for the purpose, the people having assembled, he, in connection with appropriate religious services, solemnly assumed the pastoral charge of the church and congregation; and they with like solemnity, and by a formal act, received him as their pastor and spiritual guide.

He preached to them on the occasion from those appropriate, and, as it regarded this infant settlement, truly prophetic words (Ezekiel 37 : 26), "Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore."

Having shown that it is the Lord who places a people in a land; multiplies them therein, and affords them the ordinances of religion, he reminded his brethren, that "they

should devoutly acknowledge the providence of God in all past changes, particularly in their emigration to this new world; that they should live by faith in what was before them; fervently pray that God would continue to bless them; be firmly united one with another; walk in the fear of God, and keep his charge.”*

These discourses, delivered by their venerated author on occasions so interesting, are noticed, for the purpose of showing that the removal and settlement of this company of emigrants was from religious principle, and in reliance upon the divine guidance and protection. And has not the promise contained in the inspired passage from which he addressed his little flock, been most strikingly fulfilled in respect to the settlement they were then commencing? God, in his providence, not only planted them here, but greatly multiplied them, so that from this settlement many others were early formed. It proved a most fruitful vine. He also set his sanctuary in the midst of them, and has continued to them and to their descendants in this place, without interruption for more than a century, the ordinances of religion. From that memorable day on which this sermon was preached, and the Christian ministry established among this people, to the present, a period of one hundred and thirty years, they have at no time been destitute of a settled ministry, and the full enjoyment of gospel privileges. The churches and religious societies here early established, have been signally preserved and prospered; retaining, amidst the many changes and divisions in surrounding communities, the same faith, and the same mode of church government and religious worship, originally adopted.

This stability may, in part, be attributed to their staid

* The original manuscript of this sermon, with other manuscript sermons of Rev. James MacGregor, is now in the possession of Rev. John M. Whiton, D. D., of Antrim, N. H.

attachment to the Presbyterian doctrine and discipline, as observed by the Church of Scotland. Presbyterianism, as adopted by the Reformers, and introduced into that country from Geneva, by John Knox, the celebrated Scotch Reformer, is opposed to the prelatie power of Episcopacy, on the one hand, and the independency of Congregationalism on the other; guarding the church alike against a despotic government and a pure democracy. It adopts a form of government truly scriptural, as the representative form existed both in the Jewish and Christian church; and, while efficient in its administration, is in full accordance with the principles of liberty and equality in the church. Its judicatories bear a striking resemblance to those adopted under a free republican government. And while they unite and protect the whole body of professed disciples, they secure to each individual his full and perfect rights and influence. Every Congregational church, as it respects ecclesiastical government, is a separate and independent body; while a Presbyterian church is under the care, and subject to the control, of the presbytery, which, in its turn, is subject to the synod, and that again to the general assembly, all representative, though permanent bodies. The pastor and a certain number of elders in each church, elected to this office by its members, constitute what is termed a Session, for the transaction of its affairs. As Congregationalism was first introduced into New England, it became the prevailing order of church government; and although, through the illiberal spirit which marked that age, Presbyterianism for a time met with legislative as well as ecclesiastical opposition, yet eventually the members of that church were left to the free and uninterrupted enjoyment of their own forms of worship. And though differing in the external order of Christ's house, yet, being built upon the same precious foundation, the greatest harmony has long prevailed, in New England, between the Presbyterian and Congregational denominations; and we

should deplore anything which would mar the union that so happily exists. While the one can serve God in their more free organization, the growth of more than two centuries, the other, rejoicing in the greater stringency of their system, can urge on the work of the blessed Redeemer, until all his followers shall see eye to eye, and the watchmen on the walls of Zion, lift up their voice together. When the common foes threaten to sweep away all that is holy and true, especially does it behoove the sons of the Puritans, and the descendants of the Covenanters, to grasp the standard, and do battle for Christ's crown and covenant.

Those who first composed the settlement, were the following sixteen men with their families, namely:—

James McKeen, John Barnett, Archibald Clendenin, John Mitchell, James Sterrett, James Anderson, Randal Alexander, James Gregg, James Clark, James Nesmith, Allen Anderson, Robert Weir, John Morrison, Samuel Allison, Thomas Steele, and John Stuart. These pioneers of the settlement were most of them men in middle life, robust, persevering, and adventurous, well-suited to encounter the toils and endure the hardships of such an undertaking. Most of them attained to advanced age. They lived to see their descendants settled around them, and the forest into which they had penetrated converted into a fruitful field. The average age of thirteen of the number, of whose age alone we have any record, was seventy-nine years; six attained to nearly ninety, and two surpassed it. John Morrison, the oldest of this company, lived to the advanced age of ninety-seven years.

In order to secure the advantages of near neighborhood, and be thereby the better protected against the attacks of the Indians, in case of hostilities, with which the colonies were at the time threatened, these first families planted themselves on each side of a small brook, which, from the direction of its course, they called West-running Brook.

And they decided that their home-lots should be but thirty rods wide, fronting the brook, and to be extended back on a north and south line, until they made up sixty acres each. By such an arrangement, their dwellings were brought into close vicinity, and formed what has ever since been termed the Double Range. This range was, for more than half a century, an interesting and populous section of the town. But the houses, once inhabited by flourishing families, have been one after another removed or demolished, and nothing now remains but the half-filled cellar to mark the place where they once stood. This arrangement in the early location of their dwellings, although it afforded them the advantages of neighborhood, and greater protection in case of assault, was, however, not so favorable to the uniform division of the township into lots, and the regularity of the highways. The multiplicity of the roads, bending in every direction to accommodate, as it would seem, the settlers, as they planted themselves, without any previous plan, in different parts of the town, and the consequent trouble and expense which have been realized in straightening and improving them, may be traced to this injudicious arrangement in the early settlement.

Being at the time a frontier town, and exposed to a savage foe, in consequence of a war with the eastern Indians, which broke out soon after their arrival, they erected two stone garrison-houses. These were strongly built, and well prepared to resist an attack. To these the several families retired at night, whenever danger from the foe was apprehended. There was, however, one of their number, James Blair, a man of giant stature and of fearless courage, who scorned thus to shelter himself from his Indian enemies. He would never enter the garrison; but, with his trusty arms, remained without and alone. It was reported that this man, who, like Saul, king of Israel, "was from his shoulders and upward higher than any of the people," more

than once, in consequence of his stature, saved his own life, and that of his neighbors. After the close of one of the wars, the Indians related that they had laid in ambush, while Blair and others were at work in the field, and had opportunities to kill him, but seeing his huge form they dared not shoot, thinking him a god. Although, during one of the most severe Indian wars, Londonderry was a frontier town, and therefore exposed to greater dangers than the more interior settlements, yet the town was never assailed. The yell of the savage, and the shriek of the murdered settler, were never heard here.

Tradition ascribes the signal preservation of this colony from the attacks of the Indians, to the influence of the Rev. Mr. MacGregor with the Marquis de Vaudreuil, the French governor of Canada. It is said that they were classmates at college, that a correspondence was maintained between them, and that, at the request and representation of his former friend, the governor caused means to be used for the protection of the settlement. He induced the Catholic priests to charge the Indians not to injure any of these people, as they were different from the English; and to assure them, that no bounty should be paid for their scalps, and that, if they killed any of them, their sins would not be forgiven. That such was the fact, the early inhabitants firmly believed. In confirmation of this tradition, on a manuscript sermon-book of Mr. MacGregor's, which has been preserved, is found the name of this French gentleman, and the various titles of office which he held, and by which he would of course be addressed.

Their signal exemption from savage hostilities, may also, in Divine Providence, be ascribed to the fact of their securing, through Colonel Wheelwright, a fair and acknowledged Indian title to their township, which will be more particularly noticed.

The first company of settlers were soon joined by many of

their countrymen who had emigrated with them to America, and had dispersed through the country, awaiting the selection of a township; so that before the close of the first year, the number of families was very considerably increased. As the account of their settlement, and the privileges they here enjoyed reached their friends and fellow-sufferers in Ireland, many were induced to follow them to this land, and join their community. And although many obtained with difficulty the means of transporting themselves and families, — some even binding themselves to a term of labor after their arrival, in order to pay for their passage to this country, — yet they were soon able, on coming to this town, to obtain a comfortable support. No price was paid for the land, it being a free grant by the king to these, his loyal subjects of the old country, many of them, as we have seen, faithful champions in the famous siege and defence of Londonderry in Ireland, an event which contributed so directly and powerfully to the establishment of his throne. Each settler had allotted him one hundred and twenty acres, a home-lot, and an out-lot of sixty acres each. Being a very hardy, industrious, frugal people, and favored from the first with moral and religious institutions, they soon became a thriving, prosperous, and respectable community.

Their dwellings were at first of logs, and covered with bark. The first framed house in the town was that of the Rev. James MacGregor, their pastor, erected soon after his settlement. It is yet standing and in good repair, and is now occupied by Mr. Joseph Morrison. The second framed house was erected by John McMurphy Esq., and is now inhabited by his great-grandson, Mr James McMurphy.

For a time, they necessarily endured many privations and hardships. Their habitations were not only rude, but “their food was meagre in kind and not abundant in quantity.” Being without beasts of burden, much of their provision, during the two first years of their settlement, was brought

by the men upon their shoulders from Haverhill, and from Andover, Mass.

In consequence of their vicinity to the falls of Amoskeag, they were enabled to provide themselves with fish. They were first directed to these falls by an Indian who visited their settlement. Taking Mr. MacGregor to an eminence, and pointing to a tall pine at a distance, he informed him that they were in that direction. Aided by this, he was enabled with his compass to mark out a course to the falls, to which he, with a few of the settlers, immediately repaired, and, with the scoop-net which they had provided, readily secured a supply of salmon and shad, with which the Merrimack abounded. This, for a long time, was to the inhabitants of Londonderry a most valuable resource. Being within a few miles of this important fishing-place, they could with little inconvenience and labor obtain an annual supply of fish, which constituted an important article of food, especially before their fields became productive. Subsequently, and for many years, they lived mainly upon potatoes, bean-porridge, samp, and barley-broth. It was long before the use of tea and coffee was introduced among them. They were happily strangers to these debilitating drinks, which now constitute, in most families, an appendage to almost every meal.

Their hard labor and homely fare contributed much, no doubt, to that robust health, great strength, and longevity, by which they were as a company distinguished. In the labor of subduing and cultivating the soil, the women vied with the men. "Being," says Dr. Belknap, in his History of New Hampshire, "a peculiarly industrious, frugal, hardy, intelligent, and well-principled people, they proved a valuable acquisition to the province into which they had removed, contributing much, by their arts and their industry, to its welfare."

They introduced the culture of the potato, which they

brought with them from Ireland. Until their arrival, this valuable vegetable, now regarded as one of the necessaries of life, if not wholly unknown, was not cultivated in New England. To them belongs the credit of its introduction to general use. Although highly prized by this company of settlers, it was for a long time but little regarded by their English neighbors: a barrel or two being considered a supply for a family. But its value as food for man and for beast became at length more generally known, and who can now estimate the full advantage of its cultivation to this country! The following well-authenticated fact will show how little known to the community at large the potato must have been.

A few of the settlers had passed the winter previous to their establishment here, in Andover, Mass. On taking their departure from one of the families, with whom they had resided, they left a few potatoes for seed. The potatoes were accordingly planted; came up and flourished well; blossomed and produced balls, which the family supposed were the fruit to be eaten. They cooked the balls in various ways, but could not make them palatable, and pronounced them unfit for food. The next spring, while ploughing their garden, the plough passed through where the potatoes had grown, and turned out some of great size, by which means they discovered their mistake.

These settlers also introduced the art of manufacturing linen of a superior quality, the materials for which they brought with them; and as soon as their lands would admit of its cultivation, the flax was considered among the most valued articles of produce. The spinning-wheel turned by the foot, and which came into general use, they first brought into the country, and it proved of essential service to this community. To the hand-card, the foot-wheel, and the loom, the common implements of manufacture in almost every

family, was the town principally indebted for its early prosperity and its wealth.

Of such superior quality was the linen, the thread, and the other fabrics manufactured in Londonderry, that they commanded not only a more ready sale, but a higher price than those produced elsewhere. Hence many were induced to impose upon the public, by selling as Derry manufacture that which was produced in other places.

To prevent this fraud, a town meeting was called in 1748, "To appoint proper and fit persons to survey and inspect linens, and hollands, made in this town, for sale, so that the credit of our manufactory be kept up, and the purchasers of our linens may not be imposed upon, with foreign and outlandish linens, in the name of ours; and any other method that may be thought proper and necessary for that end as may be agreed upon. It was accordingly voted, "that the selectmen purchase seals to seal all the linens that are made in said Londonderry, and that John McMurphy Esq., and John Wallace, yeoman, be sealers and inspectors of the hollands and linens that are made, or to be made, in our town; whether brown, white, speckled, striped, or checked, that are to be exposed for sale; and the said sealers and inspectors shall seal any of the aforesaid linen, with a stamp in each end of the piece of cloth, with the words 'Londonderry, in New Hampshire,' and give a certificate to the persons that are owners of the cloth, of their so doing; for which stamp, inspection, and certificate, they shall receive from the owners of said linen sixpence, old tenor, for each piece." It was also voted "To petition the General Assembly of the province, for a special act, to guard against any fraud that might be perpetrated in the aforesaid affair, or any other thing necessary for the intended good purposes."

Weaving, in the earlier periods of the settlement, was performed by men, and not, as subsequently, by women. It was regarded as among the more respectable employments,

the art being had in high repute, and carried by many of this people to a degree of perfection then unequalled in the country. Of this, the following fact affords an illustration. John Montgomery emigrated to this town in 1747, and established himself here, as a weaver. He married the daughter of Colonel George Knox; she had lived some years in the family of Rev. David MacGregor, to whom she was related. He subsequently removed to Andover, Mass. During the revolutionary war, Mr. Montgomery received from Congress forty pounds and a diamond ring, as a premium for linen woven for Washington and the officers of the army. This ring he gave to his eldest daughter Jane, the wife of John Clark, Esq., of Salem, N. Y., and it is now in the hands of a granddaughter, as a memorial of the interesting fact. The sale throughout the New England, and some of the Middle States, of the thread and linen here manufactured, became to those who engaged in it a lucrative business. Many were thus constantly employed. Two of the largest estates accumulated in the town, and to which the inhabitants are much indebted for the support of their religious and literary institutions, were commenced and advanced in this way. The Pinkertons, *John* and *James* — names to be had in grateful remembrance by the people of Derry and Londonderry — began business as venders of these articles of home manufacture.

The females among the early settlers were distinguished for habits of industry. Rarely would one enter a dwelling without hearing the hum of the wheel, or the stroke of the loom. All articles of clothing in those days were of domestic manufacture. The wool and the flax were carded, spun, woven, colored, and made into garments, at home. To use foreign goods was considered great extravagance. For several years their woollen cloths were not even fulled.

The manufacturing enterprise in this country has produced in this respect an entire revolution in our domestic habits.

The wheel and the loom are no longer seen in our dwellings, and the young women would be unprepared to use them, if possessed. Yet, with all this improvement in manufactures, it is still a question, whether it will prove conducive to the true interests of the community. By the astonishing improvements in the arts of manufacture within the present century, there is an immense saving of time and toil in the production of the necessary articles of clothing; but are there not accompanying evils?

It has been justly remarked by one, "that many of our young women, the future mothers who are to form the character of the next generation, are not educated, as in former days at home, where the mind had leisure to mature, and the affections to expand, and where they were required to engage in that kind of exercise most invigorating to the system,—but at an early period leave home, work together in large companies, breath an impure air, and board in crowded houses. And though highly commendable provision has been made by the proprietors of our large manufacturing establishments for the improvement of those employed in them, and though many are thus brought under the most salutary influences, yet, is there not danger that too many of them will become disqualified for the private and domestic duties of life,—that their intellectual and moral interests will be neglected? Their bodies may be decked with more costly attire, yet their minds may be robbed of their best affections and their highest hopes. Never shall we witness a class of females distinguished by physical strength and energy, domestic virtues, mental vigor or moral and religious principles, such as characterized the female portion of this community, not only at its earliest settlement, but during successive generations. They most happily exemplified the portrait of the housewife drawn by the inspired pen.

In securing a valid title to their township, the first settlers of Londonderry experienced no little embarrassment. They

at first supposed that their settlement fell within the province of Massachusetts bay, and therefore applied to the general court of that province for the confirmation of their former grant: but the court decided that they were not under their jurisdiction.

They therefore, in September 1719, applied to the general court of New Hampshire for an act of incorporation, and the enjoyment of town privileges. The following is a copy from the original petition now among the collections of the New Hampshire Historical Society.

“The humble petition of the people late from Ireland, now settled at Nutfield, to His Excellency the Governour and General Court assembled at Portsmouth, Sept. 23, 1719,—Humbly sheweth:—

“That your petitioners having made application to the General Court met at Boston in October last, and having obtained a grant for a township in any part of their unappropriated lands, took encouragement thereupon to settle at Nutfield about the Eleventh of April last, which is situated by estimation about fourteen miles from Haverel meeting-house to the north-west, and fifteen miles from Dracut meeting-house on the River Merrimack north and by east.

“That your petitioners since their settlement have found that the said Nutfield is claimed by three or four different parties by virtue of Indian deeds, yet none of them offered any disturbance to your petitioners except one party from Newbury and Salem. Their deed, from one John, Indian, bears date March 13, Anno Dom. 1701, and imports that they had made a purchase of the said land for five pounds. By virtue of this deed they claim ten miles square westward from Haverel line; and one Caleb Moody of Newbury, in their name, discharged our people from clearing or any way improving the said land, unless we agreed that twenty or five and twenty families at most should dwell there, and that all the rest of the land should be reserved for them.

“ That your petitioners, by reading the grant of the crown of Great Britain to the Province of Massachusetts Bay, which determineth their northern line three miles from the River Merrimack from any and every part of the River, and by advice from such as were more capable to judge of this affair, are satisfied that the said Nutfield is within his majesties province of New Hampshire, which we are further confirmed in, because the General Court, met at Boston in May last, upon our renewed application, did not think fit any way to intermeddle with the said land.

“ That your petitioners, therefore, embrace this opportunity of addressing this Honourable Court, praying that their township may consist of ten miles square, or in a figure equivalent to it, they being already in number about seventy families and inhabitants, and more of their friends arrived from Ireland, to settle with them, and many of the people of New England settling with them; and that, they being so numerous, may be erected into a township with its usual privileges, and have a power of making town officers and laws. That, being a frontier place, they may the better subsist by government amongst them, and may be more strong and full of inhabitants. That your petitioners being descended from, and professing the faith and principles of the established church of North Britain, and loyal subjects of the British crown in the family of his majesty king George, and encouraged by the happy administration of his majesties chief governour in these provinces, and the favourable inclination of the good people of New England to their brethren, adventuring to come over and plant in this vast wilderness, humbly expect a favourable answer from this Honourable Court, and your petitioners as in duty bound shall ever pray, etc. Subscribed at Nutfield, in the name of our people, Sept. 21, 1719, by

“ JAMES GREGG,
“ ROBERT WEAR.”

The petition is indorsed as follows :—

“ James Gregg and Rob’t Wear. In behalf of a company of Irish at Nutfield, to be a township. Sept. 24, 1719, read, — minuted and suspended, — read again April 29, 1720, and minuted.”

This petition, drawn up with so much clearness and simplicity, presents some interesting facts as to the infant settlement, particularly the rapid increase of the population. It commenced in April, with sixteen families. In September of the same year, there were seventy families.

The lieutenant-governor of the province, declined making an actual grant, as the tract of territory including this and other townships was, at that time, in dispute between the crown and the heirs of one Allen; but by advice of council he gave a protection, and extended to them the benefits of government, appointing James McKeen, a man of distinguished probity, ability, and intelligence, justice of peace, and Robert Weir, sheriff. This commission of *Justice* McKeen, as he was afterwards more usually styled, dated at Portsmouth, April 29, 1720, and signed by Governor Shute, is now in possession of Rev. Silas McKeen, as are also, it is believed, most of the papers left by his great-grandfather.

Although James McKeen was the first acting justice in the town, it appears from certain facts that John McMurphy, Esq., who joined the settlement the year following, held a commission of a prior date, having received it before leaving Ireland. Notwithstanding they now enjoyed the protection of government, and were thus encouraged to proceed in their settlement, still, the settlers of Londonderry were unwilling to possess themselves of lands, once the undisputed property of the aborigines, without a fair purchase of their claims.

Being informed that Col. John Wheelwright, of Wells, Me., had the best Indian title to this tract of country, derived from his ancestor, the Rev. John Wheelright, and supposing

this to be valid in a moral point of view, they deputed a committee, consisting of Rev. Mr. McGregor and Samuel Graves, to wait upon Col. Wheelright, and secure, if possible, his title to the land. The committee were successful, and obtained of him a deed of land, ten miles square, in virtue of a grant, dated May 17, 1629, and approved by the then existing authorities, made to his grandfather, a minister of the gospel, and to others named in said grant, by sundry Indian chiefs, with the consent of their tribes.*

It appears that the Rev. John Wheelright, and others of Massachusetts, proposing to form a settlement in the neighborhood of Piscataqua river, assembled a council of Indians at Exeter, and, by fair purchase, obtained a deed from the four principal sagamores, of all the territory lying between the river Piscataqua and the Merrimack, bounded by the Atlantic ocean on the east, on the south by the Merrimack to Pawtucket Falls, thence by a line north-west, twenty miles to Amherst Plain, thence by a line running north-east to Piscataqua river, thence down the river to the ocean.

It must be truly satisfactory to the inhabitants of Londonderry, that the soil on which their fathers erected their habitations, and which they now cultivate, was not wrested from the original and rightful owners by force, as in too many instances was the case, in the settlement of our country.

The following testimony to the authenticity of this ancient deed of a tract of land, from Wehahnonaway and other Indian chiefs, to John Wheelright and others, is from a paper filed in the records of the ancient Norfolk county court.

“I, John Wheelright, pastor of the church of Salisbury, doe testify, that when I, with others, first came to sit down at Exeter, we purchased of the Indians, to whom so far as we could learn the right did belong, a certain tract of land about thirty miles square, to run from Merrimack river eastward,

*See Appendix.

and so up the country ; of which land we had a grant in writing signed by them.

“JOHN WHEELWRIGHT.”

“April 15, 1668.

“Mr. Edward Colcord testifieth to all the above written, and further saith, that one northly bound mentioned in our agreement with Wehahnonaway, the chief sagamore, was the westerly part of Oyster river, which is about four miles northly beyond Lampereele river.

“Sworn before the court, ye 14th, 2d mo. 1668.

“THOMAS BRADBURY, Rec.”

In consideration of the deed obtained from Col. Wheelright, he, and also Governor Wentworth, were to receive certain lots of land in the township of Londonderry. These lots included some of the best farms now in town.

The government of New Hampshire, apprized of the strength and benefit which the then weak province were likely to derive from this company of emigrants, were particularly attentive to them, and did much to patronize and encourage them. Especially did the lieutenant-governor labor to encourage and assist the infant colony, and thereby merited and received an expression of their gratitude and esteem, as appears from the following record on the town book.

“The people of Nutfield do acknowledge with gratitude the obligations they are under to the Hon. John Wentworth, Esq., Lieutenant-Governor of New Hampshire. They remember with pleasure, that His Honor, on all occasions shewed a great deal of civility and real kindness to them, being strangers in the country ; and cherished the small beginnings of their settlement, and defended them from the encroachment and violence of such as, upon unjust grounds, would have disturbed their settlement ; and always gave them a favorable ear, and easy access to government ; and

procured justice for them, and established order, and promoted peace and good government amongst them; giving them always the most wholesome and seasonable advice, both with respect to the purity and liberty of the gospel, and the management of their secular concerns; and put arms and ammunition into their hands to defend them from the fears and dangers of the Indians; and contributed liberally, by his influence and example, to the building of a house for the worship of God; so that, under God, we own him for the patron and guardian of our settlement, and erect this monument of gratitude to the name and family of Wentworth, to be had in the greatest veneration by the present generation and the latest posterity."

This document is alike honorable to their patron and benefactor, and to those who adopted it. It not only shows their exposed and harassed situation during the early period of their settlement, but evinces that generous, high-minded feeling, and that lively sensibility to every expression of kindness conferred upon them, which so strongly marked their character. A favor bestowed upon them, was not soon or easily forgotten.

In speaking, in this address, of the encroachment and violence of such as upon unjust grounds would have disturbed their settlement, and from which they were kindly defended by the governor, there is reference more particularly to attempts, by a party on the borders of Massachusetts, to dispossess them, by artifice or by force, of their township. It appears that certain persons in Haverhill, and its vicinity, laid claim to these lands, by virtue of a deed of but about twenty years date, from an Indian sagamore named John, whereas the Indian title which the proprietors of Londonderry claimed, was obtained more than sixty years before, and signed by all the principal chiefs who had any right whatever to the territory in question. Weak and unjust as was the claim of these individuals, they endeavored to press it, hoping

that, as these settlers were foreigners, if they could not by persuasion, they would by menaces, be induced to abandon their settlement. Hence they came from time to time in armed bodies, threatening violence if the settlers upon these lands did not remove. But they knew not the men whom they thus assailed, men of tried courage and noble daring. Satisfied of the justness of their title, and determined to maintain it at the peril of life, if called to the encounter, the inhabitants of Londonderry went forward with their settlement, heedless of the menaces they received. It is related, that on one occasion a large party from Haverhill, led by a man named Herriman, came fully armed for an encounter, unless these settlers would yield to their demands, either paying them for the township or at once quitting it.

It was on Friday, and the men with their families were assembling under a spreading oak, their house of worship not being as yet erected, to observe, according to the good old Presbyterian custom, the service preparatory to the communion, which was to be administered on the following Sabbath. The assailants, on making known their purpose, were requested to desist from all acts of violence, until their religious services were over, which they consented to do. Having listened attentively to the discourse addressed to his flock by the venerated pastor, and struck with the firm and undaunted appearance of the men, and with the spirit and solemnity of their devotions, Herriman said to his followers: "Let us return; it is in vain to attempt to disturb this people, for surely the Lord is with them."

In connection with these more formal assaults, they were frequently harassed by intruders who attempted to mow their meadows, on which they mainly depended for the support of their cattle during the earlier years of the settlement.

Such intruders were not unfrequently taken by them, and detained as prisoners, until satisfaction was rendered by them, or their friends. We find in the town accounts during these

years, frequent charges by individuals "for guarding prisoners." Sometimes an inhabitant of the town, when employed in these meadows, would be seized and carried away by individuals from abroad, who laid in wait for the purpose. Thus a Mr. Christie, while mowing in a meadow, was seized and carried to Haverhill, without being allowed to apprise his family of his situation. The next day some of his apparel was found in the meadow where he had been at work, and he was at length discovered and rescued.

It also appears that civil processes were commenced and carried on before the courts in Massachusetts, as they held their sessions, at Newburyport and Ipswich, and that certain individuals were actually committed to prison under the arrests which were made by the claimants in that province. We find frequent charges made for attendance at court at Ipswich, also a vote of the town to pay the expenses of the individuals imprisoned, and to perform for them the necessary work required on their farms during their imprisonment.

In June, 1722, three years after the commencement of their settlement, the tract of land which they had selected, and which heretofore had been called Nutfield, was incorporated as a township by the name of Londonderry, in commemoration of the city in and near to which most of them had resided in their native land.

— The charter conveyed to the proprietors, whose names were annexed, amounting at that early day to more than an hundred, in the name of George the Third, a tract of land ten miles square and duly bounded, and that the same be a town incorporate, by the name of Londonderry; to have and to hold the said land, to the grantees, their heirs and assigns, upon the following conditions, viz: —

“That the proprietors of every share, build a dwelling-house within three years, and settle a family therein; and that he break up three acres of land, and plant and sow the same within four years, and pay his or their proportion of the

town charges, when and so often as occasion shall require the same; that a meeting-house shall be built in four years; that upon the default of any particular proprietor in complying with the condition of this charter on his part, such delinquent proprietor shall forfeit his share to the other proprietors, to be disposed of by vote of the major part of the proprietors; the said men and inhabitants rendering and paying for the same to us and to our successors, or to such officer or officers as shall be appointed to receive the same, the annual quit-rent, or acknowledgment, of one peck of potatoes, on the first day of October, yearly, forever; reserving, also, to our heirs and successors, all mast-trees growing on said tract of Londonderry." After making provision for an annual town-meeting, the charter further enacts, "that on every Wednesday in the week forever, they may hold, keep, and enjoy, a market for the buying and selling of goods, wares, and merchandise, and various kinds of creatures, endowed with the usual privileges, profits, and immunities as other market towns fully hold, possess, and enjoy, and two Fairs annually, forever; the first to be held and kept within the said town on the eighth day of November next, and so annually, forever; the other on the eighth day of May, in like manner. Provided, if it should so happen, that at any time either of these days fall on the Lord's day, then the said Fair shall be held and kept the day following it. The said Fair shall have, hold, and enjoy the liberties, privileges, and immunities as other Fairs in other towns, fully possess, hold, and enjoy."*

The conditions specified in this charter, serve to throw light on the state of our civil communities at that time, and the origin of some practices which prevailed until a recent date in this town. The annual payment of the peck of potatoes, and the reservation of the noblest trees in our forests,

* See Appendix.

was an acknowledgment of the dependence of these provinces upon the mother country: all grants of lands and privileges were from the crown, and conferred by governments acting under its appointment and authority.

In the reign of William, a surveyor of the woods was appointed, and acts were passed by order of the king, in the several provinces, for the preservation of the white pines. In 1708, a law, made in New Hampshire, prohibited the cutting of such as were twenty-four inches in diameter at twelve inches from the ground, without leave of the surveyor, who was instructed to "mark with the broad arrow, those which be fit for the use of the navy, and to keep a register of them." From these, and similar restrictions upon their freedom and independence, the fathers of the Revolution sought to free themselves, and their posterity; and by their valor and sufferings, they obtained, and conferred on us, the rich inheritance which we now enjoy.

We have here, also, the origin of those annual *Fairs*, for which the town became distinguished, and which were continued until within a few years. The original design of the Fair was good, and for some years it was of public use and convenience, affording an opportunity to the inhabitants of this, and the adjoining towns, to meet and exchange commodities. It was conducted with order and propriety. The assemblage was usually large; merchants from Haverhill, Salem, and even Boston, were present with goods; and every variety of home manufacture was here collected. The Common was usually surrounded with tents containing merchandise, and with pens of cattle, sheep, and swine, for sale or exchange.

The state of society at length changing, the country becoming generally settled, stores being multiplied, and the means of communication with our large towns greatly improved, the Fair became of little or no use, was soon perverted from its original design, and for many years proved a

moral nuisance, attracting chiefly the more corrupt portion of the community, and exhibiting for successive days, each year, scenes of vice and folly in some of their worst forms.

Attempts were consequently made by the town, from time to time, to regulate the Fair, and thus correct the evil, but with little success.

At their annual meeting in 1798, the following resolution and vote were passed by the town :—

“ From the misconduct and disorderly behaviour of most of the people which frequent the Fair, as now holden, the good intention and original design are altogether defeated; whereupon enacted, that it shall be confined to two days, one day each Spring and Fall, the 19th of May and 19th of October, when they do not occur on the Sabbath.

“ Voted, also, that no booth shall be used after 9 o'clock in the evening of said days, for selling merchandise or liquor, or furnishing any kind of entertainment, without forfeiting and paying a fine of one pound.”

Its final suppression was the result of the temperance reformation, as it here prevailed. In 1839, the only public house in the village, where the Fair had from the first been held, became a strictly temperance tavern; the bar was removed, and no intoxicating drinks were to be obtained in the place. A number of persons on assembling at the usual time, and finding this to be the case, at once withdrew, and no traces of the Fair remain in Derry, where for more than a century it had been observed.*

The settlement being incorporated, and exercising town government, many judicious regulations were introduced and adopted, for its improvement and good order.

The settlers were now in a situation to enjoy civil and religious privileges, which they had never before pos-

* At the session of the Legislature, in June of the present year (1850), that part of the charter of the town authorizing the holding of Fairs, was repealed.

sessed; and, although inexperienced in the management of such corporations, yet having at the head of their affairs men of sound judgment and of religious integrity, the government was efficient and liberal.

These corporate townships, as may here be observed, are a peculiar feature in our government, and are indeed essential to the existence and preservation of free institutions. They sprang, as has been supposed, from the form of church discipline, originally introduced into New England, and in this, as well as other instances, we may see how much we are indebted to the Puritans, not only for the substance, but even the form of our political and civil freedom.

The origin of town organizations was not derived from the authority of the general court, but from the necessity of the case, and the circumstances in which the people were placed. Their foundation was in the voluntary, though tacit compact of the proprietors and settlers of the different towns. They were associations, in character, like that entered into by the Plymouth Pilgrims before they disembarked. Settlements being made in different places, some plan must be adopted for the orderly management of their affairs. Taxes must be levied, lots of land must be granted, highways laid out, and meetings of the freemen must be had, to make orders, to appoint subordinate officers, and provide for their security and general interests.

It was therefore necessary that some form of town government should be established. The inhabitants at first chose several of their principal proprietors to manage the affairs of the town, who were then styled *townsmen*. Some years afterwards the number being reduced, and it becoming customary to select three or five only for this purpose, they were called *selectmen*. To these men were intrusted the principal concerns of the town. Their proceedings, in the management of its affairs, were annually brought before a meeting of the town for confirmation.

As the settlements advanced, and new regulations became necessary, statutes were made by the several provincial governments, with permission of the crown, granting or recognizing the rights and privileges of towns, and these corporations became essential parts of the machinery of the colonial, as they have since been of the State governments. Other officers were added from time to time, as assessors, overseers, surveyors, etc., who were annually elected at the town-meeting usually held in March.

The people have always been ardently attached to these little republics. They have guarded and watched their rights with the utmost jealousy. The history of these little municipalities, scattered over and covering the surface of New England, is closely interwoven with that of our country. The Revolution, it is believed, would never have been achieved without them, nor would our liberties be long secure. These townships being composed entirely of the citizens, without any distinction as to rank, property, or outward appendage whatever, contain in themselves all the elements of a pure democracy. "They are the schools," as one remarks, "in which young men are educated for higher offices, and in which all may be taught their duty as citizens. But the great purpose which they answer, is, that they serve as a barrier against the encroachments of the State and federal governments." One great danger in every government, is the centralization of power, a power controlling not only what relates to the whole State or Union, as the revenue and post-office and military department, but those of a more local character, as is the case in all despotic and many of the monarchical governments.

"To prevent this dangerous result, we have, in the first place, our State governments, and then, what is of far greater importance, our town governments, which hold in their hands more than nine-tenths of the real power, which, so far as they are concerned, belongs to government."

A large proportion of the real effective legislation, under our government, is performed by the towns. They raise the taxes, support the schools, roads, and bridges, provide for the poor, and direct in whatever pertains to their local interests, as well as to the general welfare.

Thus admirably adapted to the security and prosperity of a community, is the simple machinery of town government. Under this, Londonderry, like other New England towns, has grown up to its present condition, not only sending forth colonies for the commencement of other settlements in different parts of the land, but becoming itself two large and prosperous towns.

The description, drawn by Dr. Belknap, the historian, of a desirable town community, has in many, if not all the points, been realized in the towns which have arisen from the early settlement of Londonderry.

“A town consisting of a due mixture of hills, valleys, and streams of water; the land well fenced and cultivated; the roads and bridges in good repair; decent inns for the refreshment of travellers, and for public entertainment. The inhabitants mostly husbandmen; their wives and daughters domestic manufacturers; a suitable proportion of handicraft workmen, and two or three traders; a physician and a lawyer; a clergyman of good understanding, candid disposition, and exemplary morals, — not a metaphysical, nor a polemic, but a serious, practical preacher. A schoolmaster, who should understand his business, and teach his pupils to govern themselves. A social library, annually increasing, and under good regulations; a decent musical society; no intriguing politician, horsejockey, gambler, or sot. Such a situation may be considered as the most favorable to local happiness of any which this world can afford.”

May these towns, in their future character and situation, realize still more fully the picture here presented, and, blending the glory of the children with that of the fathers, enlighten the dark vista of future years, till time shall be no more.

CHAPTER III.

TRAITS IN THE CHARACTER OF THE EARLY SETTLERS — MARRIAGE CEREMONIES, WAKES, AND FUNERALS — DIVERSIONS — ERECTION OF A MEETING-HOUSE — SCHOOLS — EXTRACTS FROM THE OLD TOWN RECORDS — DWELLING-HOUSES — INCORPORATION OF THE WEST PARISH — NOTICES OF JOHN AND JAMES PINKERTON — INCORPORATION OF WINDHAM AND DERRYFIELD — OLD FRENCH WAR — EMIGRATIONS FROM THE TOWN — PATRIOTIC ZEAL OF THE INHABITANTS DURING THE WAR OF THE REVOLUTION — REBELLION OF 1786 — THE TWO VILLAGES — PINKERTON ACADEMY — ADAMS FEMALE ACADEMY — DIVISION OF THE TOWN — EMIGRATIONS OF ENGLISH FAMILIES INTO THE TOWN.

THE early settlers of New Hampshire may be divided into four classes; those on the Piscataqua, who came into the State for the purpose of fishing and trading; the Scotch settlers at Londonderry; emigrants from Massachusetts, who established themselves on the Merrimack and its tributaries; and those who came from Connecticut, and planted themselves on the Connecticut river.

Each of these divisions of the population, is said to retain and exhibit at the present time certain peculiarities, intellectual, moral, social, and political, which were characteristic of the original settlers. This is strikingly the case in regard to the Scotch-Irish settlers. The national traits which characterized this company of emigrants, were deeply and strongly marked. They, and their immediate successors, have passed away, but they have left their impress upon the generations which have succeeded them. Owing to the difference in their language, habits, and modes of life, from those of their English neighbors, prejudices were early imbibed, and unreasonably indulged, against these settlers, and many things in their manners and practices were grossly

misrepresented, and falsely reported and believed. Some of the inhabitants of the adjoining towns, not understanding their true origin and character, but supposing that, as they came from Ireland, they were of the native Catholic Irish, were greatly alarmed, and were anxious to have them removed from their immediate vicinity, if not expelled from the country.

Although they came to this land from Ireland, where their ancestors had a century before planted themselves, yet they retained unmixed the national Scotch character. Nothing sooner offended them, than to be called *Irish*. Their antipathy to this appellation had its origin in the hostility existing in Ireland between the Celtic race, the native Irish, and the English and Scotch colonists, adverted to in a former chapter.

Mr. Belknap quotes from a letter of Rev. James MacGregor to Governor Shute, in which he says, "We are surprised to hear ourselves termed *Irish* people, when we so frequently ventured our all, for the British crown and liberties, against the Irish Papists, and gave all tests of our loyalty which the government of Ireland required, and are always ready to do the same when required."

Between the native Irish and the Scotch, who removed to Ireland, there was almost as great a difference in religion, morals, intelligence, and language, as exists between them and the English. Although the Scotch as a nation are plain, frugal, frank, and somewhat rough, yet they possess a greater vivacity and quickness of parts, propensities more social, and stronger sensibilities of all kinds than their southern neighbors. They have ever been distinguished for their hospitality, their valor, firmness, and fidelity. No people display more faithful and affectionate attachment to those who have conciliated their good-will; and few nations have given more undeniable proofs of genius in scientific and literary pursuits, or have, throughout past ages, sustained a higher degree

of moral and political respectability. This may be truly said of those who constituted the settlement of Londonderry, and their numerous descendants; and here no apology will be necessary for introducing, with the permission of the author, the concise but just view of the prominent traits in their character, as given by a descendant* of these emigrants, on a public occasion. Speaking of an interesting branch of this colony, he says: "But while the intellect of our people is shown in the number and character of educated men that have gone from among them, it is shown still more in their general character. I might select many among those whom I have personally known, who, if not polished so as to bring out all the shades and rich veins of intellect, have yet been sufficiently cultivated to show minds capable of grasping strong thoughts, and acting upon the most important interests of public and private life."

"The next remarkable feature has been courage. It was shown by our fathers in Ireland, and has not deserted their sons. As a people, they have never shrunk from peril. At the first sound of danger, their custom has been to fly to the scene of action. So was it in the Indian and French wars. So was it after the news of the battle of Lexington. Many instances might be adduced, which would serve to illustrate the courage which has been always a prominent feature in their character, distinguishing alike their habits of thought, of social intercourse, of public and private enterprise. In whatever they have undertaken, they have gone forward with the same fearless spirit.

"If at any time a man has had hard thoughts of his neighbor, he did not whisper it about in private scandal, but the offender was the first to hear it; there was no secret, underhand dealing, but their voices were always loud, their gait erect, their conduct open.

* Rev. J. H. Morison, of Milton, Mass.

“ While ready to maintain their own and their neighbor’s rights, they have also, it must be acknowledged, never been backward in proclaiming their own merits ; yet they have not been a conceited, boasting race, but men who knew their strength, who judged correctly of their merits, and would not suffer others to destroy or impair their just appreciation.

“ Closely allied to this, was another prominent trait in their character. They were always a high-minded, generous people. Though poor, they were never mean in spirit. Sometimes, indeed, a foolish pride has been among them. It is related of the wife of the oldest John Morison, that when her husband was building his first habitation in Londonderry, she came to him, and in a manner unusually affectionate, said, ‘ Aweel, aweel, dear Joan, an it maun be a log-house, do make it a log heegher nor the lave,’ — (than the rest.)”

“ But if they have had a little sprinkling of this spirit, they have also been marked by a true loftiness and generosity of soul, which, in all their trials, has not forsaken them. It mingled with their courage in war, and guided their intelligence in politics.” “ In their influence, great or small, in high or in low stations, upon the councils of the state or nation, this people, as a body, have always been on the side of a liberal, generous policy, whatever might be its effect upon their private interests.

“ Another prominent trait of character, was their ready wit. No subject was kept sacred from it ; the thoughtless and the grave, the old and the young, alike enjoyed it. Our fathers were serious, thoughtful men, but they lost no occasion which might promise sport. Weddings, huskings, log-rollings, and raisings, what a host of queer stories is connected with them ! Our ancestors dearly loved fun ; there was a grotesque humor, and yet a seriousness, pathos, and strangeness about them, which in its way has perhaps never been excelled. It was the sternness of the Scotch Covenanter softened by a century’s residence abroad, amid persecution and trial, wed-

ded there to the comic humor and pathos of the Irish, and then grown wild in the woods, among these our New England mountains. I see in them, and their genuine descendants, the product of the heaths and highlands of Scotland, with their border wars; of the rich low fields of Ireland, with their mirth and clubs, modified afresh by the hardships of a new settlement, and the growing influence of a free country."

These traits of character, manifest as they were in that portion of the early settlers and their descendants to whom these remarks were directly addressed, belonged, with little modification, to the whole company of emigrants, and to the several colonies which went out from them. But the trait most distinguishing their character, and most valuable in its influence, was their steadfast adherence to enlightened religious principle, and to all the forms and duties of devotion. "They were a devout, religious people. With their Presbyterian predilections, confirmed by the inhuman massacres, extortions, and wars through which they had passed, their first object in settling here was that they might be free in their religious faith." And no sooner were they formed into a community, than, as we have seen, they organized a church, settled a pastor, and commenced and maintained under many disadvantages the public services of religion. In all their rude dwellings, the morning and evening sacrifice of prayer and praise was regularly offered, and the Scriptures devoutly read. The omission of such daily acts of devotion, in a single family, would, for some years after their settlement, have excited alarm, and called for examination. The following fact may serve as an illustration of the general feeling which thus pervaded the community.

The venerable pastor, being one evening informed that an individual was becoming neglectful of family worship, immediately repaired to his dwelling; the family had retired; he called up the man, and inquired if the report was true, and whether he had omitted family devotion that evening. On

his admitting the fact, his faithful pastor, having duly admonished him of his fault, refused to leave his house until he had kneeled with his partner, and offered up prayer to God.

Not only the shorter, but the larger catechism of the Presbyterian church, was regularly committed and recited by all, both parents and children. For nearly a century, the practice of annual family catechizing was strictly observed in the town. Families to the number of eight or ten, assembled according to appointment, at some dwelling in their respective neighborhoods; here the pastor met them, and, commencing with the younger, and proceeding to the elder classes, he carefully examined each individual, as to his knowledge of this summary of Christian faith and duty.

Not only was the answer to the question proposed expected, but some, if not all, of the Scripture proofs annexed, were required. By means of this catechetical instruction, with their habitual attendance upon divine ordinances, and their devout readings of the Scriptures, and some of the best standard authors in divinity of the seventeenth century, they became firmly established in the great and essential truths of revelation, and were well fortified against the encroachments of error. As an illustration of this, and of the happy effect of such religious training, is the *fact*, that, for an hundred years after its settlement, no religious meeting was held, or sermon preached, in this town, except by a Presbyterian or Congregational minister. The practice of thus assembling by families was laid aside, in consequence, mainly, of the emigration to the town of those who had not been thus trained, and were, consequently, unprepared for such an exercise, and the recitations of the catechism were at length confined exclusively to children and youth, either at their dwellings, when visited by the pastor, or at the schoolroom, — they being long regarded by this people, and by the inhabitants of New England in general, indispensable at school, as a weekly exercise at least.

But while these excellences of character are acknowledged, and their influence is to this day manifest in their descendants, they had their weaknesses and their errors. Many of their customs were decidedly objectionable, as their marriage ceremonies, their wakes or watchings with the dead, and their funeral solemnities. On these occasions, ardent spirit was early introduced and freely used, and was not unfrequently productive of scenes most painful. "But these practices," to adopt the language of one, to whom reference has already been made, "were doubtless of Irish origin, and not the offspring of Scotland, whose inhabitants are uniformly distinguished for their sober, regular habits. But what clung to them in Ireland, the disposition to humor, rioting, and laughter, was only on the surface, playing there and varying the outlines of the countenance, while the strong granite features of Scotland were fixed deep in the soul. The unbending purpose, the lofty principle, the almost haughty adherence to what they believed true, and high, and sacred, resting on a religious basis, was the real substance of their character. They had foibles, they had weaknesses and errors; but well may it be for us, if the refinements of a more advanced society, and a more liberal culture, should serve to give grace, beauty, and light to the same strong powers of thought; the same courage, though in a different sphere; the same generous elevation of soul; the same vivacity; and above all, the same deep, thoughtful, religious principle that belonged to them."

It was such domestic scenes and habits, and such devotional exercises as the poet of Scotland has so beautifully depicted in his "Cotter's Saturday Night," which, as transferred by this company of emigrants to this land, gave such distinction to their settlement, and rendered it so prosperous and beneficial in its influence upon the community.

As many of their customs and practices have passed away, and even the recollection of them will soon be gone, it may

be well, in this historical sketch, to preserve such memorials as now remain.

The following description of the marriage ceremony, as witnessed in his early days, is furnished by an aged descendant of one of the first families which formed the settlement.

These occasions were celebrated with the strongest demonstrations of joy. When two persons were about to be united in wedlock, it was customary for the gentleman, in company with the father of the lady, or some one of her nearest connections, to go to the minister of the town and request publishment; this, the minister more usually employed the clerk of the parish to perform, but sometimes did it himself. In the mean time, preparations were made for a sumptuous entertainment. The guests were all invited at least three days before the wedding, it being considered an unpardonable affront, to receive an invitation only a day previous.

The bridegroom selected one of his intimate friends for the "best man," who was to officiate as master of the ceremony, and the bride likewise one of her companions, as "best maid." The morning of the marriage-day was ushered in with the discharge of musketry, in the respective neighborhoods of the persons who were to be united. This practice it seems originated in Ireland, in consequence of the Catholics having been, after the Revolution, deprived of the use of fire-arms. The Protestants, proud of the superior privilege which they then enjoyed, made a display of their warlike instruments on all public occasions. Seldom was a respectable man married without his sword by his side. At the appointed hour, the groom proceeded from his dwelling with his select friends, male and female; about half way on their progress to the house of the bride, they were met by her select male friends; and, on meeting, each company made choice of one of their number to "run for the bottle" to the bride's house. The champion of the race who returned first with the bottle, gave a toast, drank to the bridegroom's health, and, having

passed round the bottle, the whole party proceeded, saluted by the firing of muskets from the houses they passed, and answering these salutes with pistols. When arrived at the bride's residence, the bridegroom's company were placed in an apartment by themselves, and it was considered an act of impoliteness for any one of the bride's company to intrude. When the ceremony was to commence, the "best man" first introduced the bridegroom; then, entering the bride's apartment, led her into the room, and, placing her at the right hand of her "intended," took his station directly behind, as did the "best maid." The minister commenced the marriage service with prayer; on requesting the parties to join hands, each put the right hand behind, when the glove was drawn off by the best man and maid. Their hands being joined, the marriage covenant was addressed to them, with appropriate remarks on the nature and responsibilities of the connection thus formed. Having concluded with another prayer, he requested the groom to salute his bride, which being done, the minister performed the same ceremony, and was immediately followed by the male part of the company; the females in like manner saluted the bridegroom.

The ceremony being concluded, the whole company sat down to the entertainment, at which the best man and best maid presided. Soon after the entertainment, the room was cleared for the dance and other amusements, "and the evening," remarks our aged informant, kindling at the recollection of by-gone scenes, "was spent with a degree of pleasure of which our modern fashionables are perfectly ignorant."

The foregoing is a brief sketch of a Scotch-Irish wedding, as usually witnessed. But there was another form of marriage which became somewhat fashionable.

For some years previous to the Revolution, the governor of New Hampshire, appointed by the crown, was authorized to grant licenses for marriage, as a means of augmenting his

salary, which was in those days small. He was allowed two crowns for each license which he signed. This yielded a considerable revenue, as facilities were thus afforded for clandestine marriages, which often produced serious evils. The ministers of this town opposed the practice; and it was regarded by the church as a subject of discipline, as several instances on the records of the church clearly show; but there were ministers who approved of this mode of marrying, and furnished themselves with licenses from the governor, to be filled out by them as occasion might require.

This was the case with the Rev. Mr. Flagg, of Chester, to whom those who wished to be married without publishment would resort from this and other towns. Hence such marriages were usually termed in this community "Flagg marriages." Several elopements and marriages took place in this way by persons of this town, some of a romantic character. In one case, the parties had been published, and the day of marriage had arrived; all arrangements were made, and the bride's company had left her house to meet the bridegroom, as before described. In the mean time another gentleman rode up to the door: the horse being provided with a pillion, she immediately mounted behind him and departed, and, before the intended bridegroom had reached her father's dwelling, she was the wife of another. Such instances created a strong sensation in the community, and rendered them still more tenacious in their adherence to their ancient customs in this respect.

Their funeral observances were of a character, in some respects, peculiar. When death entered their community, and one of their number was removed, there was at once a cessation of all labor in the neighborhood. The people gathered together at the house of mourning, and during the earlier periods of the settlement, observed a custom which they had brought with them from Ireland, called the "wake," or watching with the dead, from night to night, until the

interment. These night scenes often exhibited a mixture of seriousness and of humor which appear incompatible. The Scriptures would be read, prayer offered, and words of counsel and consolation administered; but ere long, according to established usage, the glass, with its exhilarating beverage, must circulate freely; so that, before the dawn, the joke and the laugh, if not scenes more boisterous, would "break in upon the slumbers of the dead."

At the funeral, whatever might have been the age, the character, or condition of the deceased, the assemblage would be large. Every relative, however distant the connection, must surely be present, or it would be regarded as a marked neglect; and it was expected that all the friends and acquaintance of the deceased, within a reasonable distance, would attend. Although funeral sermons were seldom if ever delivered on the occasion, yet there would be usually as large a congregation as assembled on the Sabbath. Previous to the prayer, spirit was handed around, not only to the mourners and bearers, but to the whole assembly. Again, after prayer, and before the coffin was removed, the same was done. Nearly all would follow the body to the grave, and usually the greater number walked. Processions, from a third to a half a mile in length, were not unfrequent. At their return, the comforting draught was again administered, and ample entertainment provided. Many a family became embarrassed, if not impoverished, in consequence of the heavy expenses incurred, not so much by the sickness which preceded the death of one of its members, as by the funeral services as then observed, and which as they supposed respect for the dead required.

Their diversions and scenes of social intercourse were of a character not the most refined and cultivated; displaying physical rather than intellectual and moral powers, — such as boxing-matches, wrestling, foot-races, and other athletic exercises. At all public gatherings, the "ring" would be

usually formed; and the combatants, in the presence of neighbors, brothers, and even fathers, would encounter each other in close-fight, or at arms-length, as the prescribed form might be; thus giving and receiving the well-directed blow, until the face, limbs, and body of each bore the marks of almost savage brutality. All this was done, not in anger, or from unkind feeling towards each other, but simply to test the superiority of strength and agility.

The females, also, had their social interviews; but they were unlike parties of modern times, marked by cold formality, or ceremonious politeness, and by the exhibition and display of costly attire and finery. They would assemble from time to time at each other's dwellings, carrying with them the small wheel and the flax, and spend a long half day in social talk and diligent labor, combining in the happiest manner pleasure and profit.

The Scotch-Irish have been distinguished for their wit and quickness of retort. Their repartees were often in a high degree sarcastic as well as humorous. The author had purposed to collect and insert a few anecdotes as illustrative of this trait of character, and which might also serve to enliven the historic details which chiefly compose this work. But in attempting it, he was soon reminded of an incident connected with the delivery of an election sermon, by Rev. Dr. Morrison, before the New Hampshire legislature. The legislature having voted to publish the discourse, and having specified the number of copies to be printed, a member of the body moved for an additional number, "provided they would also print the *brogue*." It was this, that often gave peculiar force and pungency to what was uttered: but this we cannot print.

Such were the traits which characterized the settlers of Londonderry, and their immediate descendants. The substantial elements of their character well deserve attention, and long may they be cherished and perpetuated by their

posterity. "Their faults — and faults they had — partly belonged to the times, but were more the effect of strong feelings without the advantages of early discipline. At the same time, they had in them the rudiments of a real refinement, — warm, kind, and gentle feelings; and specimens of politeness were found among them worthy of the patriarchal age.

They have indeed long since passed away, but they have left their impress upon the generations which have succeeded them. Forever honored be their names, forever cherished their memories; not only by those who dwell on the spot planted by their hands, but by their numerous and widespread descendants; of whom it may truly be said, "The glory of children is their fathers."

Many, indeed, of their descendants in the several professions, and in the various walks of public and private life, have sustained characters of distinguished excellence, and filled some of the highest offices — literary, military, civil, and sacred — in the country. We can name those descending from this company of emigrants, who have held seats in the American Congress, who have presided in our higher seminaries of learning, who have filled places in our State council and senate, who have signalized themselves by military achievements, who have sustained the chief magistracy of the Commonwealth, and who have been distinguished as ministers of the gospel.

The growth of the settlement was very rapid, and the early settlers received frequent accessions to their number. Their fellow-countrymen, then in America, flocked to join them, while emigrants from Ireland, on their arrival in New England, mostly sought a residence in the colony here established; so that, as we have seen, the number of families increased in a few months from sixteen to seventy, and the population continued to augment in such a degree, that, at its incorporation, three years after its commencement, the several lots into which the town had been divided, were mostly

taken up, and families planted throughout its various sections.

Although they did not at first obtain an act of incorporation as a township, yet, receiving the protection of government, and the benefits of law, they proceeded to organize themselves into a civil community, and to appoint suitable officers for the due management of its concerns, and the promotion of its interests. Their first regular meeting for the transaction of town business, was held November 9, 1719.

“The town voated Mr. James McKeen for Moderator. On the said day, was voated for Town Clerk, John Goffe.”

“At an adjourned meeting, November 20th, 1719.

“The Town voated, that seven men should be chosen as a committee for the managing of the publick affairs of this town, and the names of the members are as followeth: David Cargil, James McKeen, James Gregg, Robart Wier, John Morison, Samuel Graves, and John Goffe.”

This committee, in the laying out and disposal of the lots, agreed that the first settlers, to the number of twenty, should each have an additional lot to dispose of to any person whom they should see cause to settle on it. This act of the committee occasioned much dissatisfaction.* The town, at a meeting in July, 1720, “Voted to refer the whole matter to the General Court, at their next session at the Bank,” that is, Portsmouth, that place being originally called Strawberry Bank.

In October following, Lieutenant-governor Wentworth visited the town for the purpose of adjusting this and other difficulties. He ordered that “Ensign Blair, John MacNeil, and Hugh Montgomery, should be joined to the committee in the management of the public affairs of the town;” and it

* From this vote it appears, that although but sixteen families first took possession of the ground selected for a settlement, they were very soon joined by four others, making the twenty who claimed and received these additional lots as the first settlers, namely, John Gregg, John Goffe, Elias Keyes, and Joseph Simonds.

was ordered by the governor, that they should have full powers to lay out the highways in this town, "the wayes to be laid out, not to be under four rods wide." This direction was, however, very generally neglected, so that most of the roads were not more than two rods wide.

Such was the regard of this people to the institutions of the gospel, that they no sooner obtained a title to the soil, and were organized into a township, than they began, notwithstanding their embarrassed circumstances, to make arrangements for the erection of a house of worship, in order to the more convenient enjoyment of Christian privileges. We find in the town records the following minutes in regard to its erection.

At a general town meeting, June 3, 1720, "On the day above said, the Town voated that their shall be a small house built that may be convenient for the inhabitants to meet in for the worship of God, and that it shall be built as sune as it can with conveniency; allso that the house shall be built as near the senter of the one hundred and five lots, as can be with conveneance."

At a general town meeting, June 29, 1720, "The town then voated that the meeting-house shall be built within seven rhods of a black stake set up either upon or near unto Mr. McGregor's lott."

"January y^e 11th, 1720-21. At a general Town meeting it was voated, that a meeting-house shall be built in this town as speedely as may be, and that the above said house shall be fifty feet in length, forty five feet broad, and so high as may be conveneant for one set of galeryes." "On the day aforesaid, voated that two men be chosen as a committee to agree with the carpenter, and other affairs relaiting to said house. The members chosen for said committe are Mr. James McKeen, and Mr. Samuel More."

The house was raised and finished the following year; and thus, in a little more than two years from their settlement

here in the wilderness, they dedicated to the service of God a convenient and well-finished house of worship, while they constructed their own houses of logs; regarding not, as many do, their own private gratification and convenience, to the neglect of the divine honor and the interests of the soul, — “dwelling in their own ceiled houses, while the house of God is neglected.”

In this undertaking, attended as it must have been at that early period with very considerable expense, on account of the difficulty of obtaining the requisite materials, they were kindly aided by Governor Wentworth, and other benevolent gentlemen in and near Portsmouth.

The house of worship thus erected, was situated a few feet north of the spot occupied by the present house. A more pleasant and favorable location could not have been selected within the limits of their township. In this house they continued to worship nearly fifty years, until 1769, when a new, more capacious, and better finished one was erected.

The men who laid the foundation of this community were mindful, not only of the religious interests of themselves and families, but also of the means of education. In 1723, a schoolhouse was built upon the Common, near the meeting-house. It was of logs, and but sixteen feet long and twelve wide. In this humble building commenced the education of those who were, in after years, distinguished for their attainments and usefulness. In 1725, only six years after their settlement, it was “Voted in town meeting, that there should be a school in each quarter of the town six months in a year, if suitable instructors could be procured.”*

* The following are the names of some of the early school-teachers employed in the town, namely, Robert Morrison, Eleanor Aiken, John Barnett, W. Harvey, and Archibald Wier were employed in 1725; John Wilson, William Wallace, Ezekiel Steele, and — Morton, in 1733; Thomas Boyes, Francis Bryan, and — Goodall in 1735; Matthew Campbell, Thomas Bacon, William McNeil, and John

In this early and prompt attention to the means of education, we mark the wisdom and foresight of these men. They sought to found the prosperity of their community on the cultivation of the mind, as well as on the improvement of the heart. Knowledge, as well as piety, were in their view essential to the maintenance of civil and religious institutions, if not to the attainment of salvation. They had while in their native land given no countenance to the popish dogma, that ignorance is the mother of devotion. They were by no means an uninformed people. They were not only imbued early with religious truth, but favored with common school education, which was at that time more generally enjoyed in Scotland, and the north of Ireland, than in England. The great proportion of them could read and write, while a few were more highly educated. This early attention to education has not declined in the community they established. The regard which has been paid to learning by the inhabitants of Londonderry, appears from the literary institutions here established, and from the number and character of their educated men, who will be more particularly noticed hereafter.

To meet the expenses of the settlement, it was voted in town meeting, March 25, 1721, that "all the lots in this town be rated thirty shillings per lott, from the first settlement thereof unto this present day."

As the lots assigned to the proprietors, by the men chosen to manage the prudential affairs of the town, were not of like value, considerable difficulty arose in equalizing the claims of the settlers. In order to an adjustment of these difficulties, and to secure to each an equivalent for any defect

Eayres in 1736; Mary McNeil, Daniel Todd, and William McNeil in 1737.

The amount of money expended for schools in 1725, was £36, 4s. The amount assessed for ministers' rates in 1726, was £98, 12s. 1d.; in 1727, it was £128, 16s. 5d.

in their respective lots, a special committee was appointed, consisting of James Gregg, Samuel Graves, and Thomas Steele, and a vote passed, "that all persons that have a mind to complain of their lots may repair to the three men above named, paying them for their time; they are by them to have their lots valued, and a recompense made them according to their want, provided they make their complaint by the 10th of May next ensuing, and no allowance after that time."

Although, as a people, they valued the gospel, and readily made self-denying efforts for the support of its institutions, yet there were individuals at that early day, as there have been since, who were not disposed to pay their just proportion of the expense thus incurred. Hence, we find that at a meeting, January 22, 1721-2, "in order to take some proper methods for giting in the minister's salary, ordered that a list be drawn forth of the arrears, and the town clerk to annex a warrent thereto, in order to the constables distraining those persons that neglect or refuse to pay their rates to the minister."

The following entry is upon their town book, and may serve to exhibit the character of their financial concerns: "The town of Nutfield has raised, this present year, 1721, by the committee, 15 shillings per lot, which amounts to £81, 0s, 0d; and it has been disposed of in the following manner; also, £15, 0, 0, received of Gilmore, for half a lot sold by ye town; also, £5, 0, 0, received of the governor, of ye town's money, and £11 pounds due from Constable Wear to the town; in all, £112, 0, 0."

In the disbursement of this sum, as specified in the town accounts, we find the following items:—

"To Alexander Nicols, for his going down for the elements of the sacrament,	£0, 10, 0
"To James McNeel, for going to the Bank (i. e. Portsmouth) on the town business,	1, 5, 0
"To Arch. Clendenen, for work at Mr. McGregor's,	1, 1, 0

“To Robert Wear, for carrying the prisoners to the Bank, calling the court, a constable staff and charges at Chester,	2, 8, 0
“For the charges of the prisoners at his house,	0, 4, 6
“To Mr. McKeen, when he went to the Sessions at the Bank, when he got the promise of a gift to the town towards the building of the meeting-house,	0, 19, 6
“To Mr. McGregor and Mr. McKeen, when they went to Governor Usher,	0, 10, 9
“To Daniel McFee, for going to the Bank with the prisoners, and making the town stock of bullits,	0, 14, 0
“To James Alexander, for lead,	0, 2, 0
“To James McNeel, for going to the Bank for the money the gentlemen at the Bank promised to bestow on the town, towards building the meeting-house,	2, 10, 0
“To the Commissioners that go to the Bank on account of the town grant or charter,	0, 7, 0.”

The following entry may also show the simplicity and economy of those times, in regard to public expenses. “At a general town meeting, January ye 19, 1719, the town voted, that seven men should be chosen as a committee for the viewing and laying out of lots and meadows; and that the above committee shall have four shillings per day for their work.”

“March 24, 1721-2.

“The committee being met, and having cast up how many dayes they have set upon the public affairs of this town, and finding it to be 20 dais to six of said committee, and ten dais to Joseph Simons. And the committee agreed to take their pay in work from the town.”

It appears from the records of the town, that there were three grand divisions of its lands, and that each proprietor received a lot in each of these separate divisions.

The individual who undertook the finishing of the meeting-house, was one Jeremiah Osgood, and, as it appears, he found it a losing job.

“At a town meeting, March ye 5, 1722. Voted, that Jeremiah Osgood shall have a tract of land allowed him, in the common lands in this town, as a consideration for his loss in his work about the meeting-house in this town.”

“Voted, that the said Jeremiah Osgood shall also have one hundred acres in satisfaction for his work.”

“On the said day the town voted, that the fairs and markets shall be held at the meeting-house.”

“Voted, that the pound shall be made by the meeting-house; that it shall be built this spring, before June next ensuing.”

“At a town meeting, October, 1723. Voted, that all persons who shall do any work for the town, shall be allowed two shillings and sixpence, and no more, per day.

“Voted at the above meeting, that the select-men shall have power to take what methods they shall think fit, for the securing the fishery at Amoskeag.”

As lumber for building was much needed by the settlers, they took immediate measures to have a saw-mill erected. A fall in the stream issuing from Beaver Pond, very near the centre of the town, afforded sufficient water power, and formed a good site both for a saw-mill and a grist-mill.

Accordingly, on the seventeenth of June, 1719, “The town ordered a saw-mill to be built on Beaver River, and the tenor of their agreement with the undertakers, viz. Robert Boyes, James Gregg, Samuel Graves, and Joseph Simonds, is as followeth: the above named have obliged themselves to build a saw-mill upon Beaver river, to be ready some time in the month of September, and that the said stream is granted to the above named men, and a lot of land to them and their heirs forever, only the above named James Gregg shall have full privilege to build a grist-mill upon the said

stream, that is to say, upon Beaver river; and that the said Samuel Graves, Robert Boyes, Joseph Simonds, and James Gregg, shall have the prevelidge of the said stream from the foot of the falls to the upper end of beaver pond." This privilege of a mill stream was subsequently confirmed in the charter "particularly, to James Gregg and John Goffe, for their good services in promoting the settlement of the town."

The next year, 1720-1, the committee intrusted with the management of the public affairs of the town, "being petitioned to by William Aiken, John Bell, Andrew Todd, John Wallis, James Aiken, and Benjamin Wilson, for the grant of a stream or brook, which commonly goes by the name of Aiken's brook, in order to the setting up of a saw-mill thereon, and also one acre of land adjoining to said brook, that will be convenient for a yard to said mill. The committee having taken it into consideration, and thinking that it may tend to the publick good of this town to have more mills set up in it, granted their request, and by virtue of the power and trust committed to them, secured to the petitioners the said stream or brook, on the condition that what boards they should have to dispose of, the inhabitants of this town shall have the refusal of, at the rate of thirty shillings per thousand, and sawing, at fifteen shillings per thousand."

This mill was on the site of the one now occupied by Mr. Horne. In the following year, a grist-mill was erected by James Gregg, in what is now the lower village, and a lot of land secured to him in consequence by the town, of which we have the following minute in their town records. "The town voated that Mr. James Gregg shall have his grist-mill lot laid out to him upon the south side of beaver river."

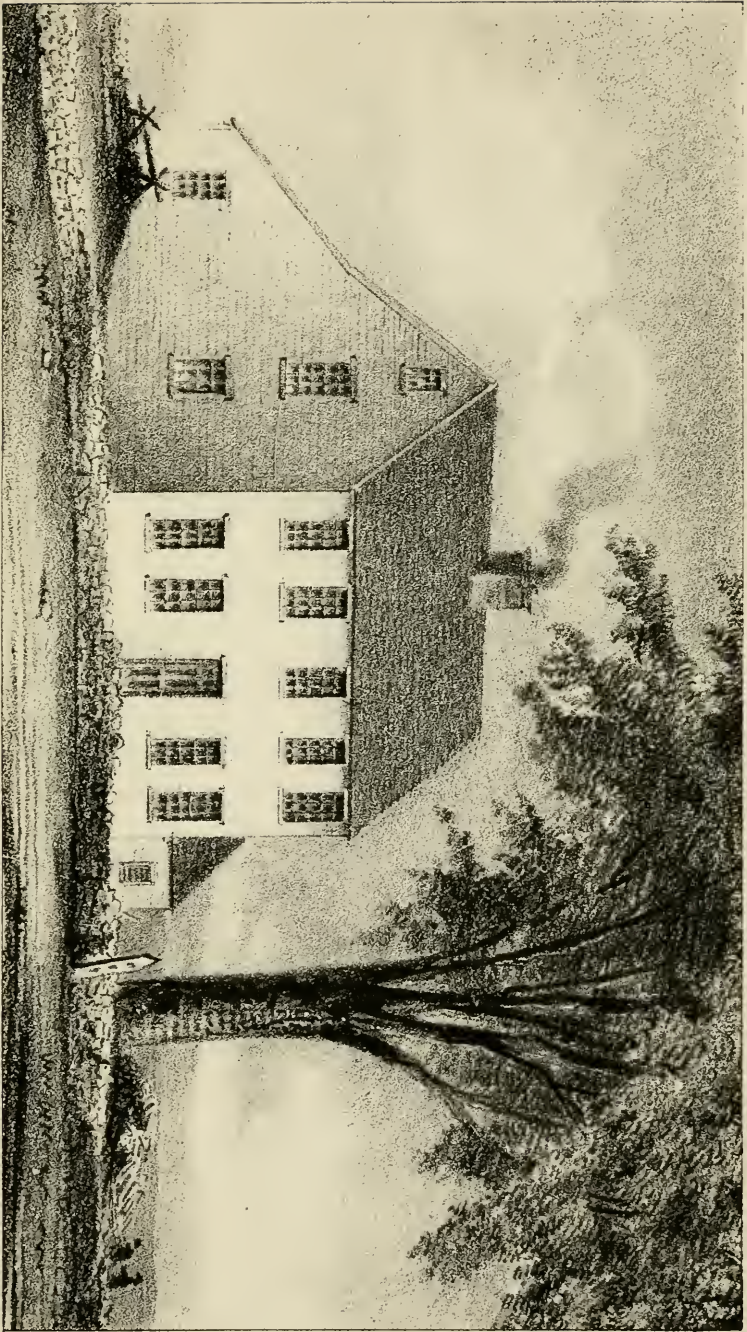
A few years after, another grist-mill was erected on the stream which empties into Beaver Pond, near its mouth, and which for more than a century has been owned and improved by the descendants of John McMurphy, Esq. Until the erection of these mills, the inhabitants were subject to great

inconvenience in obtaining their meal. Oxen and horses not being yet common among them, many were obliged to carry their grain upon their shoulders, a distance of some miles, to be ground. In some families, the hand-mill, of which we read in Scripture, was used. The stones are now occasionally seen among the relics of the ancient dwellings. They were usually turned, as in Judea of old, by two women.

By means of the saw-mills, which were soon in operation, the people were much aided in procuring materials for building. The log huts in which they had at first resided, soon gave place to substantial framed-houses, many of them two stories high. They were usually after the same model, and by no means in accordance with modern notions of economy in the saving of fuel, or of convenience in the performance of household labor. The Rev. Mr. MacGregor's house was the first erected; it is now standing, and is a fair representation of the style of the better class of their dwelling-houses; two stories in front and one story in the rear. The internal construction was uniformly the same. There were two large front rooms, the kitchen was back, extending nearly across the house, with ample "dressers," and a sink at one end, and a bedroom at the other.

The fireplace in the kitchen extended nearly a third of the length of the room. It was four or five feet high, with jambs sufficiently spacious to contain logs two or three feet in diameter, and eight feet long. Back in the corner of the fireplace was a capacious oven, while in both corners, under the chimney, was room for benches, which were the usual seats for the children.

These large kitchens, none of which remain in their original form, contributed much to the domestic enjoyment of the early settlers. Not only the members of the household, usually large in those days, but the collections of neighbors, which were then frequent, would form an evening circle around the blazing hearth, productive, perhaps, of more sub-



Wm. Anderson J.P. Del.

FIRST FRAMED HOUSE IN LONDONDERRY

B. W. Thayer & Co. Lith.

stantial (if not equally refined) pleasure, than is now experienced in social parties. The one-story framed buildings, resembled in all respects those just described, except in the want of the two square front-chambers.

In their out-door arrangements, their barns, out-houses, fields, and fences, the early settlers manifested a negligence, a want of skill, taste, and good husbandry, rarely to be witnessed in the town at this time. In all these particulars there has been a very marked advance. They felt not the need of agricultural improvements. The soil was rich and productive, their wants comparatively few, and their time necessarily occupied in making their first clearings, laying out and fencing their fields and roads, and rendering their situation comfortable. They labored — others have entered into their labors.

Being now duly organized as a township; their lots assigned, and many of them under improvement; a meeting-house well finished, and an able and acceptable pastor settled over them; the settlement rapidly rose in character, in numbers, and importance. The population increased not only by births but by emigration.

The first person born in Londonderry was Jonathan Morrison, son of John and Margaret Morrison; who was born Sept. 8, 1719. The second, was James McKeen, Jr. Their births were not far apart, "and there was much anxious expectation," says a venerable man, now living, Judge McKeen of New York, who personally knew the rivals, "which mother's son should obtain the prize of a farm or lot of land, which was to be assigned to the first-born son of Londonderry."

John Morrison removed after a few years to Peterborough, and became the ancestor of many of the more distinguished characters who have originated from that town, among whom was the Hon. Jeremiah Smith.

His son Jonathan, to whom we have referred, became distinguished as a mechanic, being the first, and for a consider-

able time the only one in Peterborough. He was, as stated in the centenary discourse delivered in that town, "a mill-wright, a blacksmith, a carpenter, a house-joiner, a stone-cutter, a gun-maker, and had the reputation of being really a workman at all these trades. He was a man highly gifted, distinguished for quickness of parts, great ingenuity, and generous in the extreme. He removed from Peterborough to Vermont, and died about the year 1778."

The first marriage in Londonderry was that of John Walis and Annis Barnard, by the Rev. Mr. MacGregor, May 18, 1721.

The second, was that of John Barnett and Joan Seaford, (?) by Mr. MacGregor, Nov. 2, 1721.

John Crombie and Joan Rankin, were married on the 17th of Nov. 1721.

The first person who died in the town was John Clark, January 13, 1720-1.

The next whose death is recorded is Mary Leslie, the wife of James Leslie, who died April 8, 1722.

The spot selected by this company as the last resting-place on earth for themselves and their descendants, was the lot which has ever since been occupied as a cemetery. Here reposes the dust, not only of those who first took possession of the township, but of five generations who have followed them to the house appointed for all the living. "A walk," says a late visitor of the place, "through its crowded graveyard, through the moss-covered stones, marking the spots which contain the remnants of men of former days; the frequency with which the same name occurs, as in long lines of tomb-stones families seem to repose together, shows that this people have dwelt alone, and not mingled with others." This remark applies to the earlier generations.

The land thus occupied as a graveyard, together with the Common, on which the meeting-house stands, was conveyed as a gift to the town, by Robert MacGregor, for these pub-

lic purposes, in 1729.* As death multiplied its trophies from one generation to another, the place originally assigned for the dead, containing about three acres, became too limited for their reception, and was enlarged in 1816, and again in 1846; so that the inclosure now contains twice the original area.

On October 29, 1729, there was an earthquake, the severest ever known in New England, causing the earth to quake with a terrible noise, and producing the greatest imaginable terror. It happened at ten o'clock in the evening. The heavens were clear, the atmosphere perfectly calm, and the moon was shining in her brightness. Mr. MacGregor, feeling for his beloved flock, at once arose and prepared to go among them. He was reminded that his family needed his presence at home. "O," said he, "I have a still greater family, which I must care for." As he was hastening to their dwellings, he met numbers of them simultaneously flocking to his own house, that they might receive from him counsel and consolation in the hour of alarm. The shock extended several hundred miles, its greatest force being displayed at Newbury, Mass., only twenty miles from Londonderry, where the earth opened in several places. A general seriousness followed. In many towns, numbers were awakened and hopefully converted, a reformation of morals was visible, family prayer was more generally attended, and great additions were made to many churches.

The settlement continuing to receive accessions from Ireland, and elsewhere, was so increased in its population, that, as early as 1730, but eleven years from its commencement, a petition was presented at a town meeting, by sundry persons in the westerly part of the township, "to be set off, as a parish, for the better enjoyment of religious privileges."

The petition was at this time refused, but being from time to time renewed, the request was, in 1735, granted by the

* See Appendix.

town, and about sixty families became a distinct religious society, known by the name of the West Parish of Londonderry, in distinction from the original society, afterwards usually styled the First, or East Parish.

Previous to this division of the town into parishes, or about the time of it, a meeting-house was built on the hill, near what is now usually termed "the old graveyard." No account of the erection of this house appears on any town or parish records. The probability is, that it was built by certain individuals, in anticipation of the formation of a new parish, and as a means of securing that object. It was also supposed by those engaged in its erection, that this would be the central point in the new parish, and the place of worship. But circumstances occurred which served to fix the location elsewhere. Rev. David MacGregor, son of the first minister, about this time received license to preach the gospel. He possessed distinguished gifts, and gave high promise of future acceptableness and usefulness as a minister of Christ. The second parish had selected him, in case of their organization by the General Court, as their future pastor. A number of families in the east part of the town, from strong attachment to Mr. MacGregor as the son of their first minister, to whom, also, many of them were relatives, and being not fully satisfied with Rev. Mr. Davidson, who had been recently settled as pastor of the first religious society, made application to become members of the new parish, and were received. Residing, as they mostly did, east of the old or first meeting-house, their influence was such as to induce the West parish to locate their house of worship at the Aiken's Range, more than a mile east of the house which had been built for that purpose.

This of course greatly disaffected many who resided west of this spot. They therefore withdrew from the new, and reunited with the old parish. Hence the act of the General Court, incorporating the second parish, which was not ob-

tained until 1740, contained a clause authorizing forty families, who lived within the bounds of the East parish, to be taxed for the support of the gospel in the West parish, and an equal number in the West, to be taxed in the East parish. This continued in force until 1778, when, at the request of the town, the clause was repealed, and these families were confined in the payment of the ministerial tax to the parish within whose bounds they resided; although many continued to worship as they had before done, until the causes of the division were removed by the erection of a new house of worship in a more central part of the West parish.*

The first store of foreign and domestic goods in the town, was opened by Elder, or as he was more usually called *Major*, John Pinkerton. He was born in Ireland, and came with his father to this country when he was about four years of age. He commenced business quite early in life, carrying a variety of lighter goods in a pack upon his back, and receiving in exchange for these articles, linen cloth and thread, which were carried by him into different parts of New England, and disposed of with profit, the manufactures of this town being in high demand. Having in this way accumulated a small property, he opened, about the year 1750, a store of goods. It was kept in a room in his dwelling-house. This he continued nearly fifty years, and by his judicious management and economy, united with strict moral principle and conduct, he secured the full confidence and the patronage of the community, and accumulated a very large estate, thirty thousand dollars of which he devoted to the interests of the town, in support of its religious institutions, and the endowment of an academy which bears his name.

His brother, Elder James Pinkerton, a few years younger, adopted a similar course, and opened the second store in the town. This he also sustained until advanced age, and like

* See Appendix.

his brother was successful in business, having to contend at that day with but little competition. For a long period, Londonderry and the neighboring towns were supplied principally by the Pinkertons with merchandise. They were both men of more than ordinary financial ability, "uniting in their character Scotch prudence and stability, with Yankee enterprise." To the donation made by Elder John Pinkerton for founding an academy, his brother James added a sum which now amounts to three thousand dollars.

These two brothers, thus distinguished by their strict moral and religious principles and habits, and their industry and success in business, afford an example to young men at the present day, which they would do well to imitate, — to be satisfied with slow and steady gains, and not to hasten to be rich, — and especially "to seek first the kingdom of heaven, and its righteousness."

They both sustained the office of ruling Elder in the church, and offices of civil trust and respectability in the town. They frequently represented it in General Court. They were not only the principal merchants, but chief bankers, of those days. Persons wishing to hire money usually went to them, and from one or the other, would generally obtain the desired loan, provided they could furnish the security requisite. In this they were particularly careful. If but one indorser was offered, the Major, who was the principal loaner, would usually reply, "a threefold cord is not easily broken; you may give me another name."

A striking contrast is presented between the stores of that day and those of the present. A small room in a dwelling-house, was then usually deemed sufficiently spacious to contain the variety of West India and English goods, necessary to meet the calls of the public.

Shortly before the Revolution, another store was opened in the East part of the town, by James MacGregor, Esq., son of Rev. David MacGregor; since which period stores have

been multiplied and the business increased in the town. In 1741, another religious society was formed in the south part of the town, which was, the next year, incorporated as a parish with town privileges, taking the name of Windham, from a place of that name similarly situated in relation to Londonderry in Ireland.

In 1751, the town of Derryfield was incorporated. It was composed of a part of Chester, a part of Londonderry, and of lands not before granted to any town, and contained nearly the same territory now embraced in the charter of Manchester.

The times preceding the American Revolution were, in respect to the infant settlements, full of anxiety, trouble, and peril. Many of them suffered severely from the incursions of savage foes. The year 1744 was rendered memorable by a renewal of hostilities between France and England, which was a sure precursor of war in America, between the French and Indians on the one hand, and the English colonies on the other. This war continued with little abatement about fifteen years, and has been long denominated the "old French war."

During these scenes of alarm and of cruel massacres, experienced by many of the frontier settlements, Londonderry was happily exempt from the assaults of the Indians; yet its inhabitants were as patriotic and as prompt in defence of the country, as any body of citizens whatever. At the call of government, a number from this town, mostly volunteers, joined the noted expedition against Cape Breton. This was one of the most bold and fortunate attempts during this long and distressing war.

The place was strongly fortified, yet its reduction was effected by Col. William Pepperell, a merchant, at the head of a body of husbandmen and mechanics. The New Hampshire troops, animated with enthusiastic, if not religious ardor, partook readily and largely of all the labors and dan-

gers of the siege. They were employed during fourteen successive nights, with straps over their shoulders, and sinking to their knees in mud, in drawing cannon from the landing-place to the camp, through a morass.

Pepperell, as stated by several writers, consulted with the celebrated George Whitefield, who was then in America, in regard to the expedition. He encouraged the measure, and gave it the appearance of a crusade, by proposing, as a motto for their flag, the words "Nil desperandum, Christo duce," a motto truly appropriate to any Christian enterprise, where success is to be attained not by carnal but by spiritual weapons; but of its application to such a warlike measure as this, we may well doubt.

Dr. Matthew Thornton, of Londonderry, subsequently one of the signers of the Declaration of Independence, served in this campaign, as surgeon.

On the renewal of hostilities in 1756, between the French and the English, in which the infant colonies of New England were more seriously threatened with total extirpation than they had ever before been, Londonderry again promptly bore its full share in their protection and defence. A regiment having been raised in New Hampshire, to assist in an attempt upon Crown Point, and it being distinguished for hardihood and adroitness in traversing the woods, three companies of rangers were selected from it, and placed under the command of the celebrated John Stark (afterwards brigadier-general in the army of the Revolution), William Stark, and Robert Rogers. The three captains and many of their soldiers were from Londonderry. Capt. Rogers, a brave and skilful officer, was soon after promoted to the rank of Major, and under his command, the three companies of rangers performed active and efficient service during the war.

To encourage its citizens to engage in the enterprise, the town voted "that every soldier that should enlist in order to the reduction of Crown Point, shall receive thirty pounds

bounty." A company of men was here enlisted under the command of Capt. John Moor, an active and enterprising officer, and, joining the regiment from New Hampshire, penetrated with much difficulty and suffering into Canada, and aided in the reduction of those provinces, and their subjection to the British crown.

Quebec having fallen into the hands of the English, the consequent surrender of all the French possessions in Canada, brought again the prospect of a settled tranquillity to the northern colonies, and was inexpressibly cheering to those who had so long borne the heat and burden of the day. For many years the "father had not cultivated his field in safety, nor had the mother committed her infant charge to rest, but with the most distressing apprehensions." But now everything was encouraging to the view of the colonists. They were exempt from the fear of a lurking enemy; while their hardships and exposures had rendered them bold and enterprising. In marching to and from the theatre of war, they had become acquainted with the fertile parts of the interior of their country, and the young men pressed onward with ardor to take possession of the wilderness, and to convert it into a fruitful field.

Londonderry, by the rapid increase of the early settlers and continued accessions of their countrymen from abroad, soon became populous, and sent forth many colonies to form new settlements in the vicinity, and in more remote parts of the country, now open for cultivation. A large number of the pioneers of civilization in New Hampshire, Vermont, Maine, New York, and Nova Scotia, were from this town. Of some of these settlements, by Londonderry emigrants, a more particular, but brief account, will be given.

The first company which left, was in 1737. They passed over the Merrimack river and settled in Bedford, and were in succeeding years joined by others from their native land and from Massachusetts. A number of families from London-

derry removed to Merrimack, adjoining Bedford, which had been a short time before settled by a company from Massachusetts. In Bedford, the *Scotch-Irish* influence predominated; in Merrimack, the *English*.

The one class of settlers was strongly attached not only to the doctrines, but to the discipline, of the Presbyterian church; the other, as strongly to the Congregational mode of discipline. While a Presbyterian church was formed in Bedford, a Congregational church was organized in Merrimack. Consequently, a number of the inhabitants of Merrimack united, for several years, with the people of Bedford, in religious privileges, while sundry others, of Bedford, united with the people of Merrimack.

In 1741, an emigration of a number of families to the valley of the Mohawk west of the Hudson river, took place, and the settlement of Cherry Valley was thereby commenced.

About the same time, a small party of hardy and enterprising men, joined by some of their countrymen from Lunenburg, Mass., attempted to form a settlement at Peterborough, and though at first repulsed by the difficulties and dangers which attended it, they ultimately succeeded.

About the year 1760, a number of families emigrated from Londonderry to Nova Scotia, soon after its evacuation by the French, and settled in the towns of Truro and Londonderry.

In 1767, a settlement was formed by Londonderry emigrants in Antrim. Soon after, another company planted themselves in Henniker, a neighboring town; and still another in Deering, and laid in each of these places the foundation of a valuable and flourishing community.

In 1766, a small party removed to Acworth, in this State, and united with a few families from Connecticut, in forming that township. About the year 1774, a few families removed from this town to a tract of country in Vermont, which had been purchased by a Mr. James Rogers. It was subsequently incorporated into two townships, Londonderry and

Windham, as the early settlers were mostly from those towns. Among these were James Rogers, S. Thompson, James Patterson, Edward Aiken, John Woodburn, and James McCormick.

New Boston was settled by a colony from Londonderry still earlier, and was, more exclusively than either of the other settlements, confined to those of Scotch-Irish descent. In addition to these, many other towns in their early settlement received accessions from this town, as Litchfield, Hudson, Amherst, Dunstable, and Chester. Thus, during the period of twenty-five years preceding the Revolution, ten distinct settlements were made by emigrants from Londonderry, all of which have become towns of influence and importance in the State. And while the town afforded colonists to form other settlements, the church here proved a hive, from which most of the churches, which now constitute the Presbytery of Londonderry, derived their origin. It also contributed largely to the organization, strength, and stability of other religious societies. Most of the Congregational churches in the vicinity, and many in the more distant parts of the State, have received accessions from this. Wherever a Londonderry man was found, there, with few exceptions, was found a steadfast supporter of the gospel, as well as of civil institutions. No subjects were more obedient to the authorities appointed by the mother country, or more ready to sustain them, than the citizens of Londonderry.

While we were colonies, it appears that the officers of government, who derived their appointment from the crown, not unfrequently received from individuals and communities gifts, which were regarded, not perhaps as bribes, but as perquisites attached to their office, and which they were at liberty to receive as such. Yet the practice was regarded as rather disreputable, and required at times concealment, as appears from the following record.

One article of the warrant for a town meeting in 1774,

“was to see if they will allow a small gift to be given to a special friend to the town,” no name being mentioned. On being considered, it was voted “that the selectmen purchase one hundred weight of butter, at the charge of the town, to give to the aforesaid special friend.” We find also frequent charges against the town for venison and for salmon that was sent to Portsmouth, the seat of government at that time.

In the town accounts, as early as 1727, is this item: “To John Barr, for wine when the Governor was here, £0, 15, 6.”

Charges of a similar character for wine, venison, mutton, do not unfrequently occur, showing the hospitality of the town to strangers, and characters of distinction, who visited the place.

In 1729, is the charge:—

“To John McMurphy, for cloath to Governor Burnett, £4, 10, 0.”

In 1736, “To John McMurphy, for linen to give to the Governor, £6, 10, 0.”

Upon the accession of George the Second, in 1727, William Burnett, son of the Bishop of Sarum, was appointed governor of Massachusetts and New Hampshire. He had been popular as a governor of New York and New Jersey. He was received in Boston with great pomp, being met there by the Lieut.-governor of New Hampshire, and a committee of the council and assembly. An address was communicated to him from this town by the Rev. Mr. MacGregor, as appears from the following charge in the accounts for 1727.

“To James Reid, to give to Mr. MacGregor, when he went to Boston with our address to Gov. Burnett, £2, 0, 0.”

In 1741, Benning Wentworth succeeded Mr. Belcher as governor of New Hampshire. He was received with great satisfaction by the people, and was highly regarded by the inhabitants of this town, being the son of their early patron

Lieut.-governor John Wentworth. The following charge appears in their town accounts for that year :—

“To Robert Cochran, for going to the Bank, to congratulate his Excellency to the Province with
ye Rev. Wm. Davidson, £3, 4, 0.”

But while the bold and hardy sons of the older times were thus rapidly forming settlements throughout New England, and the wilderness and solitary place was made glad; while the colonies, long harassed and depressed by their wars with the Indians, were now increasing in population and strength, and everything indicated prosperity, their bright visions of peace and security in the enjoyment of their possessions, and the fruit of their labors, were suddenly overcast.

The intention of the British ministry to quarter troops in America, and tax the people, without their consent, for their support, was announced. The colonies at once understood the purport of this intelligence : it was to subjugate and make them vassals of the British crown. They had expended their best blood and treasure in putting the British nation in possession of a territory of full twice the dimensions of all their possessions in Europe, and were they to be requited thus? Wonder not at their determined spirit of resistance ; at their resolute, and, in the view of the world, rash purpose “to burish their arms anew, and gird them on single-handed against the most powerful nation of the world, rather than resign to her oppressive grasp their rights and their liberties.”

Twelve years passed away in strifes and melancholy forebodings. Every day the storm gathered blackness, and now the time drew near for it to burst upon these infant colonies. Among the most decided in resistance to the oppressive acts of British domination, were the descendants of those men who resisted, unto blood, against the encroachment upon their civil and religious rights in the mother-country. This was particularly the case with the Presbyterian colonists. Not only the spirit of civil and religious freedom, nurtured and strength-

ened by the persecutions endured for conscience' sake in Ireland, but the form of their church polity served to prepare them to espouse, and steadily to maintain, the cause of American Independence.

In confirmation of this statement, the following testimony, from writers of known and acknowledged ability, may be adduced.

Mr. Reed of Philadelphia, himself an Episcopalian, remarks : " The part taken by the Presbyterians in the contest with the mother-country, was indeed, at the time, often made a ground of reproach, and the connection between their efforts for the security of religious liberty and opposition to the oppressive measures of Parliament, was then distinctly seen. A *Presbyterian loyalist* was a thing unheard of."

Says Dr. Elliot, speaking of the Revolution, " The Presbyterians, of every class, were ever foremost in achieving the liberties of the United States. And they have been all along the leading supporters of the constitution, law, and good order. They have been the pioneers of learning and sound knowledge, from its highest to its lowest grade, and are now its principal supporters."

" And after the conflict was over," says a writer on the subject, " and the sages of America came to settle the forms of our government, they did but copy into every constitution the simple elements of representative republicanism, as found in the Presbyterian system. It is matter of history that cannot be denied, that Presbyterianism, as found in the Bible, and in the standards of the several Presbyterian churches, gave character to our free institutions."

Nor must it be forgotten that the Pilgrim Fathers, after witnessing the sad effects of simple independency in their own land, had been nursed in the bosom and drank of the spirit of Presbyterian Holland and Geneva, before they reached the rock of Plymouth, and, from the very first, their institutions partook of the Presbyterian form.

We have the authority also of the late Chief Justice Tilghman, for stating that the framers of the Constitution of the United States were, through the agency of Dr. Witherspoon, who was one of them, much indebted to the standards of the Presbyterian church in Scotland, in modelling that admirable instrument under which we have enjoyed, during three-fourths of a century, unparalleled national prosperity.

And still further, the Hon. W. C. Preston, of South Carolina, has made the following declaration: "Certainly, it is the most remarkable and singular coincidence, that the constitution of the Presbyterian church should bear such a close and striking resemblance to the political constitution of our country. This may be regarded as an earnest of our union. We fondly regard our federal constitution as the purest specimen of republican government that the world ever saw; and on the same pure principles of republicanism, as its basis, we find established the constitution of this republican church. The two may be supposed to be formed after the same model." An inquiry into the matter would show that a large number of the distinguished veterans of the Revolution were members of the Presbyterian church. Without attempting to make such an investigation, the following facts may be stated: From the State of South Carolina, it appears that ten officers of distinction, among whom were generals Morgan and Pickens, and colonels Campbell, Williams, Shelby, and Sumpter, were Presbyterian elders; all bearing rule in the church of Christ, and all bearing arms in defence of our liberties. And from New Hampshire, were General Stark, and colonels Reed, McCleary, and Gregg, of the Presbyterian colony, here planted. The names of braver or better officers cannot be found in the annals of our country; nor were there braver or better troops in the American army, than those furnished by the Presbyterian communities at the North, or at the South.

As in the previous wars in which the colonies were in-

volved, Londonderry afforded her full proportion of troops, and bore promptly her full share in every conflict, so was it in the war of the Revolution. — Not only an ardent love of liberty, but a spirit of daring, was a strong feature in the character of its inhabitants. They never shrunk from peril, but were ever prompt to repair to the scene of action. The very first act of open and bold resistance to British authority and arms, was exhibited by a small party of undaunted men of this town, although the fact never received public notice. The writer had it from an aged veteran who was prominent in the adventure.

While the British were quartered in Boston, and before the encounter at Lexington, four of their soldiers deserted and came to Londonderry. Notice was given by a tory who resided in the town, of their place of residence. An officer with a number of soldiers, was dispatched for their arrest. The deserters were discovered, secured, and marched towards Boston. No sooner was the fact known in the town, than a party of young men rallied, and, led by Captain James Aiken, a bold and energetic officer, pursued and overtook them a few miles north of Haverhill. Captain Aiken, quickly passing them, drew up his men in front of the party, and commanded them to halt and deliver up their prisoners. The British officer, overawed by this unexpected and bold resistance, at once complied, and they returned with the liberated men, who became residents in the town, no further attempts being made for their arrest.

When the news came that General Gage was marching troops from Boston into the interior, New Hampshire at once took up arms and hastened to the scene of action. Twelve hundred of her sons instantly repaired to Charlestown and Cambridge. Among these was a large company from Londonderry, under the command of brave and experienced officers. The tidings had no sooner reached the town, that the conflict had actually commenced, than the whole com-

munity were seized with a warlike frenzy. A number of men, dropping instantly their implements of husbandry, hastened from one section of the town to the other, to spread the news; and in a few hours, all who could bear arms were assembled on the Common, at the meeting-house. There a few brief and patriotic appeals were made, in reference to the impending struggle, and the sacrifices of life and treasure which would be required, to defend and preserve those privileges, for the sake of which many of them, with their fathers, had come to this country.

As a community they needed, on such an occasion, no incitement to duty. They were prepared to act. From the two companies of militia in town, a large company of volunteers was at once formed; and, being allowed to select from the officers of the two companies, those under whom they would march to the conflict, they chose George Reed, captain, Abraham Reed, lieutenant, and James Anderson, ensign. They started instantly, on being organized; their provisions, ammunition, and whatever was necessary for their encampment and future wants, being afterwards forwarded by express.

On the organization of the troops that had assembled at Cambridge, Capt. Reed received the commission of colonel. He served during the whole of the war, was in most of the distinguished battles, and received repeated tokens of approbation, for his valor and military skill, from his commander-in-chief. Confidential communications from Washington, in his own handwriting, are now in the possession of his descendants.

The convention which met at Exeter, April 25, 1775, a few days after the fight at Lexington, formed the men from New Hampshire, who had joined the army around Boston, into two regiments, which were placed under the command of Colonel, afterwards General Stark, and Colonel Reed, both of Londonderry. Shortly after the battle of Bunker

Hill, another regiment from New Hampshire, under the command of Colonel Poor, joined the army at Cambridge.

The two regiments under Stark and Reed were stationed, previous to the battle of Bunker Hill, at Medford, and thus formed the left wing of the American army. "These troops," says one, in his narrative of the battle, "were hardy, brave, active, athletic, and indefatigable; almost every soldier equalled William Tell as a marksman, and could aim his weapon at an opposer with as keen a relish. Those from the frontiers had gained this address against the savages and beasts of the forests. The country yet abounded with game, and hunting was familiar to all, and the amusement most fashionable and universal, throughout New England, was trial of skill with the musket."

On the landing of British troops at Charlestown, the two New Hampshire regiments were ordered to join the forces on Breed's Hill. A part were detached to throw up a work on Bunker Hill, and the remainder, under Stark and Reed, joined the Connecticut forces under General Putnam, and the regiment of Colonel Prescott, at the rail fence. "This was the very point of the British attack, the key of the American position. To be stationed there, in the post of danger, was a high honor, and well did the New Hampshire troops merit it, although not a few paid for the distinction with their lives." The New Hampshire regiments lost 19 men killed, and 74 wounded. None of the company from this town were killed.

To all the actual engagements on this memorable year, the town contributed its full proportion of men and means, as appears from the following minutes from the town records.

April 23, 1775. "Voted in town meeting, to give our men that have gone to the Massachusetts government, seven dollars a month until it be known what our provincial Congress will do in that affair; and that the officers shall have as much pay as those in the Bay government."

April 29. "Voted that a committee of nine men be chosen to inquire into the conduct of those men that are thought not to be friends to the country. Capt. Moses Barnett, John McKeen, John Aiken, John Gilmore, Capt. John Moor, Ensign James McGregore, George Duncan, Jr., Capt. Robert Moor, and John Bell, were this committee. Voted that the aforesaid committee have no pay." At this meeting, "Voted that twenty more men shall be raised immediately, to be ready upon the *first* emergency, as minute-men."

May 22. "Voted that twenty more men be enlisted in Capt. James Aiken's company, as minute-men."

July, 1775. "Voted, that six more be added to the committee of inspection, viz., Robert McMurphy, Lieut. John Pinkerton, John Nesmith, Capt. William Alison, James Ramsey, and Peter Patterson."

Though there were but few tories in the town, yet the appointment of so large and respectable a committee, shows the deep interest and close vigilance with which they guarded the sacred cause of freedom. Col. Stephen Holland, a gentleman of respectable family in Ireland, had some years before emigrated, when a young man, to America, and settled in this town. He here married into a family whose connections were rather numerous. He was a gentleman of education, easy address, and of influence. He had been representative of the town, and intrusted with the management of its interests. But holding, as he did at the commencement of the Revolution, offices both civil and military, under the crown, he was early suspected of inclining to the cause of royalty, and of not being truly friendly to the movements of the colonists. Knowing the deep and strong feeling of the town on the subject, he took measures to allay their jealousies. At a town meeting called for the purpose, he presented a strong disclaimer in reference to the reports then in circulation, as to his attachment to the British cause. The town, by a vote, expressed their satisfaction, and he was invested

anew with certain offices of trust. But events not long after transpired, which induced him to join the British at Boston. He left a valuable estate, situated near the first meeting-house, which was confiscated and sold. He returned, first to England, and from thence to Ireland, where he died, soon after the declaration of peace. No other loyalist of any influence was found in the place.

The professional and influential men of the town were unitedly and ardently engaged in supporting the struggle for independence; and they were sustained in all their proposed measures by the almost unanimous voice of their fellow-citizens.

April 23, 1775. The town "Voted to send a delegate to represent us in the Provincial Congress, which is to meet at Watertown on the 31st of May." "Voted, that Col. Matthew Thorton is the man to be sent." At an adjourned meeting, James McMurphy, Esq. was also appointed to act with him in behalf of the town.

In Nov. 1776, in consequence of the great depreciation of paper money, the exorbitant prices demanded by speculators who had forestalled the markets, and the consequent discouragement to the exertions of those who were laboring to sustain the heavy public burdens, a meeting was held at Dracut, to petition Congress, and the State legislatures, upon the subject; and to devise such other measures as might be necessary for the protection of the people. A large number of delegates were present.

Londonderry was represented by Deacon Samuel Fisher. The convention met Nov. 26, 1776, at the house of Major Joseph Varnum, and, after passing a number of resolves, prepared a petition to the general courts of Massachusetts and New Hampshire, that the resolves of the continental Congress, respecting the prices of articles of necessary consumption, might be enforced more strictly.

The three regiments which had been raised in New

Hampshire, amounting to two thousand men, which were placed under the command of colonels Stark, Reid, and Hale, were, in 1776, sent to New York, to join the army under Gen. Sullivan, for the invasion of Canada. They proceeded up the Hudson, and down the lakes to Canada, but were obliged to retreat to Ticonderoga. They suffered severely, and lost one third of their number by sickness and exposure.

Dec. 17, 1776. "It was voted that, at the desire of our delegates chosen to represent us in the Assembly of this State, a committee be chosen to give them instruction from time to time at this calamitous day, that they may know how to act the minds of their constituents, as well as their own. The following were this committee : John Moor, Robert Moor, John Aiken, Thomas Taggart, John Nesmith, John McKeen, John Gilmore, Robert McMurphy, Peter Patterson, Samuel Morrison, and Capt. William Duncan."

The resolutions adopted by the Assembly of New Hampshire against the proceedings of the British Parliament, and the proposals for a colonial Congress at New York, were all approved by the freemen of this town.

"Voted, in town meeting, that the remainder of the stock of powder shall be divided out to every one that hath not already received of the same, as far as it will go, provided he produces a gun of his own, in good order, and is willing to go against the enemy, and promises *not to waste any of the powder* only in self-defence; and provided, also, that he shows twenty bullets to suit his gun, and six good flints."

"March, 1777. Voted to raise £18 bounty for each man that is now wanting to make up our complement of men." In April following, £12 was added, "so as to make thirty pounds bounty for each continental soldier who enlists for three years."

In January, 1778, "It was voted, that the selectmen make provision for the families of the soldiers belonging to this

town, who are engaged in the continental army, agreeable to an act of our General Court for that purpose."

1778. The thirteen articles of the confederation proposed by Congress, were referred by this town to a committee, of which Matthew Thornton was chairman, to report thereon. Their report, containing certain strictures on these articles, was adopted by the town, and humbly recommended to the consideration of the Honorable Congress. In 1778, Col. Matthew Thornton and John Bell, Esq., were appointed to attend the convention at Concord, for framing and adopting a form of government.

These extracts are sufficient to testify to the zeal and promptness with which the town met the calls of that trying period, and the efficiency with which they sustained the cause of American independence. During the entire struggle of eight years, not only did this town furnish her full proportion of regular troops, but the repeated emergencies which called for special aid, were here met with readiness.

From a return of the number of the inhabitants in the several towns of New Hampshire, with the number of soldiers, firearms, ammunition, etc. taken by order of the convention, during the war, it appears that in this town there were four hundred and four males, from the age of sixteen to fifty, and of these, sixty-six were in the army; a larger number than from any other town in the county. Portsmouth sent but fifty men. According to the returns thus made, but one town in the State afforded more soldiers than Londonderry; that town was Amherst, which sent eighty-one. It appears from the army-rolls, in the office of the Secretary of State, that Londonderry paid for bounties a larger sum than any other town, and it is believed that, including volunteers and recruits for the continental line, this town furnished the greatest number of soldiers. Nor should it be forgotten, that the victory at Bennington, which arrested the progress of the British arms under Burgoyne,

and turned the tide of war, was achieved by her gallant son, Stark, sustained by New Hampshire and Vermont troops.

✓ In this famous battle were also Col. William Gregg, Capt. Daniel Reynolds, and lieutenants McClary and Adam Taylor, with a select band of soldiers from Londonderry. Lieutenant McClary was slain in the action. He was a brave and active officer; a man of piety and of patriotism. The Sabbath before the engagement, as he passed through the tents of the soldiers composing his company, he remarked, "Boys, remember this is the Lord's day." He was foremost among the assailants of a redoubt which the enemy had thrown up, and while leading on his men to the attack, he was shot down by a musket-ball. The Bible which he had carried with him to the camp, and from which he had that morning received divine encouragement, and also the ball which pierced him, have been preserved as sacred relics, by his relatives. It is a most remarkable fact, that Lieut. McClary was the only man from Londonderry who was slain in battle during the war, especially considering the number in constant service, and engaged in many of the most sanguinary encounters. A number, however, died in consequence of sickness during the campaigns in which they were engaged.

In 1778, a petition was presented to the town by thirty-six of its inhabitants, dwelling in that part called *Derry Claim*, at its south-west corner, that they be separated from Londonderry, and annexed to the town of Nottingham-West, which was granted. March 6, 1778, a small tract of territory was, by act of the legislature, taken from the south-west part of the town, and annexed to the town of Nottingham-West, now Hudson.

In 1779, the selectmen were empowered, by the vote of the town, to provide a workhouse, and to furnish employment to such persons in said town as are not willing to work, such workhouse to be regulated as other workhouses in this State.

At a town meeting July 20, 1779, a letter from the selectmen of Portsmouth was submitted, announcing the measures adopted by said town for restoring the credit of the currency ; whereupon the following patriotic resolutions were unanimously adopted, namely : —

“ 1. That we will cheerfully concur with our brethren in the seaports in accomplishing the salutary purposes of Congress, communicated in their late judicious and spirited address, for appreciating the continental currency.

“ 2. That we will sell none of the necessaries of life, linen cloth, or other manufactures, higher than they were sold the first day of May last ; and that we will continue to reduce our prices monthly, not doubting but other towns in the country will adopt the like salutary measures.

“ 3. That we consider as enemies to our country, all persons who shall buy gold or silver, or shall demand hard money, in whole or in part, for any article they may have for sale, and that we will do everything in our power to prevent such pernicious practices, as they have an immediate tendency to ruin our paper currency. And whereas the traders in this town sell West India goods cheaper than they are now sold in Portsmouth, resolved,

“ 4. That they continue to lower their prices as those in seaports do.

“ 5. That we will instruct our representatives to use their influence to obtain a law for the punishment of sharpers, and hawkers, and oppressors, etc.

“ 6. Resolved, that a committee be appointed to take cognizance of any persons who shall, by any means whatsoever, evade and defeat the design of these resolves, and to treat them as enemies to our country ; and that said committee offer said resolves to every man in said town for signing. And voted, that the above resolves be printed in the Worcester newspaper.”

The following October, the town appointed a committee to

fix the prices of sundry articles of commerce, agreeably to the recommendation of the State convention.

In forming a State constitution, after our independence had been achieved, and the British yoke thrown off, this town, by its delegates, took an active and influential part. The present constitution with its bill of rights, was, on being submitted to the town for consideration, at first referred to a large and judicious committee for careful examination. After hearing their report, it was, by a large majority, adopted, and has received their steadfast support to the present time. In every instance, when called upon to express their opinion, they have decided not to revise the constitution, lest instead of amending they should mar that excellent instrument, to which they were indebted for that security and prosperity which they had so long enjoyed.

After the close of the war, a question arose whether the tories, who had fled from the country and given their aid to Britain, should be allowed to return. The feeling against them was deep and bitter, and the popular current was strong in opposition to their being tolerated in the country. The subject was warmly discussed in the meetings of the towns and the assemblies of the State.

That the feeling of hostility towards those who had deserted their country, and turned against her in the hour of conflict and peril, was peculiarly strong and determined in Londonderry, appears from the following record. It is not surprising, considering the constitutional warmth and ardor of their temperament, that they did exhibit some feeling on this subject.

On being apprized that, on the adoption of the articles of peace, a clause was inserted at the request of the British plenipotentiaries, that Congress recommend that the several States make some provision for the return of the loyalists and refugees, a town meeting was immediately called, "to see if the town will take some effectual measures to prevent

those men who have been the cause of so much desolation and bloodshed in the land, to return and dwell among us, and enjoy the blessings of peace and the sweets of liberty."

At the meeting thus called, May 29, 1783, a vote was passed, with great unanimity, "To instruct their representatives to use the utmost of their power in the General Court, that the refugees have no liberty to come back to this State."

The following is a copy of the instructions which were drawn up and adopted by the town, and addressed to "Col. Daniel Reynolds and Mr. Archibald McMurphy, representatives for the town of Londonderry for the present year."

"Gentlemen: Whereas, by an article in the preliminaries for peace between the United States of America and Great Britain, it is to be recommended by Congress to the several States to make some provision for the return of the royalists or refugees; and we conceive that every State in the Union are to act thereon as they think best, and that nothing therein is binding on the part of the State: and as it is our undoubted right, at all times, to instruct our representatives; we do now solemnly, in town meeting, instruct you to use your influence in the General Court to prevent the return of all or any of the miscreant tories, who have gone from this State to the enemy; as the tories have been the principal cause of this long and bloody war. They have murdered our brethren in cold blood; they have burnt our towns, robbed and plundered our citizens, ravished our daughters, and been guilty of every sort of rapine and carnage, that can be thought of; and by their lies, continually sent across the Atlantic Ocean, the war spun out to so great a length. We expect that you will use your best endeavours, that nothing may ever be done for those infernal wretches, by this State, further than to provide a gallows, halter, and hangman, for every one that dare to shew their vile countenances amongst us."

"Attest, William Anderson, *Town Clerk.*

"May 29, 1783."

The indignation here expressed can be justified only on the ground of their ardent and devoted attachment to the cause of freedom, and the suffering which they had endured in its defence.

In 1783, it was voted, that the town meetings, which, from the settlement of the town, had been held at the First Parish meeting-house, should be held every third year at the West Parish meeting-house.

In 1784, the following votes were passed in town meeting. "1. That the representatives oppose, by every method in their power, the grant of five years' full pay to the continental officers, as recommended by Congress; it being unjust and very oppressive, and would lay such a burden on us, as neither we nor our children could ever get clear of."

"2. Voted, that our representatives use their influence that there be a revision of the table of fees; as it appears that the attorney's fees should be cut down, at least one half. They would not then be so fond of business, and people would have time to breathe."

It would appear that, in consequence of the expenses of the war, the depreciation of paper money, and the derangement of business, there was much embarrassment in the community, which gave rise to litigation and distraining for debt; and too many of the legal profession were disposed to avail themselves of these circumstances, to increase their gains at the expense of the suffering and oppressed.

This town having been settled by a colony from Ireland, and its inhabitants distinguished for their attention and hospitality to strangers, it became, more than most places, the resort, not only of emigrants from the north of Ireland, but of vagrants and foreigners from other countries; many of whom, having belonged to the British army, remained in the States, after the Revolution. The principles and habits of these persons were such, as not only to render their support burdensome, but their residence an injury to the com-

munity. It became necessary for the town to take some action to prevent the evil. It was, therefore, in 1786, voted, "That any person within this town, who shall entertain any stranger, stroller, or other vagrant person, for the space of five days, in his or her house, without giving due notice to one of the selectmen, of the name of the person, and from whence they came, shall forfeit and pay for the use of the town thirty-nine shillings, for each and every offence, to be recovered by an action of debt, before any or either of the justices of the peace within the county of Rockingham."

In 1786, the State of New Hampshire was considerably agitated in regard to the issuing of paper money, which should be receivable as a tender in payment of State taxes, and fees, and salaries of public officers. The desire for such money arose from the pressure of taxation, which was severely felt in consequence of the debt accumulated during the revolutionary war, and the great deficiency of the circulating medium. To meet this demand, a bill, authorizing such an emission of paper money, to the amount of fifty thousand pounds, to be lent at four per cent., on the security of real estate, and receivable as a tender in payment of taxes and debts, was introduced into the legislature, copies of which were sent to the several towns, and the opinions of the voters were to be expressed in open town meeting. In this town, the vote was "*for* the emission of such paper." But, happily for the State, a majority of the voters disapproved of the bill, perceiving that, as such paper must depreciate, in proportion to the freedom with which it should be issued, the remedy would ultimately prove a greater evil than the disease.

As the clamor for paper money daily grew louder, and the number of the disaffected in the State increased, they at length, after having held conventions in the several counties, adopted the mistaken and unjustifiable plan of having recourse to armed intervention, to obtain redress of grievances. Accord-

ingly, on the morning of the 20th of September, 1786, about two hundred men assembled at Kingston. A part were provided with firearms, and the rest with swords and clubs. In this company were several individuals from Londonderry, of sober and respectable character, who, not understanding the real nature of the evils of which they complained, nor their proper remedies, under the influence of excited feeling, had joined the insurgents. Having organized themselves, and chosen their leaders, they proceeded to Exeter, where the legislature was in session. They at first addressed a communication to the legislature, demanding an answer to the petitions, which had been previously presented. The House of Representatives were disposed to confer with them on the subject, and appointed a committee for the purpose. Happily, however, for the honor and peace of the State, General Sullivan, who was then president, declared himself opposed to all negotiation with them, on the ground that an application ought never to be complied with, when thus enforced by violence; and assured the insurgents that no consideration of personal hazard would render the Assembly unmindful of its public duty. They immediately surrounded the building in which the legislature was convened, placed sentinels at the doors, and threatened the members that they would not be permitted to retire until their demands should be granted. When the president attempted to retire, at the usual hour of adjournment, he was at once resisted and threatened with violence. With great coolness and decision, he endeavored to convince them of the folly and peril of the course which they were pursuing, but without effect. Just at that time, a drum was heard, and an alarm was given, that a body of artillery was approaching, when they precipitately retired for the night. In the mean time, the president was authorized by the legislature to resort to military force, to suppress the insurrection. His orders were issued with such promptness, that, by morning, several companies from

the neighboring towns had arrived. These were placed by the president under the command of General Reid, from this town, who was then at Exeter, and had served with him as colonel during the revolutionary war. They were ordered to march against the insurgents, who had retired a little out of the village. As the military came up the insurgent leaders gave orders to their followers to fire, but fortunately they were not obeyed. They immediately attempted to flee. About forty were taken and secured, while the rest made their escape. The prisoners, after an examination before the president and council, were, on their profession of sincere repentance, discharged, and the insurrection was thus effectually suppressed, without the loss of life and without any serious evil.

Although Londonderry had voted in favor of a paper currency, yet it evinced its love of order and good government, by condemning the conduct of its citizens, who took part in the insurrection. Those of them who sustained a relation to either of the churches in town, were required to make a public acknowledgment of the error into which they had been drawn.

In 1790, it was decided "that the annual town meetings should be henceforth held alternately at the East and West parish meeting-houses, and that the Town Clerk be chosen in the parish where said meetings are held."

In 1792, the town being entitled to two representatives, it was voted, that one should be chosen from each parish. This agreement, as well as that respecting the place of meeting, was strictly and harmoniously observed for nearly forty years, until the division of the town.

In 1792, a committee was appointed by the town to procure land for a graveyard in the West Parish. A lot was accordingly purchased for that purpose, and it is now the principal burying-ground in Londonderry. In that yard repose the remains of the Rev. Messrs. Morrison and Hayes,

two of the pastors of that parish. The Rev. Mr. MacGregor, their first pastor, was interred by the side of his father, the Rev. James MacGregor, in the old burying-ground, in the East Parish.

From the termination of the war in 1783, which secured to us freedom and independence, no events of special interest, have marked the history of Londonderry.

For nearly a century from its settlement, there was no collection of dwellings in any part of the town, which could with propriety be called a village. The principal employment of the inhabitants being agriculture, they were separated at the usual distance of farm-houses, with here and there a mechanic's shop.

In 1806, the turnpike from Concord, N. H., was made, and passing through Londonderry, gave rise to the *Lower Village*, as it is now called. This spot being central to the town, situated between the two parish meeting-houses, and favored with some water-privileges, soon became a place of very considerable business, and was in some degree a centre of traffic for the neighboring towns. Although the place now termed the *Upper Village*, where the first meeting-house was erected, is peculiarly pleasant, by reason of its elevation and delightful scenery, but few buildings were erected there, from the planting of the colony, until 1812. The parsonage, a tavern, and two or three farm-houses, were the only buildings in the immediate vicinity of the meeting-house.

In 1814, a road, beginning about eighty rods east of the meeting-house, and leading to the *Prentice House*, was opened, chiefly through the agency of Alanson Tucker, Esq., who had, a few years before, removed into the town from Boston. This road afforded some house-lots, on one of which he built his mansion, and encouraged the erection of others. The growth of the village was subsequently promoted by the establishment of the Adams Female Academy. The origin of this institution, and also that of the Pinkerton Academy,

may be traced to the establishment of a classical High School, in the upper village, by a number of gentlemen, as early as 1793. In order that the youth in the town and its vicinity might obtain a more thorough education than the common schools could afford, a few citizens associated for the purpose, and erected on the Common, near the East meeting-house, a commodious building, and engaged educated gentlemen as teachers. Their first teacher was Mr. Z. S. Moor, afterwards professor at Dartmouth, and subsequently president of Williams and Amherst colleges. He was succeeded by several others, until Mr. Samuel Burnham, a graduate of Dartmouth college, took charge of the school, who continued his connection with it more than twenty years; and to his labors and perseverance, in sustaining the school on his own responsibility, after the proprietors had withdrawn their individual contributions and support, is, to some extent, the present incorporated male academy indebted for its funds and even its existence; as it was by a strong personal regard to Mr. Burnham, and a desire to sustain and encourage him, that the principal donor of that institution was at first influenced, in making his liberal bequests. Mr. Burnham was distinguished for his faithfulness as a teacher, his mild and persuasive government, the great amiableness of his manners, and his devoted piety. He was for many years a most exemplary Christian, and a useful officer in the church. He died, Nov. 1, 1834, at the age of sixty-seven years.

The building in which the High School had been kept for about thirty years being out of repair, arrangements were made, in 1814, to erect by subscription a larger and more commodious one, for the accommodation of the pupils and the encouragement of Mr. Burnham, who had struggled for some years to sustain the school. During the process of the erection and completion of the building, it was proposed, by those interested in it, to petition the legislature for an act of incorporation, and at the same time it was suggested to

Major John Pinkerton, who had subscribed liberally towards the erection of the building, that a fund, to insure the continuance* of the school, and to extend its means of usefulness, would be very desirable; and that if he should see fit to make a donation for that purpose, the petitioners would request to have it incorporated in his name, as the Pinkerton Academy, in Londonderry. The proposition was favorably received, and he proposed, at first, to bestow five thousand dollars. The petition for an act of incorporation, designated the site of the former building as the place where the academy should be located; but the bill accompanying it, through an oversight, did not contain this provision. While the bill was passing the several readings in the legislature, an addition of another trustee to the number proposed by the petitioners was made, at the suggestion of the representative from this town, to whom the business of obtaining the act was intrusted. By this means a majority was secured in the board, who desired a different location of the academy from that which had been decided upon by the petitioners, and where a building had been by them actually erected and finished. The Pinkerton Academy was consequently located where it now is, more than a mile west of the spot where the

* Rev. Mr. Parker often remarked that, some time previous to the foundation of the Pinkerton Academy, he visited Major Pinkerton for the purpose of obtaining a subscription in aid of the school then in operation. In the course of their conversation, he remarked to Major Pinkerton, that he hoped at some time they might have a *permanent* school, the one at that time conducted by Mr. Burnham being without funds, and liable to be suspended, whenever the teacher should find it unprofitable. The next time they met, Major Pinkerton said to Mr. Parker: "I have been thinking a great deal about that word *per-man'-ent* (giving it the Scotch pronunciation), and your suggestion seems to me very important." There can be little doubt that that word, dropped almost by accident, first suggested to Major Pinkerton the idea of giving a portion of his property to endow a permanent High School in the town, and was, in fact, the origin of the Pinkerton Academy. — *Editor.*

public school had been sustained. The change was productive, at first, of excited feelings in the community, but the result has perhaps been favorable to the interest of the town, as it gave rise to a female school in the Upper Village, which was subsequently incorporated and endowed.

At first, two departments existed in the Pinkerton Academy,* male and female. After a few years, the trustees judged it expedient to separate these departments, and confine the instruction in the Pinkerton Academy to males. A female seminary was in consequence opened in the building originally erected for an academy. In 1823, Mr. Jacob Adams, a gentleman without a family, deceased. He bequeathed about four thousand dollars of his property to endow

* The Pinkerton Academy was incorporated June, 1814. The trustees appointed by the charter were, Isaac Thom, M. D., Dea. James Pinkerton, Rev. Edward L. Parker, John Porter, Esq., Rev. William Morrison, John Pinkerton, Jr. Esq., John Burnham, Esq., Alanson Tucker, Esq., and Robert Bartley, M. D.

The trustees elected since the charter was obtained, to supply vacancies in the board as they occurred, are as follows: —

Justin Edwards, D. D., James Thom, Esq., Asa McFarland, D. D., Daniel Dana, D. D., George Farrar, M. D., Hon. William M. Richardson, John H. Church, D. D., William Choate, Esq., Samuel Adams, Esq., Thornton Betton, Esq., Rev. P. B. Day, Rev. Jonathan Clement, Rev. T. G. Brainerd, Samuel H. Taylor, A. M., John M. Pinkerton, A. M.

Mr. Samuel Burnham was the first preceptor; he commenced his services Dec. 1, 1815, and continued until 1818. Mr. Justin B. Adams succeeded him, and was preceptor one year. In 1819, Abel F. Hildreth, A. M., was elected principal, and continued in that office until 1846. He was succeeded by Caleb Emery, A. B., upon whose resignation, in 1848, Rev. Elihu T. Rowe, A. B., was elected. Mr. Rowe resigned Nov. 1850, and was succeeded by Marshall Henshaw, A. M., the present principal.

The present permanent funds of the institution amount to \$16,185,18, of which \$13,185,18, were given by Major John Pinkerton. The remaining \$3,000 were bestowed by Dea. James Pinkerton, his original donation of \$1,500, having now doubled.

a female academy, to be located within one hundred rods of the East Parish meeting-house, in Londonderry. It was accordingly incorporated as the Adams Female Academy. It was the first incorporated female academy in the State; and among the first in New England in which the course of studies was prescribed, and the classes arranged as in our collegiate institutions.

Miss Z. P. Grant, who had been a pupil, and was then an assistant, in the seminary of the Rev. Joseph Emerson, was placed at the head of this institution. She was aided by Miss Mary Lyon, who subsequently became so distinguished, as a teacher, in carrying into successful operation, at the Mount Holyoke Seminary, the plan of female education originally adopted here.

The Rev. Mr. Emerson's views and plans on this subject seem to have been in advance of his times, but his instructions contributed largely to give the right direction to the minds of these ladies, whose influence upon the community has been so extensively and happily felt. "The germ of the seminary founded by Miss Lyon, may probably be found," says President Hitchcock, in his memoir of that lady, "in a remark made by the Rev. Mr. Emerson to Miss Grant, when advising her to take charge of the Adams Female Academy. 'If you can put into operation,' said he, 'a permanent school on right principles, you may well afford to give up your life whenever you have done it.' It was the hope of realizing this thought, that induced that lady to take charge of the Adams Academy, where for several years she labored with Miss Lyon, to accomplish the object."

Under the superintendence and instruction of these two ladies, the institution here established soon became distinguished. The system of study adopted, though novel and thorough, met with very general approbation. Young ladies from various parts of New England resorted to it. It soon contained a hundred pupils, and it continued to rise in char-

acter and influence, until circumstances led Miss Grant and Miss Lyon to resign their connection with it, and to open a school for young ladies at Ipswich, Mass., which they conducted on the principles here laid down, and which were carried more fully into operation at South Hadley.

They were succeeded by Mr. Charles C. P. Gale, of Exeter, a graduate of Yale College. He sustained a high character as a teacher, and remained principal of the institution ten years, when he was invited to Boston, to take charge of a female school in that city. He had but just entered upon the duties of this situation, when he was suddenly removed by death, March 1, 1838. On the resignation of Mr. Gale, John Kelly, Esq., of Atkinson, was appointed principal. He continued to have the charge of it three years; and on his retiring, the institution was again, in accordance with its original plan, placed under the instruction and government of female teachers. Miss Laura W. Dwight took charge of it in 1841, and remained its principal three years. It is at present under female instruction, and affords to young ladies advantages of a thorough education.

Mr. Adams, in addition to the fund for the establishment of a female academy, gave eight hundred dollars to the parish, for the purchase of a bell.

In 1828, the number of inhabitants, the extent of territory, the inconvenience of attending the town meetings, together with many local and rival interests, which frequently agitated the community, induced those residing in the easterly part, to apply to the legislature for a division of the town. The petition was granted, and the easterly portion was set off as a township and incorporated by the name of Derry, the remaining portion retaining the original name of Londonderry. There was nearly an equal division of territory and of population. The town contained 48,470 acres. West of the divisional line are 25,870 acres; east of the line, 22,600; making the territory of Londonderry 3,270

acres larger than the town of Derry. But while the township of Londonderry exceeds that of Derry in territory, it contains a less population.

In 1829, a bank, with a capital of one hundred thousand dollars, was chartered in Derry, by the name of the Derry Bank. Alanson Tucker, Esq. was its president, and James Thom, Esq., its cashier, from its establishment, until its charter expired, in 1849.

Although the strong traits of character which marked the early settlers of this town, their staid attachment to religious principle and order, their firm adherence to what they believed true and sacred, their generosity and social attachments, are still manifest in their descendants, and mark the community which they here founded; yet many causes, during a period of more than an hundred years, have tended to obliterate in a degree these distinctive traits. While emigrations from Londonderry were taking place from time to time, as its population increased, English families from other places have removed into the town, preferring, as they left the denser settlements on the sea-board, to purchase farms already brought into a state of cultivation, rather than, like the more hardy and adventurous sons of these colonists, to penetrate and subdue the unbroken wilderness. A few such families, at an early period, settled on a pleasant tract, north of Beaver Pond, which, from that circumstance, received the name of the English Range, which it still retains.

About the year 1790, the town received a valuable accession of settlers from Ipswich, Mass. They were of the true Puritan race, and retained all those excellences of character that distinguished the pilgrim band, which settled that ancient town. They had been trained up under the ministry of Rev. Messrs. Rogers, Frisly, Cleaveland, and Dana, men distinguished for learning and piety, and for their attachment to the doctrines and order of the Puritans.

Although their national traits of character differed in some

respects from those of the settlers of this town, yet they were soon blended, each imparting and receiving benefit by the union. A degree of cultivation and refinement was imparted by these English settlers, which served to soften and improve the sterner and more rough features of the Scotch-Irish character.

The first family which came from Ipswich to Londonderry, was that of John Cross. He was soon followed by others, as William and James Choate, Joseph and Benjamin Proctor, Nathaniel Jewett, Benjamin Caldwell, Joseph Cogswell, Aaron Choate, John Burnham, John Crocker, Eliezer Low. They were of the Congregational order, but readily united in the Presbyterian form of church government which had been here observed. Many of them became distinguished not only as intelligent and influential citizens, but as efficient members of the church, and their descendants are among the most valuable inhabitants of the town.

Several families, soon after this emigration from Ipswich, removed into this town from Newbury, Mass., among which were those of David and Edmund Adams, who became large landholders, and entered extensively into agricultural pursuits.

Another company from the more southerly part of Massachusetts removed into Londonderry, and settled in the West Parish. Some of these families were of the Baptist denomination. They were not disposed to unite with the Presbyterian society, as others had done, but, being joined by some few of the older inhabitants, they organized and formed a Baptist church and society, and in 1829, erected a meeting-house in the north-west part of the town, which had been usually called Canada.

Families from different parts have, from time to time, removed into this town, and others have left, so that the proportion of the descendants of the first settlers is at present not large. There are, however, some which retain unmixed

the native Scotch-Irish blood. Of the families living in the town, there are but few that retain the farms first subdued from the original forest, and cultivated by their progenitors of the same name. But while a marked change has taken place in regard to its inhabitants, it is deserving of grateful notice, that most of the accessions which this town has received from other communities, have been families of sober and industrious habits, friendly to good order, and attached to religious institutions, and have consequently contributed to its prosperity.

For a number of years after the settlement of this town, there were no means of conveyance from place to place. Vehicles, now in such common use, were then almost unknown; and had there been such, the state of the roads would not have admitted of their general use. Those who attended meeting on the Sabbath, though the distance was in some instances great, usually travelled on foot, — mothers often with a young child in their arms. At length, as horses became more common, the more wealthy part of the inhabitants might be seen going to meeting on horseback, the good-man before, the wife on the pillion, behind. This, until the close of the last century, was the usual if not only mode of conveyance. In this way long journeys would be performed, females not unfrequently carrying an infant in their arms. Horses were then trained to pace or rack, and not, as now, to trot; that gait being more gentle and easy for the rider. It was not till nearly the commencement of the present century, that the first chaise was introduced. This was owned by Hon. John Prentice. It excited great wonder, and was deemed an unjustifiable extravagance. In 1814, the first horse-wagon was introduced into the town. It was made and owned by Dea. James Gregg. The style, ease, and mode of finish of these vehicles, now in such general use, have since been greatly improved.

But although the inhabitants in past days were destitute of

these means of conveyance ; although they were not, as now, clad in flannels and furs during the winter season, or even possessed of an outer garment, now deemed indispensable ; and although their house of worship was unprovided with stoves, and all the conveniences of ease and comfort which it now possesses, yet seldom did they fail of a regular and punctual attendance, in winter as well as summer, on the stated worship of the sanctuary. These privations and hardships they cheerfully sustained, from love to the gospel, and a desire to transmit to their descendants a goodly inheritance. Let not their simple manners and customs ever be reproached or ridiculed by those who are reaping the fruits of their industry, frugality, and self-denying piety.

Much attention has, from the first, been paid to common school education in this town. Primary schools have been maintained and well regulated in its several districts, and few, if any, of the children and youth have not been taught in the rudiments of knowledge. A classical or high school was here established, when but few such institutions existed. Since which, a male and female academy, both well endowed, have been incorporated and well sustained.

Many of our youth, availing themselves of the advantages of these institutions, have obtained a good academical education, and become teachers in the district schools of this and surrounding towns ; while a very considerable number of young men have received a collegiate education, and become distinguished in professional life.

Few towns, perhaps, possess more advantages than belong to the original township of Londonderry. Whether we consider the scenery it everywhere presents, the strength and fertility of its soil, its vicinity to several flourishing cities and manufacturing villages, its means of communication with them by railroad ; or its institutions of learning, its general order and the ample provision made for the permanent support of the Christian ministry, they surely have reason

for gratitude, who enjoy a dwelling-place possessing so many advantages. They have, indeed, a goodly heritage. There may be places where larger possessions can be more readily acquired, but few, if any, where the means of comfortable living, and of intellectual and moral improvement, can be more easily obtained, or are more generally enjoyed.

CHAPTER IV.

PRESBYTERIANISM IN NEW ENGLAND—EXTRACTS FROM THE OLD CHURCH RECORDS—DEATH AND CHARACTER OF REV. J. MACGREGOR—REV. MR. CLARK, HIS CHARACTER—SETTLEMENT OF REV. MR. THOMPSON—DESCRIPTION OF THE SACRAMENTAL SERVICE—INDUCTION OF ELDERS—FORMATION OF THE WEST PARISH, AND SETTLEMENT OF REV. D. MACGREGOR—SETTLEMENT OF REV. MR. DAVIDSON—REVIVAL—NEW MEETING-HOUSE—DEATH AND CHARACTER OF REV. D. MACGREGOR—SETTLEMENT OF REV. MR. MORRISON—DEATH AND CHARACTER OF REV. MR. DAVIDSON—SETTLEMENT OF REV. MR. BROWN—DIVISIONS IN THE EAST PARISH—DISMISSAL OF MR. BROWN—SETTLEMENT OF THE PRESENT PASTOR—ENDOWMENT OF THE TWO PARISHES—DEATH AND CHARACTER OF REV. MR. MORRISON—DR. DANA—REV. MR. HAYES, HIS DEATH AND CHARACTER—REV. MR. ADAMS—REV. MR. BRAINERD—CONGREGATIONAL SOCIETY—REV. MR. DAY—METHODIST SOCIETY—REVIVALS.

THE text from which the Rev. Mr. MacGregor preached, when he took the pastoral care of the infant church in Londonderry, then literally in the wilderness, was from Ezekiel 37: 26: "Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore." This promise, as applied to this band of emigrants, has been strikingly ful-

filled, in the permanency, enlargement, and prosperity of the settlement, then devoutly commenced. It has been shown in a previous chapter, that the leading motive of these colonists in coming to this country, was the more full and free enjoyment of religious privileges. Like most of the New England colonists, they sought a home and a place to worship God. The emigration, therefore, from Ireland in 1718, called the Londonderry emigration, as they mostly came from that city, and its vicinity, included four Presbyterian ministers, viz. MacGregor, Cornwell, Boyd, and Holmes. Of these ministers, the settlers of this town made choice of the Rev. Mr. MacGregor, as their pastor. He was now in the meridian and vigor of life. He had received a thorough classical and theological education, and sustained for some years the pastoral office in Ireland. He was every way qualified to be to them a spiritual guide and counsellor. Although, in consequence of his lamented death, his relation to them continued but a few years, yet he was an important blessing to the infant settlement, as it respected its civil as well as ecclesiastical concerns. We find from public documents, that he was associated with others, and was doubtless the most influential, in securing a title to the soil, in obtaining an act of incorporation, and in erecting and finishing a house of worship. The tradition, in regard to his correspondence with the Marquis de Vaudreuil, has been already noticed.

As no presbytery then existed in this part of the country, nor any other Presbyterian church in New England, there could have been no regular installation of Mr. MacGregor, over the congregation. It appears from the brief record of the transaction, that the people being assembled for public worship, the pastor elect, having preached to them from the passage above referred to, did, in the presence of God, take the people to be his pastoral charge. And they, by a public expression of their wishes, received him as their minister. We know not the number of members which composed the

church at its organization; but its increase was rapid, as the settlement advanced. At a communion season, in 1723, there were one hundred and sixty communicants. At the next spring communion, only four years from the formation of the church, there were present two hundred and thirty members.

Being of Scottish descent, and having been educated in the Presbyterian faith and discipline, that mode of church government was adopted by this company of settlers. The church which they established was the first Presbyterian church in New England. Others were soon formed by the emigrants who accompanied and followed them to this land, as they settled in different parts of the country.

The Federal Street Church (then Long Lane) in Boston, was originally Presbyterian, and was formed soon after the organization of this. Their first pastor was the Rev. Mr. Morehead, from Ireland. He was a man of distinguished talents, and eminent for his piety; but subject to a natural temperament so excitable as not unfrequently to lead to rash and imprudent acts and expressions, which called forth on one occasion, from Mr. MacGregor, his particular friend, this reproof: "Mr. Morehead, you have double the grace of common Christians, but not half enough for yourself." His funeral sermon was preached by the Rev. Mr. David MacGregor, from the text, "Behold an Israelite indeed, in whom is no guile." He was succeeded by Robert Annin, also from Ireland, and distinguished as a scholar and a divine. On his removal to Philadelphia, Dr. Belknap, of Greenland, the historian of New Hampshire, became pastor of that church. About this time, its mode of church government was changed from the Presbyterian to the Congregational form. Presbyterian churches were so multiplied in New England, that, as early as 1729, we find in the records of the Londonderry church session, a notice of a meeting of presbytery in Boston; and that an elder was appointed to attend its session. It may have been formed a few years earlier.

The Presbyterian mode of church order, differing from the Congregational, which claims independency, supposes that the government of the church, as laid down in the New Testament, was by presbyteries, that is, by associations of ministers and ruling elders, all possessed of equal powers, without any superiority among them, either in office or order; and in this principal feature, it was opposed to Episcopacy, which gave so much power to the bishop.

It was, moreover, deemed more simple and spiritual in its mode of worship, conferring upon the people a larger share in the affairs of the church. Between Presbyterianism and Evangelical congregationalism, there is little or no difference, except in the form of government. Every Congregational church, as respects ecclesiastical government, is a separate and independent body; while according to the Presbyterian mode, there are regular and established judicatories, before which all cases of discipline or difficulty can be promptly and regularly brought. The lowest is the church session, consisting of the minister and the elders of the congregation, who are chosen to this office by their brethren. The next judicatory is the presbytery, which consists of all the pastors within a certain district, and one ruling elder from each church, commissioned by his brethren, to represent, in conjunction with the minister, the session of that church. From the judgment of the presbytery, lies an appeal to the synod, which meets once a year, and exercises over the presbyteries within its bounds a jurisdiction similar to that which is vested in each presbytery over the several church sessions within its bounds.

The synods are composed of the members of the several presbyteries within their respective limits. The highest authority in the Presbyterian church, is the General Assembly, which consists of a certain number of ministers and ruling elders, delegated from each presbytery. To this body, appeals may be brought from all the other ecclesiastical

courts, and in questions purely religious no appeal can be had from its decisions. There is thus a most perfect system of procedure in all cases of difficulty, very similar to that in civil cases before the courts of law, the tribunals being permanently established, and not called by the parties for the occasion. The doctrines of the Presbyterian church have ever been Calvinistic, as contained in their confession of faith. The early settlers of Londonderry were ardently attached to the doctrines and government of this church, being those of the church of Scotland, and introduced there a century before, by John Knox, the celebrated Scotch reformer. Presbyterianism, thus planted by this colony, branched out, as churches were formed by emigrations from the town, so that at an early period there was not only a presbytery constituted in Boston, but subsequently two others, composed of churches in Massachusetts, New Hampshire, and Maine. These presbyteries were at length formed into one body, called "The Synod of New England," which continued to hold regular annual meetings, usually at Londonderry, for several years.

In 1782, some difficulties having arisen, and the number of the Synod being considerably reduced, they agreed to dissolve, and to form themselves into one presbytery, by the name of the Presbytery of Salem. After subsequent divisions and changes, there was formed, May, 1794, a union of the associated reformed presbytery of Londonderry, and of the eastern presbytery; the body thus united, was called the Presbytery of Londonderry. This title it continues to retain, being the only Presbyterian body now in New England, embracing twelve churches, two of which are in Massachusetts, the others in New Hampshire; and about twenty ministers.

The records of the church in Londonderry, commence June 27, 1723. The first church session consisted of Rev. James MacGregor, moderator, David Cargil, James Mc-

Keen, Samuel Moor, John Cochran, John Barrett, William Ayer, James Alexander, James Adams, Robert Wilson, and Robert Givan, elders. James Reed was added in 1726.

The following extracts from their records may serve as an illustration of the vigilance with which these elders watched over the flock, of which they were the overseers. The first case which engaged their attention was the report that James Doake had quarrelled with his father and beaten him. The record states, that "the session came to this conclusion: that after a great deal of pains taken, they cannot find it proven that James Doake did beat his father, yet the session agreeth that James Doake should be rebuked before them, for giving his father the lie, and to be exhorted to respect and honor his parents in words and actions."

The next case of discipline was a charge brought by John Archibald, against James Moor, for using unjustifiable expressions, of a profane character, which Moor denied: yet he was exhorted by the session to be watchful and more circumspect for the future.

A trait of character which distinguished this people, was a generous sympathy for their friends in circumstances of affliction, and a readiness to tender relief. Hence we find, that at the early period of 1725, the session ordered two public collections to be taken on the Sabbath. One was to aid a Mr. James Clark, residing in Rutland, to ransom his son, taken by the Indians; the collection, straitened as were their circumstances at the time, amounted to five pounds. The other was for the relief of William Moor, who had two cows killed by the falling of a tree; three pounds and nineteen shillings were received. It is most evident, from these ancient records, that, whatever imperfections appeared in the character of the people, they did not suffer sin to pass unreprieved. Impurity of speech or act; the circulation of slanderous reports, dishonesty, or neglect of social religious duties, were subjects of prompt and faithful discipline.

In 1734, we find the entry of a complaint by Archibald Stark, against John Morrison, that, having found an axe in the road, "he did not leave it at the next tavern, as the laws of the country doth require;" and although Morrison acknowledged the fact, and plead that it was of so small a value that it would not quit cost to proclaim it, yet he was severely censured by the session, and exhorted to repent of the evil.

On another occasion, two individuals were arraigned for indecent behavior, who plead as an apology that they were in a state of intoxication at the time. This, so far from being considered as any excuse for the acts of which they were accused, was declared by the session an aggravation of their sin; and they were dealt with accordingly. No people were more distinguished for sound Christian doctrine and order, or for a more strict and inflexible code of morals.

In 1729, the town experienced a heavy loss in the removal of the Rev. Mr. MacGregor, their spiritual guide and father. No trial could have been more afflictive to this people. He had taken a lively and tender interest in their temporal as well as spiritual prosperity, and by his counsels, his influence, and his many exertions, contributed much to the formation of the character and to the great prosperity of the settlement. He lived to see the vine which had been brought from his native land into this wilderness, taking firm root and beginning to extend its tender branches. His name and memory were most tenderly cherished by his bereaved flock, and succeeding generations; and the effects of his labors among them were long and widely felt. He possessed a robust constitution, and had enjoyed firm and uninterrupted health. He had never been visited with sickness until seized with that which terminated his life. Though at the time but a youth, he was among the brave defenders of Londonderry, in Ireland, and discharged from the tower of the cathedral the large gun, which announced the approach of the vessels that brought them relief. Thus habituated to hardships and self-

denial, he was well prepared to share with the company who took possession of this spot, the toils, dangers, and sacrifices of ease and comfort, ever attendant upon a new settlement. He survived but a few days the attack of fever, with which he was seized. He died on Wednesday, March 5, 1729, and was interred on the Saturday following, with deep and general lamentation. The Rev. Mr. Phillips, of Andover, Mass., preached his funeral sermon, from the words of Zechariah 1 : 5 : "Your fathers, where are they? and the prophets, do they live forever?" Although the settlement, before his death, had surmounted its principal difficulties, and so greatly increased, that, at the last sacramental occasion on which he attended, with his beloved flock, there were present three hundred and seventy-five communicants, yet his removal was deeply felt and lamented. "He was," as Dr. Belknap justly observes, in his History, "a wise, affectionate, and faithful guide to his people, both in civil and religious matters." From traditional remarks, as well as from some few manuscripts of his, which have been preserved, we are led to consider him a man of distinguished talents, both natural and acquired. He evidently possessed a vigorous and discriminating mind. He was strictly evangelical in his doctrinal views, and peculiarly spiritual and experimental in his preaching. During his short but severe sickness, he manifested a firm, unshaken faith in the Saviour, and a lively hope of his interest in the promises of the gospel. In the immediate prospect of death, he remarked to those around him, that he trusted he had known Christ from the fourteenth year of his age, and could cheerfully confide to his hands his immortal interests.

The session, in noticing his removal, on their records, speak of "his peaceful and triumphant death, of his victoriously entering into the joy of his Lord." He was fifty-two years of age at his death. He left a widow and seven children. His personal appearance was commanding; his

stature tall and erect, his complexion rather dark, and his countenance expressive.*

Soon after the death of Mr. MacGregor, the Rev. Matthew Clark, having received ordination in Ireland, came to this country and immediately repaired to Londonderry, where his countrymen and many of his former acquaintance now resided. At the request of the church and congregation, he supplied the desk and took the pastoral care of the people, although not formally installed as their pastor. Possessing distinguished literary acquirements, he also officiated as an instructor in the higher branches of education. Though about seventy years of age when he came to this town, yet he continued in the vigorous discharge of his duties for more

* As illustrative of the practical customs and manners of the clergymen of those days, and of Mr. MacGregor's prompt and decided character, it is related, that during the time of the first harvest after the settlement, a party of men, strong in numbers, came up from the neighboring town of Haverhill, Mass., as it seems had been their custom for some years previous, to mow and carry off the grass from the fine natural meadows. This was not unexpected; but it was supposed that, a manly and explicit explanation being given, they would at once desist; and at the suggestion of their pastor, Mr. MacGregor, a committee of four or five men went out to meet them, for this purpose. The representations of this committee, however, were treated with derision, which being reported, some others went forward, headed by their pastor, who in very decided though dignified terms, and with some warmth, told them that the title of the proprietors of Londonderry to the grass was direct and perfect, and ordered them off the ground. The leader of the party immediately walked up to Mr. MacGregor, and shaking his fist in his face, in an angry, threatening tone, exclaimed, alluding to his clerical costume, "Nothing saves you, sir, but your black coat." Mr. MacGregor instantly replied, "Well, it shan't save you, sir," and throwing off his coat, was about to suit the action to the word, when the party, with their boasting leader, beat a retreat.

It was the custom, at that day, for all "able-bodied men" to go to church well armed, in order to be prepared to repel any sudden attack from the Indians, and their pastor always marched into his pulpit *with his gun well loaded and primed.*

than six years. He had served as an officer in the Protestant army during the civil commotions in Ireland, and was, as already stated, active in the defence of Londonderry, during the memorable siege which it endured. In one of the sallies which were frequently made by the besieged, he received a wound, the ball grazing the temple and so affecting the bone, that it never healed. The sore was concealed by a black patch, as his portrait now shows, and may be regarded as an honorable testimonial of his military services. After the civil commotions in his native land had subsided, he quit the military service, and having qualified himself, became a preacher of the gospel, laying down the sword of a hallowed defence for the purer service of the sons of Aaron. He was very eccentric in his manners, possessing it is said, a peculiar vein of humor, which would occasionally appear in his more public services.* He was sound in the faith,

* During the period of the "old French war," a young, large, athletic, and fine-looking British officer, happening, during his furlough, to be at Londonderry, attended church on the Sabbath, and standing about the door till after service had commenced, was accosted by an elder, and told that "he had better walk in." He did so while the congregation were engaged in prayer, and taking a conspicuous position, stood up, as was the general and appropriate custom of those days, during prayer; but being, probably, desirous of showing what *he* thought a good specimen of a British officer, in bright scarlet uniform, continued standing until the sermon was somewhat advanced. Mr. Clark, on glancing around, discovered, much to his annoyance, that the attention of most of the congregation, including nearly all the *young ladies*, was engrossed by the handsome officer; whereupon he paused, laid down his sermon, and abruptly, with a significant gesture, and in his own emphatic Scotch dialect, thus addressed him: "Ye are a braw lad, ye ha'e a braw suit o' claites, and we ha'e a' seen them, ye may sit down."

It may be hardly necessary to add, that the courage of the soldier, which was undoubtedly amply sufficient for all ordinary emergencies, failed him here, and he instantly sat down; when Mr. Clark went on with his sermon, as though nothing had happened.

It is also related of him that in preaching on the confidence of Peter, that he would not deny his Lord, and his subsequent fall, he remarked :

decided and independent in his sentiments, and fearless in defence of what he judged to be correct in doctrine, or in practice. In his mode of living he was singularly temperate. He wholly abstained from all kinds of flesh, and never ate of anything which had possessed animal life. His martial spirit, though he had become a minister of the Prince of Peace, would not unfrequently be revived. It is among the traditions of the people, that, while sitting as moderator of the presbytery, the martial music of a training band, recalled his youthful fire, and for a while he was incapable of attending to the duties of his office. To the repeated calls of the members, his reply was, "Nae business while I hear the toot o' the drum." He married, as his third wife, the widow of the Rev. Mr. MacGregor. He died January 25, 1735, aged seventy-six. His remains, in compliance with his special request, were borne to the grave by those who had been his fellow-soldiers and fellow-sufferers in the siege of Derry.

Previously to the death of Mr. Clark, the people, desirous of obtaining a minister from their native land, had made application to the presbytery of Tyrone for a candidate. In 1732, Mr. Robert Boyes was appointed by the town their commissioner, who, with the advice and in concurrence with the Rev. Mr. McBride of Ballymony, was empowered to invite "a suitable, well-qualified, and accredited minister, to take charge of them in the Lord, engaging to pay any one who should consent to come, one hundred and forty pounds annu-

"Just like Peter, aye mair forrit than wise, ganging swaggering about wi' a sword at his side; an' a puir han' he mad' o' it when he cam' to the trial, for he only cut off a chieks' lug, an' he ought to ha' split doun his heed."

On another occasion also, he is said to have commenced a discourse, from Philippians 4 : 13, in the following manner : " ' I can do all things ; ' ay, can ye Paul ? I'll bet ye a dollar o' that, (placing a Spanish dollar upon the desk,) Stop ! lets see what else Paul says : ' I can do all things through Christ, which strengtheneth me.' Ay, sae can I, Paul, I draw my bet," and he thereupon returned the dollar to his pocket.

ally, besides the expenses of his voyage, and also to give him, as a settlement, one half of a home-lot and a hundred-acre out-lot, as it was then termed. These two lots, with the ministerial lot adjoining Beaver Pond, subsequently constituted a valuable farm, and was owned and occupied by Rev. Mr. Davidson. This was a salary much larger than is now usually received by settled ministers; and, considering the time when it was granted, evinces the zeal and liberality of the early settlers in supporting the gospel, and its institutions. In those days, as we learn, the colony gave the governor but one hundred pounds a year; and Portsmouth, the capital, gave its minister a salary of only one hundred and thirty pounds. But this people had been taught the value of the gospel, and the free enjoyment of divine ordinances. They were forward to honor the Lord with their substance and the first fruits of all their increase, — and they realized the fulfilment of the divine promise, and were blessed, as a community, in their basket and in their store.

In October, 1733, Mr. Boyes returned from Ireland with the Rev. Thomas Thompson, who, having accepted the invitation given him in behalf of this church and congregation, had been ordained as their pastor by the presbytery of Tyrone, and was, by that body, amply recommended to this people. On his arrival, he was cordially received by them as their minister. A number of emigrants accompanied him, who became members of his society. His first sermon was from those appropriate words of Peter to Cornelius, Acts 10: 29, "Therefore came I unto you without gainsaying, as soon as I was sent for: I ask, therefore, for what intent ye have sent for me?" The session, in behalf of the church and society, entered the following minute on their records in respect to him: "The session having seen and approved Mr. Thompson's testimonials of not only his trials but ordination to be our minister in the Lord, by the presbytery of Tyrone, together with a letter from said presbytery, wherein they largely set forth the great satisfaction which they had, not only of his trials,

but also of his Christian life and conversation, all which we heartily and cheerfully accept, and receive him to be our minister in the Lord; promising, as God shall enable us, to yield all due subjection and obedience to him in the Lord, and to respect him as an ambassador of Jesus Christ, for his work's sake."

Mr. Thompson was twenty-nine years of age when he came to this country. He had married, before he left Ireland, a Miss Cummings, daughter of an officer of the British navy, and a lady of accomplished education. On his settlement in this place, he not only received the lands voted him by the town, but was aided by the people in the erection of a commodious house, — the one afterwards occupied by Rev. Mr. Davidson, his successor, and not long since taken down. The church enjoyed the pastoral labors of Mr. Thompson but five years. He died Sept. 22, 1738, leaving a widow and one child. Though his ministry was short, it was highly acceptable to the people, and attended with the divine blessing, the church being very considerably increased during the period of his connection with it.

From the few facts and traditionary notices of him that have come down to us, it appears that he was a man of promising talents and varied accomplishments, easy, affable, and pleasing in his manners, and interesting as a public speaker. At his decease, the town, from attachment to his family and respect to his memory, and with a liberality highly commendable, voted to bestow seventy pounds towards the education of his infant son.

In those days, the character of the minister was faithfully protected, by the church, against the scandals and malicious designs of those who desire to destroy his influence. Defamers of the ministry were not then countenanced and sustained, as they now are, by numbers in almost every community. We find that a Mr. John Taggart was arraigned before the session for uttering reproachful words respecting Mr. Thompson, charging him with being false, and not having the truth in him. Taggart appeared before the session and acknowl-

edged his fault, in expressing himself so rashly and unadvisedly as he had done; which confession, after he was rebuked and exhorted to be more cautious and watchful of his words for the future, was read before the congregation. There is no class of men more open to the envenomed shafts of the defamer, and none, owing to their peculiar situation, less able to repel the assaults, than the ministers of the gospel. It is only by well-doing that they can put to silence the reproaches of ungodly men; but this often requires time. It would be well, therefore, if churches, or church sessions, would, on certain occasions, as was done in the case referred to, throw around their pastor a protecting influence, and cause the defamer to feel its power.

During Mr. Thompson's ministry, the church was very considerably increased. At a sacramental occasion in 1734, only fifteen years after the settlement of the town, there were present, as appears from the church records, seven hundred communicants. This number included, as we suppose, many from other towns, where settlements had commenced; and those also who, retaining a relation to this church, but residing elsewhere, returned, on such occasions, to enjoy the privilege of communion with their brethren. These seasons, recurring but twice in the year, were regarded by the people as important occasions, — something like the assembling of the ancient tribes, on their national festivals. This mode of conducting the sacramental service, had its origin in the churches of Scotland. "At the commencement of the Reformation, in that country, the Lord's supper was administered four times in each year. Afterwards, for reasons which we are not able to state, that ordinance came to be administered less frequently, — in some churches once only in the year, and in none more than twice. One consequence of this arrangement was, that, whenever the ordinance was dispensed in each church, it was made an ecclesiastical occasion. The pastors of three or four neighboring churches left their own pulpits on that day, went to the aid of their brother, and took the

mass of their congregations with them, to enjoy the privilege of communing with their sister church."

The sacramental service was commonly preceded by preaching on Thursday, Friday, and Saturday, the first of which days was observed as a sacramental fast, and observed as such with great strictness, the families abstaining from food and all kinds of worldly labor. Any violation of the day by secular concerns, was a disciplinable offence. A complaint was, on one occasion, brought against a member of the church, for spreading out grain on that day to dry, for which he was duly admonished by the session. The Monday following the sacrament was a day of thanksgiving.

"These extra services gave rise to much preaching, which rendered the aid of several ministers highly desirable, if not necessary. When the Sabbath came, which was the great day of the feast, the ministers, ruling elders, and communicants of several different churches, were all assembled, prepared to gather round the sacramental tables. In these circumstances, the question would arise, how should those who were really communicants, in good standing, be distinguished from unworthy intruders, who belonged to no church, and were, perhaps, even profligate: but who, from unworthy motives, might thrust themselves into the seats of worthy communicants, and thus produce disorder and scandal? To meet this difficulty, the plan was adopted to deposit, in the hands of each pastor and his elders, a parcel of cheap metallic pieces, stamped with the initials of the church, called "tokens," which they were to dispense to all known members of their own church who were in attendance, and wished to commune. Thus, although not a quarter part of the communicants were personally known to the pastor, or elders of the church in which the sacramental service occurred, yet these cheap and convenient little certificates of church membership, for such they were intended to be, being received by each communicant from the minister and elder of his own church, prevented imposition and secured regularity

and order." Such was the origin of "tokens," which for more than a century were used in our Presbyterian churches in this country, even many years after the occasion for them had passed away.

The administration of the ordinance on the Sabbath was attended with certain ceremonies and services, not generally observed at present. A long but narrow table, or rather elevated form, was placed in each aisle, with lower ones on each side for seats. Before these were filled by communicants, and before the elements were distributed, the tables were barred, or "fenced," as it was termed, by the officiating minister. In this exercise, the requisite qualifications for acceptable communion were stated, and those sins, secret or open, which in the sight of God, and according to his word, would debar one from the table of the Lord, detailed at some length. This more usually included a brief exposition of the decalogue. After this service, occupying from thirty to forty minutes, the seats at the tables were first filled by the more elderly portion of the church. After an address to them, in reference to the occasion, the elements were duly consecrated, and passed along the tables by the officiating elders. This company being served, retired from the table while a hymn was sung, and another company approached and took their seats, to whom the elements were imparted in like manner, accompanied with an address from the minister. There would sometimes be three or four sittings or services at the table, before the whole church could be served. The whole was followed by a warm and faithful exhortation from the pastor, to walk worthy of their high vocation, and adorn the doctrine of God their Saviour in all things. After a short recess, the congregation reassembled, when an appropriate discourse, with the usual devotional exercises, closed the public services of the day, which were often protracted to the going down of the sun.

These forms and extra services are now in most of our churches in a great degree laid aside. Pews are occupied,

instead of seats, at the table. The whole church commune at the same time. The Saturday and in some cases the Monday services are omitted, and although the day of fast is maintained in most if not all the Presbyterian churches, as a season preparatory for the communion; yet even this is by too many professors neglected, or very formally observed. It would be well in this case to inquire for the old paths; where is the good way. Such solemn and devout convocations, such assembling of the people for several consecutive days for prayer and praise and preaching, if the practice were revived by the churches, would happily serve, it is believed, to promote their spirituality, and bring down the divine influences in more copious effusions. Such meetings, in connection with the administration of the Lord's supper, are in accordance with the directory for worship, as contained in the Confession of Faith, and in many instances have been attended with most signal manifestations of the divine presence. Such was the fact in the days of the Erskines, and other powerful preachers of the Scottish church. Their sacramental seasons were, in most instances, times of refreshing from the presence of the Lord. There was a most remarkable display of divine grace, during such a communion season, in 1630, at the Church of Shotts, a small town between Glasgow and Edinburgh, at which nearly five hundred are said to have been awakened, most of whom gave good evidence of a saving change of heart, in their subsequent lives.

Similar instances of the divine manifestations in Scotland, and in Ireland, were repeatedly witnessed at these protracted meetings of the people of God; and although these extra services on such occasions may have become in many cases mere formal observances, yet it is to be regretted that they should have been so generally laid aside. "Man," as Cecil remarks, "is a creature of extremes. The middle path is generally the wise path; but there are few wise

enough to find it." Because our fathers may have made too much of forms and outward services, we have made too little of them. The form of godliness, without the power, is worthless; but so long as we are creatures of sense, and not all spirit, godliness must with us have a form. While some consider grace as inseparable from the participation of the sacraments, others lose sight of them as instituted means of conveying grace to the heart.

In 1736, the session, having been reduced by death, was increased by the addition of John Moor, Sen., John Moor, Jr., Peter Douglass, Thomas Steele, Alexander Rankin, and Ninian Cochran. The manner of electing and inducting these officers of the church, differed, as it appears, from the course now generally pursued. The following extracts from the records of the session will exhibit the spirit and manner of procedure in a business so solemn and important in its influence upon the church.

"March 11, 1735-6. The session being met and constituted by prayer, after due deliberation and calling on God, to direct and assist in this weighty affair, did all agree to make choice of a certain number to be added to the session, and in order to carry on the same we had long communing, who shall be fixed on, and having agreed upon them, they were as followeth," (the individuals above named.) "They are to be spoken to and dealt with, that they may joyn members in this session, and give their answer at our next meeting, which is to be upon the 25th of March. And so concluded by prayer."

"March 25, 1736. The session being met and constituted with prayer by the moderator, Rev. Mr. Thompson, the above-named John Moor, Sen., John Moor, Jr., Thomas Steel, Peter Douglass, Alexander Rankin, Ninian Cochran, having been formerly nominated and invited to be joined members of this session, and as was appointed, do appear and being asked if they would answer the session's desire,

and their objections and discouragements being heard and answered, they all owned that it was their duty to serve God and his church, as far as they were capable, and if the Lord would clear their way, they would answer their desire, and join with them. And the above named having been nominated to the presbytery, the session agreed that their names should be published before the congregation." At a subsequent meeting, "June 10, 1736, the session having deliberately proceeded with the above-named men to be added to the session, by nominating them to the presbytery, as also their names to the congregation, do agree that they shall be ordained elders upon the 23d of this inst., June. And according to this appointment they were ordained and joined as members with the former session."

The settlement continuing to receive accessions from Ireland and elsewhere, and the remoter sections of the township becoming inhabited, sundry persons in the westerly part, having petitioned for that object, were set off as a religious society, and in 1739, were invested with parish privileges by the General Court, and styled the West Parish in Londonderry.

Rev. David MacGregor, son of the Rev. James MacGregor, the first minister of the town, took the pastoral charge of the newly-formed church and society. He had received his literary and theological education chiefly under the tuition of the Rev. Mr. Clark, his father's successor. He was ordained in 1737. The house of worship in which he ministered to this people of his charge, until nearly the close of his life, was located in the Aiken's Range. He however occasionally preached in what was termed the *Hill meeting-house*, nearly a mile west. This was the site first selected by the West Parish as the place of worship, and a house was there erected. But a number of families residing in the easterly part of the town, being dissatisfied with Mr. Davidson's ministry, and particularly attached to Mr. MacGregor,

as he was the son of their former pastor, and more evangelical in his doctrinal views, and a more talented preacher than Mr. Davidson, united with the newly-formed parish, and thus occasioned a change in the location of their house of worship, from the Hill, so called, to the Aiken's Range. This, of course, disaffected that portion of the parish residing west of the house first erected, and induced nearly the same number of families (about forty) to withdraw from the West, and unite with the East Parish. Thus, while a portion of the inhabitants passed by Mr. Davidson's house of worship to that of Mr. MacGregor, an equal portion passed by Mr. MacGregor's house to that of Mr. Davidson. This unhappy division, which continued for nearly forty years, was productive of evils long felt in the town, not only occasioning alienation of feeling, and often bitter animosities between the members of these two religious societies, but also preventing all ministerial and even social intercourse between the pastors of these flocks.

The following minute from the records of the session of the first church, may serve to show the want of Christian fellowship which then existed between the two churches.

"James Wilson came to the session and desired to be admitted to the sacrament, to which Mr. Davidson told him, with the session, that we admitted none that partook with Mr. MacGregor; and was inquired of, whether or not it was a personal quarrel with his minister that made him decline from him. He answered it was not, but only the *tenents* they held up amongst them, and that he would not join with them for the future, and upon these he got a token of admission." It is cause of thankfulness that no such alienation of feeling now exists; that for almost a century uninterrupted harmony and Christian intercourse have prevailed between these ancient churches, and their respective pastors.

The original or East Parish, at a meeting in 1739, appointed a committee to unite with the session of the

church, in presenting a call to the Rev. William Davidson, who had supplied the desk for a time, to settle with them in the ministry, engaging to give him one hundred and sixty pounds as a settlement, and the same sum annually as his salary. He accepted of their invitation, and was installed as their pastor the same year. He married the widow of the Rev. Mr. Thompson, his predecessor. She was a lady highly respected. She survived her second husband some years, and died September 3, 1796, at the advanced age of eighty-six years.

During Mr. Davidson's ministry of more than fifty years, vacancies occurring in the session were supplied by the following individuals, who were, from time to time, consecrated to the office of ruling elder : Abraham Holmes, John Alexander, Thomas Cochran, Moses Barnett, Hugh Wilson, John Moor, Samuel Morrison, James Alexander, Matthew Miller, Thomas Wilson, David Morrison, Peter Calhoun, Robert Moor, John Holmes, and David Patterson.

The great awakening, or extraordinary seriousness and attention to religion, which, in 1741, in the days of the Tenants, of Edwards, and of Whitefield, so extensively prevailed in this country, pervading New England and most of the American colonies, extended to this town. During this period, the Rev. David MacGregor visited Boston and some other places favored with the divine manifestations, and having witnessed most striking displays of divine grace, in the hopeful conversion of multitudes, he returned to his people greatly enlivened and deeply impressed with the subject of a revival among his own charge. He accordingly delivered a series of very impressive discourses from Eph. 5 : 14, "Awake ! thou that sleepest, and arise from the dead, and Christ will give thee light." The word, thus solemnly and pungently preached, was blessed as the means of awakening many of his people to a deep conviction of their guilt and danger, and led to their hopeful conversion to God. Meetings for religious conference

and prayer were frequent. The work extended to all classes, embracing more particularly the young, and a happy addition was made to the church. But while one flock in the town was, like Gideon's fleece, thus watered with the dews of heaven, the other remained dry. Mr. Davidson and his church stood aloof from all participation in the work, and rather deprecated its approach. During this season of religious attention, the celebrated Whitefield visited the town, and preached to a very large collection of people in the open field, the meeting-house not being sufficiently large to accommodate the multitude assembled.

In regard to the character of the work which then pervaded the colonies, through the instrumentality of this distinguished preacher of the gospel, ministers in New England were greatly divided; as in this town, — some favored, some opposed, the work. To the testimony of an assembly of pastors, at Boston, July 4, 1743, expressing their belief "that there had been a happy and remarkable revival of religion in many parts of the land, through an uncommon divine influence," among the names of the New Hampshire pastors appended, is that of David MacGregor, of the Presbyterian church in Londonderry. And in a letter, accompanying his testimony, afterwards published in Prince's History, vindicating the work against the charges brought by its opposers, as partaking of antinomianism and fanaticism, he says: "For my own part, I have seen little or no appearance of the growth of antinomian errors, or anything visionary or enthusiastic, either in my own congregation, or among the people in the neighborhood where I live. Indeed, if asserting justification by faith alone, and denying it by the law, as a covenant of works, while the eternal obligation of the law as a rule of life is strongly maintained in practice as well as profession, — if this, I say, be antinomian doctrine, then we have a great growth of antinomianism. Again, if asserting the necessity of supernatural influence, or divine energy, in conversion, or

the reality of the immediate witnessing and sealing of the Spirit, be *enthusiasm*, then we have a remarkable spread of enthusiasm: and in these senses, may antinomianism and enthusiasm grow more and more, till they overspread the whole land."

Unhappily, Mr. Davidson dissented from such evangelical views, opposed the religious movements of the day, and, as the consequence, shared not in the refreshing influences which descended copiously upon sister churches and congregations. Although he, and those in the Presbyterian connection who sympathized with him, adhered to the confession of faith, and had in constant use the Assembly's Larger and Shorter catechism in their families, schools, and congregations; yet, in their preaching they left out, as has been justly said, the distinctive doctrines of the Calvinistic system; dwelt chiefly on moral and practical duties, were not zealous for the conversion of sinners, and in their preaching and devotional services lacked that unction and fervor which distinguished the advocates, promoters, and subjects of the great revival. The result was, that vital godliness greatly declined in this church, few were added by profession, discipline was much neglected, and the distinctive lines between the church and the world nearly obliterated.

The session of the church in the West Parish, during Mr. MacGregor's ministry, consisted of the following individuals, who were at different periods elected and consecrated to the office of ruling elder, viz., James McKeen, James Leslie, James Clark, James Nesmith, James Lindsley, George Duncan, John Duncan, James Taggart, John Gregg, Robert Morrison, John Hunter, John McKeen, Samuel Anderson, Samuel Fisher, John Aiken, and James Reed.

In 1769, a new meeting-house was erected in the East Parish, located a few rods south of the site occupied by the first house of worship. Its dimensions were sixty-five by forty-five feet, with a steeple. It was well finished, and equalled, if it did not

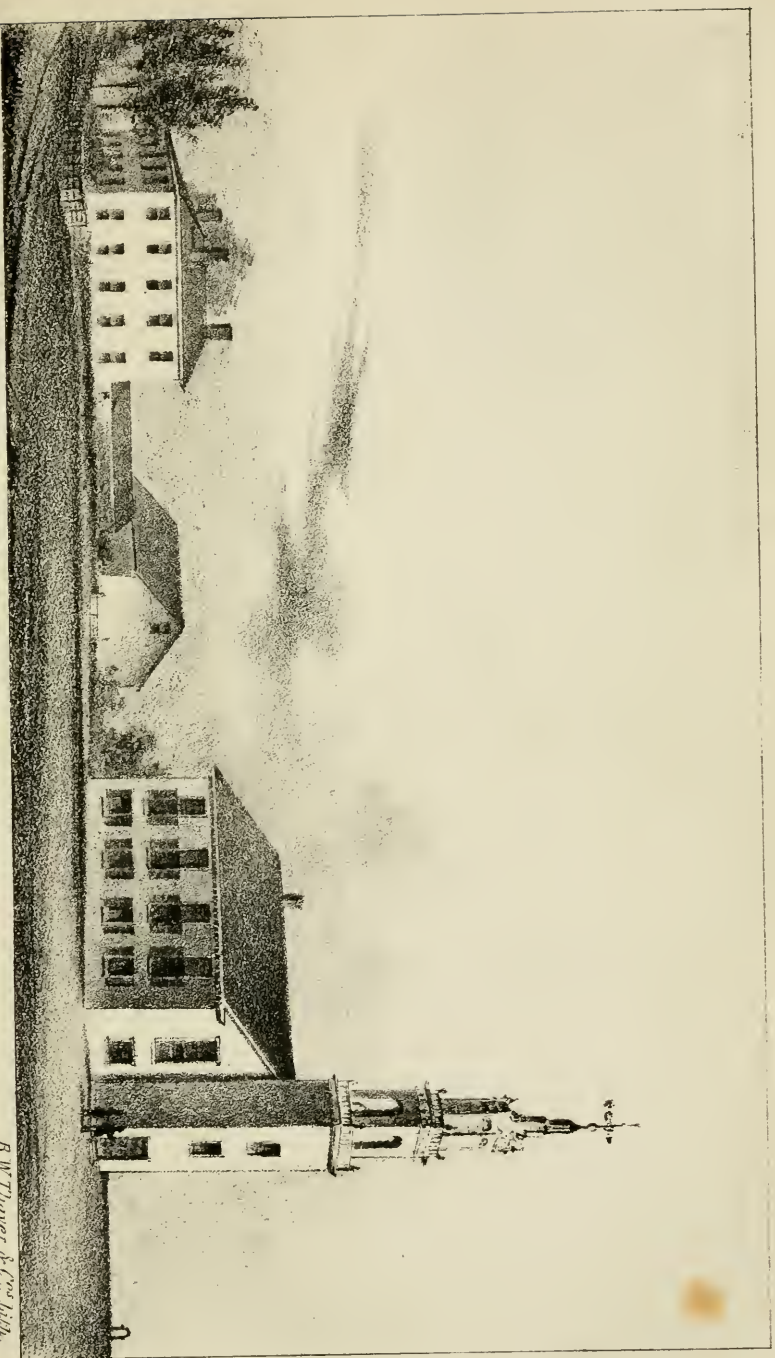
surpass, in its appearance, most of the church edifices of that period. The undertakers of the work were Col. Daniel Reynolds and Joseph Morrison. So excellent was the timber employed in its construction, that the original frame, on being enlarged in 1824, by the insertion of twenty-four feet, was found to be without defect. In 1845, the house was remodelled, as to its internal construction, and so arranged as to afford, not only a large and spacious church, but also a town hall, a vestry, a room for the session, and another for the parish library, the meetings of committees, and other uses. Occupying a commanding position, on an elevated ascent, with its lofty spire, it attracts the eye for miles in every direction. Tastefully arranged, it is, in its internal structure, "one of the neatest, in a country of beautiful sanctuaries." Its location evinces the wisdom and taste of the early settlers; and around this spot, on which their first altar was reared, and where they stately met to worship God, the most hallowed associations will ever cluster in the breasts of their descendants.

The change which has taken place in the structure of houses of worship, correspond with the changes which have taken place in the state of society. "It is not trifling to attend to the arrangements in meeting-houses, and the forms of dress. They are material forms of human society, and exhibit to us the minds, the morals, and the manners of mankind. Distinctions of rank among different classes of the community, a part of the old system, prevailed very much before the Revolution, and were preserved in the dress as well as in the forms of society. Meeting-houses were constructed to suit, in some degree, the existing state of society. The construction of the pulpit with its appendages, in Presbyterian communities, corresponded with their form of ecclesiastical government. As you entered the pulpit, you first came to the deacons' seat, elevated, like the pews, about six inches from the floor of the aisles, or passages. In the deacons' narrow slip usually sat two venerable men, one at each end. Back of the deacons' seat,

14th Anderson, J. & Co. Del.

PRESBYTERIAN MEETINGHOUSE DERRY

R. W. Thomas & Co's Lith.



and elevated ten or twelve inches higher, was the pew of the ruling elders, larger than that of the deacons, and about square. Back of the elders' pew, and two or three feet higher, and against the wall, was the pulpit." Such was the arrangement in the house of worship, in the East Parish of Londonderry, when the present pastor commenced his ministry. There was also appended to the pulpit an iron frame for the hour-glass, that was turned by the minister at the commencement of his discourse, which was expected to continue during the running of the sands. Sometimes, when the preacher deemed his subject not sufficiently exhausted, the glass would be turned, and another hour, in whole or in part, occupied. Whether this arrangement of the deacons' and elders' seats, which became general throughout New England, grew out of pure Presbyterianism, we are not able to say. The *Congregational* Platform also provides for ruling elders in each church, but they have never been common in Congregational churches. In many of the meeting-houses of that day, there were, on each side of what may be called the centre aisle, and in front of the pulpit, two or three seats, of sufficient length to accommodate eight or ten persons. These were designed for the elderly portion of the congregation, and for such as had not pews. In these, the men and the women were seated separately, on opposite sides. On these plain seats, our grave and devout forefathers would contentedly sit during a service of two hours, without the luxury of cushions or carpets, and, in the colder seasons of the year, without stoves, and in houses not so thoroughly guarded against the penetration of the cold as those of the present day.

The Rev. David MacGregor died May 30, 1777, aged sixty-eight years. He was the third son of the Rev. James MacGregor; was born in Ireland Nov. 6, 1710, and baptized, as the record states, by William Boyd, the agent of the company of emigrants who visited America in 1718. He was greatly respected, and his death sincerely lamented by the

people of his charge. He stood deservedly high in public estimation, as a preacher and a divine. Few, if any then upon the stage, were considered his superiors. His praise, as a bold, faithful, and successful minister, was in all the surrounding churches, and his services eagerly sought. Though not favored with a collegiate education, yet, under the private instruction of Rev. Mr. Clark, and by his great assiduity and application in the acquisition of knowledge, he became a scribe well instructed unto the kingdom of heaven, and was able at all times and on all occasions, to bring forth out of his treasure things new and old. He was an animated and interesting preacher. His pulpit talents were considered superior to those of his father. His voice was full and commanding, his delivery solemn and impressive, and his sentiments clear and evangelical. His house of worship was usually thronged. Many from neighboring towns attended regularly upon his ministry. He excelled not only as a preacher, but as a pastor. In the discharge of parochial duties, especially in catechizing his flock, he was eminently distinguished.

The following anecdote of Mr. MacGregor has been preserved, and proves that he was not deficient in that ready wit, which was characteristic of the Scotch-Irish generally.

“William Stinson was one of the first settlers of Dunbarton. He was born in Ireland, and came to Londonderry with his father, while young. From thence he went to Dunbarton. For some time, he lived alone in his log house, destitute of most of the conveniences of domestic life. On a certain time, the Rev. D. MacGregor of Londonderry called upon and dined with him. Not having a table, or anything that would answer for a better substitute, he was obliged to make use of a *basket*, turned up. The Rev. Mr. MacGregor, being requested to solicit a blessing, pertinently and devoutly implored that his host might be blessed ‘in his *basket* and in his store.’ This was literally verified,

as Stinson became one of the most wealthy men in the vicinity."

Mr. MacGregor possessed, in an eminent degree, a spirit of firmness and independence, which deterred him from shrinking from duty on account of apparent danger or difficulty. The following fact may serve to illustrate this trait of his character.

Mr. Jotham Odiorne, a gentleman in Portsmouth, received two letters from an unknown hand, in which the writer threatened that his buildings and other property would be burned, and his life endangered, unless the sum of five hundred pounds, should be left at the westerly end of "the long bridge, which is between Kingston and Chester," on a certain day. The money was accordingly deposited, and a guard placed near to arrest the person who should appear to take it. Capt. John Mitchell, a respectable citizen of Londonderry, having occasion to travel that way in the night, alighted from his horse near the spot where the money was deposited. He was immediately arrested by the guard, as the supposed incendiary, and, notwithstanding his protestations of innocence, was conveyed directly to Portsmouth and committed to prison. Owing to the singular concurrence of circumstances, the public sentiment was very generally and strongly excited against him.

In this painful situation, separated from his family, and laboring under the imputation of so foul a crime, he found it difficult, as his trial approached, to obtain a suitable advocate to manage his defence, there being at the time few attorneys in the county, and the most able being retained by the prosecutor. Mr. MacGregor, convinced of Mitchell's innocence, and strongly interested in his behalf, offered himself as his advocate, and undertook to manage his cause. He accordingly, by permission of the court, took his seat among the legal gentlemen at the bar, who were no less amused than surprised, on receiving their clerical associate. Although

Mr. MacGregor was not particularly versed in the forms and technicalities of the law, yet he managed the defence with much ability and address, and supported it by an ingenious and powerful argument. The evidence for the prosecution was so clear, however, that Mitchell was convicted, notwithstanding all the efforts of his advocate, and was sentenced to pay a fine of one thousand pounds, and costs of prosecution, and to recognize for his appearance at the next term of the court. Being unable to meet this sentence, Mitchell was kept in confinement, until, by the exertions of Mr. MacGregor, a sufficient bond was procured and filed. This bond was renewed from time to time, until at length the innocence of Mitchell was made manifest, and he was fully acquitted. It should be noted, as illustrative of Mr. MacGregor's disinterestedness, that Capt. Mitchell was not a member of his society, but, having on some accounts become inimical to him, was a decided opposer.

Although Mr. MacGregor had not passed through the regular course of education at any of our colleges, yet, such were his attainments in general science, and such his high reputation, that he received the honorary degree of Master of Arts, from Princeton College, in New Jersey. In 1755, the Presbyterian church and congregation in the city of New York, afterwards the charge of Dr. Rogers, and now of Dr. Spring, being then vacant, extended a call, by the advice of the presbytery, to Mr. MacGregor, to become their pastor; which call, though urged upon him by many considerations, he however declined, preferring to remain the minister of his own beloved flock, many of whom had been the charge of his venerated father.

Mr. MacGregor did not survive his active usefulness. He continued in the faithful and acceptable discharge of the duties of his sacred office until removed by death. His last Sabbath on earth was a communion season with his church. On this occasion he preached, as usual, and manifested,

during the services, his accustomed zeal and earnestness. At length, exhausted by the effort, he sank down in his desk, and was carried out of the assembly. He however so far revived as to return to the house of God, and there give a short and parting address to his beloved people, whom he had served so long and so faithfully in the gospel. The scene was deeply affecting. He died the following Friday. During his short confinement, his mind was calm and resigned. His faith in that Saviour, whose character he had so fully exhibited in all his offices, was now his unfailing support. It disarmed death of its sting. To one of his elders, he observed, referring to Christ, "I am going to see him as he is." Addressing some of the brethren of the church, in reference to the destitute situation in which they would be placed, he exhorted them to look to the great Head of the church, who is the same yesterday, to-day, and forever; and bore repeated testimony to the truth and importance of those doctrines, which for more than forty years had been the subject of his preaching, and which are usually termed the doctrines of grace. If

"The chamber where the good man meets his fate
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven,"

much more is that in which the good minister of Christ closes his life of labor, and thence departs to meet his reward.

Dr. Whitaker, pastor of the Tabernacle church, in Salem, Mass., preached the funeral discourse of Mr. MacGregor, from the words of Elisha, on the removal of Elijah: "My father, my father, the chariot of Israel and the horsemen thereof." Truly had he been a father, a defence and protection, to the religious and moral interests of this community. The only published performances of Mr. MacGregor, which are now extant, is the letter before referred to, in vindication

of Mr. Whitefield, and of the great revival of that day, and a sermon, preached by him at the funeral of Rev. Mr. Morehead, of Boston.

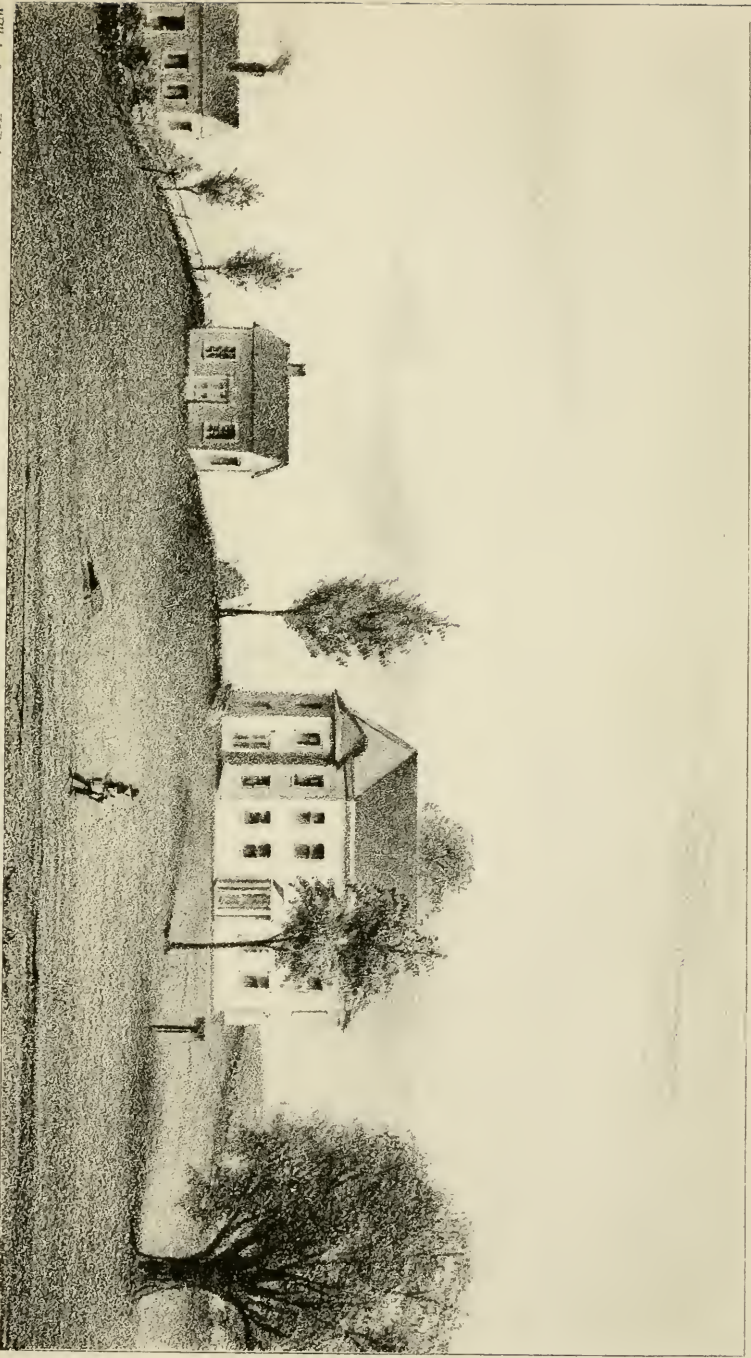
A notice of Mr. MacGregor's family may be found in a subsequent chapter.

In 1778, the forty families which had been allowed, for some years, to pass from one parish to the other, for the more satisfactory enjoyment of religious privileges, having increased to nearly seventy, were confined by an act of the General Court, to their respective bounds as parishioners, and taxed accordingly, for the support of the gospel. The greater part of them, however, continued for a time to worship as they had formerly done.

The West Parish, after remaining destitute of a pastor six years, and having made trial of a number of candidates, was unanimous in the choice of Rev. William Morrison, a licentiate of the Associate Reformed Presbytery of New York. The presbytery having sustained the call which had been presented to him, he was "ordained February 12, 1783, and set apart to the work of the gospel ministry, to take the charge of the second parish in Londonderry." Rev. David Annan preached the ordination sermon.

Soon after Mr. Morrison's settlement, the session of that church, which had been reduced by death, was enlarged by the addition of John Bell, John Pinkerton, Robert Thompson, Abel Plummer, James Aiken, Jonathan Griffin, Abraham Duncan, Thomas Patterson, and James Nesmith. Subsequently, and during Mr. Morrison's ministry, James Pinkerton, William Adams, David Brewster, John Fisher, Jonathan Savary, Thomas Carlton, and John Pinkerton, Jr., were elected and consecrated ruling elders.

Previous to the death of Mr. MacGregor, the West Parish had erected a new meeting-house, on a site more central, in which he preached a certain part of the time. In this house, situated a little east of the graveyard in that parish,



Wm. Anderson's Del.
OLD PRESBYTERIAN MEETING-HOUSE, AND SESSION HOUSE, LONDONDERRY.
B. W. Thayer & Co. Lith.

Mr. Morrison was ordained, and in this he fulfilled his ministry. It has been recently taken down, and a new house erected by the society, a mile west, on the Mammoth Road.

The Rev. William Davidson, who sustained the pastoral charge of the first church and society, continued to officiate as their minister, more than half a century. He was ordained in 1740, and died February 15, 1791, at the advanced age of seventy-seven years. He was born in Ireland, but educated at the university in Scotland. He graduated in 1733, being but nineteen years of age. He was a man of very amiable character, possessing a peculiarly mild, friendly, and benevolent disposition. He was exemplary in his deportment, and devoted to the interests of his people. He did not excel as a theologian, or as a public speaker. His doctrinal views were not characterized by the clearness and discrimination of many of the preachers of that time. He was supposed to incline to Arminianism; yet as a *pastor*, he was diligent and affectionate. He was not distinguished for the brilliancy of his talents, but he was beloved and respected for the qualities of his heart, and the virtues of his life.

An aged and highly respected gentleman, now living, says, in a communication respecting the history of this town: "I have very often heard Mr. Davidson preach *about Saint Pa-al*," alluding to his peculiarly broad pronunciation, and very frequent reference to the great apostle in his discourses, "and if he had been brought before me charged with any crime, as a judge, I should have acquitted him," so expressive of benignity were his features. He did not, in any degree whatever, entangle himself in the affairs of the world. Attentive to the duties of his office and the calls of his parish, he left the management of his temporal concerns, in a great degree, to Mrs. Davidson, a lady well qualified to fill the station in which she was placed. He studied to preserve the peace and harmony of his society. He frequently remitted his demands upon his parishioners when requested, never

suffering any to be distressed in payment of their tax for his support. He died sincerely beloved and respected by those among whom he long labored, and in whose service "his locks had whitened, and his eyes grown dim."

He left four children, two sons and two daughters, one of whom was married to the Rev. Solomon Moor, of New Boston. The other remained unmarried, occupying, until her death, April 10, 1836, the homestead of her father. His eldest son joined the British, during the revolutionary war, and settled in Nova Scotia, and sustained there important civil offices. The younger brother, Hamilton, also removed to the same place after the Declaration of Independence.

After the decease of Mr. Davidson, the parish remained destitute of a settled ministry until 1795, when the Rev. Jonathan Brown was ordained their pastor, by the Londonderry presbytery. Mr. Brown was a native of Pittsfield, N. H. He was early a hopeful subject of divine grace, and gave pleasing promise of usefulness in the church of Christ. Although in indigent circumstances, he sought an education for the gospel ministry. Becoming acquainted with the Rev. Mr. Murray, of Newburyport, he was encouraged and sustained by him in prosecuting his object. On being licensed, he was solicited by a number of vacant parishes to become a candidate for settlement. He accepted the invitation from Londonderry. There was, however, in this place, a strong and determined opposition to his settlement, by a large minority of the parish. But notwithstanding their remonstrance, the presbytery saw fit to ordain him. In doing this, they did not act with that wisdom which subsequent experience has fully taught ecclesiastical councils. It has been long found unadvisable to force a candidate upon a people, where an opposition of any importance exists. Though it may not be strong at first, it more generally increases, tending not only to divide and weaken the society, but greatly to mar the peace and counteract the labors of the pastor. It proved so in this case. While

Mr. Brown's situation was trying and unpleasant, the church and society were agitated and weakened. The individuals opposed to his settlement withdrew from the parish, were organized, and, by an act of the legislature, incorporated as a *Congregational* society. A church was also formed on Congregational principles. This society maintained separate worship a considerable part of the time, for about twelve years, but happily, they did not erect a house of worship, which serves in such cases to perpetuate divisions. Their public worship was held in a hall fitted up for the purpose. The secession was productive of alienations and controversies, which for a time greatly marred the peace and happiness of the community.

After nine years of pastoral service, Mr. Brown, in consequence of renewed opposition and alleged imprudences, was, at his own request, dismissed from his charge, in September, 1804. He continued, however, to remain in the town, and died February, 1838, at the age of eighty. He was, without doubt, a man of sincere piety. Living, as he did, a single life, and possessing certain peculiarities of character, he subjected himself to many uncandid and unkind remarks, and in many instances, his movements were no doubt indiscreet, not comporting with the sacredness of the office which he sustained. He uniformly manifested a deep interest in the cause of truth and the advancement of the Redeemer's kingdom, in the salvation of his fellow-men; and although he was required by the presbytery not to preach or perform any official acts in the parish after his dismissal, his conduct as a parishioner was uniformly exemplary and commendable, and he was for nearly thirty years a valued friend and helper to his successor. He experienced severe trials, and towards the closing scene of life, endured many spiritual conflicts; but we trust that, thus tried and purified, his faith in his Redeemer was found unto praise, and honor, and glory. During the ministry of Mr. Brown, John Nesmith, Daniel

McKeen, and John Taylor, were added as ruling elders to the session of the church.

In 1809, the third or Congregational parish became united to the Presbyterian society, from which it had seceded, and they were, by an act of the legislature, incorporated as the First Parish of Londonderry. In forming this so desirable a union, each society modified some of its peculiarities in respect to church government. In this they manifested their wisdom and their regard to the common good, and for forty years the union and harmony then commenced have been uninterruptedly continued; so that the division and alienations once existing are now forgotten. They have, during this period, fully realized how good and how pleasant a thing it is for brethren to dwell together in unity.

The present pastor of this church and society was ordained, Sept. 12, 1810. The services of the occasion were performed by the following ministers. Rev. Abishai Alden, of Montville, Conn., offered the introductory prayer, Rev. Samuel Worcester, D. D., of Salem, preached the sermon, Rev. Samuel Woods, D. D., of Boscawen, made the consecrating prayer, Rev. William Morrison, D. D., of Londonderry, gave the charge, Rev. Daniel Dana, D. D., of Newburyport, presented the right hand of fellowship, Rev. James Miltimore, of Newbury, addressed the people, and the Rev. John Codman, D. D., of Dorchester, offered the concluding prayer.

Of these beloved and respected brethren who officiated on the occasion, none survive but the venerable Dr. Dana.

On the union of the two churches, they proceeded agreeably to the articles of their constitution to a choice of elders. The following individuals were elected and set apart to that office. Daniel McKeen, James Palmer, Charles Smith, John Burnham, John Crocker, James Moor, Andrew Moor, David Adams, John Dinsmore, Nathaniel Nourse, and James Gregg. Of this number but one, the last named, now survives, at the age of seventy-seven. Samuel Burnham, Mat-

thew Clark, Jonathan Adams, Robert Morse, William Choate, James Choate, John Humphrey, Henry Taylor, William Ela, Joseph Jenness, Nathaniel Parker, Abel F. Hildreth, Moses C. Pilsbury, Jesse Webster, William Cogswell, Robert Montgomery, Humphrey Choate, James Choate, Jr., and James Taylor, have been, at successive periods, added to the session, eleven of whom are now ruling elders.

In May, 1816, Elder John Pinkerton, a distinguished benefactor of the town, died. He had long been a useful, respectable, and influential citizen, steadfast and active in the support of civil and religious order. By a continued course of industry and prudence in business, he accumulated a large estate. In the distribution of his property, after making provision for his heirs, he bestowed nine thousand dollars upon each of the two Presbyterian societies in town for the support of the gospel, and thirteen thousand as a fund for the support of an academy. His name will be deservedly precious in this place, and he had in lasting and grateful remembrance, for his public and private virtues, as well as for his liberal donations.

The Rev. William Morrison died March 9, 1818, after having been the minister of the West Parish thirty-five years. He was born in Scotland, and came to this country while a young man, with a view to obtain an education for the Christian ministry. He was furnished with letters from respectable ministers in Scotland, to several ministers in Philadelphia and New York, who received him kindly and encouraged his pious design. But as the college of New Jersey, for which he was destined, had its operations entirely suspended by the revolutionary war, as was the case with similar institutions in the land, he had recourse to academies and private tutors, for the attainment of the requisite classical and general knowledge. Placing himself under the care of the Associate Reformed Presbytery of New York, he pursued his theological course, under the tuition of the Rev. Robert

Annan, then settled in the vicinity of Philadelphia, subsequently pastor of the Presbyterian church in Boston. His talents enabled him to surmount the disadvantages of a circumscribed education, and supplied in no common degree, the defects of early culture.

Having received license to preach the gospel, he was soon after employed to supply the desk in the West Parish of Londonderry, then vacant by the death of the Rev. Mr. MacGregor. He soon received a unanimous call from the church and society to become their pastor. He accepted their invitation and was ordained, February 12, 1783. Here he continued for thirty-five years in the assiduous and successful discharge of the duties of his office. He was a man greatly respected and beloved, not only by his own charge, but by the surrounding communities, which often enjoyed his labors. These labors were, indeed, widely extended, being highly valued and eagerly sought by churches abroad. The following extract from a communication of the Hon. James Wilson, will serve to illustrate the estimation in which he was held, and the interest felt in his pulpit and ministerial services.

“It is among my earliest recollections, that old parson Morrison, of Londonderry, used to come to Peterborough once every year, and hold a protracted religious meeting, of some seven or eight days, during which time he administered the ordinance of baptism to the children of the town, and also the Lord’s supper to the communicants of the church, after the forms of the Presbyterian church. It was the most solemn and imposing religious service I ever witnessed. To my childish fancy, at the time, the Rev. old gentleman was a *long ways* better than other men. I remember to have thought that there would have been no sin in worshipping him *a little*.” The character of Mr. Morrison was correctly delineated by the Rev. Dr. Dana, in a discourse delivered at his funeral; from this discourse the following extracts are taken:—

“ His sermons were purely and strictly evangelical ; were luminous and instructive ; faithful and searching ; awfully alarming to the wicked ; yet encouraging to the sincere, and tenderly consoling to the mourner in Zion. Nor were his *prayers* less impressive than his sermons. Replete with reverence and affectionate devotion ; the breathings of a soul apparently in near communion with its God ; full, yet concise ; adapted to occasions and circumstances ; they could scarcely fail to solemnize and edify the hearers.

“ His *manner*, in the sacred desk, was peculiar. It had something of patriarchal simplicity, something of apostolical gravity and authority. Yet it was mild, affectionate, and persuasive. It indicated a mind absorbed in heavenly things, deeply conscious of its awful charge, and anxiously intent to fasten eternal truths on the consciences and hearts of men.

“ As a pastor, he was faithful, assiduous, and tender ; instant in season, and out of season ; watching for souls as one that must give account ; and finding his delight in the discharge of the most laborious and exhausting duties of his office. How little did he spare himself, even in those closing years of life, in which his emaciated form proclaimed the ravages of disease, and infirmity, combined with age, seemed to demand repose. He was truly the father of his beloved people. But his cares and labors were by no means confined to his flock. The general interests of Zion ; the peace and welfare of churches near and remote, engaged his feelings, and frequently employed his exertions. Few were so often resorted to, as counsellors, in cases of difficulty ; and few have been so successful in promoting the interests of peace and order.

“ He took an energetic and interested part in the variety of plans and institutions, to which the present age has given birth, for disseminating the Scriptures, for extending the knowledge of the gospel, for promoting the power of godliness, and effecting a reformation of manners. Every design

connected with the glory of God, and best interests of man, engaged his cordial concurrence, his active patronage, and his fervent prayers. He was much animated and delighted by the recent *signs of the times*. If we follow him into the private walks of life, we perceive a character consistent and uniform, estimable and lovely. His piety was strict without austerity, and fervent without enthusiasm. If there was a trait in his character conspicuous above the rest it was *benevolence*, a benevolence which prompted him to unwearied and self-denying exertions in promoting the real happiness of his fellow-creatures; which inspired candor for their failings, and compassion for their distresses; which could forgive the injurious, and overcome evil with good."

Dr. Morrison lived to the age of seventy. But eight days before his death, he preached a funeral sermon for one of his congregation from Ps. 39 : 4. "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." It was emphatically his own funeral sermon. The closing scene of his protracted and useful life was consoling and instructive.

On the Sabbath preceding his death, his sickness, which had confined him for a few days, assumed an alarming appearance, and he evidently considered his dissolution approaching, but he made it known to his family that he was "not afraid to die." To Mrs. Morrison, he said: "You know that the Sabbath was always my best day, and my employment then, my best employment. But this is the last Sabbath I shall spend on earth. In a short time I shall be spending an everlasting Sabbath." He added, with a smile, "will not that be a blessed exchange?"

He was much employed during the short period which intervened, in repeating favorite passages of Scripture, and uttering pious thoughts and ejaculations. "O, to be with Jesus!" "Come, Lord Jesus!" were expressions frequently on his lips. "I long," said he, "to be away; but desire to

submit." "To be with Christ is far better." The last sentence that could be distinctly understood, was, "Come, come, Lord Jesus!" With these words on his lips, he expired without a struggle.

The bereaved parish which had so long been his special charge, voted not only to defray all expenses attending the funeral of their venerated pastor, but to procure a suitable gravestone, which bears the following inscription: —

In memory of
the REVEREND WILLIAM MORRISON, D. D.,
for 35 years the beloved and honored Pastor
of this Church.

From nature, he inherited
an energetic and capacious mind,
with a heart of tenderest sensibility;
from grace, all the virtues
which adorn the man and the Christian.
As a Divine, a Preacher, and a Pastor,
he held acknowledged eminence.
With apostolic simplicity and genuine eloquence,
he preached Jesus Christ and him crucified.
He died, in sweet peace and animated hope,
March 9, 1818, aged 70.

When this Monument,
erected by his mourning flock,
shall have gone to decay,
his dear memory will still remain;
for the righteous shall be in everlasting remembrance.

This parish, which had from its commencement been so highly favored with pastors of distinguished talent, found it not easy to unite in one as their minister. They made trial of several candidates for settlement; among these were Mr. Ebenezer Cheever, Mr. Elam Clark, Mr. J. R. Ambler, and S. M. Emerson, to each of whom a call was voted by the parish, but not with unanimity; it was therefore with propriety declined by these individuals, who were subsequently settled in respectable and inviting parishes. The people remained destitute of a pastor nearly four years. Rev. Daniel Dana, D. D., having resigned the presidency of Dartmouth College, was with great unanimity invited to become their pastor, and was offered a salary of seven hundred dollars, six hundred being voted by the parish, and one hundred dollars added by subscription. He accepted the invitation, and was installed by the Londonderry presbytery, January 15, 1822. The sermon was preached by his brother, Rev. Samuel Dana, of Marblehead, Mass.; introductory prayer, by Rev. E. P. Bradford; installing prayer, by Rev. John Kelly; charge, by Rev. James Miltimore; right hand of fellowship, by Rev. E. L. Parker; concluding prayer, by Rev. William Miltimore.

In April, 1826, the pastoral relation of Rev. Dr. Dana to the church and society in the West Parish, was dissolved, at his particular request, with the consent though deep regret of the people, as appears from the following extract from their records: "Although our venerated pastor may have failed to convince us that his reasons for asking a dismissal are sufficient to justify his removal, an event which we cannot contemplate but with painful emotions, yet such is our affectionate regard for him, and our disposition to adopt such measures as will most promote his interest and happiness, that we consider it our duty not to oppose his dismissal." An expression of feeling alike honorable to their beloved minister, and to themselves. This was the first

instance of a dismissal in that religious society, since its organization, which was nearly a century.

Dr. Dana having retired from his charge in Londonderry, was shortly after installed pastor of the second Presbyterian church and society in Newburyport.

The West Parish, now vacant, was supplied by Stephen D. Ward, as a candidate for settlement, afterwards by Mr. Ebenezer Everett, to each of whom a call was voted, but not with sufficient unanimity to justify, in their view, an acceptance. Mr. Amasa A. Hayes being introduced to the parish, after supplying the desk for a few months, was, without a dissenting voice, invited to become their pastor, with a salary of six hundred dollars annually. The call was accepted, and he was ordained June 25, 1828. The following was the order of exercises: Introductory prayer, by Rev. Stephen Morse; sermon, by Rev. Leonard Woods, D. D.; charge, by Rev. E. P. Bradford; right hand of fellowship, by Rev. Calvin Cutler; ordaining prayer, by Rev. Peter Holt; address to the people, by Rev. Thomas Savage; concluding prayer, by Rev. John Kelly.

The pastoral connection thus happily formed, and with great promise of usefulness, was soon dissolved. Mr. Hayes had no sooner entered upon the duties of his office, than his health began to decline; though he continued to minister to his beloved charge for more than two years, amidst much weakness and suffering, until his labors were suddenly closed by death, October 23, 1830, in the thirty-third year of his age.

Rev. Amasa A. Hayes was born in Granby, Connecticut, January, 1798. He was graduated at Yale College, in 1824, and the same year he entered the Theological Seminary at Andover, Mass. Having completed the prescribed course at that Institution, he received license to preach the gospel, in 1827. Immediately on leaving the Seminary at Andover, he was employed as a candidate for settlement in London-

derry, and continued to supply the church there most of the time until his settlement the succeeding year.

The following remarks, respecting the character of the Rev. Mr. Hayes, are taken from the discourse delivered at his funeral, by the writer of the present work: "The early decline and final departure of that beloved brother and fellow-laborer, whose lifeless form is now before us, has saddened our hearts. Though permitted to remain not long with us; though but lately consecrated, in this place, to the work of the ministry, and though the great Head of the church so *weakened his strength in the way*, during this short period, that he was able but seldom to meet his ministerial brethren in the interchange of services, or at their more public meetings; yet we have all known enough of the beloved man, of his Christian spirit, his devotedness to his work, and his winning deportment, to endear him to our hearts. Of his fidelity and ability as a preacher, of his engaging and affectionate manners as a pastor, the united and strong attachment which this people have borne to him, even while unable to meet their calls, is a sufficient testimony. In patience under sufferings, which were severe and protracted, in resignation to the divine will, and in Christian fortitude, he was indeed an example. While many, with half the infirmity and suffering which he for months experienced, would have relinquished all attempts at active service, he was seen attending in some good degree to the state of his flock, preparing beaten oil for the sanctuary, and ministering with animation in this holy place. It was his often-expressed desire, that he might not long survive his usefulness, and in this he was singularly indulged. But a few days since, he here conducted, unassisted, the services of a communion Sabbath, and ate with his beloved flock the Christian passover. Yea, it was in the sacred desk, engaged in a labor of love to my own people, that his tongue began to falter, and symptoms of his speedy dissolution to appear. He hastened from the pulpit to his home, there to

lie down and die. He loved, indeed, his divine Master, and he loved his work. But alas! God was pleased to weaken his strength in the way, and to shorten his days. The exercise of his rational powers was suspended but for a short time. Although unable to say much, his mind appeared calm and serene. His faith and hope in the divine Redeemer disarmed death of its sting, and the grave of its terrors; and we have good reason to believe, that he has died in the Lord, that he has rested from all his painful labors, and now enjoys the reward of a good and faithful servant of Jesus Christ. It is, indeed, to be lamented, that the life and usefulness of this man of God have so soon come to a close. His death is a dark dispensation, which calls for mourning; also for submission; for the Lord has done it."

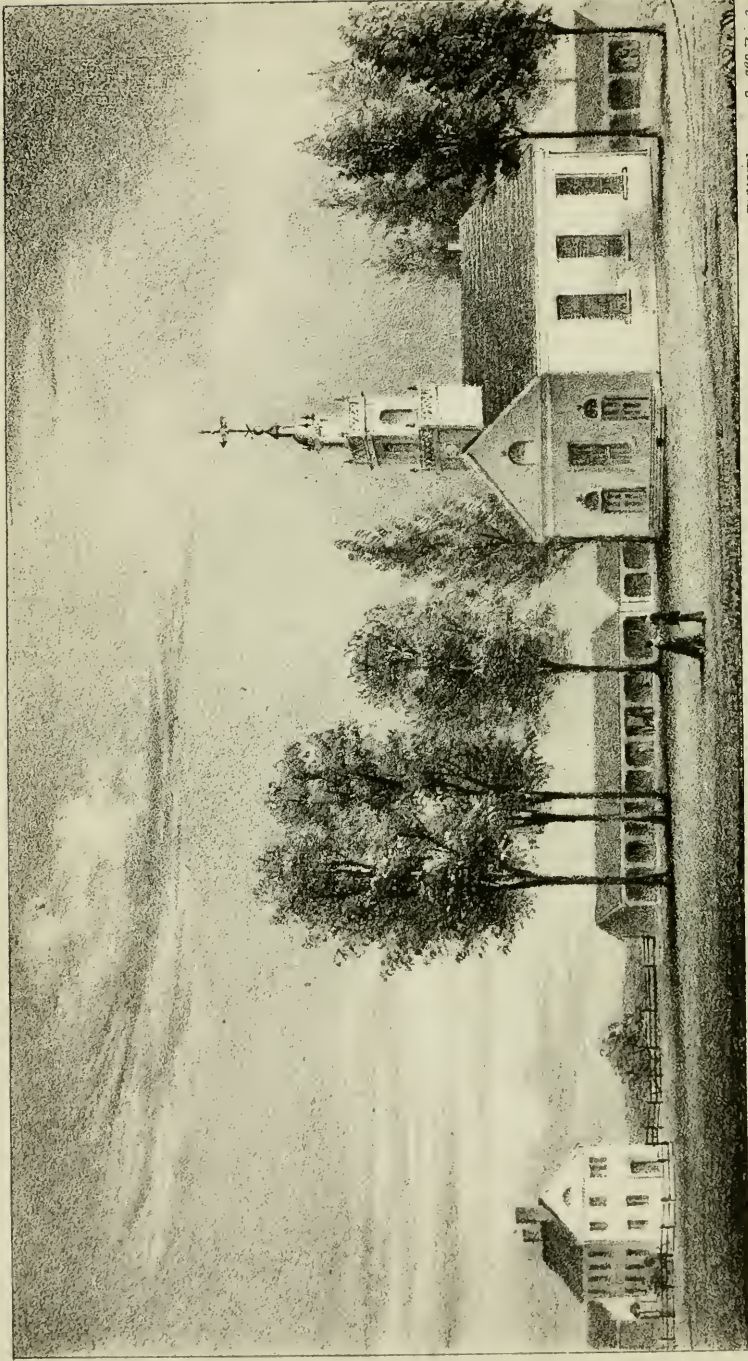
At a meeting of the West Parish in Londonderry, Sept. 12, 1831, it was voted to give Mr. John R. Adams a call to settle in the ministry in said parish; and to give him six hundred dollars annually, as his salary. Mr. Adams accepted the call, and was ordained October 5, 1831. The order of exercises was as follows: Introductory prayer, by Rev. Mr. Bradford, of New Boston; sermon, by the Rev. Mr. Cowles, of Danvers, Mass.; ordaining prayer, by the Rev. Mr. Kelly, of Hampstead; the charge, by Rev. Mr. Holt, of Peterborough; right hand of fellowship, by the Rev. Mr. Parker, of Derry; address to the society, by Rev. Dr. Church, of Pelham; concluding prayer, by Rev. Mr. Savage, of Bedford. Mr. Adams is a son of John Adams, Esq., formerly of Andover, twenty-two years principal of Phillips Academy. He graduated at Yale College, 1821, and completed his theological course at the Seminary in Andover, 1826. In 1832, he was united in marriage to Miss Mary Ann MacGregor, daughter of Colonel Robert MacGregor, of Derry, and granddaughter of Rev. David MacGregor, the first minister of the West Parish in Londonderry.

January 1, 1834, Jonathan Humphrey, James Perkins,

and Robert Boyd, Jr., having been elected elders, were consecrated to that office.

In September, 1838, Mr. Adams resigned his pastoral charge, and was dismissed by the Londonderry presbytery in October following. He was subsequently installed over the Evangelical church in Brighton, Mass., and is now the pastor of the Congregational church and society in Gorham, Me.

The Presbyterian society in Londonderry, after having been supplied by several candidates for settlement, September 8, 1840, extended an unanimous call to Mr. Timothy G. Brainerd, to settle over them as their pastor, offering him a salary of six hundred dollars, to be paid semi-annually. The call was accepted; and Mr. Brainerd was ordained November 6, 1840. The order of exercises on the occasion was the following: Reading of the Scriptures, by Rev. Stephen T. Allen, of Merrimack; introductory prayer, by Rev. Calvin Cutler, of Windham; sermon, by Rev. Dr. Woods, of Andover; ordaining prayer, by Rev. E. P. Bradford, of New Boston; charge to the candidate, by Rev. E. L. Parker, of Derry; right hand of fellowship, by Rev. P. B. Day, of Derry; concluding prayer, by Rev. J. M. C. Bartley, of Hampstead. Mr. Brainerd was born in the city of Troy, N. Y., but in early life removed with his parents to St. Albans, Vt., where he remained until he completed his studies preparatory for college. He graduated at Yale College, in the class of 1830. After his graduation, he spent several years in teaching, at Wethersfield, Conn., at Meredith, N. Y., and at Randolph, Vt. He also engaged in the study of law, which he pursued until he was nearly qualified for admission to the bar. But while at Randolph, his views of duty and usefulness underwent a change, which led him to the choice of the Christian ministry as his employment for life. His theological studies were pursued at Andover, Mass., where he graduated in 1839. In 1841, he



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PRESBYTERIAN MEETINGHOUSE AND PARSONAGE LONDONDERRY

married Miss Harriet P. Cilley, a native of Nottingham, N. H., daughter of Major Jacob Cilley, and granddaughter of General Joseph Cilley, of Nottingham, and of General Enoch Poor, of Exeter, N. H., both officers in the army of the Revolution. She died September 23, 1848, aged thirty-seven years, leaving four daughters. Mr. Brainerd is still pastor of the Presbyterian society in Londonderry.

In 1836, the Presbyterian society in Londonderry voted to build a meeting-house, to be located on the west side of the Mammoth Road, at the corner and north of the old road leading from Captain Isaac McAlester's house. The house was accordingly built and located agreeably to the above vote; and at a parish meeting, August 21, 1837, it was voted that divine service commence at the new meeting-house the first Sabbath after it shall have been dedicated.

In consequence of the removal of the place of worship a mile west from the old meeting-house, a considerable number of families on the easterly side of the parish were disaffected. And as their attendance upon divine worship was rendered more inconvenient, they withdrew from the parish, and, uniting with families residing in the lower village of Derry and that vicinity, formed a Congregational church and society. A preliminary meeting, to consider the expediency of forming a church in the village, was held July 8, 1837. After due deliberation, it was decided to call a council for this purpose, on the third day of August following. The council met on that day, agreeably to letters missive, and proceeded to organize a church, to be called the "First Congregational Church in Derry." The reasons assigned for forming another church were, that the population in the village was increasing; that there was an important literary institution there, and that the inhabitants might enjoy increased facilities for meeting on the Sabbath, and for occasional religious exercises.

In the organization of the church, forty members were

admitted from the Presbyterian church in Derry, twenty-three from the Presbyterian church in Londonderry, and one from the church in Pelham. In the course of a few months, thirteen others were admitted by letter. Nathaniel Parker, Abel F. Hildreth, and John Perkins, were chosen deacons. In the same year, the society erected a neat and commodious meeting-house, on the summit of a gentle swell of land, in the westerly part of the village.

On the 12th of August, 1837, the church voted, unanimously, to give Mr. Pliny B. Day a call to settle with them in the gospel ministry; in which call the society, with like unanimity, concurred. The invitation being accepted, Mr. Day was ordained on the fourth of October following. Mr. Day is a native of Norwich, Mass. He graduated at Amherst College, in 1834, and at Andover Theological Seminary, in 1837. His pastoral connection with that church and society still continues.

A Methodist Episcopal church was formed in Derry, August 6, 1834, consisting, at the time of its formation, of fifteen members. Caleb Dustin, J. T. G. Dinsmore, W. S. Follansbee, John March, and John Taylor, were appointed stewards. In 1836, a neat and convenient meeting-house was erected for their accommodation, in the Lower Village. The church at the present time consists of eighty members; and has since its formation been supplied by the following ministers, in succession. Rev. Philo Brownson, Rev. James McCane, Rev. Samuel Hoyt, Rev. W. H. Brewster, Rev. Michael Quimby, Rev. Jonathan Haseltine, Rev. James Dow, Rev. James Adams, Rev. Richard Newhall, Rev. Ezekiel Adams, Rev. G. W. T. Rogers, Rev. Freeman Q. Barrows, and Rev. Joseph Palmer.

In closing this summary view of the churches and their several pastors, in this ancient town, I remark, that the ecclesiastical is by far the most important chapter in the history of a people, whether considered in relation to the life that

now is, or that which is to come. While in the narrative of some communities it presents a dark page, in regard to this town it is cause of devout gratitude that in no instance has the ministry been dishonored. Of the thirteen ministers who have held the pastoral charge of its respective parishes, there is not one but has sustained, unblemished, the Christian character, and been acceptable, and in a degree successful, in the discharge of the duties of the sacred office. Of the five ministers preceding the present pastor, who have had charge of the first or original parish, all but one died while sustaining the pastoral relation, and now repose in the same graveyard, surrounded by their beloved flocks.* There rests also the dust of the Rev. Mr. Brown, who, although he had early resigned the pastoral charge, continued to officiate in the Christian ministry till advanced age, and died respected by those who had long known him as a friend and a neighbor.

In the West Parish, three of its ministers sustained the pastoral relation until it was dissolved by death. Two of its pastors, at their special request, were dismissed, while each of the Presbyterian societies, as well as the Congregational society, enjoys the labors of a settled pastor. The Methodist

* And now the remains of the sixth pastor lie in the same yard. It is probably true of no town in New England, which has been settled the same length of time, that all the pastors of the parish are buried together in the same cemetery. To these may be added Rev. David MacGregor, of the West Parish, making seven of the pastors of Londonderry who now rest there from their labors, and will sleep together till the resurrection.

In the month of November, subsequent to the death of Rev. Mr. Parker, Mr. Joshua W. Wellman, a native of Cornish, N. H., and a graduate of Dartmouth College in 1846, and of the Theological Seminary, Andover, in 1850, supplied the pulpit of the Presbyterian church in Derry, for a few Sabbaths. Mr. Wellman was the first and only candidate of the society, and at a parish meeting, January 1851, received an unanimous call to become their pastor. This call was subsequently accepted, and he is to be ordained in June of the present year.

society also, since its organization, has uniformly been supplied with the preaching of the gospel. No one year has passed since the settlement of the town, in which there has not been a stated pastor to conduct the services of the sanctuary, and usually two; nor a Sabbath in which the Word of God has not been read and expounded in the public congregations of the people. If there is any advantage, then, in the constant employment of an able and faithful ministry, this town has probably possessed it as fully as any other in New England. That there are real and substantial benefits connected with the stated ministry, and the ordinances of religion, will not be denied by any who admit the truth of the divine word. "Faith cometh by hearing," and "by the foolishness of preaching, it pleases God to save those that are lost."

The records of the churches in this town exhibit evidence that the ordinance of the Christian ministry, here so uniformly maintained, has not been without its appropriate fruits. Previous to the division of the original town into parishes, we find that the number of communicants at the table of the Lord was large, that many were added to the church from one communion season to another. The state of the churches after a division took place, is not so well known, as very imperfect records were kept and preserved. We have adverted to the interest felt in this town on the subject of religion, during "the great awakening in 1741." A very considerable number became the hopeful subjects of divine grace, and were added to the church of Christ. In the first church in Derry there have been, since 1810, repeated and powerful manifestations of divine grace, as has also been the case in the other religious communities within the limits of the original township.

The first of these seasons was in 1815, when thirty-one members were added to the church. It occurred in connection with the usual means of grace. A like season of refresh-

ing was experienced by this church in 1823, resulting in the hopeful conversion of nearly forty individuals. The year following (1824), the General Association of New Hampshire held its anniversary in the East Parish of Londonderry. A divine blessing attended its deeply interesting and solemn services. Sixty-two were, in consequence, added to the church. In 1827, an awakened interest in religion was manifested in the community; more than thirty individuals publicly professed their faith in Christ.

The first "protracted meeting" (as such religious convocations were usually termed) held in this town, was in 1831. It continued four days, which was the usual term of such meetings. There were public services during the day, the same as on the Sabbath. The regular discourses were generally preceded and followed by brief extemporaneous addresses by ministers in attendance. The intermission of public exercises was improved as an inquiry meeting, affording any who might be in an awakened and anxious state of mind, an opportunity to receive appropriate instruction from the pastor and others. In the evenings of these days, there were more usually religious services in the different neighborhoods. The mornings were seasons of special prayer, both private and social. The exercises were more commonly sustained by the neighboring ministers, occasionally by an evangelist.

Such was the order generally pursued in these meetings, which soon became general throughout the land, among all denominations of evangelical Christians. They were attended in most instances with very happy results, until at length an undue reliance came to be placed on these special services, to the neglect of the ordinary but more important means of grace. Then the divine influence was withheld, and in some sections of the land, and by certain eccentric teachers, irregularities and improprieties of conduct, in respect to these services, were introduced and sanctioned. They were there-

fore, at length, suspended by the churches generally, and reliance for the revival and promotion of religion was placed more entirely on the divinely appointed ministrations of the stated pastor, in his pulpit and parochial labors. But though these protracted meetings were in some cases perverted from their original design, attended with irregularities, and the occasion of evil, they were in general the means of great good, and attended with signal blessings to the churches.

The first meeting of the kind held in this place was highly salutary in its effects; sixty-eight were in consequence added to the church. In 1834, a similar meeting was held here, and attended with like effect; a goodly number gave evidence of a saving change, and made public profession of their faith.

In 1837-8, a very general attention to the subject of religion prevailed throughout the town, and all its religious societies were blessed with the special influences of the Spirit. To the Presbyterian church in Derry, more than an hundred were added by profession. Ninety-six persons, comprising individuals of various classes and ages in the community, from the aged of more than threescore and ten, to the youth of fourteen, were received to the communion of the church on one Sabbath. The scene was most deeply solemn and impressive. Rev. Dr. Woods of Andover was present, and preached to a large and attentive assembly. It was estimated that more than two hundred, within the bounds of Derry, became the hopeful subjects of divine grace, during this season of revival. The last revival season enjoyed by this religious community was in 1841; thirty were then added to the church.

In the Presbyterian society in Londonderry, there were, during the years 1831 and 1832, times of refreshing, under the ministry of Rev. Mr. Adams; and as the fruit of these revivals about seventy were added to the church. There was also a special attention to the subject of religion, near the

close of the year 1834, and as the result, about fifteen made a public profession of their faith in Christ. There was also a general revival of religion in that society, in 1842, under the ministry of Rev. Mr. Brainerd, and about eighty gave evidence of a saving change. Among these were to be found the man and woman of grey hairs; but most of them were in middle age, and in the morning of life. By this outpouring of the Holy Spirit, the church was much refreshed, and increased in numbers and strength.

Besides these more marked displays of divine grace, attended with most happy effect, there have been, in the mean time, lighter showers of divine influence, which have produced many precious fruits of righteousness. And it is deserving of notice, that the far greater proportion of those who have become members of the church of Christ, since the commencement of the second century, were fruits of these seasons of revival. The Word and ordinances of God, however regularly and faithfully dispensed, are ineffectual to the salvation of the soul, if unattended by the special influences of the Spirit. "Paul may plant and Apollos water, but it is God who giveth the increase."

Let then the Holy Spirit, the author of these sacred influences, by which men are awakened from the slumbers of impenitence, convinced of their guilt and danger as sinners, renewed in the spirit of their minds, sanctified in heart and life, and fitted for the light and purity of heaven, be duly honored, and his agency humbly and fervently sought.



CHAPTER V.

SETTLEMENTS MADE BY EMIGRANTS FROM LONDONDERRY.—
WINDHAM — PETERBOROUGH — BEDFORD — CHERRY VALLEY —
NOVA SCOTIA — ANTRIM — ACWORTH.

THE descendants of the early settlers of Londonderry, and those who joined them from Ireland, becoming numerous, furnished a large number of pioneers of civilization, in New Hampshire, Vermont, and Maine. Many towns in its vicinity were settled from this colony. Windham, Chester, Manchester, Merrimack, Bedford, Goffstown, New Boston, Antrim, Peterborough, Colerain, and Acworth, together with settlements more remote, derived from Londonderry a considerable proportion of their first inhabitants. A brief notice will be given of some of these settlements, derived chiefly from the centenary discourses which have been published commemorating their settlement, and from other authentic sources.

WINDHAM.

In 1742, an act to incorporate a new parish in the township of Londonderry, by the name of Windham, passed in the General Assembly of the province.

The boundaries of the parish, as described in the charter, are as follows: "Beginning at the dwelling-house of one John Hopkins of said Londonderry, yeoman, thence running on a due west course to Beaver Brook, so called; then beginning again at the said house at the place where it began before (so as to leave the said house to ye northward), and from thence to run on a due east course, till it comes to ye easterly line of said Londonderry; then to run as said line

runs, till it comes to the southerly boundary of said Londonderry ; then to run to westward as the said boundary runs, till it comes to the said Brook, and then to run as the said Brook runs, until it comes to the place on the said Brook, where the said west line runs across the same, excepting out of these limits the polls and estates of John Archibald, James Clark, James Moor, John Hopkins, and John Cochran, and their respective families."

The charter provides, that "the said parish shall be and hereby is invested with all the powers and authorities that ye several towns in the province are invested with," with the exception of the right to send a representative to the Assembly ; for which purpose they were to unite with the inhabitants of Londonderry.

In 1750, a considerable tract of land was taken from the southeasterly part of Windham, and annexed to Salem. The town now comprises fifteen thousand seven hundred and forty-four acres, and, in 1840, contained nine hundred and twenty-six inhabitants.

In the beginning of 1747, the Rev. William Johnston was installed pastor of this religious society ; and Nathaniel Hemphill, Samuel Kinkead, and John Kyle, were ordained ruling elders. In July, 1752, Mr. Johnston was dismissed from his pastoral charge ; not, as it appears, on account of any disaffection of the people towards him, or of impropriety in his conduct, but for want of support. During his ministry, there was no house for public worship ; the meetings were usually held in barns, sometimes in private houses. In 1753, a meeting-house was erected in that parish, on the south side of Cobbett's Pond. The church and society, on application by their commissioner to the synod of New York and Philadelphia, for a Presbyterian minister, obtained the Rev. John Kinkead, and a regular call having been presented to him and accepted, he was installed in October, 1760. Soon after, an addition was made to the eldership, of the following gentle-

men, namely, John Armstrong, Samuel Campbell, David Gregg, John Morrow, Samuel Morrison, Robert Hopkins, Gawin Armour, and John Tufts. Although Mr. Kinkead possessed respectable talents and acquirements as a preacher of the gospel, yet, not maintaining a Christian and ministerial deportment, and being chargeable with immoralities, he soon lost the respect and confidence of his people, and was dismissed in April, 1765.

Soon after the dismissal of Mr. Kinkead from his pastoral charge, the parish presented a call to the Rev. Simon Williams, who was ordained their pastor, December, 1766, by the Boston presbytery. He continued their minister twenty-seven years, and deceased November 10, 1793, aged sixty-four years. He was highly respected and esteemed by his people, and by the neighboring ministers and churches. He was eminent as a scholar, and opened a private academy, which he continued a number of years. Under his tuition, many young gentlemen were prepared for admission to college, some of whom became distinguished in professional life. Although, during the latter part of his life, Mr. Williams was subject at times to a partial derangement of mind, and to other bodily infirmities, he still continued in the discharge of the duties of the ministry, with few interruptions, until his death. He died beloved by the people of his charge, who readily cast the mantle of charity over his eccentricities and frailties. During his ministry, John Dinsmore, Robert Park, John Anderson, William Gregg, Samuel Morrison, Robert Dinsmore, and Alexander McCoy, were ordained ruling elders in that church.

In 1798, a new meeting-house was erected, at some distance west from the first, and more central to the town. After remaining destitute of a settled ministry twelve years, the church and society extended a call to the Rev. Samuel Harris, to become their pastor. He accepted their invitation, and was ordained by the Londonderry presbytery, Oct.

9, 1805. Mr. Harris's connection with this church and society, as their pastor, continued until 1826, when, his voice failing, he was dismissed by mutual consent. During his ministry, the following persons were at different times added to the session, namely, David Gregg, James Davidson, William Davidson, John Davidson, Jesse Anderson, Samuel Davidson, J. P. Johnson, Eleazer Barrett, James W. Perkins, Jacob E. Evans, and David McClary.

In April, 1828, Rev. Calvin Cutler was ordained; and he sustained the relation of pastor to this church until his death, in 1844. During his ministry, some difficulties having arisen in the town, in regard to the right of occupying the meeting-house, a new house was erected, not far from the former place of worship. Mr. Cutler ordained the following elders, namely, Samuel Anderson, Jacob Harris, Silas Moore, David Campbell, and Jonathan Cochran, in 1833; and Theodore Dinsmore, Joseph Park, Benjamin Blanchard, David A. Davidson, and Rei Hills, in 1843.

November 5, 1845. Rev. Loren Thayer was ordained, whose pastoral connection with this church and society still continues.

The inhabitants of Windham, who are mostly the descendants of the first settlers of Londonderry, have firmly adhered to the religious principles of their fathers, to the doctrine and forms of the Presbyterian church, as originally established in Scotland, and administered in this country. Not given to change, they have remained united and firm supporters of religious institutions and of gospel order.

PETERBOROUGH.

The township of Peterborough was first surveyed and laid out by Joseph Hall, Jr., in 1737, and was granted in 1738, by the General Court of Massachusetts, within whose jurisdiction it was supposed to lie, to Samuel Haywood, and

others, who soon after transferred their title to Jeremiah Gridley, John Hill, Fowle and William Vassal. The first settlements in the town were made under purchases from the last-named gentlemen.

In the year 1739, there was an ineffectual attempt to form a settlement in this township. Three years after, five men from Lunenburg, Mass., made a small clearing, which they were compelled to abandon in the year 1744, on account of the alarm of war. About the same time, another party of three men cleared a parcel of land in the southerly part of the town, but left before they had put in their seed. The first permanent settlement in the township was commenced in 1749, when, upon the close of the war, the first adventurers returned, and received large accessions to their number from Londonderry, Lunenburg, and other places. From this time the colony increased rapidly, so that in ten years it embraced about fifty families. All the first settlers were of the Scotch-Irish stock, those who came from Lunenburg having but a few years before emigrated from the north of Ireland.

The town was incorporated January 17, 1760, and took its name from Peter Prescott, of Concord, Mass. The petition for the act of incorporation is dated October 31, 1759, and is signed by Thomas Morrison, Jonathan Morrison, and Thomas Cunningham. One of the three, Jonathan Morrison, was the first male child born in Londonderry.

The hardships experienced by the first settlers of this township were severe, far more so than those now experienced by the pioneers in our western territories. Being recently from a foreign country, unaccustomed to the axe, and by no means acquainted with the best method of clearing away the timber, they were here in the midst of an unbroken forest, and exposed to acts of Indian cruelty. When they retired to their beds at night, it was under the constant apprehension of a midnight attack; and when they left their dwellings to

cultivate their fields, it was with the same fearful forebodings. They were several times driven off by the enemy, and many of them almost ruined, as to their property ; yet, to use their own affecting language, as in their petition for incorporation, as a town, " what little we had in the world, lay here, we having no whither else to go, returned to our settlement as soon as prudence would admit, where we have continued since, and cultivated a rough part of the wilderness to a fruitful field."

But aside from the apprehension of danger, they surely had difficulties and hardships enough. Till 1751, they had no grist-mill, and were obliged to bring all their provisions upon their shoulders five and twenty miles. For many years, there was not a glass window in the place. Their dwellings were miserable huts, not a board upon or within them, till 1751, when three frame houses were erected. The first meeting-house was erected in 1752, and for several years was furnished with no other seats than rough boards, laid loosely upon square blocks of wood. For a long period, there were no oxen, and still later no horses.

The first settlers of Peterborough and their descendants, have exhibited the energy, courage, and patriotism, which distinguish the Scotch-Irish. During the war, which commenced in 1755, a number of their young men enlisted in Rogers's company of rangers. On the 13th of March, 1758, a party of eight of them fell into an Indian ambuscade, near Lake George, and six were killed, namely, John Stewart, Robert McNee, John Dinsmoor, Charles McCoy, David Wallace, and William Wilson. Alexander Robbe and Samuel Cunningham, escaped.

The inhabitants of Peterborough engaged with zeal in the struggle for independence. Twenty-two from that town were present at the battle of Bunker Hill, although but seventeen were actually engaged in the conflict. Seventeen days before the Declaration of Independence, the following

resolution was signed by eighty-three able-bodied men, of that town, as an expression of "their determination in joining their American brethren in arms, in defending the lives, liberties, and properties of the United Colonies."

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

This pledge, given not long after the commencement of hostilities, was nobly redeemed. Few if any towns furnished a greater number of soldiers during the revolutionary war, in proportion to the number of inhabitants, than Peterborough. There was not a man in the town who favored the British cause.

The first school taught in the town was commenced by Mr. John Ferguson. The first representative was deacon Samuel Moore, elected in 1775. William Smith, Esq., was delegated to the Provincial Congress in 1774. The first person commissioned as a justice of the peace, in Peterborough, was Hugh Wilson, Esq., a respectable magistrate.

A subject of no little interest in the history of this town is its manufacturing establishments. In 1780, a clothier's shop, for taking in wool to card and cloth to dress, was built, and was the only factory in town until 1793, when an impulse was given to the manufacturing enterprise of the place by Mr. Samuel Smith, who erected a large building for mechanical purposes. This turned the attention of the people to the valuable water privileges in the town. In 1810, the first cotton factory was put in operation; since which time several cotton and other factories have been established. It was estimated in 1839, that the amount of property vested in the various water privileges was three hundred thousand dollars; that the cotton factories produced annually one million seven hundred and twenty-five thousand yards of

cloth; and that the amount of property imported and sold, in the various stores in the town, was not less than seventy-five thousand dollars.

The population of the town, according to the census of 1830, was one thousand nine hundred and eighty-four; and according to the census of 1840, it was two thousand one hundred and sixty-three.

The early ecclesiastical history of Peterborough is far from favorable. The church, as originally organized, was Presbyterian. The gentlemen first separated to the office of elders, were William McNee, William Smith, Samuel Moore, and Samuel Mitchel. They were consecrated by Rev. Robert Annan, of Boston, in 1778, and they all "adorned their profession, and died in faith." A Presbyterian minister, by the name of Johnston, came with the first settlers and remained with them about a year. The desk was supplied for a time by Rev. Mr. Harvey, and in the year 1764 by Rev. Mr. Powers.

The first *settled* minister in the town was Rev. John Morrison. He was born at Pathfoot, in Scotland, in 1743, and was of a family distinct from that of the Morrisons who were among the first settlers of the town. He was graduated at Edinburgh, in 1765, arrived at Boston the May following, and was ordained at Peterborough, November 26, 1766. Although he was possessed of more than ordinary talent, he soon proved to be intemperate and licentious. His conduct after a time became so scandalous that a presbytery was held, and he was suspended for a time from his office. He relinquished his connection with the society in March, 1772, visited South Carolina, returned and joined the American army, at Cambridge, in 1775. He soon after went over to the British, and remained with them till his death, which took place at Charleston, S. C., in 1782. He became a professed atheist, and died an abandoned profligate.

In October, 1778, Mr. David Annan, having received a

call, was ordained for Peterborough, by the presbytery, which met at Wallkill, N. J. He was a brother of Robert Annan, who was for a time pastor of Federal Street church, in Boston, was born at Cupar of Fife, in Scotland, April 4, 1754, and came to America when young. He received his education at New Brunswick College, N. J. In 1792, the pastoral connection of Mr. Annan with the society in Peterborough was dissolved, at his request, by the presbytery of Londonderry. He was by the same presbytery deposed from the ministry, in 1800, and died in Ireland, in 1802. Mr. Annan possessed respectable talents, and might easily have retained the confidence of his people. But his intemperate habits, his licentious and corrupt conversation, and his haughty, overbearing demeanor, at length deprived him of their respect and regard. So brutal was his treatment of his wife, who was an estimable woman, that she was sometimes compelled to pass the whole night, with her children, in the woods; and she finally obtained a bill of divorce, on the ground of extreme cruelty. Mr. Morrison and Mr. Annan were the only settled ministers in the place for fifty years.

“The question,” says the Rev. J. H. Morrison, in his centenary address, “How could religion be kept alive under such circumstances, is readily answered. Our people were always readers, and the Bible was almost their only book. Here they went for counsel and support. It was to them prophet and priest. With all their reverence for the public ministrations of religion, their reverence for the written word was far greater. In the next place, the practice of family prayer was faithfully observed. Morning and evening the Scriptures were read; and if the flame of devotion burned dim in the house of public worship, it was not permitted to go out upon the family altar.”

After the dismissal of Mr. Annan, a call was given to Rev. Z. S. Moore, but it was declined, and the town con-

tinued without a minister until October 23, 1799, when Rev. Elijah Dunbar was ordained. The church had originally belonged to the Londonderry presbytery, but at the settlement of Mr. Annan, at his request, it was dismissed from the Londonderry presbytery, and united with the New York presbytery. When Mr. Dunbar was settled, that presbytery had become extinct, and the church, being left an independent body, adopted the Congregational form. As there were many who were still attached to the Presbyterian mode, it was arranged that once a year the communion should be administered by a Presbyterian, in the Presbyterian manner. This service was for many years performed by Rev. William Morrison, of Londonderry. In 1822, a portion of the people who had never been pleased with the Congregational form, and others who had never been quite at ease under an Arminian preacher, withdrew, and formed a Presbyterian society. Mr. Dunbar retained his pastoral connection with the Congregational society, until February, 1827. He was succeeded in June, of the same year, by Abiel Abbot, D. D., who is still the pastor. The present number of communicants in this church, who are residents in the town, is sixty-eight.

The Presbyterian society erected a meeting-house in 1825, and, in 1827, Rev. Peter Holt was installed their pastor. In March, 1835, Mr. Holt resigned his office as pastor of this society, and Rev. Mr. Pine was installed the next year, and was dismissed in January, 1837. Rev. Joshua Barret was stated supply from February, 1837, to February, 1839. Rev. James R. French was ordained pastor, March 18, 1840, and was dismissed in April, 1847. The present pastor, Rev. Henry J. Lamb, was ordained July 14, 1847. The present number of members in this church is one hundred and seventy-five.

A Baptist church was constituted November, 1822, consisting of forty members, and the first pastor was Rev.

Charles Cummings. Rev. Mr. Goodnow commenced his labors with this church in June, 1831. Rev. George Daland was the pastor from March, 1834, until 1836. Rev. John Peacock commenced preaching September, 1837, and remained one year. Rev. J. M. Wilmarth was settled Sept., 1838, and was dismissed March, 1840. Rev. Zebulon Jones was the pastor from April, 1840, to November, 1843. Rev. A. Brown commenced preaching Jan., 1844, and remained one year. Rev. Sherborn Dearborn commenced his labors in September, 1845, and was dismissed August, 1847. The present pastor, Rev. J. M. Chick, was settled December, 1847. The number of resident members in this church at the present time is eighty-three.

There has been in this town for several years a Methodist church, which now contains seventy-eight members.

To the foregoing historical sketch of Peterborough, the following item, from the Boston Evening Traveller, is appended, in the belief that it will not be uninteresting:—

NEW HAMPSHIRE IN OLD TIMES.

The oldest son of New Hampshire who attended the grand festival, on Wednesday, was our fellow-citizen, Mr. Samuel Gregg, of 18 Leverett Street. He was born in Peterborough, N. H., in 1772, and has resided in Boston constantly for the last half-century. Among the first settlers in his native town were his mother and father. The latter, subsequently known as Major Samuel Gregg, was a native of Londonderry. Joining, at the early age of seventeen, the English army in the old French war, he was at the capture of Louisburg, and on the plains of Abraham, with the brave General Wolfe, whose great victory there united the Canadas to the British empire. When the Revolution broke out, he refused to act under his commission of lieutenant in the king's service, took up arms for his countrymen, and with his wife, who was born in Haverhill, Mass., staked all for

the cause of independence. The following, related a few hours since by their son, the present Samuel Gregg, and the oldest person at the dinner on Wednesday, will give some idea of the necessities and toils of some of the first founders of the Granite State. "My parents planted themselves in Peterborough," remarked Mr. Gregg, "about one hundred years ago, on the banks of the Contoocook. At that period there was not a settler, nor a single improvement, between their house and Canada; and it was years afterwards, before they had *one neighbor*; and for a long time but one, between them on the north and the boundaries of that province. On a cold winter's day, my mother threw on her cloak of scarlet cloth, such as the great-great-grandmothers of the rising generation were then accustomed to wear, and with her husband, went out upon the ice down the Contoocook, to see the family of their *nearest* northern neighbor, in Antrim, twelve miles off by land, and some fifteen by the river. They arrived about noon, but found their neighbor, Mr. James Aiken, had gone with his wife to *make a call* on some of their relatives, twenty-five or thirty miles distant at the east. Miss Aiken, their little daughter, then about twelve years old, made a cup of tea for my mother, after which, the two disappointed travellers retraced their steps, over the ice to their dwelling, which they reached in the evening. That night there fell a rain so heavy as to break up the frozen stream; and had they not returned as they did, they could not have reached home for less than four or five weeks, as there were no roads, and the snow was three or four feet deep in the woods. In those days, there was not a cart nor a vehicle on wheels, nor a highway, in the whole town of Peterborough; and my ancestor was obliged to take his grain four miles to mill, and bring the meal back upon a rude car, composed of poles, fastened lengthwise to a cross-piece, the front being elevated by the oxen, and the rear drawn over the ground, somewhat like a sled."

BEDFORD.

A settlement was commenced in Bedford in the year 1737 by a few individuals from Londonderry, among whom were Robert and James Walker, John Goffe, Matthew Patten, and Capt. Samuel Patten. These individuals settled near the bank of the Merrimack river. They were soon followed by many others, so that, in 1750, the town which had been called Souhegan East, or Narraganset, No. 5, was incorporated under its present name, and with its present limits, its territory originally extending south to Souhegan river.

As might be expected from a people of such an origin, they made early provision for the institution of the gospel. In 1750, the town gave a call to Rev. Alexander Boyd, and soon after to Rev. Messrs. Alexander McDowell, and Samuel McClintock; but in each case without success. A meeting-house was raised in 1755, but not fully finished until some years after.

On Sept. 28, 1757, Rev. John Houston was ordained pastor of the church, which was organized in the Presbyterian order. Rev. Mr. True of Hampstead, offered the prayer; Rev. Mr. Parsons of Newbury, preached the sermon; Rev. David MacGregor of Londonderry, gave the charge; Rev. Mr. True gave the right hand of fellowship, and Rev. Mr. White of Gloucester, concluded with prayer.

James Little, James Gilmore, Benjamin Smith, and William Moor, constituted the first board of elders.

About this time, sundry inhabitants of Merrimack, who had removed to that town from Londonderry, united for a number of years with the inhabitants of Bedford, probably from preference for the Presbyterian form of government. Mr. Houston continued to fill the office of minister in Bedford, till 1775. This town partook largely of the patriotic feeling that prevailed at this time throughout the country, and many of its citizens engaged in the dangers and hardships of the

revolutionary war. Their minister differed from the great body of the people, in his views of public affairs, and on this account he ceased preaching, and in 1778 his pastoral connection was dissolved by act of the presbytery.

Rev. Mr. Houston was educated at Princeton, N. J., where he took his degree in 1753; he studied divinity with the Rev. David MacGregor of Londonderry. He was considered a sound, orthodox divine, and a man of considerable native and acquired talent, but somewhat deficient as a public speaker. He was a conscientious and good man. He was born in Londonderry, and died in Bedford, 1798, aged 75. For a long period after the dismissal of Mr. Houston, the town was destitute of a settled ministry. The people were supplied with preaching part of the year, but, with a single exception, by no one individual for any length of time. Rev. William Pickles, from Wales, England, preached for a time, as a stated supply. He was a man of very popular talents, but his habits and general deportment were such as to dishonor his sacred profession. His influence was unfavorable to the cause of vital piety. As might be expected in such a state of things, the ordinances of religion were neglected, divisions arose, and the interests of piety declined. But during this long period of nearly thirty years, the watchful providence of God surrounded the church, through seasons of peril, and preserved it from becoming extinct.

On Sept. 5, 1804, Rev. David MacGregor, a native of Londonderry, was ordained to the pastoral charge of the church and congregation in Bedford. The religious aspect of things now began to change. The church as a body became more regular and consistent, additions were yearly made to their number, and the cause of piety and benevolence advanced with a steady progress.

In April, 1825, the pastoral relation, subsisting between Mr. MacGregor and the church, was, by mutual consent, dissolved by act of presbytery. Mr. MacGregor received

his education at Dartmouth College, where he took his degree in 1799. He studied divinity with Rev. Dr. Morrison of Londonderry. His ministry, it is believed, was greatly blessed. He removed to Falmouth, Maine, where he is engaged in the business of instruction.

The present pastor, Rev. Thomas Savage, was installed over the church and people July 5, 1826.

The old meeting-house having been occupied for the worship of God from generation to generation for nearly eighty years, and having become unsuitable for a place of worship, a new house was erected, and solemnly dedicated to the service of God, December 25, 1832. The church has shared with other churches in spiritual blessings; and since the settlement of the present pastor, two hundred and seventy-two have been added by profession.

CHERRY VALLEY.

In the year 1741, an emigration of a number of families to the valley of the Mohawk, west of the Hudson river, took place under the following circumstances. A patent of a territory now called Cherry Valley, containing eight thousand acres of land, lying about ten miles south of the Mohawk river, and fifty-two west from Albany, was granted to John Lindesay, a Scotch gentleman of some distinction, and three others. At that time, with very few exceptions, the whole country west of Cherry Valley, reaching on to the Pacific ocean, was one unbroken wilderness. The whole country called the Great West, the vast Valley of the Mississippi, was almost an unknown land. Attracted by the beauty of the scenery, the wild and romantic features of the country, not unlike his native Scotland, Mr. Lindesay, the principal patentee, with his family, took up his abode in this place in the summer of 1740. An Indian footpath only afforded him communication with the Mohawk river.

The winter which followed was one of great severity.

Long ere spring revisited the Valley, his provisions were exhausted. The great depth of snow entirely interrupted his intercourse with the settlements of the Mohawk. He realized in their greatest extent the dangers and trials of a borderer. A lingering death by starvation was before him. At this critical period, an Indian arrived from the Mohawk, on snow-shoes. The Indian returned, at the solicitation of Mr. Lindsay, and procured provisions, which he carried on his back to the distressed emigrants, and thus saved the lives of the first family which settled in Cherry Valley.

About the time of his settlement, Mr. Lindsay became acquainted with the Rev. Samuel Dunlop, a native of Ireland, and a graduate of Trinity College, Dublin ; and induced him by liberal offers to aid the settlement, through his influence with his countrymen at home and in this country. He consented, and having gone to Ireland and married, he returned with his wife and a few families. From New York he came immediately to Londonderry, where his countrymen had settled twenty years before, and which had now become a thriving town. By his representations of the tract of territory offered for settlement on the most favorable terms, a number of persons from Londonderry were persuaded to remove to Cherry Valley. David Ramsay, William Gault, James Campbell, William Dickson, and others, with their families, in all about thirty persons, accompanied him to that then remote and exposed settlement, and laid the foundation of a thriving colony.

One of the first movements of this little band, was the organization of a church under the pastoral charge of Mr. Dunlop, and the erection of a rude edifice of logs, in which they assembled to worship the God of their fathers. In his own house, Mr. Dunlop opened a classical school, and there educated some young men, who afterwards, and especially during the Revolution, acted conspicuous parts. It is worthy of especial remembrance, that in this Valley, and principally

by individuals from Londonderry, the first regular society was organized for religious worship in the English language, and the first classical school established in central or western New York.

The conduct of these emigrants from Ireland, in the establishment of churches and schools, is the best evidence of the spirit with which the foundations of their settlements were laid. Virtue and knowledge, the two great pillars of republican institutions, were uniformly the object of their pursuit. Thus did this colony seek to plant in the very centre of the wilderness, the seeds of Christianity and civilization. Their numbers were small, their means were limited, but their aim was noble, and their enterprise ultimately successful.

Settlements were not then, as now, thrown forward with such rapidity that a frontier hamlet of to-day becomes a city, with a densely peopled country around it, to-morrow. On the contrary, the encroachments upon the wilderness, and upon the home of the red man, previous to the Revolution, were made slowly, and with great caution, and the increase of these frontier settlements was very slow; so that in 1752, twelve years after the first settlement of Cherry Valley, there were but *eight* families in the place. In 1765, they had increased to forty families. The slow increase of this and other frontier settlements, was owing in a great degree to the long and bloody wars between England and France during this period. The battle-field was transferred from Europe to America, and the contest for national supremacy was maintained with renewed vigor amid the forest homes of our fathers, and upon their inland seas. Most of the Indian tribes at the north, allured away by the French Jesuits, and by the liberal presents of the French monarch, took up the hatchet against the English and Americans. Hence the frontier inhabitants were kept under constant apprehension; and though the settlement of Cherry Valley escaped destruction, yet the inhabitants were called into service, and ex-

changed the peaceful pursuits of agriculture for the excitements and dangers of the camp, and were engaged in distant and hazardous expeditions.

When the war of the Revolution commenced, Cherry Valley was still a frontier settlement, and its citizens early embraced the colonial cause. This region seems early in the progress of the war to have been marked out for destruction, and the settlement of Cherry Valley, after repeated alarms, was destined to share the common fate of the frontier hamlets of New York. The 11th of November, 1778, has been rendered memorable by the sacrifices, and sufferings, and death of many of the early settlers of this Valley. On this day, the place was attacked by the savage foe. Between thirty and forty of the inhabitants were killed; others were retained as hostages, or prisoners, to be borne away through the wilderness to take up their abode with the savages, and to suffer a tedious and dreadful captivity. All the houses in the place were burned, and the inhabitants who escaped abandoned the settlement. This destruction of the settlement closed the revolutionary drama at Cherry Valley. At the close of the Revolution, and when peace was once more restored, the remnant of the inhabitants returned to their former homes; but war, and disease, and poverty had done their fearful work; and many a once familiar face was never again seen around the domestic hearth.

In 1784, a few log-houses were built by the inhabitants who had returned to their former homes. The long and bloody war through which they had passed had thinned their ranks, and whitened the heads and furrowed the cheeks of the survivors. They had once more a home, but it was again a forest home. A few log-huts had been built, but there was no building in the settlement where the inhabitants could assemble together. They met, therefore, like their fathers, under the open heavens. The place where they gathered was hallowed ground. It had been set apart for the burial

of their dead. The graves of their kindred and friends were round about them. It was the place which had been consecrated by their patriotism, for there stood their little fort. The inhabitants being assembled on this spot, organized anew, on the 5th day of April, 1785, that Presbyterian society which has continued to this day. Their beloved pastor, Rev. Samuel Dunlop, whom many of them had followed to this place, was gone. He had ministered for nearly forty years to the early settlers. At the time of the massacre, his family were slain. He alone with one daughter escaped. Under the protection of an Indian chief, he stood and beheld the destruction of his earthly hopes, his home and the homes of his friends melting away with the flames. He survived the massacre but a short time. The misfortunes of that day, carried down his grey hairs with sorrow to the grave.

The first regular pastor over the newly organized society was the Rev. Dr. Nott, now president of Union College. The population soon increased, and numbers of the descendants of the little band who went out from Londonderry, and there fixed their abode, still reside in that Valley, while others have contributed to swell that western tide which is spreading its population over more distant portions of the land. Among these, many in the various pursuits of life, and in the learned professions, have been distinguished for character and usefulness.

Of the first settlers, the late Col. Samuel Campbell was the last survivor. He was a true patriot and an excellent citizen. He served in the French war, and was with Sir William Johnson at Fort Edward, in 1757, at the time of the massacre at Fort William Henry. During the stormy period of the Revolution he was an active and efficient friend of his country, and, at its close, found himself stripped of most of his property. At the massacre and conflagration of the town, his family, with the exception of himself and his eldest

son, were taken and carried into captivity. His wife and children were for a long time detained as prisoners among the Indians in Canada, but were at length exchanged. Again Mr. Campbell commenced his laborious life, and lived to see a large and prosperous family around him. He was born in Londonderry, and was three years old when his father removed from that place. He closed his eventful life in 1824, at the age of eighty-six. Others, descendants of these settlers, are mentioned with honor by the historian of this settlement; as Col. Samuel Clyde, John Moor, Robert McKean, the Gaults, the Dicksons, the Ramseys, and Wilsons, names familiar to the natives of Londonderry. They were sterling men, with strong and vigorous intellects, and tried principles. They have all been indeed gathered to their resting-places, and the clods of the valley are over them, to be removed only at the general resurrection, but they have left their impression on the community, the foundation of which they there laid.

The following incident was related a few years since to a gentleman from Londonderry, who visited Cherry Valley, by Mrs. Clyde, then living in the place.

At the time of the massacre, to which we have referred, Samuel Clyde, a native of Windham, N. H., and his wife, whose maiden name was Thornton of Londonderry, with a young family, resided about a mile west of the main settlement. They were aroused in the night by the sound of musketry and the shouts of Indians. Mr. Clyde seized his gun and proceeded to the defence of the settlement. Mrs. Clyde, with an infant but two weeks old, and several small children, fled to the woods. The snow falling fast at the time, providentially covered their tracks. Having found a secreted place in a thicket, she lay down with her little ones on the snow and was soon covered by it, some inches deep. In this situation, she passed the dreary night, and could distinctly hear the dying shrieks of the slaughtered inhabitants, mingled with the

shouts of the murderous savage. The husband having escaped, returned in the morning to his dwelling, which, though spared from the flames that had consumed the settlement, was deserted by his family. By the aid of neighbors, and the sounding of horns, his wife and children were at length discovered, and returned to their habitation, the snow having afforded them security and a covering. "And now," said the venerable woman, "I am eighty-four years old, and the infant of two weeks, then at my breast, is this my son, Col. Clyde, just returned from the State convention at Albany, and this my elder son, Esquire Clyde, can attest from memory to the truth of the statement."

NOVA SCOTIA.

About the year 1760, a number of families emigrated from Londonderry to Nova Scotia, and settled in Truro, soon after its evacuation by the French. Among these first settlers, were James, Thomas, Samuel, and David Archibald (brothers), Matthew Taylor, who married a sister of the Archibalds, and William Fisher; Samuel Fisher, a nephew of William, joined the company a few years afterwards. Other emigrants followed from time to time. Their descendants became numerous and respectable, and settled in the surrounding towns; as Pictou, Stewiacke, Musquodobit, and St. Mary's. We have been able to obtain no particular information respecting this colony, except it be in reference to the Archibald and Fisher families.

William Fisher, senior, was a highly respectable and useful man. He represented the township of Truro in the General Assembly held in the province. Several of the Archibalds are somewhat distinguished as having held important public offices. David Archibald, 1st, was magistrate and major in the militia; while his sons Robert and Samuel surveyed the township, and were the principal managers in its settlement; one of whom was not only a magistrate, but a judge

of the court. No less than eighteen of this name, descendants of the first settlers who went from this town, have held high and responsible situations in the several departments of government; as magistrates, representatives, judges, and military officers.

Samuel G. W. Archibald, LL. D., son of Samuel, and grandson of David, the first settler, was first Judge of Probate, then member and speaker of the General Assembly, then attorney-general, and governor of King's College, and then Judge of the Court of Admiralty, and Master of the Rolls. He was, without dispute, considered the greatest politician and the most talented public speaker which the province ever produced. He has three sons, who are barristers; one a director of the Commercial Bank, London; another, attorney-general of Newfoundland.

The Archibalds of Nova Scotia are generally not only people of respectable standing in society, but a very large proportion of the adults are consistent and zealous professors and supporters of religion. The same may be said of most of the emigrants from this town to that place, and of their descendants. More uniformly than almost any other of the colonies from Londonderry, have they adhered, not only to the principles, but to the religious order of their ancestors. They are, almost without an exception, Presbyterian, and maintain in their public worship many of the forms practised in Scotland and Ireland by their fathers. They have never admitted any change in their sacred psalmody. The psalms of David, in their most literal translation, are used in their worship; in the singing of which the congregation unite.

Such has been the influence of this first colony in that province, that a greater portion of the churches in the several townships are Presbyterian.

ANTRIM.

The first settlement within the present limits of Antrim, was made by Philip Rily, in 1744, who in company with his family, after a residence of two years, abandoned their habitation through fear of an Indian attack. They did not return till 1761, after an absence of fifteen years. An advertisement by the Masonian proprietors, in 1766, inviting young men to view the lands on Contoocook river, induced six young men from Londonderry to visit the place that year. They were pleased with the lands, and made some small clearings. The next year, August, 1767, James Aiken, afterwards Deacon Aiken, removed his family to that place, into a little cabin, which he had built at the time of his first visit. He was one of the six who had previously visited the place, and expected soon to be followed by his associates; but on learning that the proprietors would not *give* them each a lot of land, three of them abandoned the enterprise, and the other two did not come till some years afterwards. Deacon Aiken suffered many privations. His nearest neighbor on the west, was at Walpole. William Smith removed his family there in 1771, and was followed the next year by Randal Alexander, John Gordon, and Maurice Lynch. John Duncan, Esq., removed with his family to Antrim, Sept., 1773, making the seventh in the place. Within the three succeeding years the following persons made settlements there: Alexander Jameson, James Duncan, Joseph Boyd, Matthew Templeton, James Dickey, Daniel McFarland, James McAlister, James and Samuel Moor, Thomas Stuart, Robert Burns, and David McClary, all from Londonderry, or its vicinity.

April, 1775, brought the alarm of the battle at Lexington. Although the whole population amounted to only one hundred and seventy-seven souls, yet a company of sixteen men,

raised and commanded by Captain Duncan, marched the next morning for the scene of action, followed by Captain Smith, with a load of provisions, one man only remaining in town. At Tyngsborough, they were met by General Stark, who warmly commended their patriotism, but informed them that there were men enough under arms near Boston, and advised them to return, plant their corn, and wait till their services became indispensable.

The first sermon preached in the place was delivered September, 1775, by Rev. Mr. Davidson of Londonderry, in Deacon Aiken's barn.

James and Samuel Moor built a grist-mill in 1776, on the North Branch, now known as Wallace Mills. This was a great accommodation to the inhabitants. The same season, James Aiken and Joseph Boyd erected a saw-mill where Johnson's Mills now stand.

The town was incorporated March 22, 1777, in compliance with a petition from the inhabitants, and called Antrim, after the county of that name in Ireland, whence the ancestors of some of the first settlers had emigrated to Londonderry. It had at the time twenty-three freeholders, a few of whom were single men, who paid one shilling each toward the expense of the corporation. In the autumn of this year, several of the inhabitants marched at different times to the westward, some of whom fought in the battle of Bennington, under General Stark. A still larger number were present at the surrender of the British army, under General Burgoyne.

Within three years succeeding the date of the incorporation of the town, a considerable number of additional families established themselves there, among whom were Daniel Nichols, Jonathan Nesmith, Samuel and Benjamin Gregg, Daniel Miltimore, James Carr, Tristram Cheney, James and Samuel Dinsmore, William McDole, William Boyd, John Gilmore, and James Steele.

Prior to 1778 there had been no preaching in the town, except for a few Sabbaths by neighboring ministers, gratuitously. At the March meeting in that year, thirty-two dollars were voted, and in July twenty more, for the support of preaching. From this time the people procured some supply of ministerial service each year, as they felt able. They placed a high value on Christian institutions, and made spirited efforts to sustain them. A school of twelve scholars, the first one kept in town, was taught by John Dinsmore, at Deacon Aiken's, in the winter of 1778-9.

In August, 1780, the town voted an invitation to Mr. James Miltimore, of Londonderry, to become their pastor, with a salary of two hundred and thirty-three dollars and a lot of land. Mr. Miltimore declined the invitation, and afterwards became minister, first of Stratham, and then of a parish in Newbury, Mass. He however continued to preach in Antrim a few Sabbaths each year, till 1783.

The first meeting-house was raised June 28, 1785. Col. William Gregg, of Londonderry, celebrated for the distinguished part he bore at the battle of Bennington, was the master-workman. The house was not completed till 1791. Prior to this time, religious meetings had been held chiefly in barns, and town meetings in private houses. The first store of foreign goods in the place was opened in 1787, by Ebenezer Kimball.

In 1788, measures were taken for the organization of a church. At a legal town meeting held early this year, the town, in consideration of their destitute state, as to religious ordinances, appointed an agent to attend the next session of the presbytery of Londonderry, at Peterborough, and request them to organize a church here. That body appointed the Rev. William Morrison, of Londonderry, to visit the place for this purpose. He went, accordingly, and organized, August 3, a Presbyterian church, consisting of about sixty-five members. Three persons were then elected ruling

elders by the congregation. In August following, the sacrament of the Lord's supper was administered by the Rev. Mr. Morrison, for the first time in this place.

Several attempts were afterwards made to settle a minister, but unsuccessfully till 1800, when Mr. Walter Little was ordained as pastor of the church. He remained but four years, being dismissed in 1804. The people were then destitute of a stated minister till September 28, 1808, when the Rev. John M. Whiton, the present pastor, was ordained. The church consisted at this period of about one hundred and twenty-seven resident members, and had twelve elders, nine having been added to the original number, soon after the ordination of Mr. Little. During thirty years succeeding the Rev. Mr. Whiton's connection with the church, three hundred and thirty-eight persons were added.

The spotted fever made its appearance in the town Feb., 1812, and spread with such rapidity that, in two months, there were two hundred cases, and about forty deaths.

In 1816, there was an increased attention to religion. The work was silent and gradual, continued two years, and was lasting and happy in its effects; more than fifty persons, as the result, were added to the church.

In 1826, a new meeting-house was erected. It was dedicated on the fifteenth of November. Several citizens in the east part of the town, dissatisfied with the location of the new house of worship, united with others in Deering and Society Land, and built, the same year, the East meeting-house.

The year 1827 was distinguished by a remarkable attention to religion, and resulted in the addition of one hundred persons to the Presbyterian church.

Several persons, natives of this town, have received a collegiate education, and have been distinguished in their several professions. The first was John Nichols, missionary

to India. He died near Bombay, 1824, having been for seven years a devoted laborer among the heathen.

The fathers, where are they? Alas! none of the first settlers, and but few of the first generation, remain. "But few of the countenances," said the beloved pastor of this people, in his anniversary discourse, in 1838, "that appeared in our sanctuary thirty years ago, are now to be seen. There has risen up here, generally speaking, a new church and a new congregation. The exit of our predecessors reminds us that to *us* death and judgment are approaching. Our only ark of refuge is Christ."

ACWORTH.

The original church, now the Presbyterian church in Derry, formed by the first company of settlers, may be justly regarded as the hive from which have gone forth the swarms which have formed the other churches in the presbytery. It also contributed to the organization of other churches, more remote, which in consequence of their situation, became Congregational in their form of government. Among these were Acworth in this State, and Coleraine, Ms.

Acworth received its charter in 1766, being in the sixth year of the reign of George the Third, though it was not permanently settled until the summer of 1768. In this year, three families, Samuel Harper, William Keyes, and John Rodgers, with some other individuals, principally from Londonderry, effected a permanent settlement. The year after, some families came in from Windham, and Ashford, Conn. The first town-meeting was held March 12, 1771.

As the settlement of the town took place at the time of the commencement of the difficulties which brought on the American Revolution, its advancement in wealth and population was very much retarded. The oppression of those days was felt in every nook and corner of the land. No man at that

day could for any length of time sit quietly under his own vine and fig-tree. War was in the land, and all the available strength was needed to answer its demands. After the Revolution, additional families removed from Londonderry to this town.

The present Congregational church was organized March 12, 1773. On that memorable day, which was observed with fasting and prayer, the little Christian band was formed, consisting of eight souls. The ministers who assisted were Rev. Bulkley Olcott and Rev. George Wheaton. The plan of church government, which was adopted in 1781, and is found highly conducive in its practical results to the interests of the church, combines a mixture of the Congregational and Presbyterian systems.

Rev. Thomas Archibald, of Londonderry, was ordained over this people November 11, 1789. The church at this time contained fifty-eight members. During his ministry, which continued four years, ten were added to the church. He was dismissed June 14, 1794. The town was destitute of a minister at this time just three years. Rev. John Kimball became the pastor of this people June 14, 1797. The church then contained about sixty members. During his ministry, which continued sixteen years, sixty-four were added to the church. By mutual consent, he was dismissed May 4, 1813.

Rev. Phineas Cook was ordained their pastor September 7, 1814. The church at this time contained about seventy members. At the end of three years, the church increased to two hundred and twelve. In 1821, a new and commodious meeting-house was built in that town. In March, 1829, Rev. Mr. Cook was dismissed from his charge in this place, and soon after installed over the Congregational church in Lebanon, N. H. Rev. Moses Grosvenor was settled over this church and society, October 14, 1829, and was dismissed April 25, 1832. Rev. Joseph Merrill was settled October

16, 1833, and was dismissed July 11, 1838. Rev. Thomas Edwards was settled August 19, 1841, and was dismissed February 16, 1843. The present pastor, Rev. E. S. Wright, was settled January 7, 1846. The church now consists of one hundred and eighty-one members.

CHAPTER VI.

BIOGRAPHICAL NOTICES. — WILLIAM ADAMS, RUFUS ANDERSON, ROBERT BARTLEY, JOHN BELL, SAMUEL FISHER, WILLIAM GREGG, JARVIS GREGG, SAMUEL LIVERMORE, JOSEPH M'KEEN, JOHN M'MURPHY, JOHN PRENTICE, GEORGE REID, ROBERT ROGERS, JOHN STARK, SAMUEL TAGGART, ISAAC THOM, MATTHEW THORNTON, AND JAMES WILSON. — GENEALOGICAL SKETCHES OF THE FAMILIES OF WILLIAM ADAMS, EDWARD AIKEN, JAMES ANDERSON, JOHN ANDERSON, JOHN BELL, JAMES CLARK, ROBERT CLARK, JOHN CROMBIE, SAMUEL DICKEY, GEORGE DUNCAN, SAMUEL ELA, ROBERT GILMORE, JAMES GREGG, DAVID GREGG, ABRAHAM HOLMES, JOHN MACK, JAMES MACGREGOR, ALEXANDER M'COLLOM, JAMES M'KEEN, JOHN M'KEEN, JOHN MORRISON, JAMES NESMITH, PETER PATTERSON, JOHN PINKERTON, HUGH RANKIN, JAMES REID, MATTHEW TAYLOR, ANDREW TODD, JOHN AND THOMAS WALLACE, THOMAS WALLACE, AND JOHN WOODBURN.

It was remarked, in a former chapter, that a large number of the early settlers of Londonderry, and of their descendants, have honorably distinguished themselves, and have held high offices of trust. Six of them have filled the gubernatorial chair of New Hampshire, namely, Matthew Thornton, who was president of the Provincial Congress, in 1775, Jeremiah Smith, Samuel Bell, John Bell, Samuel Dinsmoor, and Samuel Dinsmoor, Jr. Nine have been members of Congress from New Hampshire, namely, Matthew Thornton, member of the Old Congress, and signer of the Declaration of Independence, Samuel Bell, senator, Jeremiah

Smith, Silas Betton, James Wilson, Samuel Dinsmoor, Samuel Smith, James Wilson, Jr., and George W. Morrison, representatives. Five have been appointed justices of the Superior Court of Judicature for New Hampshire, namely, Jeremiah Smith, Chief Justice, Matthew Thornton, Jonathan Steele, Samuel Bell, and Samuel D. Bell. The names of generals John Stark, George Reid, James Miller, and John McNeil, of colonels Andrew Todd, William Gregg, and Daniel Reynolds, and of Major Robert Rogers, sufficiently prove that they have contributed their full share to the military achievements and glory of their country. No attempt will be made to enumerate those who have attained distinction in other States, or in professional life.

The following are a few biographical notices of some of the early settlers, or of their descendants, who were prominent, either by reason of their public services, or their influence in the town. They include, however, only those who were *residents* or *natives* of the town, as a different course would extend the chapter much beyond its assigned limits. Notices of many distinguished individuals will be found in connection with the genealogical sketches of their respective families.

WILLIAM ADAMS.

Hon. William Adams, the son of James, the eldest son of William Adams, who was one of the early settlers of Londonderry, was born February 6, 1755. When a youth, he entered with patriotic zeal the army of the Revolution. On the first alarm, that hostilities had commenced, he enrolled himself in the military company from this town, commanded by Captain George Reid, and was in the battle of Bunker Hill. He served during several campaigns, and was engaged in the battle of Bennington. He there received a severe wound; a musket-ball entered his body near the shoulder, but did not prove fatal. After leaving the army, he was

appointed to the command of a regiment of militia, which office he held several years. In early life he united with the church, and was elected a ruling elder; the duties of which office he faithfully discharged. His judgment and his influence, in all matters touching the discipline and government of the church, were highly valued by his venerated and beloved pastor, Rev. Dr. Morrison.

Colonel Adams took an active and decided part in the civil and political movements which marked the earlier period of our government. He not only sustained for many years the more important offices of the town, and was influential in the direction of its affairs, but was repeatedly chosen to represent his fellow-townsmen, in General Court; and was for several years a member of the Senate. He was a stern and bold reprove of vice, in all its manifestations, a steadfast supporter of religious institutions, and an intelligent and zealous defender of evangelical truth. He possessed strongly-marked traits of intellectual and moral character, was distinguished for strength of mind, firmness of purpose, and unwavering adherence to religious principle, in the discharge of duty. He may be justly regarded as having been one of the fathers of the town.

He married Janet Taylor, February 6, 1783. He died in October, 1828, and his widow died in the following December. They had three children; an infant, that lived but a few hours, a daughter Mary, who, in 1821, married elder John Holmes, and a son James, who was born November 7, 1785, and died April 15, 1817. He was a young man of great promise. Possessing an ardent thirst for knowledge, he entered upon a course of education, and graduated at Dartmouth College, in 1813. On leaving college, he took charge of the academy at Hampton, N. H. He there commenced the study of theology, with Rev. Mr. Webster, then minister of that town. He felt a strong desire to engage in the work of the ministry, had nearly completed his course

of preparation, and the time was fixed for his examination and licensure, when he was attacked with sickness, which terminated in consumption, and closed his life and promised usefulness in the church below.

RUFUS ANDERSON.

The ancestors of Rufus Anderson came from the north of Ireland. His grandfather, James Anderson, was one of the sixteen first settlers of Londonderry. He had five sons and two daughters. James, the third son, married Nancy Woodburn for his first wife; and by her he had eight children. His second wife was widow Elizabeth Barnett, and by her he had four children. Rufus, a son of Nancy Woodburn, was born March 5, 1765, and was a little more than two years old at the time of his mother's death. His mother, a half-sister of Mrs. George Reid, who was so generally known and highly respected, is reputed to have been a very godly woman, and having devoted Rufus to the ministry of the gospel, she obtained, on her deathbed, a promise from his father, that he should be educated for that work. But his father's second marriage, which added four more children to the family, interposed almost insuperable difficulties in the way of his obtaining a liberal education. In the year 1783, when eighteen years of age, he became a member of the Presbyterian church in Londonderry, then under the care of the Rev. Mr. Morrison. It was with Mr. Morrison he commenced his preparation for college, attending to the secular affairs of his instructor as a return for board and tuition. His preparatory studies were completed, however, with the late Dr. Wood, of Boscawen, N. H., and for that excellent man he ever cherished a grateful affection, as their correspondence of many years doubtless would show.

“My father,” says his son, Rev. Rufus Anderson, of Boston, “records in his private journal, that his available funds, when he entered Dartmouth College, in 1787, were only three-

fourths of a dollar. I infer from letters addressed to him in after life, by Dr. Wheelock, that he secured while in college the respect and esteem of the president. He was graduated in 1791. I suppose my father's pecuniary necessities in college were no worse than those of many of his contemporaries; but I am affected to think of him as driving before him, from Londonderry to Hanover, on foot, two cows, which his father had given him towards his college expenses; or carrying homespun cloth to sell in one of the large seaports; or finding his way, sixty years ago, to the then distant town of Saco, in Maine, to keep school, and receiving his pay in things not easily converted into money. But he appears to have been less in debt when he graduated than is frequently the case with young men of our day, and from this indebtedness he contrived soon to relieve himself."

After spending a short time in the study of theology, in Beverly, Mass. with his brother-in-law, Rev. Joseph McKeen, he was licensed to preach the gospel some time in 1792. In the following year, he received two invitations to settle in Maine, one from Parsonsfield, which he declined, the other from the second parish in North Yarmouth, which he accepted. The ordination sermon was preached by Rev. Mr. McKeen, from 1 Timothy, 4: 16, "Take heed unto thyself, and unto the doctrine." Mr. Anderson records in his journal on the occasion, "gratitude for a united parish, a united church, and a united council."

On the 8th of September, 1795, Mr. Anderson was married to Hannah, second daughter of Isaac Parsons, Esq., of New Gloucester, Me. She possessed a cultivated mind, and a truly Christian spirit; humility, patience, love to the people of God, and rare prudence, are said to have been her prominent graces. She died at North Yarmouth, July 14, 1803, scarcely eight years after her marriage, leaving three sons, Rufus, Isaac, and James. The two younger lived to graduate at Bowdoin College, and both died soon after of

consumption; the former at Beverly, 1818, the latter in Charleston, S. C., 1823. Of Isaac, an interesting memoir was published soon after his death. He was a young man of most promising talents and of devoted piety.

Rufus, the eldest son (Rev. Dr. Anderson, Secretary of the A. B. C. F. M.), has for many years been the only survivor of the family. He also graduated at Bowdoin College, during the presidency of Dr. Appleton. For many years the father was a member of the Board of Overseers of this college.

Mr. Anderson, on entering upon his charge at North Yarmouth, devoted himself unreservedly to the work of the ministry. He was a man for work, and he was a man for prayer. His habit was to pray in secret three times a day. He had that indispensable requisite in a minister, an earnest desire to save souls. He labored in season and out of season, especially with the youthful portion of his people. Nor did he labor in vain. Not only did many give evidence of deriving spiritual profit from his labors while he was with them, but an extensive revival, which occurred soon after his dismissal, was regarded as mainly the result of his instrumentality. The inadequacy of his support, and the necessity of some change for the benefit of his health, led him to ask a dismissal, after a settlement of almost ten years. This was very reluctantly granted, in September, 1804.

Mr. Anderson's next pastoral charge, in which he remained till his death, was in Wenham, Mass. He was inducted into this new relation on the 10th of June, 1805. A short time before his removal from North Yarmouth, he was married to Elizabeth Lovett, of Beverly, who survived him a number of years, and died in her native place, in 1820. This removal to Wenham was doubtless the means under God of prolonging his life. His new situation combined, in a far higher degree than did the place of his former residence, the things which he then needed, in order to enjoy

even tolerable health. A revival of religion in the year 1810, greatly rejoiced his heart, but he never recovered from the effects of the extraordinary labors which were necessarily put forth at that time. A consumption gradually fastened upon him, though he continued to preach till near the close of the year 1813. As he perceived the design of his gracious Lord to remove him, he became more sensitive to the things of the heavenly world. "I remember," remarks his son, "his being so overcome, one morning when on his knees engaged in the family devotions, that he could not proceed." His social affections were ever strong, and he had some friendships among his ministerial brethren which were peculiarly dear. The dearest and most intimate of them all was with Dr. Samuel Worcester, of Salem, Mass., well known as the First Corresponding Secretary of the American Board of Commissioners for Foreign Missions. This high fraternal regard was fully reciprocated. As two or three of Dr. Worcester's brothers had departed somewhat from the orthodox views of the person and offices of Christ, Mr. Anderson, shortly before his departure, and while yet able to converse freely, requested an interview with Dr. Worcester, and spent a long time with him in his study; after which he was heard to say, with great emphasis, to his wife, as he came out of his study, "All is right; Samuel is safe!" It was this interview, probably, which induced Dr. Worcester to select the *Deity of Christ*, as a subject for the sermon which he preached at his funeral.

Mr. Anderson died on the 11th of February, 1814, when he had nearly completed his forty-ninth year. His funeral was numerously attended, and the sermon preached by Dr. Worcester on the occasion, from 2 Timothy, 1:12, was afterwards published, and contains a glowing description of his character and worth. The preacher closed his memorial of his departed friend by saying, "Might an expression of personal feeling be indulged, I would say, I am distressed for

thee, my brother Anderson; very pleasant hast thou been unto me."

Mr. Anderson published two fast sermons in the year 1802, designed more particularly to resist the ingress of French infidelity and licentiousness. In 1805 and 1806, he published two pamphlets, directed against the distinctive principles of the Baptists. They show a discriminating mind, and a clear apprehension of the subjects of which he was treating. He also published a primer for children. At the close of his life, he was preparing an historical work on modern missions to the heathen; a subject which had then begun to attract the attention of the American churches, and had secured his warmest interest. The outline of the work was drawn up, and various materials collected, which are now in the hands of his son, Dr. Anderson. As Dr. Anderson was employed by his honored father to transcribe these documents, it served not only to give him thus early some knowledge of the field to which Providence afterwards assigned him, and where he has labored so long and so efficiently, as Secretary of the American Board for Foreign Missions, but to enlist his feelings deeply in the work of Christian Missions, an object so dear to the heart of his venerated parent, who lived to see only the dawn of the long-predicted and desired day.

ROBERT BARTLEY.

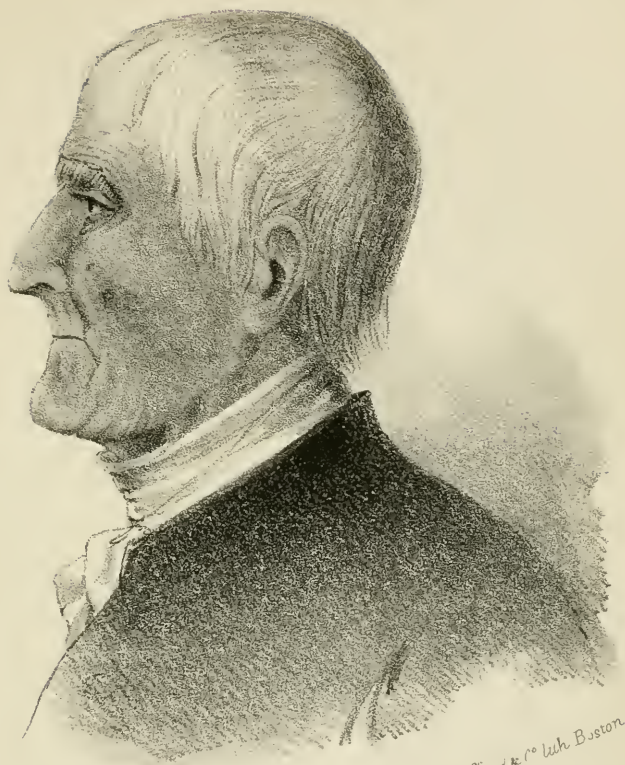
Robert Bartley, M. D., was born June 13, 1759, in the county of Armagh, in the north of Ireland. His parents were of Scotch origin, and his father was an elder in the Presbyterian church. Dr. Bartley received his collegiate education at the Dublin university in Ireland, and his professional education at the university of Edinburgh. At each of these institutions he completed the regular course of instruction, and received his medical diploma in the year 1784. The two subsequent years he spent as assistant in

different hospitals, in the city of London. He afterwards served, for a year or two, in the capacity of surgeon's mate, in a British man-of-war. He came to America about the year 1790, and settled in Londonderry, about two years afterwards, where he pursued the practice of his profession for the remainder of his life. He was highly esteemed as a physician, and had a very extensive practice. He died in November, 1820. He left several children, among whom were Hugh, who succeeded his father in the practice of medicine in Londonderry, John M. C., pastor of the church in Hampstead, N. H., and Robert, of Windham, N. H.

JOHN BELL.

John Bell, born August 15, 1730, was the youngest of the family of John and Elizabeth Bell. In early life, he had only such advantages of education as the common schools afforded, which, it is needless to say, were very inconsiderable. Though not a scholar, he was through life a diligent reader, and a thinking man. He married, December 21, 1758, Mary Ann Gilmore, a daughter of James Gilmore and Jean Baptiste, and a granddaughter of Robert Gilmore and Mary Kennedy, who were early settlers in Londonderry. She was thought to possess much personal beauty in early life, was a woman of great prudence and good sense, and of a kind and affectionate temper. They had twelve children, several of whom died early.

At the commencement of the revolutionary war, Mr. Bell was forty-five years of age, with a family of eight children, circumstances which must have prevented his taking a very active part, if he had desired it, in the military movements of the day. In the spring of 1775, he was elected town clerk, and a member of the committee of safety of the town. In the autumn of that year, he was elected a member of the Provincial Congress, which met at Exeter, December 21, 1775, and which, early in 1776, resolved itself into a house



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HON. JOHN BELL.

John Bell Justice Peace

From a sketch taken in the 96th year of his age by his grandson, the late John Bell, M.D.

of representatives, and put in operation the independent government of New Hampshire, under the temporary constitution. In the autumn of 1776, he was reëlected and attended the seven sessions of the legislature which were held in 1776 and 1777, and was again a member from Dec. 1780 to Dec. 1781. In 1776, he was appointed a muster-master of a part of the New Hampshire troops; and in 1780, he was appointed colonel of the eighth regiment of the militia. >Throughout the revolutionary struggle, he was a firm and decided whig, and much confidence was reposed by the more prominent men in the State government in his sound judgment and steady support of the cause.< In 1786, under the new constitution, he was elected a senator, and held the office by successive elections until June 1790, and in 1791 he was elected to fill a vacancy, and served at the winter session. He was a member of the committee who succeeded in effecting a compromise of the Masonian proprietary claim, a subject which, in its time, was a matter of great interest in the State; and, before the adoption of the constitution of 1792, he was a special justice of the Court of Common Pleas. He held during many years the office of moderator, selectman, or town clerk, and discharged their duties with unquestioned integrity and good judgment. He was a magistrate, from an early period after the Declaration of Independence, until disqualified by age. He was early a member of the church, and sustained the office of elder from 1783, until his infirmities required him to withdraw. He was justly esteemed as a pious, devout, and sincere Christian, and a steady and consistent supporter, through a long life, of all the institutions of religion.

At the age of seventy, he determined to close his connection with the business of others, and ceased to act in the capacity of magistrate, and of administrator and guardian, in which, through the esteem and confidence of his townsmen, he had been extensively engaged. He was never anxious

for the acquisition of wealth, but had property enough for his moderate wants, and continued to find occupation and employment in the cultivation of his farm. >He was a man of large frame, six feet and one inch in height, had a powerful voice, and great personal strength and activity, having been for twenty years the champion in the wrestling-ring, a favorite amusement at public meetings at that day< He had naturally a good constitution, which, with his temperate habits, secured to him, with the exception of a single attack of a rheumatic kind in middle life, almost uninterrupted health till near the close of his ninety-fifth year. He died November 30, 1825, having survived his wife more than three years. She died April 21, 1822, aged eighty-five.

SAMUEL FISHER.

Dea. Samuel Fisher was born in the north of Ireland, in the year 1722, and was of Scottish descent. His father was a weaver. Dea. Fisher came to America in 1740, in the nineteenth year of his age. The ship in which he came was usually spoken of as "*The starved ship.*" The vessel was so scantily supplied with provision, that long before the voyage was completed, one pint of oat-meal for each individual on board, and a proportionate allowance of water, was all that remained. Mr. Fisher once went to the mate with a table-spoon to obtain some water, which was refused him, there being but two-thirds of a chunk-bottle full on board. Mr. Fisher's custom was, to take a table-spoonful of meal daily, and having moistened it with salt water, to eat it raw. The passengers and crew, having subsisted in this manner for fourteen days, were at length reduced to the necessity of eating the bodies of those who died. Even this resource failed them, and at length Mr. Fisher was selected to give up his life to preserve the lives of the rest. Providentially, however, a vessel hove in sight, and their signals of distress being observed they obtained relief and were

saved. So deep an impression did the horrors of that passage make upon the mind of Mr. Fisher, that, in after life, he could never see, without pain, the least morsel of food wasted, or a pail of water thrown carelessly upon the ground.

On his arrival in this country, he was bound by the captain to a man in Roxbury, for the payment of his passage. He came to Londonderry, probably about one or two years after, and became a member of the family of Mr. Matthew Taylor, whose daughter he married, when he was twenty-five years of age. He was made a ruling elder of the church in the West Parish, during the ministry of Rev. David MacGregor, and remained in this office until he was no longer able to perform its duties on account of his age. He seemed to be well instructed in the great principles of the gospel, as set forth in the Westminster Catechism, and in the Confession of Faith of the Church of Scotland. These principles he taught diligently to his children, for whose spiritual welfare he felt a deep solicitude.

One of his grandchildren (Mrs. Dickey), writes thus of him: "I can only speak of the impression he made on my mind when visiting in his family when quite young. His family worship was strikingly impressive. When he read a portion of Scripture, he became remarkably interesting. I shall never forget his manner, in reading the chapter in which Isaac blesses his son Jacob. It seemed as though he was the very patriarch himself. When he knelt in prayer, how deeply impressive were his devotions; how ardently would he plead the promise, 'I will be a God to thee, and thy seed.' He had a most happy faculty of improving the occurrences which took place about him for the religious instruction of his family. He was a great lover of Watts and Doddridge; would frequently address me on the subject of religion, and give me some of his books."

Deacon Fisher was married three times, and had twelve children; eleven of whom arrived at adult age, and ten of

whom survived him. Ten of his children were married, and most of them lived to advanced age. The average age of four of them was ninety-one years. His descendants now (1850) number nine hundred and fifteen, and are scattered through nearly all the States of the Union, through Nova Scotia, and the Canadas. Some of them are ministers, and some elders in the church. It is estimated, that three-fourths of those over twenty years of age are professors of religion.

Deacon Fisher was, in his personal appearance, tall and commanding, and his countenance was grave and solemn, so that few would willingly be guilty of levity in his presence. He died at Londonderry, April 10, 1806, in the eighty-fourth year of his age.

WILLIAM GREGG.

William Gregg was born at Londonderry, N. H., October 23, 1730. He was the son of Captain John Gregg, who emigrated with his father, Captain James Gregg, from the county of Antrim, Ireland, when about sixteen years of age. At the commencement of the revolutionary war, Colonel Gregg commanded a company of minute-men, in the town of Londonderry. He joined his countrymen in Boston early in the year 1775, and tarried there till more urgent calls required his presence at home as muster-master for his regiment and a member of the committee of safety. The ensuing year he was commissioned by the council of the State as major in the first regiment of militia raised in New Hampshire to recruit the army at New York, where he performed various military services and suffered numerous privations and hardships. In the year 1777, Colonel Gregg and James Betton, Esq., were appointed agents to proceed to the seat of government, then at Baltimore, where they obtained and brought to the New England States a large sum of money, for the purpose of prosecuting the war. After making disbursements in New York and at Hartford, Conn., he returned to Boston, and from thence to his native State, when he

received the thanks of the legislature for his services. In the same year, he sustained the commission of lieutenant-colonel in the brigade commanded by the intrepid General Stark, and commanded the vanguard in the memorable battle at Bennington, where he was honored by the confidence and approbation of that distinguished officer.

At the close of the war he retired to his farm, and employed himself in the pursuits of husbandry until within a few years of his death. He died at Londonderry, Sept. 16, 1815, at the age of eighty-five.

The leading feature in the character of Colonel Gregg was perseverance. Whatever he undertook, he saw accomplished. In the prime of life, his industry and resolution in the discharge of his affairs were unrivalled. Those who were in his employ partook of the same spirit, for he went forward and cheered them in the midst of severe toil with tales of "high emprise," and pleasing anecdotes. He inherited the spirit of hospitality by which the emigrants of Ireland have long been signalized. His house was always the resting-place of the weary, and none left it without feasting on the bounties of his board. Youth and age were delighted in his company, and his hospitality gained him numerous friends, in addition to those who esteemed and honored him for the good he had done his country.

JARVIS GREGG.

Prof. Jarvis Gregg, son of Deacon James Gregg, of Derry, N. H., was born in Derry, September, 1808. At an early age he entered the Pinkerton Academy, in his native town, then, and for many years subsequent, under the charge of Abel F. Hildreth, Esq. Here, while a mere lad, he became greatly distinguished for the rapidity and accuracy of his acquisitions, and, at this early period, had a wide reputation for varied scholarship. He graduated at Dartmouth College in 1828. He was for a time a teacher in one of the public

schools in Boston, and subsequently took the charge of the Academy in Boscawen, N. H. In 1833, he was appointed tutor in Dartmouth College, which office he held for one year. He pursued his theological studies at Andover, Mass., where he graduated in 1835. While at Andover, he received the appointment of professor of rhetoric and mathematics, in Western Reserve College, at Hudson, Ohio. This appointment he accepted, and entered upon his duties soon after leaving Andover. The next spring he returned to New England, and was married to Miss Alice Webster, daughter of Hon. Ezekiel Webster, of Boscawen, N. H., and niece of Hon. Daniel Webster.

On Sabbath morning after his return to the place of his labors, he was attacked with the scarlet fever, and died on Tuesday evening, June 28, 1836, just one week after his return to Hudson, not having been considered dangerously ill more than an hour before his death. Professor Gregg was a young man of superior abilities, of great brilliancy, of extensive and varied learning, and gave promise of eminent usefulness, not only in the departments of instruction to which he had been called, but extensively in that part of the country in which he resided. Even thus early, he had gained an enviable distinction as a rapid and finished writer. His style was bold, graphic, and imaginative. He wrote several Sabbath-school books, and several articles in the larger periodicals, which were considered very able productions. Few young men of his age excelled him as a public speaker, possessing, as he did, in a very high degree, the graces and the power of true oratory. The writer well recollects with what a thrill of delight and admiration his first sermon was received. Two of his public addresses were published; one, a Eulogy on Lafayette, delivered before the students of Dartmouth College, another before the New Hampshire State Lyceum.

A friend of his at the West, who knew him well, and could

appreciate the value of his services to the college, as well as his great excellence of character, says, in view of his death: "His loss to the college, at this crisis, will be peculiarly afflictive. Although the period of his professorship had been short, he had already attained a high and enviable standing; and such was the suavity of his manners, and the sweetness of his disposition, that he had endeared himself to all with whom he had become acquainted, and it may with truth be said of him, 'None knew him but to love him, none named him but to praise.'"

SAMUEL LIVERMORE.

Hon. Samuel Livermore was born in Waltham, Mass., May 14, 1732, (o. s.) He graduated at Princeton, N. J., in 1752, and studied law with Hon. Edmund Trowbridge, and was admitted to practice in 1757. The next year he established himself at Portsmouth. He married, September 22, 1759, Jane Brown, daughter of Rev. Arthur Brown, of Portsmouth. At what time he removed from Portsmouth to Londonderry is uncertain, probably about 1765. He represented the town in the General Court in 1768, 1769, and 1770. Subsequently, probably about 1775, he removed to the town of Holderness, N. H., of which town he was one of the original grantees; and of which he became, by purchase, the principal proprietor. In 1769, he was appointed king's attorney; in this office he remained four or five years, and after the Revolution, he held the office of attorney-general about three years. He was a delegate to the old Congress, from Dec., 1779, to June, 1782. In 1782, he was appointed Chief Justice of the Superior Court; this office he held until 1790. In the fall of 1789, he was elected representative in Congress, and in 1793, was elected to the Senate of the United States, in which office he remained until declining health obliged him to resign it in 1802. He died at Holderness, May 18, 1803, at the age of seventy-one years. He left one daughter and three sons, Edward St. Loe, Arthur, and George.

JOSEPH M'KEEN.

Rev. Joseph McKeen, D. D., was born in Londonderry, N. H., October 15, 1757. His grandfather was James McKeen, Esq., one of the company by whom the settlement of the town was commenced. His father, John McKeen, was born April 13, 1715, at Ballymony, in the county of Antrim, in Ireland, being one of twenty-one children, and about four years of age when his father emigrated to this country. He married Mary McKeen, his cousin, and had also a numerous family. He was for many years an elder of the first Presbyterian church in Londonderry.

Of seven sons, Joseph was the third. At an early age, he engaged in classical studies under the tuition of Rev. Mr. Williams of Windham, N. H., and such was his proficiency, that he entered Dartmouth College in the thirteenth year of his age. Of his college life but little is known, excepting that he showed a decided predilection for mathematical studies, in which he made, while there, very respectable attainments, and graduated in 1774, with the reputation of a good classical scholar. On leaving college, he engaged as a school-teacher in his native town, and continued in Londonderry in that employment eight years. Some time during this period, as is supposed, he united with the Presbyterian church under the pastoral care of Rev. David MacGregor. The records of that church, including this period, being lost, we have no record of the event. While thus employed as a teacher, he improved what time his duties would permit, in reviewing his college studies, and in extending his acquaintance with general literature.

Mr. McKeen's labors in this employment were suspended, for a season, by the events of the revolutionary war. A pressing call being made for soldiers, he laid aside his professional duties, and joined the army as a private soldier, under General Sullivan, and was with that officer in his cel-



JOSEPH MCKEEN, D.D.

FIRST PRESIDENT OF BOWDOIN COLLEGE.

Died July 1807. Aged 49 Yrs.

ebred retreat from Rhode Island. After concluding his engagements as a teacher, he went to Cambridge. There, under the instruction of Prof. Williams, he pursued a course of studies in natural philosophy, mathematics, and astronomy, which had been his favorite pursuits while an undergraduate. At the end of this course, he commenced his theological studies, under the instruction of the Rev. Mr. Williams of Windham, his former tutor; and in due time was examined and licensed as a preacher, by the Londonderry presbytery. About this time he was employed for several terms as an assistant in Phillips Academy, at Andover, Mass., then under the preceptorship of Dr. Pearson, who was afterwards professor in Harvard University.

After having preached some time in Boston, with much acceptance, to a society then recently collected by Rev. Mr. Moorhead, composed chiefly of "Presbyterian strangers," he received an invitation to preach as a candidate for settlement over the first church and society in Beverly, Mass., which had been left destitute by the removal of their pastor, Dr. Willard, to the presidency of Harvard College. Being at length invited with great unanimity to take the pastoral charge of that flock, he accepted the invitation, and was ordained, May, 1785. In this place he labored as a minister of Christ for seventeen years, till called in providence to the office of president of Bowdoin College, then recently established in Brunswick, in the "District of Maine," but which had not yet gone into operation. He was inaugurated Sept. 2, 1802, and as the college had then no chapel, and there being no church in the village, the public services of the occasion were performed in a grove, a little distance from the site of the present college buildings.

Dr. McKeen was in his person considerably above the ordinary stature, and of noble appearance. He was dignified, yet simple and conciliatory in his manners, of kind and condescending spirit, always gentlemanly and affable. His

whole intercourse in the community, as a citizen, was marked with urbanity and propriety of deportment. In the civil and political concerns of his country he took a deep interest, and was not afraid freely to avow his sentiments respecting them both in private and in public on all suitable occasions, though he always did it with great wisdom and prudence. So judicious was he in all his movements, that he rarely gave offence to persons of any party or sect. His unbending integrity and spotless morals were acknowledged by all. As a Christian, he was decided in his views and consistent in his practice; uniformly serious and devout, but without the least appearance of ostentation or gloominess. His walk before the church and the world was so blameless, that no charge of the least impropriety was ever known to be made against him. It may well be questioned, whether any man of his day, in public life, ever came nearer than he to that apostolical description, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

President McKeen was sound in his views of theology, as received by the orthodox of the present day. His creed was substantially in agreement with the Assembly's Shorter Catechism, which he taught to the children and youth of his parish, through the whole period of his ministry, holding annual catechizings in different districts.

As a public speaker, Dr. McKeen's voice was clear and strong, and his articulation and enunciation so distinct, that he was easily heard by the largest audience. His pulpit style was marked by simplicity, purity, and strength, and his reasoning was lucid and impressive. His manner was always solemn, and evinced that he believed what he uttered to be important truth, although he was rarely so earnest in his appeals as to amount to what may be called pathos. Nothing light or trifling, or adapted to provoke a smile, was perhaps ever uttered by him from the pulpit.

In his character as a pastor, he was affectionately attentive to his flock, and especially in cases of affliction was ever ready to sympathize and do all in his power to assist and comfort them. As illustrative of this excellent trait of character in a minister of Christ is the following incident. When General Washington was making the tour of New England, after the Revolution, he passed through Beverly, and was to dine at the house of a distinguished gentleman in that place. Mr. McKeen was of course invited and expected to be present on an occasion so highly gratifying. Just as he was leaving his house for this purpose, he received a request to visit a very humble parishioner, in a remote part of the town, who was at the point of death. Without pleading his previous engagement as a reason for delaying his visit, or hesitating for a moment, he at once repaired to the house of the afflicted, to administer the desired consolation, readily denying himself the privilege of an interview with the Father of his country, which must have been so highly gratifying.

Securing thus the esteem of his people to an unusual degree by his ability and fidelity, his parish remained united and in peace while other parishes around were divided and distracted. Although the leaven of French infidelity was prevalent to some extent in his society for several years, yet by his able instructions and judicious management it was kept in check, and finally to a great degree rooted out. So highly was Dr. McKeen estimated for his attainments in science and literature, and so distinguished was he for his gentlemanly and Christian qualities, that his elevation to the presidential chair of Bowdoin College gave great satisfaction to the friends of education in New England, and particularly in Maine, it being generally supposed that he was eminently qualified to give form and solidity, and extended usefulness, to the new institution. These expectations were not disappointed: for, by a discreet management of the affairs of the

institution in its infancy, he contributed in no small degree to lay the foundation of its future prosperity.

Not only was he well qualified by his distinguished scholarship to take charge of the instruction of this institution, but by his extensive knowledge of character, and his mild, yet firm and decided spirit, was eminently fitted for its government. He succeeded well in the presidential office, and did all that the friends of the college could reasonably expect in promoting its interests, and left it, at his decease, in a flourishing condition. Not only did he exert himself for the advancement of science and literature, but also for the general promotion of piety and religion, as well in the community as in the college.

In September, 1805, when he had been at the head of the college four years, he was attacked by what was thought to be a disease of the liver, which terminated in dropsy, and put an end to his valuable life, July 15, 1807, in the fiftieth year of his age. His long and distressing sickness he bore with Christian submission and fortitude, and deep humility. Toward the close of life, the fifty-first Psalm was his favorite subject of meditation and conversation. Deeply sensible of his ill-deserts as a sinner, and relying on God's free and sovereign mercy in Jesus Christ, this distinguished man fell asleep and was gathered to his fathers.

JOHN M'MURPHY.

John McMurphy, Esq., arrived in America from Ireland, and joined the settlement in Londonderry a very short time after its commencement. His name appears on its earliest records. He was one of the selectmen in the year 1722, and was a member of most of the important committees to adjust the concerns of the colony. He was also the first representative of Londonderry, and it appears from the records that he represented the town, as a member of the General Court, eleven years. He was very early appointed

justice of the peace and of the quorum. Unless he had received his commission before his arrival in this province, he must have been preceded in the office by James McKeen, Esq., who was appointed justice of the peace, April 29, 1720.

It appears that Esquire McMurphy was a man of intelligence and of probity. His character, intellectual and moral, was such as to secure the unlimited confidence of the town, and commanded the respect of his fellow-citizens. He was a ready scribe, was required to transact most of their civil business, and was continued in the office of town clerk fourteen years.

The lot of land which he selected, or which was assigned to him as a proprietor, is the farm now occupied by his great-grandson, James McMurphy. It has never passed out of the family. The house which he built, was the second framed house erected in the town, a part of which is now standing, and inhabited by Mr. James McMurphy. He died in 1755, at Portsmouth, while a member of the General Court. His decease was deeply felt and lamented by the town and the community at large. The following record appears on the town-books:—

“John McMurphy, Esq., Justice of the quorum, departed this life September 21, 1755, at Portsmouth, and was carried to Londonderry on Tuesday and buried on Wednesday, the 24th, at the old burying-place in this town, with an extraordinary company, aged about seventy-three years.”

JOHN PRENTICE.

Hon. John Prentice was a native of Cambridge, Mass. He graduated at Harvard College, in 1766, his mother having been obliged to sweep the college buildings to aid in paying his expenses. He came to Londonderry in 1772, and read law with Hon. Samuel Livermore. On being admitted to the bar, in 1775, he purchased the farm of Mr.

Livermore, on which, after building a new mansion, he subsequently settled, having as it is believed resided for a few years previous in Marblehead, Mass.* He was appointed attorney-general June 5, 1787, and resigned in 1793. He was representative from the town of Londonderry thirteen years, and was chosen speaker in 1794 and 1795, and from 1798 to 1803. In September, 1798, he was offered the appointment of justice of the Superior Court, which he declined. He died May 18, 1808, at the age of sixty.

His first wife was Ruth Lemon, of Marblehead, who had six children, and died in 1791. He afterwards married Tabitha Sargent, a daughter of Hon. Nathaniel P. Sargent, of Haverhill, Mass., who died in 1806, having had six children.

GEORGE REID.

George Reid was the eldest son of James and Mary Reid, who were among the early settlers of Londonderry. He was born in the year 1733, married Mary Woodburn, daughter of John Woodburn, by his first wife Mary Boyd, and settled in Londonderry. At the time of the battle of Lexington, Mr. Reid was in command of a company of minute-men, and no sooner did the intelligence of that event reach Londonderry, than, leaving his wife and children, he placed himself at the head of his company, and marched to join the left wing of the American forces, under General Stark, at Medford, near Boston. He, with his company, took part in the battle of Bunker Hill, on the 17th of June, 1775. His first commission under the Continental Congress, is in the following words:—

“The Delegates of the United Colonies of New Hampshire, Massachusetts Bay, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, the counties of Newcastle, Kent, and Sussex, on the Delaware, Maryland, Virginia, and North Carolina, to George Reid, Esq.

“We, reposing especial trust and confidence in your patriotism, valor, conduct, and fidelity, do, by these presents, constitute and appoint you to be captain of a company in the 5th Regiment of Foot, commanded by Colonel John Stark.

By order of the Congress,

JOHN HANCOCK, *President.*

Attest, CHARLES THOMPSON, *Secretary.*

January 1, 1776.”

Mr. Reid afterwards, in 1777, received the appointment of lieutenant-colonel, and in 1778, that of colonel, of the second New Hampshire regiment. In 1783, he was, by act of Congress, appointed colonel by brevet in the army of the United States. In 1785, he received his commission, from the State of New Hampshire, as brigadier-general in the State service, signed by John Langdon, president. In 1786, he received the appointment of justice of the peace for the county of Rockingham, in those days an office of dignity and consequence, from his old commander, General John Sullivan, then president of New Hampshire. In 1791, he was appointed to the office of sheriff of the county of Rockingham.

In the year 1786, was the celebrated rebellion in New Hampshire, of which an account has been already given in this work. The fact that General Reid was appointed by his old commander and companion-in-arms, General Sullivan, then president of the State, to command the military forces called out on this occasion, is satisfactory evidence of his character for prudence, courage, and general ability. So great was the discontent in his own county, that General Reid received several anonymous letters, threatening his life, and the destruction of his property by fire, for the part he took in quelling the insurrection. So formidable did the matter appear to some of his friends, that they entreated him not to attend church on the Sabbath, as his life might fall a

sacrifice if he did so. Disregarding their fears, however, he attended church as usual, though well armed, and accompanied by two or three of his old military companions, who insisted upon going with him. On one occasion, a mob surrounded his house in the night, threatening his destruction. He instantly armed, and, though alone, presented himself at the window, and harangued the mob, in a calm but firm and determined tone, upon the great impropriety of their conduct. The force of his expostulations, and his calm, undaunted demeanor, at length induced the crowd to disperse; and many of them afterwards expressed their deep regret for the course they had taken. There are those of General Reid's descendants who remember his indignation, when recounting, in after days, the events of that night.

General Reid held a command in the New Hampshire forces during the entire war of the Revolution; and was in the battles of Bunker Hill, Long Island, White Plains, Trenton, Brandywine, Germantown, Saratoga, and Stillwater. He was with the army, and partook of their sufferings and hardships, during their memorable encampment at Valley Forge, in the severe winter of 1777. He was also with Sullivan, and took an efficient part in the expedition planned by Washington, against the "Six Nations," to avenge the terrible massacres of Wyoming and Cherry Valley. He was for some time at West Point; and during the summer of 1782, was in command at Albany, N. Y., the head-quarters of the army being at Newburgh. He frequently received letters from General Washington, and as some of them, though on ordinary business, may be interesting, we here insert them. .

Head-Quarters, Newburgh, May 20, 1782.

Sir: I received your letter of the 11th inst., and another without date; the former inclosing the proceedings of a court-martial, held for the trial of Shem Kehtfield. Inclosed

you have a copy of the General Order, approving the proceedings, and a warrant for the execution of the prisoner; the place of execution is left to you.

The necessity of the contractors furnishing hard bread when required, has been represented to Mr. Morris, who will doubtless take measures accordingly.

I am, Sir, your very humble servant,

GEORGE WASHINGTON.

COL. REID, commanding at Albany.

Head-Quarters, Newburgh, July 10, 1782.

Dear Sir: I am favored this moment with your letter of the 2d inst. The intelligence communicated therein appears to me to be vague and not perfectly founded; it ought, however, to have so much influence upon our conduct, as to excite unusual vigilance and preparation, in order to baffle any of the barbarous designs of the enemy, should they attempt to carry them into execution.

For my own part, I am more apprehensive of the country on the Mohawk river, than for any other part of the frontier; because I think, from the circumstances, the principal effort (should there be any invasion) would be made against it; and therefore it occurs to me, that withdrawing the State troops from Saratoga, and that quarter (where they cannot be very necessary), and extending them, together with the other levies on the frontier of the Mohawk, and at the same time concentrating your regiment to the neighborhood of the place you mention, would be a judicious plan; though I do not pretend to be myself sufficiently acquainted with the local situation to determine with absolute certainty on the expediency of this disposition. It will, in my opinion, be well to consult and arrange with Colonel Willet, who is particularly well informed of the geography of the country.

* * * * *

I have a confidence that you and the other officers, com-

manding on the frontier, will economize the means in your possession to the best advantage, and exert all your zeal and activity in the public service.

I am, dear sir, your most obedient, humble servant,

GEORGE WASHINGTON.

COL. REID, commanding at Albany.

Head-Quarters, Newburgh, July 7, 1782.

Sir: The Honorable Mr. Renden, of Spain, resident at Philadelphia, Mr. Holkers, and Mr. Terressen, have a desire to see Saratoga, and the field of action in that country. I recommend them to your civilities; and if it should be judged expedient, I desire you will give them such guard, or so dispose the troops in the quarter where they are, as to give them security in their jaunt.

I am, sir, your humble servant,

GEORGE WASHINGTON.

COL. REID, commanding at Albany.

Mrs. Reid was a woman of rare endowments, and of most interesting character. It is related that General Stark, who was an intimate friend of the family, once remarked, in reference to her: "If there is a *woman* in New Hampshire, fit for *governor*, 'tis Molly Reid." A more extended notice of her will be found in the account of the family of John Woodburn. Although left with the care of a family of young children, she assumed, during the absence of her husband,—which continued, with the exception of a few short and hurried visits, a period exceeding seven years,—the entire charge of his farm and other business affairs. A few extracts from some of their letters, which have been preserved, may not be uninteresting. The constant reference to the Almighty, and the confiding trust in him, in regard to their daily cares, trials, and anxieties, which is evinced on the part of each of them, is a pleasing feature of their correspondence. General

Reid's first letter is dated at Medford, May 30, 1775, a few days prior to the battle of Bunker Hill.

"I have not time," he says, "to give you an account of our late engagement, only that God has appeared for us, in most imminent danger."

The next is dated "Camp at Winter Hill, August 10, 1775. We are daily taking off some of their guards; and we expect to make an inroad upon them, some of these nights. May God prosper and protect us. I know we have your prayers, with many of God's people."

"I hope yet to live with you in peace and tranquillity, when we have subdued the enemies of our country. I commend you and my dear children to the Shepherd of Israel."

Same place, "November 22, 1775. As to engaging for another season, I cannot as yet inform you. To shrink from the cause we have embarked in, would be inglorious and dastardly cowardice, and which I hope I may never be stigmatized with. If ever I am dismissed, I hope it will be with honor. I hope that God will direct me in this case, and all others, as may be most to his glory and my eternal welfare."

The next is from a letter addressed by Mrs. Reid to her husband at Ticonderoga, dated "Londonderry, September 8, 1776. I received your letters of July 6th, and 21st, also August 10th, and to the former of those two would say, that God has laid you under the greatest obligations. Every mercy, every escape, must be accounted for. May we be prepared for the great day of account." She goes on to argue, with all the acuteness of "one who knew," various matters relating to the farm, stock, etc., but concludes with the very deferential remark of an obedient wife: "All this, with your advice, not otherwise. May the good-will of Him who dwelt in the bush, rest and abide with you."

In a letter dated at Ticonderoga, June 21, 1777, General Reid writes as follows: "Our enemy, according to the most

accurate account we can get, is approaching towards us. It may be a feint; but if they do attack us, we are resolved to defend ourselves to the last extremity. We could wish ourselves stronger. The Indians are lurking about us daily."

From the same, dated at Valley Forge, December 22, 1777. "General Howe came out with his whole army, about a fortnight since, and drew up in line of battle against us, first on our right, and then on our left, in order to draw us off some advantageous ground we were in possession of; but being harassed by us on both wings, repeatedly, they thought proper to retreat, very precipitately, into Philadelphia. We have had several skirmishes with their light horse, and took ten horsemen and fifteen horses yesterday. No general action has occurred, nor is likely to, this winter. We are now making huts to winter in. I feel sympathy for you, but cannot be with you; honor forbids it. May happiness attend you and the dear children."

His next letter is dated "Camp, White Plains, August 3, 1778. I have just come in from the enemy's lines, at New York; have been down three days on command, and met with a party of the enemy, fired on them, and drove them into their lines."

In relation to a matter at court, Mrs. Reid writes her husband as follows, under date of July 5, 1782, addressed to him while in command at Albany. "I informed you in my last, that I had employed Mr. Neil, who was attending at court, to represent the true state of the affair; likewise to ask a continuance, till you were acquainted with the matter. The judge informed me, through Mr. Neil, that I need give myself no uneasiness about the matter, for it should be continued *till your return*, if that should be *five and twenty years*."

Under date of June 11, 1783, General Reid writes as follows: "We are in daily expectation of a final dissolution of the army. I send by a public wagon a chest, containing various matters for which I have no occasion, and you will

find in it the old regimental colors and standard of the regiment, which you will take particular care of, with some papers in the till. I shall make the best of my way to your cottage."

Having faithfully served his native town, State, and country, General Reid died in September, 1815, at the age of eighty-two years. His wife survived him eight years, and died April 7, 1823, at the advanced age of eighty-eight years.

ROBERT ROGERS.

Major Robert Rogers was the son of James Rogers, and was a native of Londonderry. His father was one of the early settlers of the town; but after a residence here of a few years, he removed to Dunbarton, N. H., and was one of the first settlers of that town. He was afterwards shot in the woods, his fur cap and black clothes being unfortunately mistaken by a hunter for a bear.

Major Rogers was appointed captain of one of the three companies of rangers raised in 1756, and being subsequently promoted to the rank of Major, had the entire command of that celebrated corps. Many of the rangers were from Londonderry, and the immediate vicinity, and in skirmishes with parties of the enemy, in scouring the woods, and procuring intelligence of hostile movements, they performed active and important service. Many anecdotes of perilous adventure and hairbreadth escape, are related of them. At one time, Major Rogers, with a small party of his rangers, were nearly surrounded by the Indians, on the north-west shore of Lake George. Rogers, being on snow-shoes, made the best of his way to the top of a high rock which overhung the lake. Having thrown his haversack and other cumbersome articles over the precipice, he turned himself about in his snow-shoes, without moving them, and, having fastened them on in the reversed position, descended to the lake by

another and less precipitous path. The Indians in pursuit, arriving at the top of the rock, perceived two sets of tracks leading to the rock, and none leading from it, and consequently supposed that two of the fugitives had attempted to descend to the lake at that place, and had perished. Soon after, however, to their astonishment, they saw Rogers, at a considerable distance, making his escape upon the ice, and believing that he had descended the precipice in safety, concluded that he was under the immediate protection of the Great Spirit, and did not venture to pursue him. The rock has since been known by the name of "Rogers' Slide."

In 1759, Major Rogers was sent by General Amherst to destroy the Indian village of St. Francis. In 1766, he was appointed governor of Michilimackinac. He was accused of constructive treason, and was sent to Montreal for trial.

would seem, however, that he was honorably acquitted, as, in 1767, he went to England, and was presented to the king. He afterwards returned to America, and, in the Revolution, espoused the royal cause. His name was on the list of tories proscribed by the act of New Hampshire of 1778. In 1777, he again went to England, where he died. He published, at London, in 1765, a journal of the military services of the rangers, which was republished at Concord, N. H., in 1831.

The following anecdote is found in the first volume of the Historical Collections, by Farmer and Moore.

"It is reported of Major Rogers, that while in London after the French war, being in company with several persons, it was agreed, that the one who told the most improbable story, or the greatest falsehood, should have his fare paid by the others. When it came to his turn, he told the company, that his father was shot in the woods of America, by a person who supposed him to be a bear; and that his mother was followed several miles through the snow by hunters, who mistook her track for that of the same animal. It was acknowledged by the whole company, that the Major had

told the greatest lie, when, in fact, he had related nothing but the truth."

JOHN STARK.

The first company of emigrants who formed the settlement of Londonderry, were soon followed by a large number of their countrymen. Among these, was Archibald Stark, who arrived in 1722. He, like many of these emigrants, was a native of Scotland, and emigrated while young to Londonderry in Ireland.

John Stark, the second of four sons, was born in Londonderry on the 28th of August, 1728. In 1736, his father removed from Londonderry to Derryfield, now Manchester. In 1752, John Stark went in company with his elder brother, William, David Stinson of Londonderry, and Amos Eastman of Concord, upon a hunting excursion to Baker's river, in the northern part of the State. While there, they were surprised by a party of Indians. Stinson was killed, and William Stark effected an escape. John, though a youth, evinced uncommon bravery on the occasion, but was carried, with Eastman, into captivity, and remained three months with the tribe established at St. Francis. At the end of this time, he was redeemed by Captain Stevens of Charlestown, N. H., and Mr. Wheelwright of Boston, who had been sent by the General Court of Massachusetts to redeem some of the citizens of that province, who had been carried into captivity. Not finding those from Massachusetts of whom they were in search, they liberally paid the ransom of Stark and Eastman, one hundred and three dollars for the former, and sixty for the latter.

While in captivity with the Indians, Stark manifested those strong traits of character by which he was distinguished in subsequent life. "He appears," says his biographer, "to have caught the humor of the Indians, and, by observing their manners and character, to have known how to approach them on the side of their prejudices." This, the following incidents may serve to illustrate.

It was the universal practice of the North American Indians to compel their captives to pass between the young warriors of the tribe, ranged in two lines, each furnished with a rod, and prepared to strike the prisoners as they passed. On the present occasion, Eastman was severely whipped as he passed through the lines. Stark, more athletic and adroit, and better comprehending the Indian character, snatched a club from the nearest Indian, laid about him to the right and left, scattering the Indians before him, and escaped with scarcely a blow ; greatly to the delight of the old men, who sat at some distance, witnessing the scene, and enjoying the confusion of their young warriors.

On one occasion he was ordered by them to hoe their corn. Well aware that they regarded labor of this kind as fit only for squaws and slaves, he took care to cut up the corn and spare the weeds, in order to give them a suitable idea of his want of skill in unmanly labor, and at length threw his hoe into the river, declaring, "it was the business, not of warriors, but of squaws, to hoe corn." This spirited deportment gained him the title of "young chief," and the honor of adoption into the tribe.

In 1754, the great Seven Years' war, which grew out of the struggle between the British and the French for the possession of North America, in reality commenced. A corps of rangers was enlisted in New Hampshire for the service, under the command of the famous Major Robert Rogers. Stark's experience fitted him for this service, and his character being already so well established, he received a commission as lieutenant in this company. The regiment to which it belonged, was commanded by Colonel Blanchard. During this long war, in which he continued to serve to its close, by his many fierce encounters with the savage tribes, and the sanguinary conflicts in which he led that invincible body of men, the New Hampshire rangers, he thoroughly inured himself to toil and danger, and proved that he was a

man of indomitable courage, uncommon military skill, and great original resource. He served with this company during the successful campaign of 1755; and in the winter of 1757, he conducted the retreat, after the bloody battle near lake George. In the attack upon Ticonderoga, in June, 1758, he behaved with great sagacity and bravery. In this action fell the young and gallant Lord Howe, deeply mourned by the whole army, and between whom and Stark a strong friendship existed. At the capture of Ticonderoga and Crown Point, Stark rendered efficient service to Lord Amherst. At the close of the war he retired with the reputation of a brave and vigilant officer, and betook himself to the ordinary pursuits of domestic life.

When the report of the battle at Lexington reached him, he was engaged at work in his saw-mill. Within ten minutes after the news had been received, he had mounted his horse, and was on his way to Cambridge, having left directions for such of his neighbors as might choose to volunteer, to meet him at Medford. The morning after his arrival, he received a colonel's commission, and availing himself of his own popularity, and the enthusiasm of the day, in a few hours he enlisted eight hundred men. On the ever-memorable 17th of June, 1775, Stark's regiment formed the left of the American line, and he maintained through the whole conflict his usual coolness and intrepidity. At the head of his backwoodsmen from New Hampshire, he poured on the enemy that deadly fire from a sure aim, which effected such remarkable destruction in their ranks and compelled them twice to retreat. He fought until the American forces had quite exhausted their ammunition, and were almost surrounded by the British troops, when he succeeded in securing the retreat of his men in perfect order.

After the British evacuated Boston, Col. Stark joined the Northern army, while retreating from Canada, and had command of a party of troops who were employed in fortify-

ing the post of Mount Independence. During the campaign in New York, he bore an active part. On the morning of the 26th of December, 1776, when the Hessians were surprised and defeated at Trenton by Washington, Stark, with his regiment, led the van, and contributed his full share to this brilliant enterprise, in which nearly a thousand were taken prisoners. After this engagement, he marched with the commander-in-chief to Princeton, and was also present at the battle of Springfield, in New Jersey.

But the battle of Bennington, on the 16th of August, 1777, the darkest and most desponding period of the Revolution, was one of the most decisive victories gained during the war, and was by far the most brilliant of Stark's numerous exploits. It breathed new ardor into the drooping spirits of our Northern army, animated the hearts of the people, and completely prostrated the high hopes of Burgoyne, not only costing him more than one thousand of his best troops, but wholly deranging the plan of his campaign, and materially contributing to the loss of his army. In his movements on this occasion, Stark acted independently of any superior officer. In the preceding spring, a new list of promotions had been made; in which his name was omitted, and those of junior officers were found. It was impossible for a man of his lofty spirit and unbending character, to acquiesce in what he considered an injurious disregard of his fair pretensions to advancement. He therefore immediately retired from the army, declaring to those who would have dissuaded him from executing his purpose, that an officer who would not maintain his rank and assert his own rights, could not be trusted to vindicate those of his country. But though dissatisfied with his own treatment, he was in no degree disaffected to the cause. When therefore called upon, by the General Assembly of New Hampshire, to take the command of the troops which they were about to raise, in order to defend their firesides and their homes against a formidable army, which was

penetrating the States from Canada, he consented to assume it on condition that he should not be obliged to join the main army, but be allowed to exercise his own discretion as to his movements, and be accountable to none but the authorities of New Hampshire. His conditions were complied with. Hence, when ordered by General Schuyler, commander of the Northern department, to conduct his troops to the west bank of the Hudson, Stark declined, communicating to General Schuyler the authority under which he was acting, and stating the dangerous consequences to the people of Vermont, of removing his forces from their borders. Although Congress passed a resolution, disapproving of the course pursued by General Stark, yet his refusal was founded upon the soundest views of the state of things, and was productive of inestimable benefits, as the event soon proved. General Stark, on the achievement of his victory, communicated the intelligence of it to General Gates. He also transmitted official information of it to the State authorities of New Hampshire, Vermont, and Massachusetts, whose troops were engaged with him in the contest. To each of these three States, he sent trophies of the battle, taken from the field.

As his letter to Congress, some months before, on the subject of his rank, had lain on the table unanswered, he forbore to write to them, even to communicate the tidings of his triumph. They, however, wisely chose to take the first step towards a reconciliation, and though they had passed their resolution, censuring his assumption of a separate command, yet, on the 4th of October, Congress passed the following resolution:—

“That the thanks of Congress be presented to General Stark, of the New Hampshire militia, and the officers and troops under his command, for their brave and successful attack upon, and victory over, the enemy in their lines, at Bennington; and that General Stark be appointed a brigadier-general in the armies of the United States.”

Several anecdotes relating to this signal encounter of the enemy have been recorded. Almost every one has heard of the pithy address he made to his troops on this occasion, but it will bear repeating. The ground had been chosen with deliberation and skill, the plan of the battle had been agreed upon, and small parties had been sent forward to reconnoitre. Pointing out the enemy to his troops, he exclaimed, "I will gain the victory over them in the approaching battle, or Molly Stark will be a widow to-night."

Another anecdote may be noticed, as it serves to illustrate the spirit of the times, and the ardor which was enkindled to meet and repel the foe. "Among the reinforcements from Berkshire, Mass., came a clergyman with a portion of his flock, resolved to make bare the arm of flesh against the enemies of the country. Before daylight, on the morning of the battle, he addressed the commander as follows: 'We, the people of Berkshire, have been frequently called upon to fight, but have never been led against the enemy. We have now resolved, if you will not let us fight, never to turn out again.' General Stark asked if he wished to march then, when it was dark and rainy. 'No,' was the answer. 'Then,' continued Stark, 'if the Lord should once more give us sunshine, and I do not give you fighting enough, I will never ask you to come again.' The weather cleared up in the course of the day, and the men of Berkshire followed their spiritual guide into action."

General Stark, after this, volunteered his services under General Gates at Saratoga, and assisted in the council which stipulated the surrender of Burgoyne; nor did he withhold his valuable services till he could greet his native country as an independent empire.

General Stark was of the middle stature, and well proportioned. In his early years, he was remarkable for his strength, activity, and ability to endure fatigue. His manners were frank and unassuming, but he manifested a pecu-

liar sort of eccentricity and negligence, which precluded all display of personal dignity, and seemed to place him among those of ordinary rank in life. But as a courageous and heroic soldier, he is entitled to a high rank among those to whom a large share of glory is justly due. He was an object of respect, such as is due to age, patriotism, and public service of the most brilliant cast, in trying times. He died on the eighth of May, 1822, in the ninety-fourth year of his age, and was buried with the honors of war.

His remains were deposited in a tomb which a few years before had been erected at his request, upon a rising ground on the bank of the Merrimack, near the place of his residence. A monument, consisting of a block of granite, in the form of an obelisk, has been erected by his family on the spot, with the simple inscription, "Major-General Stark."

In 1757, General Stark was married to Elizabeth Page, daughter of Captain Page, of Dunbarton, by whom he had several children, some of whom still survive.

It is justly mentioned as an extraordinary circumstance in his life, that, frequently as he was engaged in battle, in two long wars, he never received a wound. His horse was killed under him in the battle of Bennington.

As illustrative of General Stark's character for bravery, amounting on some occasions, when he had an object in view which he deemed it important to accomplish, to a daring recklessness of life, we may here relate an instance.

Having volunteered his services under General Gates, previous to the capitulation of Burgoyne, he selected, as one of his aids on that occasion, Mr. Robert MacGregor (son of Rev. David MacGregor), who was then quite a young man, and a near neighbor of his. His forces being separated by the British troops, from the main body under Gates, the only avenue to Gates's quarters lay directly through a continuous line of the enemy's pickets. One night, Stark suddenly thought of a communication which he desired to

make to Gates, and without a moment's hesitation on account of the peril of life, which was imminent, instantly despatched MacGregor, with the message. MacGregor, who counted not the risk, immediately obeyed the order, and mounting his horse, set off at full speed. On being repeatedly challenged by the enemy's sentinels, with the stern question, "Who goes there?" enforced at the point of the bayonet, his uniform, brief, and very adroit answer — which undoubtedly saved his life — was, "I have orders from the General," and at the same instant, clapping spurs to his horse, he rode on. The sentinels, put off their guard, and deceived by his manner, mistook him for one of their own officers, and each, in turn, suffered him to pass. On arriving at the camp of Gates, the latter, in much surprise, accosted him with the question, "For God's sake, where did you come from, sir?" MacGregor duly explained his errand, when Gates replied, "Stark is mad, sir!" and immediately ordered him to take his position with his own aids, and on no account to return to Stark.

SAMUEL TAGGART.

Rev. Samuel Taggart was the son of elder James Taggart, of Londonderry, and was born about the year 1754. He graduated at Dartmouth College, in 1774, in the same class with Captain David MacGregor, Joseph McKeen, D. D., and Rev. James Miltimore; all natives of Londonderry. About the year 1781, he was ordained pastor of the Presbyterian church and society in Coleraine, Mass. In 1803, he was elected representative in Congress, which office he retained fourteen years. His connection with the church and society at Coleraine continued during the time he was a member of Congress, and until the close of his life.

Although Mr. Taggart was somewhat eccentric, he possessed a strong mind, and was well informed on almost every important subject. His memory was remarkably retentive.

He once remarked that he knew the name of every one who had been a member of Congress during his congressional life, and could give a description of his person. As a politician, Mr. Taggart acquired some celebrity, but as a pastor, he is said to have been in some respects deficient. In his person, he was very large and corpulent. He married Elizabeth Duncan, daughter of George Duncan, of Peterborough, N. H. He died at Coleraine, April 25, 1821, aged seventy-one years.

ISAAC THOM.

Dr. Isaac Thom, son of William Thom and Elizabeth Wiar, was born in Windham, N. H., March 1, 1746. In 1769, at the age of twenty-three, he commenced the practice of medicine, in his native town. He was very successful, and remained there about thirteen years. In 1782, he removed to Londonderry, where he continued to pursue his profession until 1795. He was highly esteemed as a physician, had an extensive practice, and became somewhat distinguished by the discovery and adoption of improved modes of practice, in certain cases. He was a justice of the peace, and for several years did a large proportion of the business appertaining to that office in the town. He was the first postmaster appointed in the town. He married, November 17, 1769, Persis Sargent, daughter of Rev. Nathaniel P. Sargent, of Methuen, Mass., and sister of Chief Justice Sargent, of Massachusetts. She died June 23, 1821. He died July 13, 1825. He had two children who died in infancy, and nine who lived to adult age, namely, Christopher S., William S., Persis, Susan, Isaac, James, Nathaniel, Eliza, and George. Of these but three survive, Persis, widow of Hon. John Bell, James, and Eliza, wife of Alanson Tucker, Esquire.

MATTHEW THORNTON.

Hon. Matthew Thornton was born in Ireland, in 1714. Two or three years subsequent to his birth, his father, James

Thornton, emigrated with his family to this country. He at first resided at Wiscasset, Me. In a few years, he removed to Worcester, Mass., where he conferred the benefits of an academical education upon his son, whom he designed for one of the learned professions. The son accordingly pursued the study of medicine, and commenced practice in Londonderry, among those who were from his native land, and who proverbially possess warm national remembrances. Here he acquired a high and extensive reputation as a physician, and in the course of several years of successful practice, became comparatively wealthy. He took an active and influential part in the affairs of the town, sustaining several public offices.

In 1745, Dr. Thornton joined the expedition against Cape Breton, as a surgeon, in the New Hampshire division of the army, consisting of five hundred men; and it is a creditable evidence of his professional abilities, and of the attention of the medical department, that from among that number of soldiers only six individuals died, previous to the surrender of the town, notwithstanding they had been subjected to excessive toil and constant exposure. The troops, a company of whom were from this town, under the command of Captain John Moor, animated with enthusiastic ardor, readily encountered all the labors and dangers of the siege, and were employed, during fourteen successive nights, with straps over their shoulders, and sinking to the knees in mud, in drawing cannon from the landing-place to the camp, through a morass.

At the commencement of the revolutionary war, Dr. Thornton held the rank of a colonel in the militia. He was also commissioned as justice of the peace, under the administration of Benning Wentworth.

Soon after General Gage had opened the bloody drama of war, at Lexington and Concord, on the 19th of April, 1775, the British government in New Hampshire was term-

inated by the retirement of Governor Wentworth. >Dr. Thornton, amid the perilous and appalling scene which the country exhibited, was appointed to the presidency of the Provincial Convention. On the 12th of September, 1776, he was appointed, by the house of representatives, a delegate to represent the State of New Hampshire in Congress. He did not take his seat in that illustrious body until November following, being four months after the passage of the Declaration of Independence; but he immediately acceded to it, and his signature is enrolled among those of the fifty-six worthies, who have immortalized their names by that memorable act. He was subsequently appointed a judge of the Superior Court of New Hampshire, having previously received the appointment of Chief Justice of the Court of Common Pleas. He removed from Londonderry to Exeter. After residing there a few years, he fixed his residence in Merrimack, having purchased the large estate of Edward Goldstone Lutwyche, Esq., which, in consequence of his joining the English, on the Declaration of Independence, was confiscated. It was situated on the Merrimack river, near Lutwyche's Ferry (as it was then called), now Thornton's Ferry.

Judge Thornton died while on a visit to his daughter, Mrs. John McGaw, at Newburyport. His remains were conveyed to Merrimack, and interred in the graveyard near his dwelling. His monument bears the following inscription: "Erected to the memory of the Hon. Matthew Thornton, Esq., who died June 24, 1803, aged eighty-nine years. The honest man."

The following anecdote of Judge Thornton, may serve as an example of that ready wit which he possessed in common with most of the Scotch-Irish race.

About the year 1798, the legislature of New Hampshire convened at Amherst, about eight miles from the residence of Judge Thornton, who found it convenient to attend, as a

spectator, and listen to the debates. While there, he happened to meet a gentleman from a neighboring town, by the name of D——, who had formerly lived a near neighbor to him in Londonderry, and who was then a member of the legislature. Mr. D—— was a man who possessed a fair share of natural talent, but who seemed by no means disposed to underrate his own consequence. During their conversation, Mr. D—— asked the Judge, if he did not think the legislature had improved very much since he (Mr. Thornton) held a seat in it, and if it did not then possess more men of natural and acquired abilities, and more eloquent speakers, than it did when he (Mr. Thornton) was a member. “For then,” said he, “you know, that there were but five or six who could make speeches; but now, all we farmers can make speeches.” To this question, Judge Thornton, with his usual good-humor, replied, “To answer that question, I will tell you a story I remember to have heard related of an old gentleman, a farmer, who lived but a short distance from my father’s residence, in Ireland. This old gentleman was very exemplary in his observance of religious duties, and made it a constant practice to read a portion of Scripture, every morning and evening, before addressing the throne of grace. It happened one morning, that he was reading the chapter which gives an account of Samson’s catching three hundred foxes; when the old lady, his wife, interrupted him by saying, ‘John! I’m sure that canna’ be true; for our Isaac was as good a fox-hunter as there ever was in the country, and he never caught but about twanty.’ ‘Hooh! Janet,’ replied the old gentleman, ‘ye mauna’ always tak’ the Scripture just as it reads. Perhaps in the three hundred, there might ha’ been aughteen, or may be twanty, that were raal foxes, the rest were all skunks and woodchucks.’”

JAMES WILSON.*

James Wilson, who has the honor of being the maker of the first pair of terrestrial and celestial globes ever made in America, is the son of James Wilson who lived in the South Range. His grandfather, James Wilson, emigrated from Londonderry in Ireland, to Londonderry, N. H., soon after the settlement of the place, and had thirteen children. James, the father of the subject of this notice, had four sons: James, Robert, David, and Samuel, and several daughters. Of these sons, James and David are now (1850) living in Bradford, Vt., and Robert in Derry. James was born in 1763. He early felt a strong love of knowledge, and gave proof of talents of the right stamp for acquiring it; but felt constrained by circumstances to devote himself to the laborious occupation of a farmer. Up to the age of thirty-three, he pursued that employment in the place of his nativity, not however without reading, observation, and reflection. His inclination and genius turned his thoughts and studies especially to geography and astronomy, with the means of their illustration. In the year 1796, he removed with his family to Bradford, Vt., and took up his permanent abode on a farm which he purchased there, on the Connecticut river, about one mile north of the village. When about thirty-six years of age, Mr. Wilson had the pleasure of seeing and examining a pair of English globes; and resolved to imitate them. He commenced with balls turned from blocks of wood, which he nicely covered with paper, and scientifically finished off, with all the lines and representations which belong to such apparatus, drawn upon them.

This rude beginning was followed by a much better method. The solid balls were thickly covered with layers

* This notice of James Wilson is copied, with but little alteration, from an article which appeared, a few years ago, in a newspaper published in Vermont.

of paper, firmly pasted together. This shell was then divided into hemispheres, which, being removed, were again united, and finished with due regard to lightness and smoothness. But how were these spheres to be covered with maps, equal to those of the European artists? Mr. Wilson procured copper plates of sufficient size for his thirteen-inch globes, protracted his maps on them in sections, tapering, as the degrees of longitude do, from the equator to the poles, and engraved them with such admirable accuracy of design, that when cut apart and duly pasted on his spheres, the edges with their lines, and even the different parts of the finest letters, would perfectly coincide, and make one surface; truly representing the earth or celestial constellations.

Though in the use of the graver he was self-taught, and this species of design and engraving was incomparably more difficult than plain work, yet, by his ingenuity and incredible perseverance, he succeeded admirably, and brought forth globes, duly mounted, and in all respects fitted to rival in market any imported from foreign countries. In the prosecution of this work, Mr. Wilson doubtless derived important assistance from the Edinburgh Encyclopedia, which constituted the principal part of his library.

He published the first edition of his globes in 1814; and personally presented to the people of Boston the first American globes which were seen there. Quite a sensation was produced among the literati by such a novelty; and when earnest inquiry was made, "Who is this James Wilson? where is he?" he has been heard to say that he felt exceedingly mortified, in consideration of his rustic garb and manners, when obliged to come out and confess himself. But the gentlemen in question knew how to prize his talents, and were proud of the honor which he had done to his country. They encouraged him to prosecute his undertaking, by the assurance that he should find a ready market for all the globes he could furnish. For a time he pursued

his vocation on a small scale, at Bradford, Vt., and also at Londonderry, N. H., but finally, in company with his sons, who inherited a good share of their father's taste and ingenuity, he established, about the year 1815, a large manufactory in Albany, N. Y., and in 1826, brought out from fresh engravings a still more perfect and splendid edition. These globes, consisting of three different sizes, so elegantly and scientifically constructed, are an honor not only to their makers, but to the American people. The manufactory at Albany is yet sustained; though the young artists who commenced it went down to early graves, and their aged father, not long after, wholly withdrew himself from the business.

Mr. Wilson, with a remnant of his once flourishing family, is still (1850) living on his farm in Bradford, and at the age of eighty-six years, retains his strength, especially of mind, in a remarkable degree. His love for geography, astronomy, and the mechanical arts connected with them, remains unabated. Since he was eighty years of age, he has contrived, and with his own hands constructed, a machine, which finely illustrates the diurnal and annual revolutions of the earth, the cause of the successive seasons, and the sun's place for every day of the year in the ecliptic. These movements are produced by turning a crank, which causes the earth to revolve about the sun in the plane of the ecliptic; always retaining its true relative position. The machine is also furnished with the means of enabling the student to see and understand precisely what is meant by the precession of the equinoxes, a difficult thing without some such means of illustration. The large copper plate, on which are printed the months of the year, with their days, and the corresponding signs of the zodiac, with their degrees, was engraved by Mr. Wilson, after he was eighty-three years of age. Can a similar instance anywhere be found?

A specimen of this curious apparatus may be seen at

Thetford Academy, Bradford Academy, or at Mr. Wilson's residence; which last is an improvement on the others. Every academy ought to have something of the sort; and the aged and very ingenious maker ought to realize some profit from so scientific and useful a contrivance. The machine, for the want of a more definite name, is called *Wilson's Planetarium*; the latter term he used in a restricted sense. If this planetarium should be thought clumsy, still, it finely illustrates what it was intended to do, and it may yet be reduced to any degree of elegance. It would in any family be an appropriate accompaniment to Wilson's globes.

GENEALOGICAL HISTORY.

The following sketches of the families of some of the early settlers of Londonderry, are derived in part from records and in part from traditions and the recollections of aged people. It can hardly be expected that, depending as they do in some measure upon the memory of the aged, they should be entirely free from error. But as they have been prepared with much care, it is believed that they will, with but rare exceptions, be found correct. There were many important and respectable families, of which no information sufficient for a connected sketch could be obtained.

The names of the first ancestors of the families in America, are printed in small capitals; those of their children, in italics, and where perspicuity seems to require it their grandchildren are designated by numerals.

FAMILY OF WILLIAM ADAMS.

WILLIAM ADAMS emigrated from the north of Ireland to this town, soon after its settlement, and settled upon the farm now owned and occupied by Nathaniel Brown. He had five sons, as follows:—

James, who had eight children, namely, James, Mary, Wil-

liam, of whom a short notice has been given, Elizabeth, Sarah, Samuel, Rachel, and David. David, the youngest son, married Janet Wilson, daughter of Colonel Robert Wilson, in 1800; and had nine children, namely, Jane, James, Mary M., Robert W., William, David B., John B., Jonathan, and a child that died in infancy.

Jonathan, who was born in 1729 and died in 1820. He married Sarah Smith, and settled on the farm now occupied by his grandson, Captain Josiah H. Adams. He was an active, energetic man; was a soldier in the Revolution, and subsequently held the commission of captain in the militia. He had six children, as follows: 1. Jane, who died unmarried. 2. Jonathan, who lived with his parents and retained the homestead. He was a very worthy man; was distinguished for his frankness and sincerity, and was for many years an elder in the church. His children were William, Josiah H., Daniel M., Jabez F., Sarah Jane, and Moses. 3. William, who married Margaret Duncan, and had three children, Mary, Jane, and Sarah. 4. James, who married Judith Rolfe, and had ten children, namely, Jonathan, Ann R., Joseph R., James, Jane S., Sarah, John S., Elizabeth, Lucinda, and Henry R. 5. Mary, who married William Eayres, and removed to Rutland, Vt. 6. Susannah, who died unmarried.

Samuel, who settled at Casco Bay.

William and *David*, of whom no information has been received.

FAMILY OF EDWARD AIKEN.

EDWARD AIKEN emigrated from the north of Ireland to this town, about the year 1722, and settled on the farm now owned by John Folsom, Esq., and which continued in the possession of his descendants more than a century. Edward Aiken had three sons, who settled in Londonderry, Nathaniel, James, and William. Nathaniel lived on his father's

farm, James on the farm now owned by Mr. Bradford, and William on that owned by Mr. David Carr. Hence that neighborhood was early designated as the "Aiken's Range."

Nathaniel, the eldest son, had five sons. Edward, John, James, Thomas, and William. Edward settled in Windham, Vt., and was the grandfather of Rev. Samuel C. Aiken, of Cleaveland, Ohio. John, the grandfather of Hon. John Aiken, of Andover, Mass., and of Rev. Silas Aiken, of Rutland, Vt., settled in Bedford, N. H. James remained in Londonderry, and had a large family of sons and daughters. Thomas and William, the two youngest sons, settled in Deering, N. H., and had large families. Many of their descendants still remain in that town.

James had three sons and three daughters. His son James commenced a settlement in Antrim, N. H.; and his family was the first and only one in that town for several years. His son John inherited his farm, and had several sons, some of whom removed to Benson, Vt.

William had two sons, Edward and William. Edward settled in Windham, Vt., and had several sons and daughters. William removed to Truro, Nova Scotia.

Of the descendants of this early and very respectable family of the settlers of Londonderry, no correct and full account has been obtained, except of one branch, that of John, the second son of Nathaniel, the eldest son of Edward. The statistics of his numerous descendants have been recently collected by Hon. John Aiken, of Andover, a synopsis of which is here inserted.

JOHN AIKEN was born November 18, 1728. In 1758, he married Annis Orr, eldest daughter of John and Margaret Orr, of Bedford. They resided in Londonderry eight or ten years, after their marriage, when they removed and settled in Bedford, where they passed the residue of their days. Their children were John, Phineas, Margaret, Susanna, Annis, Sarah, Mary, and Jane.

John, their eldest son, married Mary McAfee, of Bedford, in 1781, and ten years afterwards removed to Merrimack, N. H., where he died. He had twelve children, namely, Samuel, Mary, Annis, Susan, Sarah, Jesse, John, Phineas, Jane, Lucinda, Benjamin F., and Eliza F.

Phineas married, December 8, 1789, Elizabeth Patterson, of Amherst, N. H. He died in 1836, having resided in Bedford from early childhood. His widow still survives. They had nine children, as follows: 1. Nancy P., their eldest daughter, was married, in 1809, to Jonathan Aiken, of Goffstown, son of Captain James Aiken, of Londonderry. He graduated at Dartmouth College, in 1807, and settled in Goffstown as an attorney at law. In 1838, he removed to the State of Illinois, where he died in 1839. His widow still survives. Their children were James, David, Elizabeth, John C., Charles, Jonathan, Nancy, Henry M., Jane, Silas, Walter H., and George E. 2. Lucy, in 1816, married Frederick A. Mitchel, M. D., of Bedford, and had seven children. 3. Betsey, in 1818, married Isaac Riddle, Jr., of Bedford, and had five children. 4. John graduated at Dartmouth College, 1819; was tutor there for two years (1820-1822). Resided in Bennington county, Vt., from 1823 to 1834, most of the time in the practice of law; removed to Lowell, Mass, in 1834; resided there till 1850, as agent of a manufacturing company. In 1849, he was a member of the governor's council. In 1850, he removed to Andover, Mass., where he now resides, being the treasurer of the Cochecho Manufacturing Company, Dover, N. H. He married, in 1826, Harriet R. Adams, daughter of Prof. Adams, of Dartmouth College, by whom he had three children. In 1832, he married Mary M. Appleton, of Amherst, daughter of the late president Appleton, by whom he has five children. 5. Silas graduated at Dartmouth College, 1825; was tutor there three years (1825-1828); was settled in the ministry at Amherst, N. H., 1829. He

subsequently removed to Boston, and was for several years pastor of Park Street church. He is now settled in Rutland, Vt. In 1829, he married Mary Osgood, of Salem, Mass., by whom he had three children. In 1837, he married Sophia Parsons, of Amherst, Mass., by whom he has two children. 6. Charles, in 1839, married Adeline Willey, of Campton, N. H., and had seven children. 7. David, in 1844, married Lydia W. Root, of Greenfield, Mass. She died in 1846, and in 1848, he married Mary E. Adams, of Amherst, Mass. 8. Sarah A., in 1829, married William P. Black, of Manchester, Vt., and had six children. 9. Phineas died in early life.

Margaret, in 1787, married Josiah Chandler, of Goffstown. About the year 1799, they removed to Pomfret, Vt., where they both died. Their children were Mary B., John A., Annis, David, Lucinda, Josiah, and Calvin.

Susanna, in 1790, married Jonathan Barron, who then resided in Merrimack, subsequently in Rockingham, Vt., and now resides at Nunda, Livingston county, N. Y. Their children were Polly A., Annis, Moses, Harriet, Abel, Sally, Lucius H., Quartus H.

Annis, in 1813, married Abner Campbell, of Londonderry, and died, in 1839, without issue.

Sarah, in 1791, married Samuel Gilchrist, of Goffstown, N. H., and after his death married, in 1822, Captain John Smith, of Goffstown, with whom she still lives. Her children by her first husband were John, Fanny, Alexander, Samuel, Sophronia, Jason, Margaret A., James A., and Hiram.

Mary, in 1814, married William Reed, of Litchfield, N. H., and had one son, Phineas A.

Jane, in 1807, married James Aiken, of Goffstown, who died in 1809, without issue. In 1831, she married Rev. Walter Harris, D. D., of Dunbarton, N. H., who died in 1843, leaving her a second time a widow.

According to the statistics of this branch of the Aiken family it appears, that from this one grandson of Edward Aiken, the first ancestor of the family in this country, there are two hundred and sixty-three descendants, two hundred and twelve of whom are now living. As Edward Aiken had thirteen grandchildren, if the descendants of the other twelve were as numerous, the whole number of his descendants would be three thousand four hundred and nineteen.

FAMILY OF JAMES ANDERSON.

Of the first sixteen settlers of the town, were ALLEN and JAMES ANDERSON. Allen had no children; James had seven; namely, Samuel, Robert, James, Thomas, David, Jane, and Nancy.

Samuel married Martha Craige, and had four children: 1. James married Nancy Armstrong. 2. John married Anna Davidson, and for his second wife, Mary Williams. 3. Samuel married Mary Davidson. 4. Margaret married John Graham.

Robert married Agnes Craige, and had nine children: 1. James remained unmarried. 2. John married Jane Wallace. 3. William married Margaret Wilson. 4. Allen married Sally Moor. 5. Robert married Mary Darrah. 6. Samuel married Anna Alexander, and removed to Acworth. 7. David married Sally Barnett. 8. Mary married James Dinsmore. 9. Jane married David Campbell.

James married Nancy Woodburn, and subsequently widow Elizabeth Barnett. By his first wife he had eight children; and by his second wife, four: 1. James, who married Margaret Reid, was lieutenant under Captain George Reid, at the battle of Bunker Hill, and subsequently captain of the company, on the promotion of Captain Reid. He continued in service during the whole of the war, and died at Troy, N. Y., 1827. 2. John married Mary Morrison. He was also a short time in the service of his country. 3. Rufus, of

whom a biographical sketch has been given. 4. Joseph, who removed to the West. 5. Mary married Thomas Aiken of Deering. 6. Margaret married James Moor. 7. Alice married the Rev. Joseph McKeen. 8. Nancy married John McClary. 9. Alexander married Martha McGilvery. 10. Benjamin married Lydia Jackson. 11. William married Prudence Ladd. 12. Jane married Alexander McCollom.

Thomas married Mary Craige, and had seven children: 1. Daniel, who married Sarah Nesmith. 2. James, unmarried. 3. John, unmarried. 4. Mary, who married William Anderson of Candia. 5. Jane, who married Robert Nesmith. 6. Martha, who married Robert McClure of Acworth. 7. Margaret, unmarried.

David married a Miss Wilson, and had three sons: Robert, who married Naomi Aiken, James, and Andrew.

Jane married Elder James Taggart, and had two sons, Samuel, of whom a particular notice has been given, and Thomas.

The children of John, the son of Samuel, and grandson of James the first settler, were as follows: Martha, who married David Robinson; Jesse, who married Martha Morrison; John, who removed to South Carolina, and married there; Samuel, who married Mary Wilson, and afterwards Elizabeth Armstrong; Sarah, who married John Holmes; Jane, who married John Hills; James, who married Nancy Anderson, and Betsy, who married James Towns.

The children of Margaret, daughter of Samuel, who married John Graham, were William, Martha, Samuel, Jane, and Elizabeth.

FAMILY OF JOHN ANDERSON.

JOHN ANDERSON, with his wife and family, came from the north of Ireland and settled in Londonderry as early as 1725. Their children, John, James, Robert, and Jane, came with their parents.

John married and lived in Londonderry, but died young, leaving three children, Matthew, John, and Jane. Matthew and John were at the battle of Bunker Hill, and after the close of the war, Matthew married Nancy Taylor, daughter of Adam Taylor, and John married a Miss Archibald, and both removed to Vermont, where they lived and died. Their descendants are very numerous in Vermont, New York, and the Western States. Jane married David Paul, of the East parish in Londonderry, where many of her descendants reside.

James married Isabel McQueston, about the year 1728, and had nine children; namely, Jane, Hugh, Sarah, Mary, James, John, William, Mary Ann, and Joseph. Of these, Jane, James, and John died young and unmarried. Hugh was out in the wars about the year 1760, and was known to have been engaged in a running fight with the French and Indians, where his party was overpowered by numbers, and was never heard from afterwards. William married Agnes Clark, in 1769, and had eight children; Hugh, Robert, Mary Ann, James, William, Letitia, Elizabeth, and John, no one of whom survives excepting Mary Ann, who now resides, at an advanced age, on the old family homestead in Londonderry. Hugh, son of William, married Jane Nesmith in 1797, and left three children; William, John N., and Elizabeth N., all of whom are living and have numerous descendants. Robert, son of William, married Sarah Stearns, in 1804, and eight of his children are now living in New Hampshire and Massachusetts. William, son of William, married Mary Bell, daughter of John Bell, Esq., in 1808, and left two daughters, each of whom is married and has several children. One of them resides in Pittsburgh, Pa., and the other in the State of Ohio.

Robert married, and resided in that part of Londonderry now Manchester, but left no male issue; his daughters were married, and many of their descendants are now living.

Jane was married, and many of her descendants are now living in New Hampshire and Vermont.

The original homestead on which the common ancestors settled in Londonderry, in 1725, has ever since remained in the family, and is now in the possession of their descendants, William Anderson of Derry, and John N. Anderson of Londonderry.

FAMILY OF JOHN BELL.

JOHN BELL, though not one of the first of the emigrants who began the settlement of Londonderry in April 1719, must have arrived there in 1720, as the first mention of his name upon the records is in the grant of his homestead, a lot of sixty acres, in Aiken's Range, upon which he spent the rest of his life, and where his son John always lived. This record bears the date of 1720. Other lands were allotted him in 1722, and afterwards, to the amount of three hundred acres. After commencing a clearing upon a part of his lot near the brook, and building a cabin there, he returned in 1722, to his native country for his wife and two surviving daughters, two of his children having died in infancy.

Mr. Bell was born in the vicinity of Coleraine, probably in the parish of Ballymony, in the county of Antrim, in 1678. He married Elizabeth Todd, a daughter of John Todd and Rachel Nelson, and sister of Col. Andrew Todd. He appears to have held a respectable position among his townsmen, and for several years held various offices in the town. He died July 8, 1743, aged sixty-four years. His wife was a person of much decision and energy of character, and survived him till August 30, 1771, when she died, aged eighty-two years. After their removal to Londonderry, they had two sons and two daughters.

Samuel, his eldest son, was born September 28, 1723. He removed to Cambridge, New York, and married Sarah Storow. He, and two of his sons and two brothers-in-law, were taken prisoners by the advance of Burgoyne's army, his stock was driven off, and his buildings burned. His

sons, John and Matthew, died not long after their return from captivity. Mr. Bell died about 1803, at the age of eighty, leaving many descendants.

The four daughters of John Bell, all married persons of the name of Duncan, three of them brothers, and sons of George Duncan, Esq., of Londonderry, and the other a nephew, the son of John Duncan, their eldest brother.

Letitia, born in Ireland, married Deacon George Duncan of Londonderry.

Naomi married Captain William Duncan of Londonderry.

Elizabeth married James Duncan of Haverhill, Mass.

Mary married George Duncan of Peterborough, N. H. (For the children of these four daughters, see family of George Duncan.)

John, of whom a biographical sketch has been given, married Mary Ann Gilmore, daughter of James Gilmore and Jean Baptiste, and, besides three children who died in early life, had five sons and four daughters, as follows: 1. 2. James and Ebenezer died in youth. 3. Jonathan died at Chester in 1808, leaving no children. 4. John, born July 20, 1765, early engaged in trade with good success, and was elected a member of the legislature from Londonderry. About the beginning of this century, he settled in Chester, where he spent the rest of his life. In 1803, he was elected senator for the third district, and served one term. In 1817, he was elected councillor, and continued in that office five years. In 1823, he was appointed Sheriff of Rockingham County, and held that office until he was elected governor in 1828, in which office he served one term. He was fortunate in the acquisition of property, and left at his death, in March, 1836, a handsome estate. He married Persis, daughter of Dr. Isaac Thom, of Londonderry, and had a family of ten children. Of these, one son, Charles Henry, a graduate of Dartmouth College, 1845, alone survives. Governor Bell was distinguished through life for sound judgment, accurate business habits, and strict integrity.

5. Samuel was born February 9, 1770, graduated at Dartmouth College, 1793, studied law with Hon. Samuel Dana, of Amherst, and was admitted to practice in 1796. He practised law at Francestown to 1808, and at Amherst to 1810. He was representative in 1804, 1805, and 1806, and was speaker the two last years. He was senator and president of the Senate in 1807 and 1808, and was councillor in 1809. In 1812, he removed to a farm in Chester, where he has since resided. In 1816, he was appointed a judge of the Superior Court. In 1819 to 1823, he was elected governor, and from 1823 to 1835, senator in Congress. He has been twice married; first, to Mehitable B. Dana, daughter of Hon. Samuel Dana, by whom he had six children. Three sons survive. Hon. Samuel D., justice of the Superior Court of New Hampshire, James, counsellor at law, at Gilford, N. H., and Hon. Luther V. Bell, LL. D., superintendent of the McLean Asylum, at Somerville, Mass. She died in 1810. His second wife is Lucy G. Smith, daughter of Jonathan Smith, Esq., of Amherst. They have four sons, George and John, students at Dartmouth College, Charles, student at Brown University, and Lewis. 6. Elizabeth died June 22, 1786, at the age of twenty-three years. 7. Susannah married John Dinsmore, Esq., whose sons, John B. of Ripley, N. Y., and James (Dartmouth College, 1813,) of Walnut Hills, Ky., survive and have families, and other descendants remain. 8. Mary married Captain William Anderson and left two daughters, one of whom married a Mr. Dickey, now of Alleghany, Penn. 9. Mary Ann died unmarried.

FAMILY OF JAMES CLARK.

JAMES CLARK, afterwards Deacon James Clark, one of the first settlers of Londonderry, lived on the farm now occupied by his grandson, Deacon Matthew Clark. He had four sons and one daughter, namely, John, Samuel, George, Matthew, and Eleanor.

John settled in the western part of Londonderry, and had several children. Some of their descendants still reside in the town.

Samuel and *George* settled in the town of Windham. Each had a family of children, and some of their descendants now live in that town.

Matthew inherited his father's farm in Londonderry. He married Margaret Anderson, by whom he had four sons and three daughters; namely, James, Samuel, Matthew, John, Margaret, Mary, and Elizabeth.

Eleanor married Robert Hemphill, of Windham, and had a family of sons and daughters.

FAMILY OF ROBERT CLARK.

ROBERT CLARK, of the Scotch colony, in Ireland, came to Londonderry about the year 1725, and settled on the height of land northwest of Beaver Pond. He died in 1775. Letitia, his wife, was the daughter of John Cochran, of Londonderry in Ireland. She died in 1783. Their children were as follows:—

William, who married Anne Wallace, and settled in New Boston, N. H., in 1766. His children were Robert, John, Ninian, Rebecca, Anne, and Letitia.

John, who married Nancy Stinson, lived in Londonderry, and died in 1808. His children were Robert, David, Letitia, Polly, Alexander, William, Jane, Betsey, and John.

Samuel, who married Sarah Holmes, and subsequently, Janet Barnett, and died in Londonderry, in 1791. His children were Robert, Daniel, Sally, Moses, William, John, and Janet.

Ninian, who married Mary Ramsey, settled in New Boston, N. H., and died in 1808. His children were William, Lydia, Robert, Hugh, Hamilton, Letitia, David, Jonathan, and Samuel.

Jane, who married James Crombie, and resided in New

Boston. Her children were William, Robert, John, Letitia, Jane, James, Samuel, and Clark.

Letitia, who married Samuel Wallace, and subsequently Robert Moor, of Londonderry, and died in 1832, at the age of eighty-nine. Her children by her first husband were Annis, Letitia, Rebecca, and Sarah; by her second husband, Jane, Mary, and Samuel.

Agnes, who married William Anderson, and lived in Londonderry. Her children were Hugh, Robert, Marianne, James, William, Letitia, Elizabeth, and John.

Elizabeth, who married Andrew Mack, of Londonderry. Her children were Jane, Letitia, Elizabeth, John, Isabella, Robert, Andrew, and Daniel.

FAMILY OF JOHN CROMBIE.

JOHN CROMBIE emigrated from the north of Ireland, and settled in Londonderry, about the year 1720. He married Joan Rankin, November 17, 1721, and by her had four sons and five daughters; namely, Hugh, William, James, John Elizabeth, Mary, Jane, Nancy, and Ann.

Hugh lived in Chester, N. H., married, and had a family.

John married Rebecca Barnett, by whom he had three sons and two daughters; namely, William, Moses, John, Mary, and Huldah. He was for several years one of the selectmen of Londonderry.

James married Jane Clark, by whom he had six sons and two daughters, as follows: 1. William, who married Betsey Fairfield, and settled in the State of New York, where he still lives. 2. Robert, who married Mary Patterson, and lived and died in New Boston, N. H. 3. John, who married Lydia Clark, and lived and died in New Boston. 4. James, who married Joanna Jones, studied medicine with Dr. Jones, formerly of Lyndeborough, N. H., and commenced practice in 1798, at Temple, N. H. In 1820, he removed from Temple to Francestown, N. H., where he continued the

practice of medicine, until 1850, when he removed to Derry, where he now resides with his son, James H. Crombie, M. D. 5. Samuel, who married Mary Cooledge, and removed to Waterford, Me., where he was engaged in the practice of medicine until his death. 6. Clark, who married Lucy Dean, lived for many years in New Boston, and afterwards removed to Lowell, Mass, where he still resides. 7. Jane, who married James Cochran, and still lives in New Boston. 8. Letitia.

In 1783, James Crombie, Sen., removed from Londonderry to New Boston. All his children were born in Londonderry, with the exception of Clark, who was born in New Boston.

Elizabeth married William Blair.

Mary married John Patten, of Chester.

Jane married Robert Clendenin.

Nancy married Deacon Peter Calhoun.

Ann married John Cochran.

FAMILY OF SAMUEL DICKEY.

SAMUEL DICKEY, the ancestor of this family, although not one of the first, was among the early settlers of Londonderry. He settled on the south side of Moose Hill, subduing and occupying the farm now possessed by his grandson, Captain Joseph Dickey. Mr. Dickey was distinguished for his Herculean strength, it being equal to that of two ordinary men. He had two sons and five daughters.

Adam, the elder son, married Jane Nahor, and settled on that part of his father's farm now owned by Warren Coffin, Esq., where he lived several years; after which he removed to Vermont. In the decline of life, he returned to his native town, where he died.

Betsey, the eldest daughter, married James Betton, Esq., several of whose descendants were among the more respectable and influential members of the community. Silas Betton,

son of James, pursued a literary course, and graduated at Dartmouth College, 1787. He settled as an attorney at law, in Salem, N. H. He was for several years a member of the New Hampshire legislature, as a representative, and as a senator. He was a representative of the State in Congress from 1803 to 1807, and high sheriff of Rockingham county from 1813 to 1819. He died January 22, 1822.

The *second daughter* married Alexander Parker, of Greenfield, N. H.

Mary married Robert Boyd. *Jenny* was a deaf mute.

Martha married John Cochran, of New Boston. They were among the first settlers, and their descendants constitute some of the more respectable and influential members of that community.

Robert, the younger son, inherited the homestead, as well as much of that muscular energy that marked the character of his father. Of this, his contemporaries are said to have had effective demonstration, as they engaged in the athletic sports and games of that early period. These practices, which served to test and foster the strength, energy, and courage of the combatants, and which are now passed away, were adapted to the times, when such physical powers and virtues were more requisite than in the present improved state of society. Though Mr. Dickey was not quarrelsome or revengeful in his disposition, yet, in one of those combats so frequent in his day, a stroke of his powerful arm proved, most unhappily, fatal to his antagonist. He married Hannah Woodburn, of whom a brief notice is given in the account of the family of John Woodburn; and from them descended the families of Dickey, now inhabitants of the town, and several others who have removed to distant parts of the country. Mr. Dickey possessed a generous public spirit and kind and hospitable feelings. He died when little past the meridian of life. He had eleven children, all of whom lived to mature life. Ten still survive, the youngest of whom is about fifty years of age.

These children, while favored with such means of education as the times then afforded, were early accustomed to habits of labor and industry. They were principally trained to agricultural pursuits, and their devotedness to husbandry, that very useful and honorable employment, forms a distinguishing feature in their family history. Few have engaged in mechanical or mercantile business, or in professional life.

As these ten children were all settled within a few miles of the paternal home, their local situation, early friendship, and frequent intercourse, have rendered this family, in its several branches, remarkable for the intimacy and harmony which have prevailed among them. Few circles have enjoyed more social gatherings, or been less broken by the hand of death, than this. "The habits of this family," to use the language of one of its members, "are decidedly domestic, much less disposed to hazardous speculation and scheming enterprise, than to honest toil. Indeed, of all its numerous members, none have as yet discovered any other channel to competence and character, than *hard work*; so much so, indeed, that many of them have come to measure character, not so much by moral virtues or intellectual attainments, as by the amount of *hard labor performed*. Though none of them have shone conspicuously in the public arena, few have reason to blush for their reputation. Though none of them boast large fortunes, yet so much have they been favored by fortune's smiles, that all enjoy a competence, and at no time has any member been dependent, either upon public charity or private munificence."

FAMILY OF GEORGE DUNCAN.

GEORGE DUNCAN was a son of George Duncan who lived and died in Ireland. He came to this country with his second wife, Margaret Cross, and his seven children. They were John, the eldest by a former marriage, and George, William, Robert, Abraham, Esther, and James, by

the second marriage. He was a man of education, and was a justice of the peace.

John married Rachel Todd. They brought with them to this country four children; namely, John, George, Abraham, and William. The latter was born on the passage. After their arrival and settlement in Londonderry, they had five other children; namely, James, Naomi, Polly, Rachel, and Rosanna. From this stock are descended John Duncan, Esq., of Londonderry, William H. Duncan, Esq., of Hanover, N. H., and several families of that name in Antrim, and elsewhere. George, son of John, married Mary Bell, youngest daughter of John and Elizabeth Bell. They lived at Peterborough, where she died, about 1811, aged eighty-three. Their children were Elizabeth, who married Rev. Samuel Taggart, member of Congress; Rachel, who married Deacon John Todd, of Peterborough; Sarah; Esther, who married Moses Black, of Boston, Mass.; a daughter, who married Ebenezer Moore, of Peterborough; Mary, who married Rev. Mr. Wallace, and George, who married Jane Ferguson, and removed to Western New York, or Ohio. William, son of John, married Jane Alexander, lived many years in Londonderry, and had three children, Rosanna, Rachel, and Ann. Rosanna married Thomas Lamb, and died about 1849, aged eighty-nine. Thomas Lamb of Boston, is her son. Rachel and Ann left no children. Rachel, daughter of John, married Samuel Archibald, of Nova Scotia, and had several children. Among them was the Hon. Samuel G. W. Archibald, attorney-general of Nova Scotia, who lived at Halifax, greatly respected.

George married Letitia Bell, eldest daughter of John and Elizabeth Bell, and lived in Londonderry. He was an elder in the church, and died about 1780-5, aged about seventy. Their children were as follows: 1. John, who married Mary Duncan, was resident in Antrim, which town he represented in the legislature, was a State senator, and died in 1822,

aged ninety-one. 2. George, who removed to the West. 3. James, Esq., of Hancock. He represented that town in the legislature, and died about 1804. 4. Josiah. 5. Elizabeth, who married James Cunningham, of Pembroke. 6. Letitia, (?) who married Alexander Todd.

William married Naomi Bell, sister of Letitia above mentioned. They lived in Londonderry, where she died, about 1804, aged eighty-nine. Captain Duncan died about 1798, aged eighty-two. Their children were as follows: 1. George, of Acworth, who died unmarried. 2. John, of Acworth, representative and colonel, whose sons were Adam, John, and Horace. 3. William, who died unmarried. 4. Isaac, of Acworth. 5. Rachel, wife of Major John Pinkerton. 6. Susannah, wife of Joseph Patterson of Henniker. 7. Jane, wife of Abraham Duncan. 8. Elizabeth, wife of Thomas Moore, of Acworth. 9. Margaret, wife of William Adams.

Robert moved to Boston, married Isabella Caldwell, and had several children. Among their descendants, are the families of the late Alden Bradford, and William Stephenson, of Boston, and William Thomas, of Plymouth.

Abraham married, lived, and died in North Carolina.

Esther married John Cassan, (?) of Connecticut.

James married Elizabeth Bell, third daughter of John and Elizabeth Bell, and was a merchant in Haverhill, Mass. He acquired a large property, and died about 1818, aged ninety-two. His wife died, aged about forty-seven years. Their children were as follows: 1. John, who died unmarried. 2. Samuel, of Grantham, N. H., who married a Miss Emerson, and had several children. 3. Robert, who was representative of Grantham, married a Miss Emerson; had a son, Samuel B., and died in 1807. 4. Abraham. 5. William, who lived at Concord, N. H., and represented that town. He married a Miss Harris, and had a son James, a daughter Mehitable, who married Andrew McClary, a daughter, who married the late George B. Upham, of Clare-

mont, N. H., and a daughter who married a Mr. Shapleigh, of Portsmouth, N. H. He died about 1795. His widow removed to Ohio with her son James, and died in 1835. 6. James, who married Rebecca White, and died about 1822. He had two sons, Col. Samuel, who died about 1824, aged thirty-four, leaving children, and Col. James H., counsellor at law, and representative in Congress, who married Miss Willis, and has a large family. 7. Elizabeth, who married a Mr. Thatcher, a lawyer, and afterwards George Carter, and is living at Boston. 8. Margaret, who is now living, and is the widow of Thomas Baldwin, D. D., of Boston. 9. Mary, and three others.

FAMILY OF SAMUEL ELA.

SAMUEL ELA removed from Haverhill, Mass., and settled in Londonderry, about the year 1755, and died in 1784. He had eight children, as follows:—

Edward married a Miss Colby; had two children, Edward and Nancy, and died in Londonderry.

Clark married a Miss Fulton, and had one son.

David married Nancy, the daughter of Deacon Samuel Fisher, and widow of William Cunningham, and had five children; namely, Clark, William, Sally, Lois, and Charlotte. He lived and died in Londonderry.

John married Sarah Ferson, and had one child, who died in early life.

Tabitha married Richard Petty, and removed to Thornton, N. H.

Hannah married Jonathan Ferson, and also removed to Thornton.

Mary married Eliphalet Cheney, and removed to Canaan, N. H.

Lois died in childhood.

FAMILY OF ROBERT GILMORE.

ROBERT GILMORE was born near Coleraine in Ireland, and married Mary Ann Kennedy, in that country. They emigrated early to Londonderry, where they spent the rest of their days. His age at his death was eighty. His children were William, Robert, John, and James.

William married Elizabeth ———. The births of four children are recorded upon the town records ; Robert, Mary, James, and Anne.

Robert lived at Londonderry, where he died about 1780, aged eighty. By his first wife, Anne, he had two children, James and Elizabeth; and by his second wife, Elizabeth, he had three sons and two daughters ; John and Roger, both of whom lived in Jaffrey, N. H., William, who lived in Londonderry, Meriam, and Jemima.

John died unmarried.

James married Jean Baptiste. They lived in Londonderry, and both died about the same time, of pleurisy. He was about fifty years of age. They had a large family, as follows : 1. John died at Rockingham, Vt., aged about eighty-one, and left a family. 2. Jonathan, who lived at Ira, Vt., married a Miss Hunter, and had several children, of whom James, Robert, William, and Jonathan, were lately living in Ohio. 3. James, who was colonel of the eighth regiment, and who had several children ; James, John of Belfast, Me., Robert, Gawen of Acworth, Baptiste, Jonathan, Jane, Margaret, and Ann. 4. Jane, who married Robert Patterson of Saco, Me., and had eleven sons and three daughters. 5. Margaret, who married George Pattison of Coleraine, Mass., and had six sons and one daughter. 6. Elizabeth, who married Samuel Wilson, died at Londonderry in 1816, aged eighty-five, and had six children ; Samuel, Jane (Patterson, afterwards Aiken), Elizabeth (Clyde), Rachel (Gregg of Waterford, N. Y.), Mary Ann (Wilson), Margaret (Anderson). 7.

Agnes, who married Benjamin Nesmith. 8. Mary Ann, who married John Bell, Esq., of Londonderry. For her descendants, see family of John Bell. 9. *William*

FAMILY OF JAMES GREGG. *William Bruce*

CAPTAIN JAMES GREGG, one of the sixteen who first settled in Londonderry, was born in Ayrshire, Scotland, and emigrated with his parents to Ireland, about the year 1690. Previous to his leaving Scotland, he had served as an apprentice to the tailoring business. He married Janet Cargil. They had four sons and one daughter; namely, William, John, Samuel, Thomas, and Elizabeth. Soon after his marriage he commenced the business of linen-draper, and for several years pursued it with success, and accumulated considerable property. In 1718, he embarked with many others for America, and was among those who passed the following winter at Cape Elizabeth, where they endured many privations and much suffering. As Mr. Gregg possessed the means, and also the disposition, he was very efficient in aiding and encouraging this company of settlers amid their trials and wants. He subsequently received a captain's commission, and commanded the first company of soldiers raised in the town.

William, the eldest son of Captain James Gregg, became the principal surveyor in the town, and laid out its lots. He married Janet Rankin. They had two sons and two daughters; James and Hugh, Naomi and Frances.

John married Agnes Rankin. They had ten children; namely, James, Hugh, John, William, George, Samuel, Joseph, and Benjamin; and twin daughters, Elizabeth and Janet.

Samuel married Mary Moor, by whom he had four sons and three daughters; James, John, Samuel, David, Margaret, Mary, and Elizabeth.

Thomas married Ann Leslie. They had several sons and daughters. Some of their posterity now reside in Vermont.

Elizabeth married James Moor. They had three sons and two daughters; namely, William, Robert, Hugh, Mary, and Elizabeth.

James, the eldest son of John Gregg, and grandson of James, married Mary McCurdy. They had five sons and three daughters; John, Joseph, James, Jonathan, Benjamin, Elizabeth, Hannah, and Mary.

William, the third son of John, married Barbara Aiken, and had two sons and three daughters; Ebenezer, William, Jane, Rosanna, and Elizabeth.

John, the fourth son of John, married his cousin Mary Gregg. They had three sons and three daughters; Benjamin, Ebenezer, William, Agnes, Jane, and Mary.

Samuel, the fifth son of John, married Agnes Smiley. They had eight children; John, Hugh, Samuel, George, Sarah, Ann, Mary, and Elizabeth.

Joseph, the seventh son of John, married Susanna Aiken; had four sons and seven daughters; namely, John, Nathaniel, Joseph, David A., Anne, Margaret, Barbara, Susanna, Elizabeth, Jane, and Sarah.

Benjamin, the eighth son of John, married Lettice Aiken. They had two sons and two daughters; John and James, Lettice and Jane.

FAMILY OF DAVID GREGG.

DAVID GREGG was the ancestor of another family, entirely unconnected with the preceding. He was born in Londonderry in Ireland, in 1685, and was the son of John Gregg, who was also a native of the same city. He married Mary Evans, and with his wife and son, William, who was then eight years of age, emigrated to North America, and settled in the southerly part of Londonderry (now Windham), in November, 1722. After his arrival in this country, he had other children.

William, the eldest son, married Elizabeth Kyle, who was

born in the county of Antrim, in Ireland, in 1719, and came to this country in 1727. He had six sons and three daughters.

1. One son died while a soldier in the French war, at Schenectady, N. Y., in 1755.
2. William married Isabel Dunlap, and had three sons and six daughters.
3. David married a Miss Gregg, a cousin, and had two sons and one daughter.
4. Thomas married a Miss McCoy, and had one son, Daniel, who lived in Boston, Mass.
5. The oldest daughter, married Richard Sisk, and lived in Massachusetts.
6. Mary, the second daughter, married Hugh McKeen, of Acworth, N. H., had a family, and removed to Genessee county, N. Y.
7. Jane, the third daughter, married James McAlvain, and removed to Francestown, N. H., and had four sons and one daughter.
8. John married Lydia Melvin, and lived for a time in Acworth, but now resides in Claremont, N. H. He had four sons and four daughters.
9. Alexander was a soldier in the army of the Revolution, and also made several privateering voyages during the war. He married Sarah Adams, and removed to Antrim, N. H., in 1786. He had four sons and four daughters. James A. Gregg, M. D., of Manchester, N. H., is one of the sons.

David Gregg was a younger son of David and Mary Gregg. He left his parents at the age of fifteen, went to sea, and did not return until he was thirty years of age. It is related of him, that having been promoted to the command of a vessel, he came into the country to pass the winter, and engaged his board of his father and mother. He was not recognized by them or any of the neighbors, until he happened to meet Molly McCoy, a blind woman, who no sooner heard his voice, than she exclaimed, "David Gregg has come!" Captain Gregg was an officer in the French war, and commanded the batteaux on the North River. He afterwards settled in Windham, and married a Miss Clyde, by whom he had several children, who are settled in various parts of the country.

FAMILY OF ABRAHAM HOLMES.

ABRAHAM HOLMES and wife, with his children, came from Ireland, in 1719, and soon joined the settlement which had been commenced in Londonderry. He had married for his second wife, Mary Morrison. He was early elected an elder in the First Presbyterian church. He died in 1753, at the age of seventy.

His son *John*, who was ten years old when he came to this country, was also an elder in the same church, during the long ministry of the Rev. Mr. Davidson. He settled on the farm now owned and occupied by William M. Holmes, in Londonderry. He married Grizel Givean. They had nine children, three sons and six daughters; namely, Sarah, Margaret, Abraham, Eleanor, Robert, Mary, Thomas, Mary Ann, and Martha. 1. Sarah married John Barnett. 2. Eleanor married William Wier. 3. Mary Ann married Thomas Boyd. 4. Martha married Alexander Boyd. 5. Abraham, the oldest son, married and settled in Peterborough, N. H., and had eleven children, eight sons and three daughters. 6. Robert, the second son, married a Miss Wier, and settled in Jaffrey, N. H., and had a large family of children. 7. Thomas, the third son, married Margaret Patterson, and lived on the farm of his father. He had twelve children. Sarah, who married Amos Page; John, who married Sarah Anderson for his first, and Mary Adams for his second, wife; Grizel, who married Thomas Savory; Peter, who married Olive Graves, and now resides in Hopkinton, Mass., one of whose sons, Franklin Holmes, graduated at Yale College, in 1845, and has entered the gospel ministry; Robert, who married Jane Anderson, and died in 1825, leaving a widow and three children; Margaret, who married William Boyd; Thomas, who married Sarah Graves, settled in West Boylston, and there died, leaving a widow and four children; Abraham, who married Esther

Smith, and is settled in Ridgefield, Ct.; James, who married Martha Barker for his first, and Susan Webster for his second wife, and resides in Derry; Matthew, who married Betsey Fitts, remains in Londonderry; William M., who married Judith Noyes, and lives in Londonderry, on the homestead; and Jane F., who is unmarried.

John Holmes, the eldest son of Thomas, was ordained an elder of the Presbyterian church in Londonderry, in 1827, and still officiates in that session. He has four children living, three sons and one daughter. James, his eldest son, graduated at Dartmouth College, 1838, and at Andover Theological Seminary 1841. He married Miss Amanda Burns, of Milford, in 1841. In 1842, he was ordained and installed pastor of the Presbyterian church in Watertown, Ohio. He resigned his charge in that place, in 1846, and after supplying the church and society in Auburn, N. H. three years, was installed pastor of that church, December 5, 1849.

Caroline, daughter of elder John Holmes, was married, May, 1849, to Rev. William Murdock, of Candia, N. H.

FAMILY OF JOHN MACK.

JOHN MACK and Isabella Brown, his wife, came from Londonderry, Ireland, in 1732, and settled near the site of the Rev. Dr. Morrison's meeting-house, in the West Parish, where he died, in 1753, at the age of fifty-five. His widow lived until about the year 1770. Their children were William, Janet, John, Robert, Martha, Elizabeth, Andrew, and Daniel.

William remained in Ireland until he arrived at the age of twenty-one years, when, coming to America, he enlisted as a soldier in the "French war," and marrying Mary Hylands, he resided at Amherst, N. H., and subsequently at Londonderry, Vt. His children were Margaret, John, Oliver, Naomi, Ruth, Janet, Andrew, Elijah, Mary, Jane,

and Jesse. Descendants of this family reside in Washington county, N. Y.

Janet was born upon the ocean, and became the wife of Henry Campbell, long a resident of Londonderry, but who, after her death, in 1778, removed to Fletcher, Vt., where he died, in 1813. Children: John, James, William, Nancy, Daniel, and Mary. Descendants of the Campbell family reside at Henniker, Walpole, and Keene, N. H., and in Northern Vermont.

John married Margaret Nichols, and lived and died at Newbury, Mass., leaving no children.

Robert and Elizabeth Ewins, his wife, settled in Leicester, Vt. Their children were John, Nancy, James, Susan, Andrew, and Elizabeth, descendants of whom now reside in Western New York. Robert Mack was a soldier in the revolutionary war.

Martha married William Moor, of Londonderry. Her children were James, John, William, Hannah, Henry, Janet, Andrew, and Daniel.

Elizabeth married James Smith, of Bedford, N. H. About the year 1790, Smith removed to Marietta, Ohio, with a family of eight children, as follows: Benjamin, Mary, Betsey, Catherine, Martha, Jane, James, and John. The descendants of this family are numerous in the counties of Washington and Meigs, Ohio, bearing the names of Smith, Russell, Cooke, Stowe, etc.

Andrew, who married Elizabeth, daughter of Robert Clark, resided in Londonderry, where he died in 1820, aged seventy-two years. His wife died in 1830, at the age of eighty-two. Their children were as follows: Jane, who died at Londonderry, in 1850, aged seventy-four; Letitia, who died at Londonderry, in 1849, aged seventy-one; Elizabeth, who married David Stiles, and resided at Lyndeborough, N. H.; John, who married Phebe Goodrich, and subsequently Hannah Abbott, and resided at Amherst, N. H.;

Isabella, who died in 1812, aged thirty; Robert, who married Anne Clark, and lives at Londonderry; Andrew, who married Maria Burns, and resides at Gilmanton, N. H., and Daniel, who married Sophia Kendrick, and resides at Bedford, N. H.

Daniel married Nancy Holmes, and removed to Tompkins county, N. Y. His children were Elizabeth, Sibella, Janet, Nathaniel, Martha, John, Daniel, and Ann. The descendants of Daniel Mack are numerous in Central New York, bearing the names of Mack, Hutchinson, Spalding, etc.

FAMILY OF JAMES MACGREGOR.

REV. JAMES MACGREGOR, the first minister of Londonderry, married Marion Cargil, in Londonderry, Ireland, in October, 1706. His children were Robert, Daniel, David, Jane, Alexander, Mary, Elizabeth, Margaret, John, and James, of whom seven survived him. We have no particulars of the history of these children, with the exception of David, who was the first minister in the West Parish of Londonderry.

REV. DAVID MACGREGOR married Mary Boyd, a lady, who, having been left an orphan when in early life, was brought up by his mother. She was possessed of considerable property, and was distinguished for her personal appearance and accomplishments. Mr. MacGregor died May 30, 1777, aged sixty-eight. His wife survived him, and died September 28, 1793, aged seventy. They had nine children, as follows:—

David, who died in infancy.

Robert, who married Elizabeth, daughter of General George Reid, and settled at first in Goffstown, N. H. He was a man of fine natural endowments, and of great excellence of character. He was quite a young man at the commencement of the revolutionary struggle, but he volunteered his services, and, in 1777, joined the troops mustered in New

Hampshire, under the command of General Stark ; and was appointed by that officer to act as his aid-de-camp, which office he filled at the surrender of Burgoyne. He was very energetic as a merchant and man of business. As an instance of the latter trait of character, it may be mentioned, that he was the projector and the principal proprietor of the first bridge which crossed the Merrimack river, on the site now occupied by the old central bridge of the Amoskeag Company, the abutments and some of the piers of which were used in the erection of the present bridge. Many, in those days, were entirely incredulous as to the practicability of the enterprise. Among these was Mr. MacGregor's neighbor, General Stark, who lived on the opposite bank of the river, and who remarked to him, "Well, Robert, you may succeed ; but when the first passenger crosses over, I shall be ready to die." In sixty-five days, however, from the time when the first stick of timber used in its construction was felled in the forest, the bridge was open for passengers, and General Stark lived many years to cross and recross it. It was called MacGregor's bridge, from its projector and builder. Mr. MacGregor was also one of the original proprietors and directors of the Amoskeag canal, one of the earliest works of that nature in this country. He resided in Goffstown many years, and his farm, on the Merrimack, embraced a large portion of the lands and water-power now owned by the Amoskeag Manufacturing Company. He subsequently removed to Newburyport, where he engaged in commerce, but finally returned to reside in Londonderry, his native town, where he died, September 16, 1816, aged sixty-seven. He had nine children ; namely, David, George, Maria, Eliza, Robert, James, Mary Anne, John, and Daniel.

David pursued a collegiate course, and graduated at Dartmouth College, 1774. He entered the army of the

Revolution, and held the office of captain. He afterwards engaged in the business of teaching.

James settled in Londonderry, and married Margaret Holland, a daughter of Colonel Stephen Holland. He opened a store, which he continued for many years, at the same time improving a valuable farm, which he received from his father. He was, in the earlier part of his life, much engaged in public business, sustaining not only the office of a magistrate, but various offices of the town; and was for some years a representative in the General Court. He possessed superior abilities, and a well-cultivated mind; he died, lamented by a large circle of connections and acquaintances, June 23, 1818, aged seventy. His wife died in December, 1746, aged eighty-eight. He had six children; namely, Daniel, James, Stephen, Jane, Mary, and Nancy.

Elizabeth.

Margaret, who married James Rogers.

Mary Anne, who married James Hopkins.

Jane, who married Robert Hunter.

Mary, who married Robert Means, of Amherst, N. H. She possessed, with many excellent qualities, traits of character similar to those of her father; and through a long life of active usefulness, was particularly distinguished for her generous benevolence and hospitality. She united to gentleness, refinement and kindness of manners, great energy and decision of character. It is related of her, that when a girl of fifteen, and while visiting her brother Robert, who then resided at Goffstown, she and her brother were walking one day, on the banks of the Merrimack, looking at the falls. Robert, by way of *bravado*, and to startle and astonish her, stepped upon a stick of timber, polished by the dashing waters, which lay across the falls in such a manner as to allow those who had strong heads and steady nerves to pass over. When he was nearly across, he glanced around, and, to his utter astonishment, beheld her also in the act of cross-

ing, with her *high-heeled shoes*.* He dared not speak to her, but once safely across, he would not permit her to return in that manner, but procured a boat, in which they recrossed the river. She died in Boston, January 14, 1838, at the advanced age of eighty-five. Her husband, Robert Means, was of Scotch descent, and came from the north of Ireland when a youth, in company with his friend and cousin, Jacob McGaw. They at first settled in Merrimack, N. H., and were for a time connected in business. On a separation, Mr. Means removed to Amherst. "They both became wealthy merchants, ranked among the most influential citizens in the county, and were the fathers of highly intelligent and respectable families."

FAMILY OF ALEXANDER M'COLLUM.

ALEXANDER MCCOLLUM, with his wife, Janet, came from Londonderry in Ireland, and settled in this town, about 1730. His children were Alexander, Thomas, Jean (afterwards Brewster), Robert, Archibald, John, and Janet (afterwards Gordan).

Of these, *Robert* retained the homestead, and in 1767, married Martha Beattie. By her he had twelve children: Archibald, Alexander (who died at two years of age), William, Jenny, Alexander, Fanny, Robert, John, Lydia, Jonathan, Elizabeth, and Martha. Of these, John, with certain abatements, retained the homestead. After a few years, his right was transferred to Messrs. Robert and Jonathan McCollum; the latter of whom survives, and with his three sisters, Lydia, Elizabeth B., and Martha, still retain possession. Of the family of Robert the elder, four — Archibald, Alexander, Jenny, and John — removed early from this town. They were all married, and with a single exception, have families, scattered through the New England, Middle,

* It was fashionable, in those days, for ladies to wear shoes with heels from three to four inches in height.

and Western States. The rest of the family remain on the homestead, except Robert, who lately deceased.

Of the descendants of the first family who left their native place, little is known; and so of the family of Robert McCollom, beyond those still residing in town. Their names, or even their number, is not accurately ascertained. They are or have been engaged in various kinds of business; some are merchants, some mechanics, and others farmers. Two are clergymen; of whom one is the Rev. James T. McCollom, of Great Falls, N. H.

Of the founder of the family in this country little is remembered. An interesting document is inserted in the Appendix, being his warrant as collector of parish taxes. Of his father nothing is known, except a tradition that he, among others, was sorely pressed with famine in the well-known siege of Londonderry in Ireland, and that, in the extremity of his hunger, he gave the sum of twenty-five cents for the head of a cat. This was on the day the Mountjoy reached the city with provisions for their relief. Of the family living in town, it is worthy of notice, that it is one of the few that retain the farm first cleared up from the original forest by their progenitor of the same name.

FAMILY OF JAMES M'KEEN.

The ancestor of the McKeens, was James McKeen, who lived in the north of Ireland. He was a staunch Protestant, and took an active part in the defence of the city of Londonderry. He had three sons; James, John, and William. James, the son, was twice married, and had in all twenty-one children, not one half of whom are known to have arrived at the age of maturity. By his first wife, Janet Cochran, he had two daughters; Elizabeth, who married in Ireland James Nesmith, whose descendants are mentioned in the notice of the family of James Nesmith, and Janet, who married John Cochran, of Windham, N. H., and had a daughter Elizabeth,

who became the wife of William Dinsmoor, and the mother of Robert Dinsmoor, the "Rustic Bard," and of the late Governor Samuel Dinsmoor, of Keene, N. H. John, the son of James McKeen the elder, married Janet ——, and had four children; James, Robert, Samuel, and Mary. William, the son of James McKeen, the elder, was a respectable farmer. James and John were partners, resided at Ballymony, and being successful in business, were, for those times, comparatively wealthy. James McKeen the younger, with his second wife, Annis Cargil, and his children, came to this country in the emigration of 1718, of which enterprise he was one of the principal originators. He was accompanied by his son-in-law, James Nesmith, and by Rev. James MacGregor, who had married Marion Cargil, a sister of his wife, Annis Cargil. His brother John intended to emigrate with him, but died a short time previous to the embarkation. John's widow, Janet, and her four children, however, came with the other emigrants.

JAMES M'KEEN, or *Justice* McKeen, as he was usually called, he being the first magistrate commissioned in the town after his settlement,* was a man of probity, ability, and intelligence, and was active and influential in the settlement of Londonderry. He was born in the year 1665, and was of course fifty-three years of age at the time of the emigration. He died at Londonderry, November 9, 1756, in the ninetieth year of his age; and being more than any other man the patriarch of the colony, he was as such universally honored and lamented. His widow, Annis Cargil, a lady of excellent character, survived him many years, and died Aug. 8, 1782, in the ninety-fourth year of her age. He had by his second wife nine children; namely, John, Mary, David, James, Janet, Martha, Margaret, Annis, and Samuel.

John was born at Ballymony in the county of Antrim, in Ireland, April 13, 1714. He was an elder of the Presby-

* A copy of Justice McKeen's commission is inserted in the Appendix.

terian church in Londonderry, was a representative in the legislature, and held various other civil offices in the town. He married Mary McKeen, daughter of his uncle John, and had a large family of children as follows: 1. James, who married a Miss Cunningham, soon after removed to Peterborough, and died in 1789. He was the father of Judge Levi McKeen, who now lives at Fishkill Landing, Dutchess Co. N. Y., at the age of eighty-three years. Judge McKeen removed from New Hampshire to the State of New York, about the year 1790, and for twenty-five years, pursued a mercantile business in Poughkeepsie. He was for many years Judge of the Court of Common Pleas, and has held various other offices of trust. 2. John, who married Janet Taylor, daughter of John Taylor of Londonderry. He was sergeant in Captain Daniel Reynolds's company, at the battle of Bennington, and was afterwards promoted to the rank of captain. He died in 1807. He had four sons and three daughters, none of whom survive except James McKeen, Esq., counsellor at law in the city of New York. 3. Robert, who married Mary McPherson, and settled in Antrim, N. H. He subsequently removed to Corinth, Vt., and died in 1809, leaving one son, Joseph McKeen, who is superintendent of the public schools in the city of New York. 4. William, who married Nancy Taylor, another daughter of John Taylor, and settled in Windham, N. H. He was a volunteer in the army of the Revolution. He had six children, and died in 1824. 5. Annis, who was unmarried. 6. Joseph, sometime pastor of a church in Beverly, Mass., and afterwards the first president of Bowdoin College, in Brunswick, Me., and of whom an extended notice has been given. He had three sons; Joseph, long treasurer of Bowdoin College; James, a medical professor in that institution, and John, who is a graduate of that college, and resides in Brunswick. 7. 8. Janet and Daniel, who were twins. Janet married John Taylor, Jr., and had five children. Daniel married Janet

Wilson, and afterwards Lucy Martin, widow of John Nesmith of Windham, and had four or five children, and lived in Londonderry, upon the homestead. 9. Samuel, who married Betsey Taylor, and afterwards Mary Clark, and had several children.

Mary married Robert Boyd. They lived in Londonderry, but had no children.

James, born April, 1719, married Elizabeth Dinsmoor, settled in Londonderry, and had two children; a son David, and a daughter, who died in childhood. His wife died at the age of twenty-seven, and he did not marry again. About the close of the revolutionary war, he removed to Corinth, Vt., where he died in 1794, aged seventy-five. His son David married Margaret McPherson for his first wife, and settled in Corinth, Vt. By her he had twelve children, namely; James, Elizabeth, Daniel, Polly, David, John, Annis, Jenny, Margaret, Silas, Robert, and another daughter. These children, or their descendants of the next generation, have settled in Vermont, New Hampshire, Maine, New York, Canada West, Michigan, and Ohio. One of the sons, Rev. Silas McKeen, has been for many years pastor of a church in Bradford, Vt. After the death of his wife, Margaret, David McKeen married Lydia Ingalls, of Methuen, Mass., by whom he had two children, Lydia and David, making fourteen in all.

Janet, born December 28, 1721, married William Orr, and had three children, James, Anna, and a daughter who married Timothy Carr, one of the first settlers of the town of Danville, Vt.

Martha married John Dinsmoor, and had several children, among whom was Silas, who was for a long time employed by the United States Government, as Indian agent.

But little is known respecting *David*, *Margaret*, *Annis*, and *Samuel*, children of Justice McKeen, and they probably died in early life.

Another principal branch of the McKeens, were the family and posterity of JOHN McKEEN, a brother of James McKeen, who was intending to emigrate with him, but died before the embarkation. His widow came, as has already been stated, bringing with her three sons, James, Robert, and Samuel, and her infant daughter Mary, and had a lot of land assigned her. She subsequently married Captain John Barnett, who was among the early settlers of the town.

James settled in Hillsborough, N. H. He had children, and among them a daughter Isabel. Some of his posterity were residing in Deering, N. H., not many years ago.

Robert is said to have settled in Pennsylvania. He was engaged in the French and Indian wars, and was promoted to the rank of major, but having been taken prisoner, he was put to death in a most cruel manner.

Samuel settled in Amherst, N. H. He had by his wife Agnes, a numerous family, as follows: 1. Hugh, who was killed by the Indians in the old French war. 2. John, who was massacred by the Indians, at the taking of Fort William Henry, in the same war. They stuck his flesh full of pitch-pine skewers, and burned him to death. 3. Robert, who settled at Cherry Valley, N. Y., and became a "captain of renown." He was killed by the Indians in the battle of Wyoming, Penn. He had a son Robert, the father of Samuel McKeen, United States senator from Pennsylvania. 4. James, who married and settled in Amherst, N. H. 5. Samuel, who married a daughter of Hugh Graham, of Windham, N. H. He lived for a time at Amherst, afterwards at Windham, and subsequently removed to Belfast, Me., and was a deacon of the church there. He had several children. 6. William married Ann Graham, settled in Deering, N. H., and had eleven children, among whom was William McKeen, Jr., a member of the New Hampshire senate in the years 1844 and 1845. Some of his sons settled in Nashua, N. H.

Samuel McKeen had also four daughters, Mary, Martha, Agnes, and Jane ; making in all a family of ten children.

WILLIAM MCKEEN, brother of Justice McKeen, born in Ireland in 1704, came to America eight or ten years after the emigration of 1718, and settled in Pennsylvania. Among his grandsons was Thomas McKean, signer of the Declaration of Independence, and for nine years governor of Pennsylvania.

FAMILY OF JOHN MORRISON.

There were two individuals of the name of JOHN MORRISON among the early settlers of Londonderry. The first was one of the original sixteen settlers, and was father of Jonathan Morrison, the first male child born in the town. He emigrated from the north of Ireland, and was nine years of age at the time of the siege of the city of Londonderry. His father's family, including himself, were of the number who were driven, in pursuance of the barbarous order of Rosen, under the walls of the city. He was admitted within the walls, where he remained until the city was relieved. About the year 1759, he removed to Peterborough, N. H., and was one of the early settlers of that town. He died in 1776, at the age of ninety-seven. No information respecting his descendants, sufficient for a connected sketch, has been received. Among them, however, are the names of Hon. Jeremiah Smith, of Exeter, N. H., Rev. John H. Morrison, of Milton, Mass., and Hon. George W. Morrison, of Manchester, N. H.

The other JOHN MORRISON emigrated from the north of Ireland to Londonderry, seven or eight years after the first settlement. He had two sons and one daughter, as follows :

Samuel, whose children were William, Samuel, Joseph, John, Thomas, Katherine, Jane, and Mary.

Joseph, whose children were Abraham, John, Joseph, Samuel, Jonathan, Jane, Hannah, Mary, and Ann.

Hannah, who married Robert Clendenin, and had seven children; namely, John, William, Robert, Andrew, Betsey, Mary, and Nancy.

FAMILY OF JAMES NESMITH.

JAMES NESMITH emigrated from the valley of the river Bann, in the north of Ireland, to America, in 1718, and was one of the first sixteen settlers of the town of Londonderry. He was one of the original proprietors of the township, and was a very respectable member of the little colony there planted. At the organization of the church in the West Parish, he was chosen one of its elders. He married in Ireland, about the year 1714, Elizabeth, daughter of James McKeen, and had four sons and one daughter; namely, Arthur, James, John, Thomas, and Elizabeth.

Arthur, who was born in Ireland, married, and settled in the southerly part of the town, and afterwards removed to the State of Maine. He had four children; James, John, Benjamin, and Mary. James served in the army of the Revolution, and afterwards settled in the State of Maine. John married Jane Reid. Early in the revolutionary struggle he enlisted as a volunteer in the company commanded by George Reid, and was at the battle of Bunker Hill. He afterwards commanded a company in the Canada service, and was subsequently at Rhode Island, under the command of General Sullivan. At the close of this campaign, he was compelled by ill health to retire from the service. He gradually sunk under a lingering sickness until after the close of the war, when he died. Captain Nesmith was frank and generous in his disposition, dignified in his manners, and was distinguished for intrepidity, activity, and muscular strength. He left but one child, who did not long survive him.

James, the second son, was born in Ireland in 1718, just before the embarkation, or, as some have said, during the voyage. He served in the revolutionary war, and was in

Reid's company at Bunker Hill. He settled in the northern part of Londonderry, and had six children, as follows: 1. James, who married Martha McCluer, and was an elder in the church in the West Parish. 2. Jonathan, who married Eleanor Dickey, and removed in 1778 to Antrim. He was one of the first elders in the church in that town, and was the father of George W. Nesmith, Esq., of Franklin, N. H. 3. Robert, who married Jane Anderson. 4. Elizabeth, who married James Cochran, of Windham. 5. Mary, who married James McCluer, of Aeworth. 6. Sarah, who married Daniel Anderson, of Londonderry.

John, the third son, married Elizabeth Reid, sister of Gen. George Reid. He settled on the homestead, in the southerly part of the town, and died in 1815, aged eighty-seven. He had eight children, as follows: 1. James, who married Elizabeth Brewster, and settled in Antrim, where he died about 1840, at an advanced age. 2. Arthur, who married Mary Duncan, and settled in Antrim, but afterwards removed to the State of Ohio, where he died. 3. John, who was born in 1766, on the homestead, where he resided until his death, which occurred in 1844. He married for his first wife, Susan Hildreth, by whom he had eight children; namely, John P., Isabella A., Susan H., Samuel H., James P., Mary, Thomas, and Elizabeth. For his second wife, he married Lydia Sargeant, by whom he had two sons, Albert S., and Charles E. 4. Ebenezer, who married Jane Trotter. 5. Thomas. 6. Elizabeth, who married Dea. James Pinkerton. 7. Mary, who married John Miltimore, and now resides at Reading, Pa. 8. Jane, who married Hugh Anderson.

Thomas, the fourth son, was born in 1731. He married Annis Wilson, and settled in Windham, near the south line of Londonderry. He had three children, as follows: 1. John, who married Lucy Martin, and had nine children; namely, Jacob M., Thomas, Elizabeth, John, James W., Lucy, Annis, George R., and Jonathan W. 2. Elizabeth,

who married Jonathan Wallace, and removed to the State of New York, where she died. 3. Thomas, who died in infancy.

The descendants of Elder James Nesmith are very numerous, and are, with few exceptions, valuable members of society.

THE PATTERSON FAMILIES.

PETER PATTERSON came from the parish of Priestland, town of Glenlace, county of Antrim, Ireland, about the year 1730, and purchased the farm now owned and occupied by Captain Thomas Patterson, of Londonderry. He married in 1742, Grisey Wilson, daughter of Thomas Wilson, of the Double Range. They had three sons; Robert, Thomas, and John; and five daughters; Rachel, Margaret, Sarah, Grisey, and Elizabeth, who are all dead.

Robert married Susan Miller, and settled in New Boston. They had two sons, John and Samuel. The former lives on the homestead, and the latter resides in Erie county, Penn. They had five daughters, all of whom were married.

Thomas married Elizabeth Wallacé, daughter of James and Mary Wallace, in 1775. They had twelve children, all of whom except one son, who died in infancy, lived to adult age and were settled in life. Nine still survive. 1. Grisey, the eldest, married David Barnet. 2. James married Hannah Hughes, of Windham. 3. Peter married Mary Wallace, daughter of Judge Wallace, of Henniker. 4. Robert married Esther Spaulding, of Hudson. 5. Mary married Abraham McNeil, and removed to Antrim, where she died of the spotted fever, in 1812. 6. Margaret married Samuel F. Taylor. 7. Thomas married Hannah, a daughter of John Duncan, and lives on the original homestead. 8. William married Lucinda Gregg, of Derry. 9. Elizabeth married William Duncan, Esq., of Candia. 10. Jenny married Dr. Augustus Frank, of Warsaw, N. Y. 11. George W. married Hannah, a daughter of John Dickey, Esq. In 1815, William, being then a young man, went into the State of

New York, and commenced the business of making and vending fanning-mills, which had been recently patented. He was quite successful, and, in 1818, was joined by his brother George W., who was some years younger than himself. Though they were favored with a common school education only, and engaged in mechanical business, yet such was their force of character, such their correctness of principle and of conduct, and such their enterprise, that they not only succeeded in accumulating a large property, but secured the confidence of the communities in which they resided. They were elected to offices of trust and responsibility, and became members of the legislature of the State for successive years. In 1836, William was chosen member of Congress, from the district composed of the county of Genesee, but while at Washington, in 1838, he was seized with illness, from which he never recovered. Although able to reach home, he died August 14, 1838, aged forty-nine. George W., after having been a member of the assembly six years, was chosen speaker, which office he held two years. In 1846, he was elected a member of the convention to revise the constitution. In 1848, he was chosen lieutenant-governor, which office he still holds. About 1829, Robert and Peter also removed to the State of New York, and settled in the vicinity of their brothers, who had preceded them. Peter Patterson, Esq., who had represented his native town in General Court, and sustained various public offices, was, soon after his settlement in New York, elected a representative to the State Assembly for the years 1833 and 1834. In 1842, he was appointed one of the judges of the county court, for the term of five years.

John married Jane Wilson, of Windham, and had one son, Peter, who removed to Chillicothe, Ohio, about 1810, was for many years clerk of Ross county, and, up to the time of his death, 1845, was one of the magistrates of the city. He left several sons, one of whom is a clergyman of the

Methodist denomination. The widow of John Patterson married Deacon James Aiken, of Londonderry, and was the mother of Captain Nathaniel Aiken.

Rachel married William McNeil, and settled in New Boston. They had three sons and three daughters.

Margaret married Thomas Holmes, of Londonderry. They had thirteen children, several of whom still reside in Derry and Londonderry.

Sarah married Thomas Melendy, and settled in Amherst, N. H. They had five sons and one daughter; two of the sons are dead; one lives in Springfield, Illinois, one at Cincinnati, Ohio, and one son and the daughter are on the homestead at Amherst.

Grisey married John Burns, and settled in Milford, N. H. They had two sons and one daughter.

Elizabeth married Daniel Burns, and also settled in Milford. They had five sons and one daughter.

WILLIAM PATTERSON, the brother of Peter, came from Ireland to Londonderry about the year 1724, and settled on Patterson's Hill, afterwards Smith's Hill. He had five sons and several daughters.

John settled on the Chestnut Hills, Amherst. His daughter Elizabeth married Phineas Aiken, of Bedford.

Robert settled in New Boston.

Peter married a daughter of John Bell, Esq., and settled in Goffstown.

Adam married and settled in the State of Maine.

David married a daughter of Silas Betton, Esq., of Windham, and settled in Temple, but afterwards removed to Francestown. The information which has been obtained of this branch of the Patterson family is very limited.

John Patterson, the great-grandfather of Peter and William, who came to this country, removed from Argyleshire in Scotland to Ireland about one hundred years before the emigration of his descendants to America.

FAMILY OF JOHN PINKERTON.

The ancestor of this family, JOHN PINKERTON, came from the county of Antrim, in the north of Ireland, to this town, in 1724. He settled upon a farm in the West Parish of Londonderry, and died in 1780, at the age of eighty. He left five sons; David and John, who were born in Ireland, Matthew, Samuel, and James; and four daughters; Mary, Elizabeth, who married Deacon James Aiken, Rachel, and Jane, who married Deacon David Brewster.

Of *David* and *Samuel* we have no particular information.

Matthew lived and died in Londonderry. He had three sons; the late Lieutenant John Pinkerton, who held for some years offices of trust in the town, and was the father of George W. Pinkerton, Esq., of Manchester, N. H., James, who resides in Derry, and David, who settled in Boscawen.

A brief sketch of *John*, the second son, and of *James*, the youngest, has been already given. They were benefactors to the town, and deserve to be had in remembrance. The following is a brief genealogical statement of their families:—

Major John Pinkerton married, for his first wife, Rachel Duncan, by whom he had five children; namely, Polly, Naomi, Betsey, John, and Esther. Polly married Alexander MacGregor, and had one child, John P., who was adopted by Major Pinkerton.

For his second wife, he married Polly Tufts, but had no children by her.

Deacon James Pinkerton married, for his first wife, Elizabeth Nesmith, daughter of John Nesmith, by whom he had six children, as follows: Isabella and James, both of whom died in infancy; Betsey, who married John Aiken, son of Deacon Nathaniel Aiken, and died in 1837; Jane, who married Joshua Aiken, brother of John Aiken; Mary B., who married Captain William Choate, and Clarissa, who married Robert E. Little.

Deacon Pinkerton married, for his second wife, Sarah Wallace, daughter of Samuel Wallace, and by her had four children, as follows: Rebecca W., who married Perkins A. Hodge; Francis C., who married Hon. Luther V. Bell; David H., who married Elizabeth Aiken, and John M., who is a counsellor at law, and resides in Boston, Mass.

FAMILY OF HUGH RANKIN.

In the year 1722, three years after the settlement in Londonderry was commenced, HUGH RANKIN arrived with his family from the county of Antrim, in Ireland. He had nine daughters and no son; consequently those who have borne that name in the town during some past generations, were not descended from him; nor did they sustain any relation whatever to his family. He was a man of fair Christian character, was influential in promoting the prosperity of the settlement, and sustained for some years the office of ruling elder in the First Presbyterian church. His numerous family of daughters were distinguished for their personal appearance, and for their accomplishments. They all became members of the church, and examples of Christian piety and virtue. They were all respectably married, excepting the youngest, who died in early life.

The *eldest* married Hugh Stirling, whose descendants are in the State of Maine. The *second* married William Gregg. The *third* married John Gregg. The *fourth* married Allen Anderson, and had no offspring. The *fifth* married James Cochran, whose descendants now live in many parts of the country. The *sixth* married Mr. Clyde, of Windham, and had a numerous family. The *seventh* married John Crombie, from whom descended all of that name in this part of the country. The *eighth* married a Mr. Rogers, who removed into the State of Maine, where their descendants still live.

The posterity of this family of the early settlers became very numerous, and are extensively dispersed throughout

the land; and in most instances are known to have proved valuable members of the community.

FAMILY OF JAMES REID.

Among the first settlers of Londonderry, was JAMES REID, a native of Scotland, and a graduate of the University of Edinburgh. He took an active and conspicuous part in the early organization of the town, and in the direction of its councils. He was a man who added to an accomplished mind, all those traits of character which go to constitute an influential and useful member of society. He was a member of the session of the church in the West Parish, during the ministry of Rev. David MacGregor, and died in November, 1755, aged sixty. His widow, Mary, died February, 1775, aged seventy-six. His children were

Elizabeth, who married John Nesmith, and whose children are mentioned in the notice of the family of James Nesmith.

John, who died February, 1803, aged fifty-eight.

George, who married Mary Woodburn, and of whom a notice has already been given. He had five children, as follows: 1. Elizabeth, his eldest child, married Robert MacGregor, son of Rev. David MacGregor. She died in March, 1847, at the advanced age of eighty-one, highly respected and esteemed in the wide circle of her acquaintance. 2. James, for many years of the eminent banking-house of Brown, Reid, and Co., of Lisbon, Portugal, died in London, May, 1827, aged sixty. 3. Mary, who married the late Hon. Samuel Dinsmoor, formerly governor of New Hampshire, and father of the present governor. She died at Keene, June, 1834, at the age of sixty-four. 4. John, who was for many years a respectable and successful merchant in Philadelphia, where he died in December, 1834, aged sixty-three. 5. George, their youngest child, was born Jan. 29, 1774, and graduated at Dartmouth College, in 1797, married Mary Borland, in 1809; for his second wife, he mar-

ried Harriet Davidson, in 1835. He entered the profession of law, which he practised with much success, in the State of Maine. He died in Boston, January 30, 1848, aged seventy-four.

FAMILY OF MATTHEW TAYLOR.

MATTHEW TAYLOR and his wife, Janet, came from the vicinity of Londonderry, Ireland, and settled in Londonderry (now Derry), in 1722. He lived on the farm now occupied by his grandson, Henry Taylor.

John, their first child, was born September 22, 1721, on their passage to America. He married Margaret Dickey, and had five children; Matthew, James, John, Janet, and Nancy. 1. Matthew married a Miss Little, and had five children; Sarah, Joseph, John, James, and Oliver. 2. James married a Miss Dickey, and had three children; Margaret, Rachel, and William. 3. John married Janet McKeen, and had five children; Anna, Margaret, John, Daniel, and Samuel. 4. Janet married Captain John McKeen, and had seven children; James, John, Joseph, Robert, Samuel, Sarah, and Janet. 5. Nancy married William McKeen, and had six children; Mary, Nancy, Margaret, John, Janet, and Alice.

Matthew, the second son, was born October 30, 1727, married, and went to St. John's, Nova Scotia. He had four sons; one of them became a ship-builder, and three went to Ohio and settled on the Sciota river.

William was born March 23, 1733, and married Betsey Grimes. Their children were Mary, John, Janet, Nancy, Adam, Samuel, Sarah, and Betsey. 1. Mary married John Gregg, and went to New York. 2. John married Nancy Cunningham. Their children were Aiken, William, Samuel, Fisher, Ephraim, Nancy, Mary, Sarah, Eliza, and Fanny. 3. Adam married Martha Paul. Their children were Jane, Betsey, Adam, Matthew, Clarissa, Mary Ann, Margaret, and

Paul. 4. Sarah married John McGrath, of Dorchester, and had three sons and two daughters. 5. Betsey married Captain James Paul. Their children were Betsey, John, and David. Janet, Nancy, and Samuel, the remaining children of *William*, were unmarried, and lived to be quite aged.

David, the fourth son, was born August 10, 1735, married Margaret Kelsey, and had seven children: 1. David married, and had two sons. 2. Robert married Dolly Colby, and had ten children; Anna, Lucinda, Rebecca, Robert, Stephen, Henry, and four who died under fifteen, and in one week, of spotted fever. 5. Rosa married James McNeil, and removed to the western part of the State. *William*, Betsey, Jonathan, and John, were unmarried, and died in the prime of life.

Adam was born August 15, 1737, married Mary Cunningham, and had three children: 1. Nancy married Matthew Anderson. Their children were Adam, John, Jane, Mary, Samuel, Matthew, Betsey, James, and Nancy. 2. Janet married Colonel William Adams, and had two children, Mary, who married Captain John Holmes, and James, who graduated at Dartmouth College in 1813, and died in 1817. 3. Betsey married Samuel McKeen, brother of Joseph McKeen, president of Bowdoin College, and had three children, John, Adam, and James Orr.

Samuel, the sixth son, remained on a part of the homestead, having erected a house and married Sarah Fisher. She had one son and then died. Her son, Matthew, graduated at Dartmouth College in 1801, entered the ministry, married a Miss Fisher, and went as a missionary to Ohio, where he died. *Samuel* married Eunice Lancaster for his second wife. They had nine children; Sarah, Janet, Samuel Fisher, Henry, James, Mary, and three at a birth, who died young. 1. Sarah married Captain John Clark, and had seven children; Eliza, Mary Jane, Sarah, Nancy, Melvina, Sophia, John Newton, and Harvey. The sons died

in infancy. 2. Janet died unmarried. 3. Samuel F. married Margaret Patterson. Their children were Mary Jane, Henry Gilman, Elizabeth, James, Lucinda, and three sons who died young. 4. Henry resides upon the homestead of his grandfather, Matthew Taylor, and is unmarried. 5. James resides on a part of the homestead, being one of the farms originally belonging to Governor Wentworth, and married Persis Hemphill; they have nine children; Samuel H., Nathaniel M., Almira, Caroline P., Harriette, James C., Sarah J., Mary E., and Emma. 6. Mary married Captain John Clark, as his second wife, and had two children, Elvira M., and Clara A.

Sarah, the first daughter, married Deacon Samuel Fisher, and had one child, Sarah, who married *Samuel*, the sixth son of Matthew Taylor.

Janet, the second daughter, was born June 10, 1731, and married John Anderson. Their children were: 1. John, who married a Miss Archibald, and had thirteen children; Ann, John, Jane, Robert, Martha, Betsey, Thomas, Margaret, Nancy, Eli, Samuel, and two who died young. 2. Matthew, married his cousin, Nancy Taylor, whose children are referred to in *Adam Taylor's* family. 3. Jane married David Paul, whose children were Martha, James, Janet, John, Mary, Matthew, David, Jane, Thomas, Margaret, Nancy, and two who died young. After Mr. Anderson's death, his widow married Mr. Finlay, and had two children: 1. Samuel, who married a Miss Witherspoon; and their children were Jane, Robert, Joseph, John, Nancy, Fanny, Hugh, Jesse, and Martha. 2. Hugh married Janet Cochran, and had six children; Mary, Joseph, Betsey, Samuel, Sophia, and Barnett.

John and Matthew Anderson lived in Ira, Vt.; and Samuel and Hugh Finlay, in Acworth, N. H. Nearly all the other families lived in Derry, or the vicinity.

The great-grandchildren of MATTHEW TAYLOR, as far as known, number one hundred and thirty.

FAMILY OF ANDREW TODD.

ANDREW TODD arrived at Londonderry in 1720. He was the third son of James Todd and Rachel Nelson, both of whom were natives of Scotland, but emigrated to the north of Ireland, where all their children were born, and had arrived at middle age, before the emigration to Londonderry, N. H. James Todd died in Ireland, but his widow removed with her children to New England, and died at Londonderry.

Alexander, the eldest brother, removed to Boston from Londonderry; was married, and had three daughters, one of whom married a Mr. Houghton, and among her descendants are many persons of the name of Warren, Willis, Newcomb, etc. He was a graduate of the University of Edinburgh. Samuel, his brother, was also a graduate at Edinburgh, and resided at Boston, where he died unmarried. Their sister, Elizabeth, married John Bell, who emigrated to Londonderry, in 1720, where she died in August, 1771, aged eighty-two. For her descendants see the family of John Bell.

ANDREW TODD married Beatrix Moore, in Ireland, and early became a leading man in the town. He represented the town in the provincial legislature, and held a commission in the French war of 1744, and again in the war of 1755, and held the rank of colonel of the provincial levies at the close of his military service. He gained a high reputation by his services in those wars, and was one of the marked men of his time. He had five sons and two daughters. Towards the close of his life he removed to Peterborough, where one of his sons had settled. He died at Peterborough, about 1778, aged over eighty years. His children were:—

Alexander, who lived in Hooksett, N. H., upon a handsome interval on the Merrimack, now known as the Todd Farm,

from which he returned to Londonderry. He married a daughter of Deacon George Duncan, of Londonderry, and had several children. He was a captain in the provincial levies, in the last French war. He died at Londonderry, aged about seventy.

John, who was drowned at Amoskeag Falls, about 1754, aged twenty-four.

James, who resided at the house where his father lived, in Aiken's Range, and died of hemorrhage of the lungs.

Andrew, who died unmarried, aged seventy.

A daughter, who married a Mr. Miller.

Rachel, who married Moses Morrison, of Peterborough.

Samuel, who married a Miss Morrison, and lived and died at Peterborough. Deacon John Todd, who lately died at Peterborough, at a very advanced age, was his son.

FAMILIES OF JOHN AND THOMAS WALLACE.

JOHN WALLACE came from the county of Antrim, Ireland, to Londonderry, in 1719 or 1720, and was married to Annis Barnett, on the 18th of May, 1721, being the first couple married in Londonderry. They had four sons and four daughters. The sons were James, Samuel, William, and John; the daughters were Ann, Janet, Sarah, and Rebecca.

James married Mary Wallace, a cousin of his father. They lived "over the brook," on the farm now owned by Captain Upton. Mrs. Simeon Danforth and Mrs. William Montgomery are their granddaughters.

Samuel married Letitia Clark. They had four daughters and no son. One of the daughters was married to Deacon James Pinkerton, as his second wife; another to Robert Clark, of New Boston; another to John Clark, of Hancock, and another to a Mr. Porter, of Vermont. His widow afterwards married Deacon Robert Moor, by whom she had two daughters and one son; Jane, Mary, and Samuel.

William married Hannah Thornton. They had three sons; William, James, and John; and two daughters, Hannah and Catherine. William and James settled at Niagara, in Upper Canada, prior to 1800, and remained there until the war of 1812. They had acquired a very large property; and were the owners of forty thousand acres of choice land, on Grand River, besides a large amount of village property at Niagara. But they were too patriotic to take up arms against their native country. They therefore left all their possessions in Canada, to be confiscated by the government, and came to Rochester, and were among the early settlers of that city. 1. William died in 1823, and left a daughter, Charity, and four sons; Matthew T., William, James, and John. They all reside in Brooklyn, N. Y. 2. James still survives, and is living with his second wife. He is eighty-seven years of age; a man of strong mind and energy of character. He now resides in Buffalo, N. Y. He has no child living. 3. John married, and settled in the town of Thornton, N. H. He died a few years since, leaving a family. 4. Hannah was never married. She died soon after her mother, on the homestead, the farm now owned by Mr. Robert Chase, near the Lower Village. 5. Catherine married James Cox, removed to Holderness, N. H., and had a large family.

John married Sarah Woodburn, of the High Range. He settled in Bedford; Rev. Cyrus Wallace, of Manchester, is one of his descendants.

Ann married William Clark, of New Boston, the father of Robert and John Clark.

Janet married Matthew Dickey, the father of John Dickey, Esq., — formerly of this town, — and of three other sons; Ebenezer, James, and Samuel; also of two daughters, Sarah and Rebecca.

THOMAS WALLACE, brother of JOHN WALLACE, who married Annis Barnett, and Jean, his wife, emigrated from

Coleraine, in the county of Antrim, in Ireland, to Londonderry, N. H., in the year 1726. They were not married when they came to this country; an acquaintance was formed on their passage, which resulted in marriage. Her maiden name was Jean Wallace, and she was a sister of Joseph Wallace, who was one of the early settlers of Milford, N. H., and many of whose descendants have resided in that town. Thomas Wallace and his wife settled on the farm formerly owned by elder John Fisher. They had four sons; James, Joseph, William, and John; and four daughters; Janet, Margaret, Ann, and Betsey. After the birth of all their children, they removed to Bedford, N. H., and were the eighth family that settled that town.

James settled in Bedford, and married Mary Lind; by whom he had one son, Thomas, and three daughters, Ann, Mary, and Betsey. By his second wife, Sarah Riddle, he had two sons, James and John, and one daughter, Sarah O.

Joseph married Mary Scoby, and settled in Acworth, N. H. They had three sons; Thomas, John, and Joseph; and four daughters; Susan, Martha, Mary Ann, and Margaret. All this family, with the exception of two maiden daughters, are dead, and have left no issue.

William married Ann Scoby, sister of the wife of Joseph, and settled in Merrimack, N. H. They had five sons; Joseph, James, David, John P., and Adam; and three daughters, Jane, Ann, and Sarah.

John married Isabella Witherspoon, and settled in Bedford. They had seven sons; Robert, Samuel, Ande, Isaac, Jesse, William, Thomas, and George O, and two daughters, Janet and Polly. Doctors Thomas and Isaac Wallace were of this family.

Janet, Ann, and Betsey were never married.

Margaret married George Orr, of Bedford. They had four daughters; Jane, Eleanor, Ann, and Margaret. No one of this family is now living.

FAMILY OF THOMAS WALLACE.

Another branch of the Wallace family is as follows:

THOMAS WALLACE, a nephew of John Wallace, came from the county of Antrim, Ireland, about the year 1732, and settled near the West Parish meeting-house. He had four sons; Robert, Thomas, William, and James; and one daughter, Mary.

Robert owned and occupied the Cobb Farm, east of the meeting-house, and died without issue.

Thomas owned the farm lately occupied by Boyes and Gilchrist, and also died without issue.

William was educated at Edinburgh, Scotland, for the ministry, and died at Londonderry, March 27, 1733, aged twenty-six. He was the first person buried in the "Hill graveyard."

Mary married James Wallace, her cousin's son, and was distinguished from the other Mary Wallace at the West meeting-house, as "Mary over the brook," as above mentioned.

James, the youngest son of Thomas Wallace, married Mary Wilson, who was born on board of a pirate ship, in 1720, — a memorable fact, which is noticed in the account of the Woodburn family. They had four sons; Thomas, Robert, William, and James; and one daughter, Elizabeth. 1. Thomas married a Miss Gregg; was in the battle of Bennington, and died soon after his return home. He had one son, now living in Weare, N. H. The other three brothers married three sisters, Jane, Hannah, and Ann Moore, of the English Range, and they all settled in Henniker. 2. Robert had four sons; James, Robert M., Thomas, and William; and one daughter, Mary. James and Thomas married ladies by the name of Bowman; the former continued to reside in Henniker, the latter settled in Goffstown, where he died, leaving four sons and one daughter. Robert M. married Jane Morrison, daughter of Rev. William Morrison, of Lon-

donderry. William was killed by the blasting of a rock. Mary married Peter Patterson, of Londonderry, and had two sons and three daughters. 3. William, son of James Wallace, helped to survey and lay out the town of Henniker, held various offices of trust, and was a prominent and useful citizen. He left four sons and four daughters. But two of his children survive ; James, who lives in Lynn, Mass., and Mary, (Mrs. Gove, of Deering, N. H.) 4. James died a few years after his settlement in Henniker, leaving a son and two daughters, all of whom are dead. 5. Elizabeth married Thomas Patterson. For her children, see notice of the Patterson families.

Besides the three Wallace families which have been noticed, there were two other families of Wallaces, of whom but little information has been obtained. The ancestors of these two families were two brothers, Joseph and John Wallace, who emigrated from the north of Ireland, and settled in Londonderry, about the year 1726. Jean Wallace, who married Thomas Wallace, was their sister.

JOSEPH WALLACE married in Ireland, and came to America with his wife and one son, William, who was then about five years of age. After his arrival in this country he had several other children, of whom, however, but little is known.

William married Mary Burns, who, with her parents, had emigrated from Ireland in company with him and his parents, and in 1755, settled in Milford, N. H. He had five children, as follows : 1. Joseph, who married Letitia Burns, settled in Milford, and had several children ; of whom the eldest was Dr. William Wallace, late of Bedford. 2. John who married Mary Bradford, and had ten children ; among whom were Dr. John Wallace, of Milford, deceased, formerly senator and councillor, and Andrew Wallace, Esq., now living at Amherst, N. H. 3. Mary, who married Israel Burnham, of Lyndeborough, N. H., and had one child, who

is now living. 4. William, who died unmarried. 5. James, who lived in Milford, married Betsey Kimball of Amherst, and after her death, a Miss Tuttle, of Littleton, Mass. By his first wife he had several children, one of whom is Elisha F. Wallace, Esq., of Syracuse, N. Y.

JOHN WALLACE married Janet Steele, and had six daughters, as follows:—

Jane married David Jennings.

Mary married Samuel Miller.

Elizabeth married Solomon Todd.

Margaret married Samuel Gregg.

Janet married Hugh McCutchins.

Ann married Samuel Cherry.

TMG 5-21-54
 NPM 5-20-77

THE FAMILY OF JOHN WOODBURN.

JOHN WOODBURN came to this country from Ireland a few years after the settlement of Londonderry. Little is known of him previously to his emigration. He was accompanied by his brother David, who was drowned some years after, leaving a wife and two daughters.

John Woodburn was married first to Mary Boyd, afterwards to Mary Taggart. His first location was east of the old Graveyard Hill, on the farm recently occupied by Robert Craige. He subsequently removed to the High Range, and lived the remainder of his days in a log-house that had been used as a garrison for protection against the assaults of the Indians. He died in 1780. By his first marriage he had four daughters.

Nancy, the eldest, married James Anderson, of whose descendants was the Rev. Rufus Anderson, late of Wenham, Mass., and his son, Rev. Dr. Anderson, of Boston, Secretary of the A. B. C. F. M.

Margaret married Edward Aiken, who took part in the settlement of Windham, Vt.

Sarah married John Wallace, of Bedford, from whom are

descended many of the Wallace and Patten families of that town. The Rev. Cyrus Wallace, of Manchester, is one of their descendants.

Mary married General George Reid. Mrs Reid was well adapted to the circle in which she moved. Possessing a strong and vigorous intellect, retentive memory, a bland and cheerful disposition, with great equanimity of temper, she exerted a powerful and happy influence over the more excitable and strong passions of her husband, whose military life had served to give prominence to those traits of character by which he was distinguished. He was, in his more public life, much indebted to her wisdom and prudence in his domestic arrangements, which happily illustrated the Divine encomium of the prudent wife, that "her husband is known in the gates, when he sitteth among the rulers of the land." Those who knew Mrs. Reid, regarded her as a pattern of female excellence. She lived to an advanced age, and died respected by the community.

By his second marriage, Mr. Woodburn had two sons and five daughters. Mrs. Woodburn survived her husband, and lived to a very advanced age.

David, the eldest son, inherited the paternal estate. He married Margaret Clark, the granddaughter of a Mrs. Wilson, whose history was a subject of interest to the early settlers. In 1720, a company of emigrants, on their passage from Ireland to this country, were taken by pirates, and while in their hands, Mrs. Wilson was delivered of her first child, which so moved the pirate band, and particularly the captain, who had a wife and family, that he permitted them to pursue their voyage, bestowing upon Mrs. Wilson some valuable articles of apparel, among which was a silk dress, pieces of which are still retained among her descendants as memorials of her peril and of her deliverance. The captain of the band obtained from her the promise, that she would call the babe by the name of his wife. The company

of emigrants arrived safely, and were among the early settlers of this town. Their signal deliverance was commemorated by the annual observance of a day of thanksgiving, during that generation. The child was named Mary, and became the wife of James Wallace. Mrs. Wilson, after the death of her husband, married James Clark, whose son John was the father of Mrs. Woodburn.

David Woodburn and wife were the maternal grandparents of the Hon. Horace Greely, the well-known and distinguished editor of the New York Tribune; and to the mother of Mr. Woodburn — Granny Woodburn, as she was familiarly called — he attributes his earliest intellectual awakening. In a letter to a friend, published in the *Business Men's Almanac*, he says, "I think I am indebted for my first impulse toward intellectual acquirement and exertion to my mother's grandmother, who came out from Ireland among the first settlers in Londonderry. She must have been well versed in Irish and Scotch traditions, pretty well informed, and strong minded; and my mother being left motherless when quite young, her grandmother exerted a great influence over her mental development. I was a third child, the two preceding having died young, and I presume my mother was more attached to me on that ground, and the extreme feebleness of my constitution. My mind was early filled by her with the traditions, ballads, and snatches of history she had learned from her grandmother, which, though conveying very distorted and incorrect ideas of history, yet served to awaken in me a thirst for knowledge, and a lively interest in learning and history." "Mr. Greely," says another of her descendants, "has not mistaken the character and intellectual qualities of this remote ancestor. She lived to see her children's grandchildren; and the stories, ballads, and facts which her experience and memory had treasured up, were the principal historical training which many of her posterity obtained."

David Woodburn, by his first marriage, had several children, only three of whom survive.

John, the younger son, married Martha Clark, and was among the early settlers of Londonderry, Vt. They had a family of three sons and five daughters, many of whose descendants now reside in the towns of Windham and Londonderry, Vt.

Of the five remaining children of John Woodburn, Senior, one was never married, two were married to husbands of the name of Thompson, and removed to Grafton, Vt.

Betsey was married to William Aiken. They were among the pioneers in the settlement of Deering, N. H., several of whose children and grandchildren reside in that town. Among the grandchildren of William and Betsey Aiken, are Thomas W. Gillis, of Nashua, N. H., and David Gillis, of Manchester, N. H.

Hannah, the youngest of John Woodburn's family, married Robert Dickey. They had eleven children; six sons and five daughters, all of whom lived to form connections in life, and with one exception were settled within a few miles of their paternal home; and all of whom except one are still living, the youngest being about fifty years of age. Mrs. Dickey was well known to the inhabitants of the parish in which she so long lived, and was highly esteemed as a mother in Israel. She possessed strong and valuable traits of character. She was distinguished for her industry and economy in the management of her domestic affairs, but not less so for her firm adherence to evangelical truth, and her anxious desire and efforts that her children, grandchildren, and great-grandchildren whom she lived to see, might all become the decided followers of Christ, and be seen walking in the truth. She died in 1845, aged ninety-two.

Like many of the pioneers in the settlement of Londonderry, the descendants of Mr. Woodburn attained to great age, many of them living to the age of eighty, and several to

that of ninety and upwards. They were an athletic race, capable of great endurance. They were strong in their attachments, and fond of social intercourse. They were noted for retentive memory, retaining in advanced life an uncommonly vivid impression of the events of their youthful days.

John Woodburn, grandson of the first settler by his son David, still inherits the paternal homestead in the High Range, and with his brother James, living in Windham, are the principal branches of the family that retain the name. Of their four sisters, Margaret is the wife of John Dickey, and still lives in the town. Mary was married to Zaccheus Greely, and is the mother of Horace Greely, and four other children, who reside in the State of Pennsylvania. Sarah was married to Dustin Greely, brother of Zaccheus, who had six children. Subsequently, she became the wife of Clark Simonds. Mary Ann married Benjamin Dwinells, and lives in the State of New York. The children of this early settler are numerous, and contribute largely to constitute the hundred thousand who are supposed to have descended from the early settlers of Londonderry.

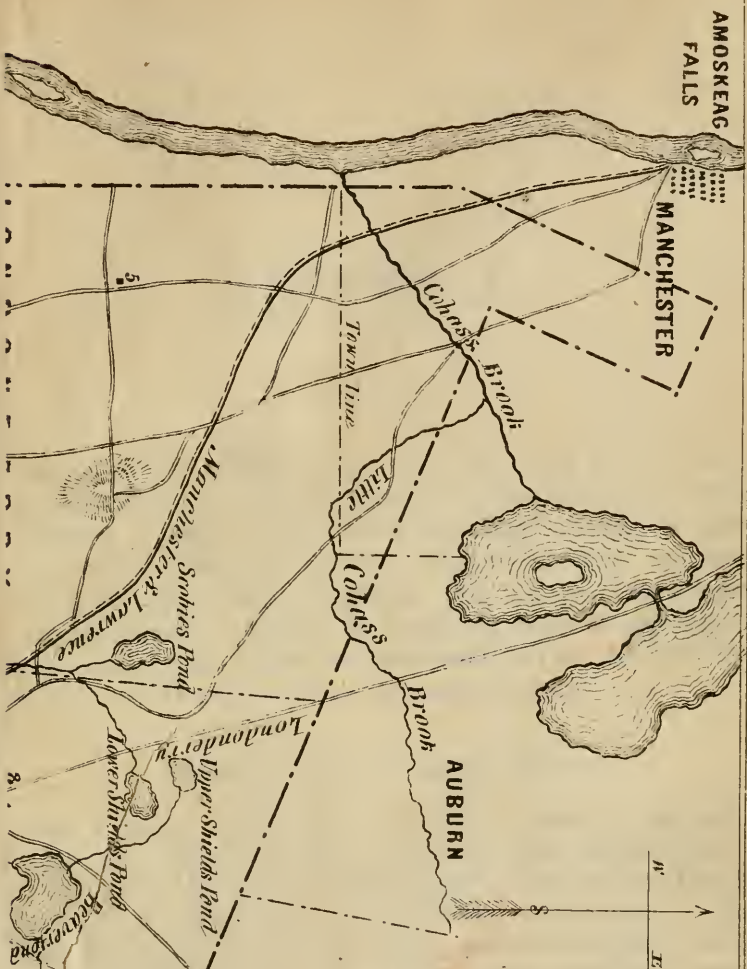
[The following communication in relation to the origin of most of the families residing in the present town of Londonderry, from an intelligent friend in that town, was received by the Editor after the preceding chapters of this work had gone to press. It is here inserted, in the belief that it cannot fail to be interesting.]

“ For many years after the settlement of Londonderry, there was a marked distinction between the Scotch Irish inhabitants and those of English origin. This was a natural consequence, as they were the representatives of two nations, distinct as are the English and the French. The ‘Yankees’ possessed the characteristics of the English people, modified by the residence of their ancestors, during the preceding century,

in the wilds of New England; while the first settlers of Londonderry claimed to be the possessors of the better qualities of both the Scotch and the Irish. The two races had inherited a mutual dislike from their ancestors, and it is not strange that a little of the old bitterness should remain when they became neighbors. As the English race multiplied in the town, and as time wore away, this clannish spirit gradually softened, and has, at length, nearly disappeared. While this feeling of dislike prevailed, very few instances of intermarriage occurred, and the consequence is that the two classes are pretty distinct at the present day.

“The following are the names of the principal families now in Londonderry, of Scotch Irish descent: Macgregore, Moor, Adams, Karr, Aiken, Dickey, Watts, Mack, Holmes, Nevins, Boyd, Dana, Boice, Conant, Alexander, McAllister, Patterson, Anderson, Morrison, Humphrey, Campbell, Duncan, Woodburn, Nesmith, McClearey, White, Clark, Willson, McDuffee, McMurphy, Martin, Fling, Wallace.

“Many family names, which were once common, have become extinct. Over half a century ago, a pretty extensive emigration took place from Essex county, Mass. The Savory and Tenny families came, about sixty years since, from Bradford, and subsequently the Barker and Hardy families, from the same place. The Crowells and Plummers came from Rowley. The Towns and Dwinells originated in Topsfield. The Gilchrist family were from Methuen. The Batchelder family from Beverly. In Essex county, also, originated the Goodwin, Corning, Annis, Avery, Leach, Greeley, Kimball, and Whittier families, etc. The Manter, Ripley, and Sampson families were from the town of Duxbury, Plymouth county, Mass. In later years, the Burbank, Coffin, Wallace, and Peabody families have come from Oxford county, Maine. The Hurd family were from Charlestown, Mass., the Dinsmoors from Boston, and the Chases from Brentwood, N. H.”



REFERENCES.

1. Presbyterian, Meetinghouse Derry
2. Presbyterian, Meetinghouse Londonderry
3. Cong. Meetinghouse Derry
4. Methodist, Meetinghouse Derry
5. Baptist, Meetinghouse Londonderry.
6. Site of Dr. Morrisons, M. Londonderry
7. Site of Mill grave yard & Meetinghouse.
8. P. Robertson, teacher
9. Adams Female Academy
10. First Settlers "Common Field."



1. Впускной клапан

2. Поршень

3. Шатун

4. Коленчатый вал

5. Выпускной клапан

6. Клапан

7. Вал

APPENDIX.

TOPOGRAPHY OF LONDONDERRY — MEMORIAL TO GOV. SHUTE —
WHEELWRIGHT'S DEED — CHARTER OF THE TOWN — JUSTICE
M'KEEN'S COMMISSION — AN EARLY PARISH TAX-LIST — MEMO-
RIAL TO THE GENERAL COURT — ASSOCIATION TEST — SOLDIERS
OF THE REVOLUTION — PETITION FOR AN ACT REGULATING
PARISH VOTERS — ROBERT MACGREGOR'S DEED OF THE COMMON
AND GRAVEYARD — LISTS OF REPRESENTATIVES AND TOWN OF-
FICERS — LAWYERS — PHYSICIANS — GRADUATES.

TOPOGRAPHY OF LONDONDERRY.

THE town of Londonderry, including Derry, is situated in lat. $42^{\circ} 54'$ north, and in long. $5^{\circ} 45'$ east, from Washington. It is bounded on the north by Manchester, Auburn, and Chester, a distance of twelve and one-half miles; on the east, by Sandown, Hampstead, and Atkinson, four and one-half miles; on the south, by Salem, Windham, and Hudson, fourteen miles; and on the west by Litchfield and Manchester, seven miles. The town is thirty-seven miles north of Boston, twenty-five southeast of Concord, and thirty-five southwest of Portsmouth. Its location is highly favorable for communication, not only with our principal seaports, by means of a railroad which passes through it, but with the several large manufacturing and business places which have arisen in its vicinity. Manchester, Nashville, Nashua, Lowell, Lawrence, and Haverhill are all within sixteen miles of it, and some of those towns are much nearer. It thus possesses advantages for trade and marketing, superior to those of most country towns.

Its soil is generally strong and productive, covered in its natural state with various kinds of hard wood, intermixed in some parts with the white and yellow pine. The butternut, chestnut,

and walnut trees formerly abounded here, and gave to the town its early name, Nutfield.

The town is traversed by three leading roads running in a northerly and southerly direction. The first on the west is the road leading from Manchester to Nashua, passing through the High Range. The second is the Mammoth road, made in 1831, and designed to be the leading road from Concord to Lowell. It was for a few years the great thoroughfare, until the Concord railroad superseded it in 1842. The third is the Londonderry turnpike, built in 1807, and for some years one of the most travelled roads in the vicinity. Various changes and enterprises contributed, at length, to divert the travel from the road, and in 1838, it was thrown by the proprietors upon the towns through which it passed, and became a free road. The Manchester and Lawrence railroad, opened in 1849, runs in nearly the same direction. There are various roads from the west, leading from Moor's, Read's, and Thornton's ferries, and from Nashua, which intersect those before named, and, converging, meet at Derry Village; while on the east, are those leading from Chester, Exeter, and Hampstead, which meet in the same place.

The surface of the township exhibits gentle swells, without any high hills or precipitous cliffs. The whole extent of the west side, bordering on Litchfield, for a mile in width, is level, and was until recently a nearly unbroken forest, known as the *back woods*. But the late demand for wood and timber in the manufacturing towns on the Merrimack, and its vicinity to the river, gave to it an unexpected value. Much of this tract has, within twenty years, been stripped of its growth and converted into pasture land.

Next to this range of flat land is a tract well adapted to agriculture. It is divided into well-cultivated farms. The southern part is termed the High Range, an extensive swell of excellent land, well suited to tillage. Its neat dwellings, undulating roads, and gentle slope to the east and south, render it one of the most pleasant locations in town.

A mile east is Moose Hill, so called from the fact that, in the early settlement of the town, a moose was there taken. Its westerly side is mostly covered with wood, but on the east and south are some valuable and highly cultivated farms. In the vicinity of this spot, and on the Mammoth road is the site of the Presbyterian meeting-house in Londonderry. About a mile from Moose Hill, in a northeasterly direction, is Ministerial Hill, thus termed from a lot of land, on its westerly side, having been set off by the

parish for the use of the minister. It is principally covered with wood and timber. A little farther north is Canada, or Bartley's Hill. Around its base are many productive farms, although the soil is difficult of cultivation. From this point eastward, all along the northern border of the town, is a wide extent of woodland, interspersed with here and there a farm-house, but with no compact settlement.

A little more than a mile eastward from Moose Hill, is the Graveyard Hill, having near its summit one of the earliest burying-places in town. A meeting-house was formerly erected here for the Rev. David MacGregor, but, owing to the erection of one soon after in Aiken's Range, and certain changes in the parish, it was not occupied and soon went to decay.

A little farther east, separated by a deep valley, is Craige's Hill. From this hill there is a partial view of the Lower village, and a distinct and delightful view of Aiken's Range, the Upper village of Derry, its meeting-house, and most of its buildings, forming in the season of summer foliage one of the most beautiful landscapes on which the eye can rest. Derry Lower village is situated in the valley of Beaver Brook, about a mile southwest of Beaver Pond. Here are the Congregational and Methodist meeting-houses, the Pinkerton Academy, a grist-mill and saw-mill, several mechanic shops, and two stores. It contains from forty to fifty families.

North of Beaver Pond is the English Range, situated on a beautiful and fertile swell of land, rising with a gentle ascent from the pond, and forming one of the most pleasant agricultural neighborhoods in the town. On the south of the pond the land rises in an even and magnificent swell, on the summit of which is the Presbyterian meeting-house, occupying the original site selected by the first settlers. Extending from it, to the east and south, is the village, including the Adams Female Academy, two stores, and a number of handsomely finished dwellings. The farms in this part of the town are unsurpassed in productiveness, and many of them present specimens of agricultural taste and industry. About a mile southwest from the meeting-house is the Double Range, where was formed the earliest settlement in town.

The more southerly part of the town, though not so compactly settled, contains many excellent farms. The land is much diversified with hills and valleys, but is less stony and hard, particularly that portion of it which borders on Beaver Brook, than the northern part of the town.

The eastern side of the town, bordering on Sandown and

Hampstead, is less even in its surface than some other parts. Though undulating, it is not rough and broken, but most of it is susceptible of cultivation, affording good tillage as well as pasturing. Here are many good farms and orchards, with valuable wood-lots.

In the southeast corner of the town is Island Pond, an extensive sheet of water, in the middle of which is a large island, improved as a farm. The east line of the town passes through this pond. It is well supplied with fish, and is often visited by those who are fond of angling.

The soil of the township is well adapted to the production of grass. Indian corn, oats, and potatoes, of an excellent quality, are easily raised. The pear, peach, plum, cherry, and quince thrive well. Apples are produced in abundance, and most of the orchards are composed of grafted fruit-trees.

Beaver Brook is the most considerable stream in the town. It issues from Beaver Pond, and, running in a southwesterly direction through Pelham, empties into the Merrimack at Dracut.

Beaver Pond is a beautiful body of water, nearly in a circular form, and about three hundred rods in diameter. It is in full view of the Upper village, and, being surrounded by well cultivated farms, adds much to the delightful scenery there presented. Three miles northwest from this pond are three other ponds, Scoby's, and upper and lower Shield's. Small streams issuing from these unite and fall into Beaver Brook, on which are, for some miles, extensive and valuable meadows. In the westerly part of the town are also several streams sufficient for mill purposes, which empty, after a short course, into the Merrimack river.

The population of Londonderry by the census of 1767, was 2,389; by that of 1775, was 2,590; by that of 1790, was 2,622; by that of 1800, was 2,650; by that of 1810, was 2,766; and by that of 1820, was 3,127. By the census of 1830, the population of Derry was 2,178, and that of Londonderry was 1,469. By the census of 1840, the population of Derry was 2,034, and that of Londonderry was 1,556. By the census of 1850, the population of Derry is 1,850, and that of Londonderry is 1,563.

Some idea of the comparative wealth of the town may be formed from the proportion of State taxes it has paid.

By the apportionment of taxes made in 1820, of every one thousand dollars of public taxes, Londonderry paid \$13.27. By the apportionment of 1829, Derry paid \$7.54, and Londonderry \$5.17; by that of 1832, Derry paid \$7.94, and Londonderry

\$5.17; by that of 1836, Derry paid \$8.80, and Londonderry paid \$5.32; by that of 1840, Derry paid \$8.43, and Londonderry \$5.08; by that of 1844, Derry paid \$7.84, and Londonderry \$5.14; and by that of 1848, Derry pays \$7.00, and Londonderry \$4.97.

The decrease in the proportion of taxes paid is to be attributed, mainly, to the growth of several large manufacturing places in the State, and not to a diminution of the wealth of the town.

COPY OF THE MEMORIAL TO GOV. SHUTE.

[The original manuscript, from which the following copy was taken, was presented to Mr. Daniel MacGregor, of the city of New York, by the late Alden Bradford, Esq., who was for many years Secretary of the State of Massachusetts.]

To His Excellency the Right Honourable Collonel Samuel Suitte
Governour of New England.

We whose names are underwritten, Inhabitants of ye North of Ireland, Doe in our own names, and in the names of many others our Neighbours, Gentlemen, Ministers, Farmers and Tradesmen Commissionate and appoint our trusty and well beloved Friend, the Reverend Mr. William Boyd of Macasky to His Excellency the Right Honourable Collonel Samuel Suitte Governour of New England, and to assure His Excellency of our sincere and hearty Inclination to Transport our selves to that very excellent and renowned Plantation upon our obtaining from his Excellency suitable incouragement. And further to act and Doe in our Names as his Prudence shall direct. Given under our hands this 26th day of March, Annoq. Dom. 1718.

James Teatte, V. D. M.,	Jahon Andron,
Thomas Cobham, V. D. M.,	George Grege,
Robert Houston, V. D. M.,	Andrew Dean,
William Leech, V. D. M.,	Alexander Dunlop, M. A.,
Robert Higinbotham, V. D. M.,	Arch. M. Cook, M. A.,
John Porter, V. D. M.,	Alex'r Blair,
Hen. Neille, V. D. M.,	B. Cochran,
Tho. Elder, V. D. M.,	William Galt,
James Thomson, V. D. M.,	Peter Thompson,
William Ker,	Richart McLaughlin,
Will. McAlben,	John Muar,

Willeam Jeameson,	John Black,
Wm. Agnew,	John Thompson,
Jeremiah Thompson,	Samuel Boyd,
John Mitchell,	Lawrence McLaughlen,
James Paterson,	John Heslet,
Joseph Curry,	George McAlester,
David Willson,	Thomas Ramadge,
Patrick Anderson,	James Campbell,
John Gray,	David Lindsay,
James Greg,	Robt. Giveen,
Alex'r McBride, Bart.,	James Laidlay,
Sam. McGivorn,	Benjamin Galt,
John Hurdock,	Daniel Todd,
Geo. Campbell,	Robt. Barr,
James Shorswood,	Hugh Hollmes,
John McLaughlen,	Robt. King,
George McLaughlen,	John Black,
James Henre,	Peter Christy,
Thomas Ramsay,	James Smith,
Francis Richie,	James Smith,
James Gregg,	Patrick Smith,
Robert Boyd,	Sameuel Ceverelle,
Hugh Tarbel,	James Craig,
David Tarbel,	Samuel Wilson, M. A.,
^{his}	Gawen Jirwen,
John W Robb,	Robert Miller,
^{mark}	Thomas Wilson,
Jeatter Fulltone,	William Wilson,
Robt. Wear,	James Brice,
Alex'r Donaldson,	Ninian Pattison,
Arch'd Duglass,	James Thompson,
Robert Stiven,	John Thompson,
Robt. Henry,	Robert Thompson,
James Pettey,	Adam Thompson,
David Bigger,	Alexander Pattison,
David Patteson,	Thomas Dunlop,
David (illegible),	John Willson,
John Wight,	David Willson,
Joseph Wight,	John Moor,
Robt. Willson,	James McKeen,
James Ball,	John Lamont,
Andrew Cord,	John Smith,
James Nesmith,	

Patrick Orr,
 Bonill Orr,
 William Orr,
 John Orr,
 Jeams Lenox,
 John Leslie,
 John Lason,
 John Calvil,
 Samuel Wat,
 James Craford,
 David Henderson,
 Matheu Storah, (?)
 David Widborn,
 Luk Wat,
 Robert Hendre,
 William Walas,
 Thomas Walas,
 Thomas Cewch, (?)
 William Boyd,
 William Christy,
 John Boyd,
 William Boyd,
 Hugh Orr,
 Robert Johnston,
 Thomas Black,
 Peter Murray,
 John Jameson,
 John Cochran,
 Samuel Gonston,
 Thomas Shadey,
 William Ker,
 Thomas Moore,
 Andrew Watson,
 John Thonson,
 James McKerrall,
 Hugh Stockman,
 Andrew Cochran,
 James Carkley,
 Lawrence Dod,
 Sandrs Mear,
 John Jackson,
 James Curry,
 James Elder,

James Acton,
 (name illegible),
 Samuel Smith,
 Andrew Dodg,
 James Forsaith,
 Andrew Fleeming,
 Gorge Thomson,
 James Brouster,
 Thomas (illegible),
 James Baverlan,
 Peter Simpson,
 Thomas McLaughlin,
 Robert Boyd,
 Andrew Agnew,
 James King,
 Thomas Elder,
 Daniel Johnston,
 Robert Walker,
 David Jonston,
 James Steuart,
 John Murray,
 Thomas Blackwel,
 Thomas Wilson,
 John Ross,
 William Johnston,
 John King,
 Andrew Curry,
 John (illegible),
 James (illegible),
 Samuel Code,
 James Blak,
 Thomas Gro,
 Thomys Ouston,
 Jame Gro,
 John Clark,
 Thomas McFader,
 David Hanson,
 Richard Acton,
 James Claire,
 Thomas Elder,
 Jeremiah Claire,
 Jacob Clark,
 Abram Baberley,

- Stephen Murdock,
 Robert Murdock,
 John Murdock,
 William Jennson,
 James Rodger,
 John Buyers,
 Robert Smith,
 Adam Dean,
 Randall Alexander,
 Thomas Boyd,
 Hugh Rogers,
 John Craig,
 7 Wm. Boyle,
 Benj. Boyle,
 Ja. Kenedy,
 M. Stirling,
 Samuel Ross,
 John Ramsay,
 John McKeen,
 James Willson,
 Robert McKeen,
 John Boyd,
 Andrew Dunlap,
 James Ramsey,
 William Park,
 John Blair,
 James Thompson,
 Lawrence McLaughlin,
 Will. Campibell,
 James Bankhead,
 Andrew Patrick,
 James McFee,
 James Tonson, (?)
 George Anton,
 James Anton,
 George Kairy,
 Thomas Freeland,
 Thomas Hunter,
 ^{his}
 Daniel ✂ McKerrell,
 ^{mark}
 Horgos (?) Kenedey,
 ^{his}
 John ✂ Suene,
 ^{mark}
- ^{his}
 Adam ✂ Ditkoy,
 ^{mark}
 Alexander Kid,
 Thomas Lorie,
 Thomas Hines,
 ^{his}
 Will ✂ Halkins,
 ^{mark}
 George Anton,
 John Colbreath,
 William Caird,
 John Gray,
 John Woodman, (?)
 Andrew Watson,
 William Bleair,
 Joseph Bleair,
 ^{his}
 Hugh ✂ Blare,
 ^{mark}
 William Blare,
 Samuel Anton,
 James Knox,
 Robert Hendry,
 John Knox,
 William Hendry,
 William Dunkan,
 David Duncan,
 John Muree,
 James Gillmor,
 Samuel Gillmor,
 Alexander Chocran,
 Edward MKene,
 John Morduck,
 ^{his}
 Samuel ✂ McMun,
 ^{mark}
 Henry Calual,
 Thomas McLaughlen,
 Robert Hoog,
 John Millar,
 Hugh Calwell,
 William Boyd,
 John Stirling,
 Samuel Smith,
 John Lamond,

Robert Lamond,	
Robert Knox	Samuel ^{his} ✕ Young,
William Wilson,	mark
Wm. Paterson,	Alexander Richey,
James Alexander,	James Morieson,
James Nesmith,	his
David Craig,	Joseph ✕ Beverlan,
Weall. McNeill,	mark
Thomas Orr,	his
Wm. Caldwell,	Robert ✕ Crage,
James Moore, Jr.,	mark
Sam. Gunion,	John Thompson,
Matthew Lord,	Hugh Tomson,
Robert Knox,	James Still,
Alex. McGregore,	his
James Trotter,	James ✕ Hoog,
Alexander McNeill,	mark
Robert Roo,	Thomas Hanson,
Joseph Watson,	John Hanson,
Robert Miller,	Richard Etone,
John Smeally,	James Etone,
James Morieson,	Thomas Etone,
James Walker,	Samuell Hanson,
Robert Walker,	James Cochran,
Robert Walker,	James Hulton, (?)
his	Thomas Hasetone, (?)
William ✕ Calwall,	John Cochran,
mark	William Cochran,
William Walker,	his
	Samuel ✕ Hunter,
	mark
	John Hunter.

COPY OF WHEELWRIGHT'S DEED.

These presents witnesseth, that I, John Wheelwright, of Wells, in the county of Yorke, in the province of the Massachusetts Bay, do for me myself, Heirs, Executors, Administrators, and Assigns, by virtue of a Deed or Grant made to my Grandfather, a minister of the Gospel, and others named in said Grant, by sundry Indian Sagemores, with the consent of ye whole tribe of Indians between the Rivers of Meremake and Pescutequa, to them and their Heirs forever full power for the laying out bounding and Granting these Lands into suitable tracts for town-

ships, unto such numbers of People as may from time to time offer to settle and Improve the same, which deed beareth date, May the seventeenth, one thousand six hundred and twenty and nine, Executed, Acknowledged, and approved by the authority in the Day, as may at large more fully appear. Pursuant thereunto I Do, by these presents, Give and Grant all my Right Title and Interest therein contained for the ends, uses abovesaid, unto Mr. James MacGregor, Samuel Graves, David Cargill, James McKeen, James Gregg, and one hundred more, mentioned in a list, to them and their Heirs forever, a certain tract of Land, bounded as followeth, not exceeding the quantity of ten miles square: beginning at a pine-tree, marked, which is the southwest corner of Chesheir, and running to the northwest corner of the said Cheshire, and from the northwest corner, running upon a due west line unto the River Merimack, and down the River Merimack, until it meets with the line of Dunstable, and there turning eastward upon Dunstable line, untill it meet with the line of Dracut, and continuing eastward upon Dracut Line, untill it meet with the line of Haverill, and Extending northward upon Haverill Line, untill it meet with the line of Cheshire, and then turning westward upon the said Line of Cheshire, unto the pine-tree first mentioned, where it began. In witness whereof, I have hereunto set my hand and seal, this twentyeth Day of October, one thousand seven hundred and nineteen.

Signed, Scaled, and Delivered

in the Presence of

DANIEL DUPEE,

JOHN HIRST,

JOHN WHEELWRIGHT. [L. S.]

Suffolk, ss.

Boston, October ye 20th, 1719.

John Wheelwright, Esqr., personally appearing, acknowledged the above Instrument to be his voluntary act and Deed.

Cor. WM. WELSTEED, Just. Peace.

Provence of }
 Newhampshire. } Entered and recorded in the 11th Book of
 the said Records, Page 138-139, this 24th of October, 1719.

Pr. Saml. Penhallow, Recorder.

COPY OF THE CHARTER OF LONDONDERRY.

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

To all people, to whom these presents shall come — Greeting.

Know ye that we, of our especial knowledge and mere motion for the due encouragement of settling New plantations, By and with the advice and consent of our council, have Given and Granted, and by these presents, as far as in us lies, do Give and Grant, in equal shares, unto sundry of our beloved subjects, whose names are entered into a schedule hereunto annexed, that inhabit, or shall inhabit, within the said grant, within our Province of New Hampshire, all that Tract of Land within the following bounds, being ten miles square, or so much as amounts to ten miles square, and no more : Beginning on the northeast angle at a beach Tree, marked, which is the southeast angle of Chester, and running from thence due south, on Kingston line four miles and a half; and from thence on a west line, one mile and three quarters; and from thence south, six miles and a half; and from thence west-northwest, nine miles and a half; and from thence north, eleven miles and a half; from thence north-northeast, three miles; from thence east-southeast, one mile; and from thence south-southwest, to the southwest angle of Chester; and from thence, on an east-southeast line, bounding on Chester, ten miles, unto the Beach tree first mentioned; and that the same be a town corporate by the name of Londonderry, to the persons aforesaid forever, Provided, nevertheless, and the true intent and meaning of these presents is, anything to the contrary, notwithstanding, that nothing in this, our said Grant, shall extend to, or be understood to extend, to defeat, prejudice, or make null and void any Claim, Title, or Pretence which our Province of the Massachusetts Bay may have to all or any part of the premises Granted as aforesaid, or the Right, claim, property, or Demand of any private person or persons, by reason or means of all or any part of the said Granted Premises falling within the line or boundaries of our said province of the Massachusetts. To have and to hold the said lands to the Grantees, their heirs and assigns forever, upon the following conditions, namely :—

First, That the Proprietors of every share build a dwelling-house within three years, and settle a family therein, and break up three acres of ground, and plant or sow the same within four years, and pay his or their proportion of the town charges, when and so often as occasion shall require the same.

Secondly: That a meeting-house shall be built within four years.

Thirdly: That, upon default of any particular proprietor in complying with the conditions of this Charter on his part, such delinquent Proprietor shall forfeit his share to the other Propri-

etors, to be disposed of by vote of the major part of the proprietors, and in case of an Indian war within the said four years, the said grantees shall have four years more, after the said war is ended, for the performance of these conditions.

Fourthly: The said men and Inhabitants also rendering and paying for the same, to us, our successors, or to such Officer or Officers as shall be appointed to receive the same, the Annual quitrent or acknowledgment of one peck of potatoes, on the first day of October, yearly, forever. Reserving also unto us, our heirs and successors, all mast-trees growing on said tract of Land, and according to the acts of Parliament in that behalf made and provided; and for the better order, rule, and government of the said Town, we do, by these presents, Grant for us, our heirs and successors, unto the said Grantees, that yearly and every year, upon the fifth day of March, forever, except on the Lord's day, and then on the Monday next following, they shall meet, elect, and choose, by the major part of the Electors present, all Town Officers, according to the usage of the other towns within our said provinces, for the year ensuing, with such powers, privileges, and authorities as other town officers in our provinces aforesaid do enjoy. As also, that on every Wednesday in the week, forever, they may hold, keep, and enjoy a market, for the selling and buying goods, wares, merchandize, and all kinds of creatures, endowed with the usual privileges, profits, and Immunities as other market-towns usually hold, possess, and enjoy; and two fairs annually, forever; the first to be held or kept within the said Town, on the eighth day of October next, and so de anno in annum, forever, and the other on the eighth of May, in like manner; provided, that if it should so happen, that at any time either of those fall on the Lord's day, then the said fair shall be held and kept the day following, and that the said fair shall have, hold, and possess the Liberty, Privileges, and Immunities that other fairs in other Towns usually possess, hold, and enjoy. In witness whereof, we have caused the seal of our said Province to be hereunto affixed.

Witness, SAMUEL SHUTE, Esq., Our Governor and Commander-in-chief of our said Province, the twenty-first day of June, Anno Domini 1722, in the eighth year of our reign.

By advice of the Council.

SAMUEL SHUTE.

RICHARD WALDRON, Clerk Council.

The Schedule of the names of the Proprietors of Londonderry.

	Shares.		Shares.
John Moor,	1	William Cochran,	1
Robert Wilson,	1	William Willson and } John Richey, } William Thompson,	1
Samuel Moor,	1	Hugh Montgomery,	1
James and John Doak,	1	Robert Morison,	1
John Archibald,	1	Alexander McNeal,	1
Henry Green,	1	Robert Boyes,	1
Abel Merrel,	1	John McMurphy,	1
Randel Alexander,	1	John McNeal,	1
Robert Doak,	1	William Campbell,	1
Alexander Walker,	1	Capt. David Cargile,	1
John Clark,	1	John Archibald, Jr.,	1
James Anderson,	1	James McNeal,	1
James Alexander,	1	Daniel McDuffee,	$\frac{1}{2}$
James Morison,	1	Samuel Huston,	1
John Mitchel,	1	Col. John Wheelwright,	1
Archibald Clendinen,	1	Edward Proctor,	1
John Barnett,	1	Benjamin Kidder,	1
James McKeen and son,	2	John Gray,	1
Jona. Taylor,	1	Joseph Kider,	1
Alexander Nichols,	1	John Goffe,	1
William Humphra,	1	Samuel Graves,	1
John Barnet and sons,	2	John Crombie,	1
David Craig and W. Gilmore,	2	Matthew Clark,	1
John Stewart,	1	James Lindsey,	1
Thomas Steell,	1	James Lesly,	1
Samuel Allison,	1	John Anderson,	1
Robert Weir,	1	James Blair,	1
John Morison,	1	John Blair,	1
Allen Anderson,	1	James Moor,	1
Mr. MacGregore and sons,	3	John Sheales,	1
James Nesmith,	1	James Rogers,	1
James Clark,	1	Joseph Simonds,	1
William Gregg,	1	Elias Kays,	1
John Gregg,	1	John Robey,	1
James Gregg and sons,	2	John Senter,	1
David Cargil, Jr.,	1	John Goffe, Jr.,	1
Robert McKeen,	1	Stephen Peree,	1
Janet, John, and } Samuel McKeen, } Alexander McMurphy and } James Liggit, }	1 1 $\frac{1}{2}$	Andrew Spaulden,	1
		David Bogle,	1

	Shares.		Shares.
John, Peter, and } Andrew Cochran, }	1	Samuel Graves, Jr.,	1
Samuel Gregg, Samuel } Graves, and Robert Boyes, }	1	Mr. James McGregor, } for a servant, }	$\frac{1}{2}$
James Aiken,	1	Capt. Cargile, for } 2 servants, }	1
William Aiken,	1	George Clark,	$\frac{1}{2}$
Edward Aiken,	1	Thomas Clark,	$\frac{1}{2}$
John Wallace,	1	Nehemiah Giffen,	$\frac{1}{2}$
Benjamin Willson,	1	James McGlaughlin,	$\frac{1}{2}$
Andrew Todd,	1	Parsonage lot,	1
John Bell,	1	John Barnett, Jr.,	1
David Morison,	1	John McConoighy,	1
Samuel Morison,	1	John McClurg,	$\frac{1}{2}$
Abram Holmes,	1	John Woodburn,	1
John Given,	1	Bening Wentworth,	1
William Eayers,	1	Richard Waldren,	1
Thomas Bogle,	1	Lieut. Governor Wentworth,	1
Elizabeth Willson and } Mary, her daughter, }	$\frac{1}{2}$	Robert Armstrong,	1
		Robert Actmuty,	1
		Whole number,	124 $\frac{1}{2}$

Memorandum over and above what is already given in the Schedule, are added.

	Acres.		Acres.
Mr. McGregor,	250	Mr. James Gregg,	150
Mr. McKeen,	250	John Goffe,	100
Mr. David Cargil,	100		

And to the two lots last mentioned, viz. Gregg and Goffe, a mill-stream within the said Town, for their good services in promoting the settlement of the Town.

RICHARD WALDRON, Clerk Council.

New Hampshire, June 21, 1792.

Admitted Proprietors and Commoners in the Town of Londonderry, with the persons mentioned in this Schedule, His Excellency, Governor Shute a home-lot and 500 acres, His Honor, Lieut. Governor Wentworth a home-lot and share 300 acres.

Samuel Penhallow,	1 share	Richard Wiberd,	1 share
Mark Hunken,	1 "	Thos. Westbrook,	1 "
George Jeffries,	1 "	Thomas Parker,	1 "
Shadrac Walton,	1 "	Archibld. McPhetrick,	1 "

RICHARD WALDRON, Clerk to Council.

JUSTICE M'KEEN'S COMMISSION.

A copy of the commission of JAMES MCKEEN, Esq., a Justice of the Peace, in Londonderry; the original being now (1850) in a good state of preservation, in the hands of his great-grandson, Rev. Silas McKeen, of Bradford, Vt.

George, by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, etc., — to our trusty and well-beloved James McKeen, Esq., Greeting. Know you that We, reposing much confidence in your loyalty, skill, and ability, have constituted, ordained, and made, and by these presents do constitute and appoint you to be one of our Justices of the Peace, within our Province of New Hampshire, in America; hereby willing and requiring you to keep, and cause to be kept, all ordinances and statutes made for the promotion of peace, and conservation of the same, and for the quiet rule and government of Our people, in all and every the articles thereof, in Our said Province, according to the form and effect of the same; fully to act, perform, and do all, and whatsoever to the Justice of the Peace (within the said Province) doth appertain, according to the laws that now are, or may be, in force within the same.

In witness whereof, we have caused the seal of Our said Province to be hereunto affixed.

Witness, Samuel Shute, Esqr., Our Captain, General, and Governor in Chief, in and over Our said Province of N. Hamp., at Portsmouth, the Twenty-ninth day of April, in the sixth year of Our reign, Anno Domini 1720.

[L. S.]

SAML. SHUTE.

COPY OF AN EARLY PARISH TAX-LIST.

Province of } To Alexander McCollom, old parish Con-
New Hampshire. } stable, in Londonderry, in said province, to
[L. S.] } Collect the Minister's salary on the west side
of Bevor Brook, in said town. } Greeting.

You are hereby Required in his Maj'tes Name to Collect the following sums, as they are annexed to each man's Name in this List; they being the inhabitation of the old parish in Londonderry, afforesaid. And the said sums, so Collected, you are to pay to us the subscribers, or our Order, at or before the tenth

Day of January next Ensuing, in Order to pay the Rev'd William Davidson his salary for his Labors Amongst us, in the year 1750. And If any person shall Neglect or Refuse Payment of the sum or sums on him or them so assesed or apploted, You are to Make Distress upon all such as the Law Directs; and for want of Good or Chattels whereon to Distrain, You are to size the Body, and Commite him or them to the Common Goile, of said province, there to Remain untill he or they shall pay the sum or sums on him or them so assesed or apploted, And this shall be your Sufficient Warrant. Given under Our hands and seal, at Londonderry, this ninth Day of November, and in the twenty-fourth year of his Reaign. Anno Domni. 1750.

JOHN CROMEY,	} Selectmen.
JOHN BARNETT,	
ALEX'R KELSEY,	
SAMUEL MORRISON,	
ROBT. COCHRAN,	

	£	s.	d.		£	s.	d.
John Ramsey,	2	14	1	John Brown,	2	12	
James Ramsey,	2	17	5	Joseph Wallace,	2	12	
Wed'w Calderwood,	2	17	5	William Eyars,	4	19	8
Robt. Clark,	5	14	9	James Cochran,	2	7	10
Robt. Wallace,	4	3	2	Nethaniel Holms,	2	7	10
Benj. Willson,	3	8	9	William Marten,	1	6	10
Capt. Andrew Todd,	1	8	8	Wed'w Willson,	2	5	10
John Wallace,	2	9	8	Joseph Bell,	2	2	
John Barnet,	2	17	4	Nenion Cochran,	3	12	7
Cor. James Willson,	2	17	5	Peter Cochran,	2		2
Capt. Andrew Todd,	5	14	9	William Cochran,	2		2
David Morison,	5	8	1	Thos. Willson,	2	13	5
Joseph Cochran,	5	14	9	Sam'l Miller,	2	13	5
Will'm Betty,	1	2		Dn. John Moore,	5	3	2
Thos. Wallace,	5	8	11	for his Negrow,	5	0	
Thos. Cochran,	5	8	11	Dn. Patrick Douglass,	5	6	10
John Cromey,	4	15	6	for his Negrow,	5	0	
John Maclurge,	1	15	10	Sam'l Morison,	5	14	9
James Wallace,	1	15	10	Robt. Craige,	5	14	9
John Barret,	1	1		James Morrow,	2	17	5
Will'm Edison,	1	1		Thos. Macleary,	2	17	5
James Doack,	3	12	7	Abraham Holms,	2	17	5
Wed'w Woodburn,	2		2	John Holms,	2	17	5
Matthew Wright,	2	11	7	Halbert Morison,	2	17	5

John Cochran,	Samuel Rankin,
Peter Cochran,	James Paul,
Robert Cochran,	William Rankin,
Ninian Cochran,	John Steel,
John Wallace,	Samuel Steel,
Nathaniel Aiken,	Jno Wear,
Hugh Young,	John McKeen,
Randal Alexander,	Ephraim Marsh,
James Anderson,	James Thompson,
David Anderson,	Hugh Thompson,
Samuel Moore,	William Humphrey,
Alex'r W. Nutt,	William Orr,
Thomas Grier,	John Moor,
John Durham,	Hugh Montgomery,
Robert Moore,	David Montgomery,
John Hunkin,	Robert Morison,
Thomas Wilson,	Robert MacMurphy,
James Willson,	Samuel Houston,
James Willson,	James Houston,
Moses Barnett,	Daniel Leslie,
James Aiken,	William Taylor,
Samuel Mills,	Robert Patterson,
John Barnett,	William Eayres,
Robert Barnett,	John Moor,
Samuel Alison,	Robert Moor,
Samuel Alison, Jr,	James Caldwell,
David Steel,	Patrick Douglass,
Thomas Creage,	Alex'r Rankin,
David Craige,	Daniel McDuffee,
Samuel Morrison,	Robert Adams,
Matthew Taylor,	James McGregore,
John Hogg,	John Taylor.
John Mitchell,	

ASSOCIATION TEST.

In April 1776, in accordance with a recommendation of the Continental Congress, circulars were sent, by the Committee of Safety of New Hampshire, to the Selectmen of the several towns in the State, requesting them to procure the signatures of all the males in the town, over twenty-one years of age, (with certain exceptions,) to the declaration contained in the circular, and to

report the names of all who should refuse to sign. The following is a copy of the circular sent to the Selectmen of Londonderry, of the names of those who signed, and of those who refused to sign it.

To the Selectmen and Committee of Londonderry, Colony of New Hampshire.

In Committee of Safety.

April 12th, 1776.

In order to carry the underwritten RESOLVES of the Hon'ble Continental Congress into execution, You are requested to desire all males above Twenty-One years of age, (Lunaticks, Idiots, and Negroes excepted) to sign to the declaration on this paper; and when so done, to make return hereof, together with the name or names of all who shall refuse to sign the same, to the General Assembly, or Committee of Safety of this Colony.

M. WEARE, Chairman.

In Congress, March 14th, 1776.

Resolved, that it be recommended to the several assemblies, Conventions, and Councils, or Committees of Safety, of the United Colonies, immediately to cause all persons to be disarmed within their Respective Colonies, who are notoriously disaffected to the cause of America, or who have not associated, and refuse to associate, to defend by arms, the United Colonies against the hostile attempts of the British fleets and armies.

(Copy) Extract from the Minutes,

CHARLES THOMPSON, Sec'y.

In consequence of the above resolution of the Hon. Continental Congress, and to shew our determination in joining our American brethren in defending the Lives, Liberties, Properties of the Inhabitants of the United Colonies:—

We, the Subscribers, do hereby solemnly engage and promise, that we will, to the utmost of our power, at the Risque of our Lives and Fortunes, with arms, oppose the Hostile proceedings of the British Fleets and Armies, against the United American Colonies.

Matthew Thornton,
Joseph Gregg,
George Duncan, Junr.,
John Gregg,
Benjamin Gregg,

William Alexander,
Isaac Peabody,
McGregore,
Daniel Reynolds,
George Russel,

John Moor,
 John Aiken,
 Thomas Taggart,
 John Nesmith,
 James Cochran, Junr.,
 James McGregore,
 John Bailey,
 John Gilmore,
 Robt. McNeil,
 Arthur Archibald,
 William Kelly,
 William Gregg,
 Hugh Montgomery,
 John Pinkerton,
 Moses Lankester,
 Benjamin Cheney,
 David Clendinin,
 James Paul,
 John Cochran,
 Robert Willson,
 Timothy Faren,
 Stephen Holland,
 William Vance,
 Nathan Stinson,
 David Craige,
 John Prentice,
 James Cochran,
 James Alexander,
 Matthew Miller,
 Moses Barnet,
 John Vance,
 Alex'dr. McCollom,
 Adam Wiar,
 Robert Walton,
 Thomas McCleary,
 Robert Macordy,
 John Robinson,
 John Patten,
 Sanl. Dickey,
 James Wallace,
 John Holmes,
 Alex'r. Crage,
 Robt. Gilmore,

Andrew Clendinin,
 Thomas Willson,
 Samuel Morison,
 John Steel,
 James Nichols,
 John (?) Morison,
 Thomas Patterson,
 Robert Holmes,
 Adam Dunlap,
 William Davidson,
 Robt. Moor,
 Robt. Smith,
 David Anderson,
 Samuel Gregg,
 David Taylor,
 John Hopkins,
 Samuel Marsh,
 Robt. Morrison,
 Jonathan Gillmore,
 Jonathan Kelso,
 George Mansfield,
 John Annis,
 James Humphrey, Junr.,
 Robert McFarland,
 John Tylor,
 William Tylor,
 John Marsh,
 Wm. Cunningham,
 Thomas Anderson,
 Thomas Creage,
 Matthew Clark,
 Isaac Brewster,
 John Barnet,
 John Hiland,
 John Barnet, Junr.,
 James Anderson,
 John Gunion,
 Adam Taylor,
 Samuel Taylor,
 John Bell,
 Wm. Duncan,
 Abraham Duncan,
 John Cox,

Robert Morison,
 John Creaig,
 James Taggart,
 Samuel Anderson,
 James Adams,
 James Nesmith,
 Robert Adams,
 Archibald Mack,
 James Nesmith, Junr.,
 James Miltimore,
 Samuel Clark,
 James Ewing,
 James Donaldson,
 William Rogers,
 David McKeen,
 John Wallace,
 David Paul,
 Samuel Ghrims,
 Saml. Wilson,
 James Dinsmoor,
 Samuel Gregg,
 John McKeen,
 George Duncan,
 Samuel Fisher,
 John Duncan,
 James Anderson,
 Jas. Hopkins,
 Robt. Archibald,
 John Hunter,
 James Miltimore,
 Jonathan Wallace,
 David Pinkerton,
 James Adams, Junr.,
 Thomas Rogers,
 James Anderson,
 William Anderson,
 Joseph Mack,
 Josiah Duncan,
 Robert Craige,
 John McAlester,
 Thomas Holmes,
 David McCleary,
 Ephraim Dimond,

John Anderson,
 John Patterson,
 Alexander Boyd,
 Thos. Wallace, Junr.,
 James Barnett,
 John McClurg,
 Samuel Morison, Junr.,
 Robert Dickey,
 Joseph Chapman,
 Elias Smith,
 John Marshall,
 Humphrey Holt,
 Andrew Mack,
 Archibald McAlester,
 Andrew Todd,
 Robert Thompson,
 John Thompson,
 Isaac Walker,
 Saml. Thompson,
 Andrew Todd,
 Robert McColom,
 David Brewster,
 James Adams,
 James McMurphy,
 James Alexander,
 John McIntosh,
 Robt. McMurphy, Junr.,
 Samuel Morison,
 Matthew Pinkerton,
 Samuel Alls,
 Alexander Craig,
 Hugh Watt,
 Archibald McMurphy,
 Jedediah Patee,
 Samuel Willson,
 James Willson,
 Adam Dickey,
 John Dickey,
 George Corning,
 James Boyes,
 Samuel White,
 George McAllaster,
 Matthew Dickey,

Robert McLuere,
 John Kerr,
 Saml. Wallace,
 John Giles,
 Robert Boyes,
 James Thompson,
 Thomas McCleary,
 Jacob Chase,
 William Page,
 Nathl. Smith,
 Joseph Bell,
 James Cochran,
 John McAdams,
 John McClenche,
 Samuel Boys,
 Joseph Boys,
 Moses Watt,
 Joseph Hogg,
 John Watts,
 Thomas Hilands,
 James Lyons,
 James Hogg,
 Francis Mitchell,
 Wm. Johnston,
 Hugh Kattey,
 Peter Kattey,
 Robt. Clendinin,
 William Wier,
 Nicholas Dodge,
 John Dwinell,
 Henry Campbell,
 David Porter,
 Thomas Wallace,
 James Wallace,
 George McMurphy,
 William Wallace,
 Joseph Cochran,
 Samuel Rankin,
 William Rankin,
 James Ramsey,
 John Hunter,
 Daniel Hunter,
 Thomas Wilson,

Jesse Plumer,
 Nathaniel Brown,
 Jonathan Adams,
 John Clark,
 William Eayrs,
 John Ramsey,
 William Ramsey,
 William Cochran,
 John Ramsey,
 James Crombie,
 John Crombie,
 Thomas Lennan,
 Simeon Roberson,
 Eleazer Cumings,
 Ebenezer Tarbox,
 Samuel Eayrs,
 Reuben Page,
 Jonathan Reed,
 Joseph Finlay,
 John Clark,
 Samuel Thompson,
 Josiah Jones,
 Joseph Curtice,
 Thomas Senter,
 William Richardson,
 William Alexander,
 James Darrah,
 Ezekiel Gaile,
 Nathaniel Hale,
 Daniel Marshall,
 Benjamin Kidder,
 Joseph Hobbs,
 Elijah Towns,
 Stephen Dwinell,
 William Moor,
 James Town,
 John March,
 Samuel Senter,
 James Gregg,
 William Boyd,
 Abel Plummer,
 Joshua Conet (?),
 † William Dickey,

Samuel Karr,	Alexander Robinson,
William Eayers,	Robert McKeen,
Samuel McAdams,	George Orr,
William Dickey,	Simeon Merrill,
Thomas Boyd,	Mosés Rowell,
Peter Robinson,	Barnes Morrill,
William Steel,	James Cheney,
William McAdams,	David Davison,
Robert McAdams,	Alexander Kassay,
John Robinson,	David Colbey,
David Peabody,	Daniel Cheney,
Joseph Steel,	Charles Sargent,
George Burroughs,	John Kinkead,
Isaac Page,	Abraham Page,
Philip Marston,	Stephen Johnson,
David Lawrence,	William Grey,
Richard Marshall,	Samuel Dodge,
Samson Kidder,	William Parkinson,
James Barret,	Alexander Campbell,
John Smith,	Denis Healey,
Josiah Burroughs,	Robert Wallace,
William Burroughs,	Denis Plummer,
Moses Barret,	James Miller,
David Campbell,	John Stinson,
William How,	John Karr,
William Grimes,	Robert Hunter,
Robert Anderson,	James Macgregore,
Samuel Cochran,	James Litch,
Samuel Miller,	John Archibald,
John Duncan,	George Moor,
John Jaques,	William Morison,
John Pinkerton,	William Gilmore,
Trueworthy Sargent,	William Smith,
Jesse Annis,	John Livingston,
Thomas Perrin,	Daniel McDuffee,
Thomas Melcher,	Jacob Bartlett,
Robert Cochran,	George Davidson,
Joseph Morison,	David Colby,
Arthur Boyd,	Alex'r Clark,
David Conelly,	Wm. Parker,
Parker Moores,	Daniel McNeill,
John Stewart,	James Vance,
Thomas Stewart,	Robert Boyd,

Robert Boyd, Jun'r,	James Willson,
Jacob Fowle,	James Eayres,
John Wadile,	John McDuffee,
John Alexander,	John Moore,
Richard Emerson,	Samuel White,
William Miltimore,	Hugh Danshe,
Robert Hopkins,	John Humphrey,
John Nesmith,	Samuel Allison,
o George Gregg,	Thomas Cristy,
Isaac Cochran,	Robert McMurphy.

Londonderry, June ye 24th, 1776.

To the Hon'ble House of Representatives for the Collony New Hampshire,

Agreable to the request of the Hon'ble Committee of Safety for the Colony, we have taken pains to go through with the association papper, and we find none who refuses to sign the same except the persons hereafter mentioned, viz., Timothy Dawson, Alexander Nicols, Joseph Morison, Abraham Morison, William Humphrey, David Morison, Samuel Ella, Doct. George Wood, John Holmes, Lieut. to a minute company, John Reed, John Moor, Robert Moor, James Cochran, Samuel Clark, John Stewart.

By order of the Selectmen,

THOS. TAGGART, Select Clerk.

LIST OF THE SOLDIERS FROM LONDONDERRY, IN THE ARMY OF THE REVOLUTION, FROM 1775 TO 1783.

In presenting the names of the soldiers of the Revolution from Londonderry, it is deemed preferable to give, so far as it can conveniently be done, distinct lists of those enrolled in the various enlistments made in the town, rather than one list of all those who served at any time during the war. This course, however, necessarily causes occasional repetition of names. Notwithstanding much pains has been taken to obtain complete lists, they are, in two or three instances, defective.

Soon after the news of the battle of Lexington had been received, Captain George Reid marched with a company of nearly a hundred men from Londonderry, and joined the American forces at Medford. The following is a list of the officers and privates composing this company, as it was on the twenty-eighth of July, 1775.

George Reid, captain ; Abraham Reid, lieutenant ; James Anderson, second lieutenant ; John Patten, quartermaster sergeant ; Daniel Miltimore, John Nesmith, Robert Barnet, John Mackey, sergeants ; James McCluer, Robert Boyes, Joshua Thompson, George McMurphy, corporals ; Robert Burke, drummer ; Thomas Ingliss, fifer ; Matthew Anderson, Robert Adams, Samuel Ayers, Hugh Alexander, John Anderson, Alexander Brown, William Boyd, John Campbell, Thomas Campbell, Peter Christie, Solomon Collins, Stephen Chase, William Clyde, William Dickey, James Duncan, Samuel Dickey, John Ferguson, David Gregg, James Gilmore, Allen Hopkins, John Head, Asa Senter, John Hopkins, Samuel Houston, Jonathan Holmes, Peter Jenkins, John Livingston, Ebenezer McIlvain, Hugh Montgomery, John Morrison, James Morrison, Joseph Mack, Martin Montgomery, Robert McMurphy, William McMurphy, William Moore, Robert Mack, David McClary, Archibald Mack, James Nesmith, James Nesmith, Jr., William Parker, Joshua Reid, William Rowell, Thomas Roach, Abel Senter, James Stinson, Samuel Senter, Samuel Thompson, John Vance, Hugh Watts, Thomas Wilson, John Patterson, Henry Parkinson, Samuel Stinson, John Smith, Richard Cressey, James Moore, privates. Whole number, seventy-two.

It appears from the accounts for town bounties, in the office of the Secretary of State, that Londonderry paid bounties for ninety-nine men, who volunteered on the "Lexington alarm." There were, therefore, twenty-seven others from Londonderry, in the service, at this time, whose names, with the exception of David MacGregor, William Gregg, and William Adams, are not known.

In August, 1776, a company of eighty men was raised for the Canada service, from Col. Matthew Thornton's regiment, which comprised the towns of Londonderry, Windham, and Pelham, and from Col. Josiah Bartlett's regiment, which comprised the towns of Kingston, East Kingston, Hawke, Sandown, Newtown, Hampstead, Plaistow, Atkinson, and Salem. This company was commanded by Captain John Nesmith, and formed a part of Colonel Wingate's regiment. The following are the names of those members of this company who are believed to have belonged to Londonderry : —

John Nesmith, captain ; Alexander Graham, second lieutenant ; Samuel Cherry, ensign ; Solomon Todd, sergeant ; William Dickey, corporal ; Michael George, drummer ; Timothy Dustin, fifer ; John McClurg, Samuel Thompson, Matthew Anderson, John Anderson, William Rogers, Robert McCluer, James Ewins, James Boyes, Jr., John Orr, Samuel Rowell, John Humphrey,

John Cox, Edward Cox, John Anderson, Jr., Thomas White, Ephraim White, Joseph Mack, James Moor, Samuel Eayres, John Vance, John Ramsey, David George, William Dickey, Jona. Gregg, Hugh Alexander, Abner Andrews, Peter Jenkins, Alexander Craige, William Colby, Patrick Fling, William Adams, James Boyes, Jr., Jona. George, Allen Hopkins, James Gilmore, Charity Killicut, John Lancaster, privates.

In December, 1776, the following enlistment was made in Londonderry, for three months in the continental service, in Captain Samuel McConnel's company, in Col. David Gilman's regiment.

James Hopkins, lieutenant; Jonathan Wallace, sergeant; Hugh Watt, corporal; William Lyons, Moses Watt, Thomas McClary, Jesse Jones, James Nesmith, Arthur Nesmith, John Todd, Benjamin Nesmith, James Hobbs, Nathan Whiting, Benjamin Robinson, David Marshall, William Burroughs, James Gilmore, John Kinkead, Alexander Morrow.

The following are the names of the men from Londonderry; who enlisted in the years 1777 and 1778, for the continental service, for three years, or during the war:—

Peter Jenkins, Joseph Mack, Samuel Walton, Nathaniel Plummer, William Dickey, Bishop Castor, John Obrian, George McMurphy, David Plummer, Abel Walton, James Campbell, John McMurphy, Robert Wilson, Joseph McFarland, Samuel Ayers, Robert Rogers, Solomon Todd, Frederick Roche, Charles Bryan, James Nesmith, William Johnson, John Erwin, Jeremiah Fairfield, John Ayres, John Martin, John Morgan, David George, David Dickey, Ebenezer McIlvane, Timothy Harrington, Robert Boyes, Thomas Holmes, Martin Montgomery, Zacheus Dustin, Valentine Sargent, Robert Craige, John Head, James Boyes, John Allen, Alexander McMasters, Abel Whiting, Ambrose Vicker,* John Gear,* Glaude Colombon,* Joseph Coste,* Jean Rots, Jonathan George, Michael George, Timothy Hutchins.

The following names of men from Londonderry, are found in the returns of enlistments for three years, or during the war, although they do not appear to have received bounties from that town.

William Hogg, Samuel Hamilton, David Ela, John Mack, Zabulon Colby, William Colby, Castor Barnes.

July 20, 1777, a company of seventy volunteers was enlisted in Londonderry. It was commanded by Capt. Daniel Reynolds, and was in the battle of Bennington. The following is a copy

* These men were enlisted at Exeter, by Major John Pinkerton, to make up the quota for Col. Thornton's regiment. Their bounties were paid by Londonderry.

from the roll of the company : Daniel Reynolds, captain ; David McClary, Adam Taylor, lieutenants ; John Hughes, ensign ; John Smith, John McKeen, John Anderson, John Robinson, sergeants ; Matthew Dickey, David Clark, Simeon Senter, Joseph Hastings, corporals ; Thomas Griffin, fifer ; John Barr, Nathaniel Burrows, John Robinson, George Eviston, Joseph Sargent, Isaac Colby, Alexander Stevens, William Houston, William Fellows, James Nesmith, Jonathan Cheney, Samuel Rowell, William Sevrans, Jonathan Kelso, John Ferguson, Samuel Thompson, Nathaniel Sweetser, Dudley Balley, John Campbell, James Humphrey, James Taylor, Archibald Cunningham, William Burrows, Peter Robinson, Mansfield McDuffee, Nathaniel Cheney, James Moore, Thomas Carr, Samuel Spear, Samuel Campbell, William Ramsey, Robert Morrison, Thomas Wallace, Joshua Conant, Joseph Caldwell, Adam Dickey, William Adams, Thomas McClary, Hugh Watts, Andrew Todd, Thomas Wallace, Jesse Jones, Thomas Rogers, Ephraim Gregg, James Morison, John Watts, Allen Anderson, David Brewster, Jonathan Wallace, John Wallace, John Todd, John McClary, Joseph Hobbs, Joseph Steel, Samuel Brown, Samuel Taylor, John Stuart, privates.

October 1, 1777. The following company of volunteers marched from Londonderry, under the command of Capt. Joseph Finlay, and joined the Northern continental army at Saratoga. Their term of service, however, was short.

Joseph Finlay, captain ; James Christy, lieutenant ; Robert Adams, John Patterson, sergeants ; Jonathan Gilmore, Robert Wallace, Adam Dunlap, John McCoy, David Quinten, Samuel Gregg, Jonathan Holmes, John Moore, Peter Christy, William Hopkins, Joshua Lancaster, William Moore, John Taylor, Adam Johnson, John Adams, William Aiken, David Wilson, Thomas Morrison, William Alexander, Samuel Anderson, William McKeen, John Hunter, Moses Walton, John Walton, Samuel Dodge, Nathaniel Holmes.

In the returns of Col. Henry Jackson's regiment, we find the following names of men from Londonderry, who enlisted in 1777. John Nesmith, lieutenant ; John Vance, sergeant ; John Bryant, Timothy Melon, John Mitchel, privates.

It appears from the accounts for town bounties, that Londonderry paid, in 1778, bounties for twenty volunteers for the Rhode Island service. The names of these volunteers, with the exception of Joseph McKeen, are not known. In the same year, Jonathan Ferrin, Hugh Jameson, and Francis Mitchel, enlisted in the continental service, for the term of nine months.

In 1779, the following enlistments were made in Londonderry for the continental service :—

Thomas Rankin, Edward Colby, Richard Gillespie, and James Campbell, for one year; and Henry Weld, Peter Hakins, Robert Barber, David Richards, John King, and John White, during the war; and John Ross, Archibald Clark, John McCarty, Isaac Colby, Thomas Drew, Neal McGee, and Windsor Golden, for the service at Rhode Island.

In 1780, the following new levies for the continental army were raised in Londonderry: John McCarty, William Thomas, Zoe Withe, John Clark, John Remmick, Pomp Sherburne, James Whaley, Windsor Golden, James Harris, Thomas Mitchel, Samuel Merrill, James McMahan, Jeremiah Fairfield.

In February, 1781, the following enlistments were made in this town: Abner Andrews, Asa Andrews, Jonathan Black, Charles Burrows, John Ward, Allen Anderson, Archibald Clark, John Webb, Pomp Sherburne, Martin Byrne, James Burke (deserter from Burgoyne), James Adams, David Morrison, Jeremiah Fairfield, John McCarty, John Pease, Daniel Marsh, James Boyes, James Blair.

In September following, nine were enlisted in Londonderry, for three months, and marched under the command of Lieutenant Jonathan Adams; namely, William Dickey, Thomas McLaughlin, Adam Dickey, William Eastman, Arthur Nesmith, Robert Thompson, James Gregg, Elijah Towns, Alexander McMurphy. Abraham Perry and John Mannyfold were also in the service in 1781.

In 1782, John McCurdy and Charles Cavanaugh enlisted from Londonderry. The latter is known to have served during several previous campaigns. It may be proper to remark, that although the men who have been mentioned as having been enlisted at various times in Londonderry, are described in the returns as Londonderry men, some few of them may have been citizens of other towns, who enlisted and served for Londonderry. In like manner several citizens of Londonderry enlisted and served for other towns. In 1777, John Hall served for Deerfield, and John Reed, for Chichester. In 1779, Daniel Callaghan served for Atkinson, and John Moloy, James Keeff, and Thomas Mitchel, for Hampton. In 1781, Michael Keeff served for the town of Amherst.

The revolutionary services of Gen. Reid, David MacGregor, Robert MacGregor, and others have been mentioned in the body of this work.

PETITION OF MEMBERS OF THE WEST PARISH TO THE GENERAL COURT FOR AN ACT, OBLIGING EACH INHABITANT OF LONDONDERRY TO VOTE AND PAY TAXES IN THE PARISH IN WHICH HE DWELLS.

To The Hon'ble Council and House of Representatives For the State of New Hampshire in General Assembly Convened at Exeter, within and for said State, May 20, A. D. 1778.

The subscribers, Inhabitants, and freeholders in the West Parish in Londonderry, in The County of Rockingham in said State Humbly Sheweth.

That in the year A. D. 1739, Londond'ry was by an act of the Legislature of said State, Divided into Two Parts, Called the East and West Parishes, with Liberty for a number not Exceeding forty Persons in Each Parish to poll to the Other, and Become members of the Parish they did not Dwell in. The 40 in the East Parish that Polled to the west, by the Assistance of Those in the west That lived near the East line, Obtained a Vote to Build and did Build a Meeting-House in said west Parish Very near the East line, when said Parish then had a Meeting-House, near the Center Newly Built & is now Rotten, for want of use.

As the number of Inhabitants in the West Parish Increased, the forty in the East that Poll'd to the west, Multiplied, & are now Become a Much greater Number, and by the aforesaid Assistance, To this Day have Obliged all the Rest of the Inhabitants of the West Parish to Travel to the Meeting-House near the East line, Excepting Very lately we have been Allowed some Preaching in a third Meeting-House, Built near the Centre of said West Parish by subscription. Dureing the Late Rev'nd Mr. David Macgregore's life Time, altho we were Very sensible of the great Injustice Done us, Yet Out of Respect to Him, as he lived near the Centre of the East Parish, we Allowed Our selves to Bear and Forbear. But Now he is Deceased, and yet the 40 in the East that Polled To the West, & their Numerous posterity Appear at The west Parish Meetings, and Being Joined as abovesaid Vote the preaching where they Please.

On the 23d of last April, we Obtained a Vote, a Copy whereof is Herewith Exhibited ; but well Knowing that the vote of a town Cannot Repeal an act of the Legislature, we Exhibit said Copy to shew That the Majority of the Inhabitation of Londond'ry are willing Justice should be Done.

For The Reasons aforesaid, we Humbly pray your Honors to

Take the Premises under Consideration, and Repeal said act by Enacting that in all future Time Every Inhabitant in Londonderry shall Pay his Legal Proportion of the Minister's sallery in that parish wherein he Dwells and be for Ever Excluded from Voting in any Parish Meeting Except in the Parish wherein he Dwells.

And Your Petitioners as in Duty Bound will Ever Pray.

James Wallace,
 Henry Campbel,
 James Anderson,
 John Campbel,
 Andrew Mack,
 David Woodburn,
 Robert Dickey,
 Jesse Jones,
 Joseph Curtis,
 Joseph Chapman,
 Isaac Peabody,
 Eleazar Cumins,
 William Richardson,
 Thomas Senter,
 Will'm Alexander,
 Jacob Nickols,
 Joseph Nickols,
 William Dickey,
 Matthew Dickey,
 Adam Dickey,
 John Corning,
 John McAlister,
 Archibald McAlister,
 John Dwinel,
 Joshua Corning,
 Nicholas Dodge,
 David Chiney,
 William Wier,
 Adam Wier,
 Thomas McClary,
 Thomas McClary, Jr.,
 George McAlister,
 James Lyons,
 William Lyons,
 Thos. Holmes,

Thos. Lennan,
 Robert Wallace,
 Josiah Jones,
 Robert Thompson,
 Josiah Jones, Jr.,
 John Senter,
 John Clark,
 John McClurg,
 John Thompson,
 Saul Thompson,
 Joseph Harvel,
 Jacob Richardson,
 Stephen Chase,
 Samuel Senter,
 Asa Senter,
 Eben'r Senter,
 Reuben Senter,
 John Woodburn,
 Nathan Plumer,
 James Gregg,
 Jonathan Gregg,
 Ephraim Gregg,
 Robert McClure,
 John March,
 Aaron Senter,
 Elijah Towns,
 John Patterson,
 Ephraim Dimond,
 Isaac Smith,
 Thos. Patterson,
 Peter Patterson,
 Elias Smith,
 Abel Plumer,
 Asa Andrews,
 Samuel Bean,

Samuel Graham,
 Saml McAdams,
 James Anderson, Jr.,
 John Anderson,
 William Boyd,
 David Boyd,
 John Moor,
 James Moor,
 William Moor,
 Robert Anderson,
 John Anderson, Jr.,
 William Anderson,
 Allen Anderson,
 Alexander Boyd,
 Sam'l Anderson,
 Sam'l Anderson, Jr.,
 Joseph Hogg,
 Simon Kezear,
 Abram Morison,
 James Hogg,

Matthew Dickey,
 William Hogg,
 Hugh Watt,
 Saml White,
 Thomas White,
 Robert Willson,
 Robt Boyes,
 John Mc Clenche,
 Samuel Fisher,
 Samuel Fisher, Jr.,
 Samuel Karr,
 Thomas Rogers,
 James Rogers,
 Joseph Finlay,
 William Anderson,
 Samuel Boyes,
 John Barnett,
 Jabes Towns,
 Moses Town,
 James Thompson.

State of } In the House of Representatives, Novem'r
 New Hampshire } 4th, 1778.

Upon reading the foregoing Petition, Voted that the prayer thereof be granted, and that the Petitioners have leave to bring in a bill accordingly.

Sent up for concurrence.

John Langdon, Speaker.

In Council the same day read and concurred.

E. Thompson, Sec'y.

COPY OF ROBERT M'GREGOR'S DEED OF THE COMMON AND GRAVEYARD IN THE EAST PARISH.

To all Christian people to whom these presents shall come Greeting, — Know ye yt, I, Robert McGregor, of Londonderry, within his maj'ts Prov'e of N. Hampsh'e, In Engl'd for Divers good causes & considerations, moving me hereunto, have given, grant'd, bargain'd, sold, alien'd, enfeoff'd, convey'd, & confirm'd doth by these presents give, grant, bargain, sell, alien, assign, make over, & confirm unto ye town of Londonderry afores'd, their heirs & Exe'rs, adm'rs & assigns forever, one message

or tract of land, lying scituate & being in Londonderry afores'd, s'd tract of containing by estimation three acres & a halfe, w'ch land ye meeting stands upon, as also a training green & graveyard belonging to ye s'd town of Londonderry, w'ch land is Butt'd and Bound'd as followeth; viz., beginning at a red oak tree mark'd standing on ye Southerly side of ye highway yt leads easterly from said meetinghouse & standing on ye line of Robert Weare's land, thence runing South by mark'd trees, fifty rods, and joyning on s'd Weare's land to a stake and stones, thence runing a due west line six rods to a stake and stones, thence runing by mark'd Norwest & be Nor fifty rods to a stake & stones, standing to ye west of ye s'd meetinghouse, thence runing East & Bounding on ye afores'd highway, twelve rods to ye Red Oak Tree first mention'd, To have & to hold ye s'd grant'd & bargain'd premises w'th al ye appurten's, privileges, & comodeties to ye same belonging, or in any wise appertaining to ye s'd Town of Londonderry their heirs & assigns to them & their proper use, benefit & behooff forever, & I ye said Robert Macgregor for me, my heirs, Exe'rs, & adm'rs, do covenant, promise, & grant, to & w'th ye s'd Town of Londonderry their heirs & assigns, yt before ye ensealing hereof, I am ye true sole & lawfull owner of ye above bargain'd premises, & have in my selfe good right, full power, & lawfull authority to grant, bargain, sell, convey, & confirm ye same in maner as above s'd, & yt ye afores'd Town of Londonderry their heirs & assigns, shall & may from time to time & at all times foreyer hereafter, by force & virtue of these presents, lawfully, peaceably, & quietly have, hold, use, occupy, possess, & enjoy ye s'd Demised premises, w'th ye appurten's, free & clear & freely & clearly acquit'd, exonerat'd & Discharg'd of & from all & all maner of former or other gifts, grants, bargains, sales, incumberances, & extents; furthermore, I ye s'd Robt. McGregore for my selfe, my heirs, Exe'rs, & Adm'rs, do covenant & engage ye above Demis'd premises to ye s'd Town of Londonderry their heirs and assigns against ye lawfull claims or demands of any person or persons w'tsoever in by or under me ye s'd Robt McGregore, my heirs, Exe'rs, & adm'rs; In testimony of all before written, I have hereunto set my hand & seal this 12th day of June 1729, & in ye third year of his majes'ts Reign, &c.

Sign'd, Seal'd, & Del'd
 in presence of
 DAVID MCGREGORE,
 JNO. MCMURPHY,

ROBERT MCGREGOR. [SEAL]

Suffolk, Boston, July ye 9th, 1729.

Robert McGregore appear'd & acknowledged this Instrument to be his act & Deed, before me,

Sam'l Checkley, Jus. Peace.

Entered & Record'd according to ye orig'll, 28th July, 1729.
per Josh. Pierce, Record'r.

A LIST OF ALL THE REPRESENTATIVES FROM LONDONDERRY
TO THE GENERAL COURT.

1732-3, John McMurphy.

1734-5, Robert Boyes.

1736, James Gregg.

1737, Robert Boyes.

1738, Hugh Wilson.

1739-40, Robert Boyes.

1741-2, Samuel Barr.

1743-5, inclusive, John Wallace.

1746-54, " John McMurphy.

1755-7, " Robert Clark.

1758-60, " Matthew Thornton.

1761-7, " Samuel Barr.

1768-70, " Samuel Livermore.

1771-5, " Stephen Holland.*

1776, John Bell, Moses Barnet.

1777, John Gilmore, John Pinkerton.

1778, John McKeen, John Pinkerton.

1779, Moses Barnet, Samuel Fisher.

1780, Daniel Reynolds, John Bell.

1781-4, inclusive, Daniel Reynolds, Archibald McMurphy.

1785, John Prentice, Archibald McMurphy.

1786, Daniel Reynolds, Archibald McMurphy.

1787, John Prentice, John Pinkerton.

1788, Daniel Reynolds, Archibald McMurphy.

1789-91, inclusive, James MacGregor.

1792, James MacGregor, John Bell.

1793, John Prentice, John Bell.

* Matthew Thornton and James MacGregor were members from Londonderry, of the convention which met May 17, 1775. Matthew Thornton and John Bell were members of the convention which met December 21, 1775, and afterwards resolved itself into a House of Representatives.

- 1794-5, James Pinkerton, John Prentice.
 1796-7, James Pinkerton, William Choate.
 1798, James Pinkerton, John Prentice.
 1799-1800, John Bell, Jun., John Prentice.
 1801-5, inclusive, James Pinkerton, John Prentice.
 1806-8, " William Adams, John Moor.
 1809-11, " John Dickey, John Moor.
 1812, John Pinkerton, John Moor.
 1813-14, John Pinkerton, John Nesmith.
 1815, John Pinkerton, John Porter.
 1816, John Fisher, John Nesmith.
 1817-18, John Fisher, John Porter.
 1819-20, John Fisher, Peter Patterson.
 1821, William Adams, James Thom.
 1822, Robert Patterson, John H. Miltimore.
 1823-4, Robert Mack, James Thom.
 1825, Robert Mack, William Choate, James Thom.
 1826, do do do
 1827, Alanson Tucker, J. H. Miltimore, John Porter.

In Londonderry, since the division of the town.

- 1828, John Holmes.
 1829, Robert Mack.
 1830-32, inclusive, John N. Anderson.
 1833-4, Hugh Bartley.
 1835-6, William Plummer.
 1837-8, John N. Anderson.
 1839-40, Reuben White.
 1841-2, Robert Boyd, Jr.
 1843-4, Cyrus Nesmith.
 1845, voted not to send.
 1846-7, David Flanders.
 1848-9, James Perkins.
 1850, Francis D. Anderson, Francis Manter.

In Derry, since the division of the town.

- 1828, John Porter, Alanson Tucker.
 1829, Alanson Tucker, William Choate, Jr.,
 1830, John Porter, Samuel Adams.
 1831, Alanson Tucker, William Montgomery.
 1832, William Montgomery, David A. Gregg.
 1833, William Montgomery, John Porter.

- 1838, Richard Melvin, Nathaniel Aiken, William Cogswell.
 1839, Richard Melvin, William Cogswell, Geo. W. Pinkerton.
 1840, Richard Melvin, John Patten, George W. Pinkerton.
 1841-2, William Anderson, Israel Herrick, William Adams.
 1843, Samuel Marshall, Moses Hamilton, John Patten.
 1844, William Ela, James Choate, Jr., Lucien Harper.
 1845, J. T. G. Dinsmore, Lucien Harper, John B. Taylor.
 1846, James Choate, Jr. Joseph Montgomery, Nathaniel M. Taylor.
 1847, Edward Ballou, Jonas Herrick, Lucien Harper.
 1848, Edward Ballou, Jonas Herrick, George H. Taylor.
 1849, John Folsom, Samuel F. Taylor, Robert W. Adams.
 1850, Samuel F. Taylor, John Patten, James C. Taylor.

LAWYERS WHO HAVE PRACTISED IN LONDONDERRY.

Samuel Livermore,	commenced prac. 1765,*	ceased prac. 1775.*
John Prentice,	“ “ 1775,	“ “ 1803.
Moses L. Neil,	“ “ 1788,	“ “ 1791.
George Reid,	“ “ 1800,	“ “ 1802.
Jabez Kimball,	“ “ 1801,	“ “ 1802.
Daniel Abbot,	“ “ 1802,	“ “ 1802.
John Porter,	“ “ 1806,	is still in practice.
James Thom,	“ “ 1814,	ceased prac. 1829.
David A. Gregg,	“ “ 1814,	is still in practice.
David W. Dickey,	“ “ 1821,	ceased prac. 1831.
Thornton Betton,	“ “ 1829,	“ “ 1841.
Edward P. Parker,	“ “ 1839,	“ “ 1843.
George O. Betton,	“ “ 1841,	“ “ 1845.
Joseph A. Gregg,	“ “ 1843,	is still in practice.

PHYSICIANS WHO HAVE PRACTISED IN LONDONDERRY.

Archibald Clark,	commenced prac. 1730,*	prac. many years.
Alexander Cummings,	“ “ 1748,	prac. about 20 years.
Dr. Rand,	“ “ 1750,	prac. several years.
Matthew Thornton	“ “ 1740,	ceased prac. 1778.*
George Wood,	“ “ 1770,	“ “ 1785.

* These dates refer to the times when the lawyers and physicians commenced and ceased practice in *Londonderry*. They are as nearly correct as can be ascertained.

THE MONUMENT.

In regard to the erection of a Monument to commemorate the spot on which the first sermon was preached in Londonderry, it may be remarked that much interest is felt in the execution of such a work, at an early day. It is believed that a durable shaft or obelisk of granite, with suitable inscriptions, may be completed for the sum of from two hundred to four hundred dollars, according to its size. The Editor of this work is authorized to say that the sum of fifty dollars may be considered as pledged for this purpose, provided an additional sum of not less than three hundred dollars is contributed during the year 1851. Any donations for this object may be pledged by addressing a line to him, stating the amount.

It has been suggested that an inscription like the following, on the front side, would be appropriate :—

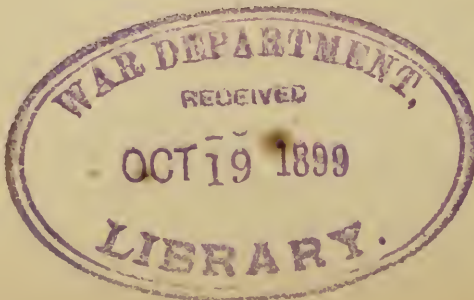
Isaiah 32 : 2.

And a man shall be as an hiding-place from the wind, and a covert from the tempest ; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

The above formed the text of the first sermon preached in this town, April 12, 1719, by the Rev. James MacGregor, under the wide-spreading branches of a venerable oak, which for more than a century marked this spot. " Then, for the first time, did this wilderness and solitary place, over which the savage tribes had for centuries roamed, resound with the voice of prayer and praise, and echo to the sound of the gospel."

The ancient oak is gone ; this granite column will decay and crumble into dust ; but the principles here proclaimed will endure forever.

On another side of the Monument might be inscribed the names of the first sixteen settlers, and any other prominent facts in the history of the town.



- 1834, John H. Miltimore, William Montgomery.
 1835, William Montgomery, John Porter.
 1836, Luther V. Bell, John T. G. Dinsmore.
 1837, John T. G. Dinsmore, Nathaniel Parker.
 1839, Henry Taylor, William Choate.
 1840, John T. G. Dinsmore, Thornton Betton.
 1841, Henry Taylor, John Porter.
 1842, John Porter, Henry Taylor.
 1843, John T. G. Dinsmore, James Taylor.
 1844, James Taylor, John Porter.
 1845, Richard Melvin, William Ela.
 1846, Richard Melvin, Benjamin Eastman.
 1847, William Ela, John Porter.
 1848, Abel F. Hildreth.
 1849, Edward Ballou, John Folsom.
 1850, Edward Ballou, John Folsom.

LIST OF MODERATORS AT THE ANNUAL MEETINGS, AND
TOWN CLERKS.

Years.	Moderators.	Town Clerks.
1719	James McKeen,	John Goffe.
1720	(Record lost),	John Goffe.
1721	James McKeen,	" "
1722	James Gregg,	" "
1723	James Nichols,	John McMurphy.
1724	Robert Boyes,	" "
1725	John Blair,	" "
1726-7	Robert Boyes,	" "
1728	(No record),	" "
1729	James McKeen,	" "
1730	James Nesmith,	" "
1731	James McKeen,	" "
1732	Robert Boyes,	" "
1733	Robert Wear,	" "
1734-5	Robert Boyes,	" "
1736	John Blair,	" "
1737	Nathaniel Weare,	John Wallace.
1738	Andrew Todd,	" "
1739	Robert Boyes,	" "
1740	John Morrison, Sen.,	" "
1741	Andrew Todd,	" "

Years.	Moderators.	Town Clerks.
1742	Hugh Wilson,	John Wallace.
1743-8 inc.	" "	Moses Barnett.
1749	Robert Boyes,	" "
1750-52 inc.	Hugh Wilson,	James Nesmith.
1753	John Mitchell,	" "
1754	James Clark,	Moses Barnett.
1755	Samuel Barr,	" "
1756	James Clark,	" "
1757-62 inc.	Andrew Todd,	" "
1763-4	Samuel Barr,	" "
1765	Andrew Todd	" "
1766-9 inc.	Samuel Barr,	" "
1770-71	Matthew Thornton,	" "
1772		Henry Campbell.
1773-4	Samuel Fisher,	" "
1775	John Moor,	John Bell.
1776	Matthew Thornton,	John Crombie.
1777	John Bell,	Thomas Taggart.
1778	" "	John Moor.
1779	" "	John Bell.
1780	John Moor,	John Moor.
1781	Samuel Fisher,	John Bell.
1782	James Nesmith, Jr.,	John Moor.
1783	James MacGregor,	William Anderson.
1784	John Bell,	" "
1785-6	" "	Robert McMurphy.
1787	" "	William Anderson.
1788-9	" "	Robert McMurphy.
1790	James MacGregor,	William Anderson.
1791	" "	George Reid.
1792	John Bell,	Andrew Mack.
1793	" "	George Reid.
1794	" "	William Anderson.
1795	" "	George Reid.
1796	" "	John Ewins.
1797	" "	George Reid.
1798	" "	Ebenezer Fisher.
1799	John Bell, Jr.,	George Reid.
1800	John Bell,	Ebenezer Fisher.
1801	" "	George Reid.
1802	" "	Ebenezer Fisher.
1803	William Adams,	George Reid.

- 1791, George Reid, Daniel Reynolds, Edmund Adams, John Bell, William Adams.
- 1792, George Reid, Daniel Reynolds, John Bell, William Adams, Thomas Patterson.
- 1793, James MacGregor, John Nesmith, Jr., James Choate, William Adams, Major John Pinkerton.
- 1794, Daniel Reynolds, George Reid, Andrew Mack, John Bell, Edward Ela.
- 1795, John Nesmith, Sen., William Choate, Daniel McKeen, Andrew Mack, John Ewins.
- 1796, John Nesmith, Sen., Daniel McKeen, Andrew Mack Edward Ela, John Ewins.
- 1797, John Moor, Nathaniel Nowell, John Nesmith, Andrew Mack, John Bell.
- 1798, John Moor, John Nesmith, Andrew Mack, John Dickey, Robert Nesmith.
- 1799, John Moor, William Choate, John Nesmith, Andrew Mack, John Dickey.
- 1800, John Moor, William Choate, Andrew Mack, Robert Nesmith, John Dickey.
- 1801, John Moor, William Choate, Daniel McKeen, Andrew Mack, John Dickey.
- 1802, James Choate, John Moor, John Pinkerton, John Fisher, William Gage.
- 1803, James Choate, John Moor, Daniel McKeen, John Pinkerton, John Dickey.
- 1804, John Moor, Aaron Choate, John Dickey, John Pinkerton, John Fisher.
- 1805, John Moor, Aaron Choate, John Clark, John Dickey, John Pinkerton.
- 1806, Daniel McKeen, Aaron Choate, Andrew Mack, John Pinkerton, John Fisher.
- 1807, Daniel McKeen, James Choate, John Nesmith, Andrew Mack, John Fisher.
- 1808, John Nesmith, James Choate, John Pinkerton, John Dickey, John Fisher.
- 1809, James Choate, John Fisher, John Nesmith.
- 1810, John Nesmith, John Pinkerton, John Fisher.
- 1811, John Nesmith, James Choate, John Fisher.
- 1812, John Nesmith, Samuel Dickey, John Fisher.
- 1813, John Moor, Peter Patterson, Samuel Dickey.
- 1814, John Moor, William Adams, William Anderson, Jr.
- 1815, John Dickey, John Clark, Samuel Adams.

- 1816, John Dickey, John Clark, William Anderson, Jr.
 1817, John Clark, William Choate, William Anderson, Jr.
 1818, John Dickey, William Choate, William Anderson, Jr.
 1819, John Moor, John Fisher, John H. Miltimore.
 1820, J. H. Miltimore, John Fisher, Robert Mack.
 1821, William Montgomery, J. H. Miltimore, Robert Mack.
 1822, William Montgomery, Robert Mack, John Holmes.
 1823, Alanson Tucker, Robert Mack, William Montgomery.
 1824, William Montgomery, Robert Mack, John Holmes.
 1825, J. H. Miltimore, John Holmes, Jonathan Humphrey.
 1826, John Holmes, John H. Miltimore, Samuel Dickey.

In Londonderry, since the division of the town.

- 1827-9 inc., Robert Mack, Robert Boyd, Jr., Samuel Dickey.
 1830-31, Robert Mack, Robert Boyd, Jr., William Plumer.
 1832, Robert Mack, William Plumer, Thomas Patterson.
 1833, Thomas Patterson, Jr., David Gilcreast, Samuel Dickey.
 1834, Robert Boyd, Jr., David Gilcreast, Francis Manter.
 1835-6, Thomas Patterson, William Plumer, Cyrus Nesmith.
 1837, Thomas Patterson, David Tenney, Cyrus Nesmith.
 1838, Robert Mack, Thomas Patterson, Morrison Jackson.
 1839, Robert Boyd, Jr., Morrison Jackson, Cyrus Nesmith.
 1840, Robert Boyd, Jr., Thomas Patterson, Cyrus Nesmith.
 1841, Thomas Patterson, Daniel G. Coburn, Cyrus Nesmith.
 1842, D. G. Coburn, Jonathan Humphrey, J. N. Anderson.
 1843-4, F. D. Anderson, David Gilcreast, Jr., Nathan Plumer.
 1845-6, J. N. Anderson, Arley Plumer, Cyrus Nesmith.
 1847, Josiah Sleeper, Reid P. Clark, Jonathan Young.
 1848-9, Matthew Holmes, D. G. Coburn, Calvin Boyd.
 1850, Robert Boyd, Jr., Aaron P. Hardy, William W. Gage.

In Derry, since the division of the town.

- 1827, James Thom, William Choate, Jr., Mark Fisk, William
 Ela, Nathaniel Aiken.
 1828, John H. Miltimore, Nathaniel Aiken, William Ela.
 1829, Henry Taylor, James Choate, Jr., Nathaniel Aiken.
 1830, Nathaniel Aiken, James Choate, Jr., William Ela.
 1831, Nathaniel Aiken, William Ela, J. H. Miltimore.
 1832, Nathaniel Aiken, William Ela, Perkins A. Hodge.
 1833-5 inc., Nathaniel Aiken, William Ela, John Patten.
 1836, James Taylor, David Clement, J. H. Miltimore.
 1837, Richard Melvin, Nathaniel Aiken, John Patten.

ERRATA.

- Page 35, tenth line from top, for *two hundred and seventeen* read *three hundred and nineteen*.
- “ “ eleventh line from top, for *seven* read *thirteen*.
- “ 139, twelfth line from top, for *toot* read *took*.
- “ 156, fourteenth line from top, for *acquitted* read *pardoned*.
- “ 210, thirteenth line from bottom, for 1733, read 1783.
- “ 238, fifteenth line from top, in some copies supply the word *It*.
- “ 299, second line from bottom, omit the comma after *Nancy*.

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