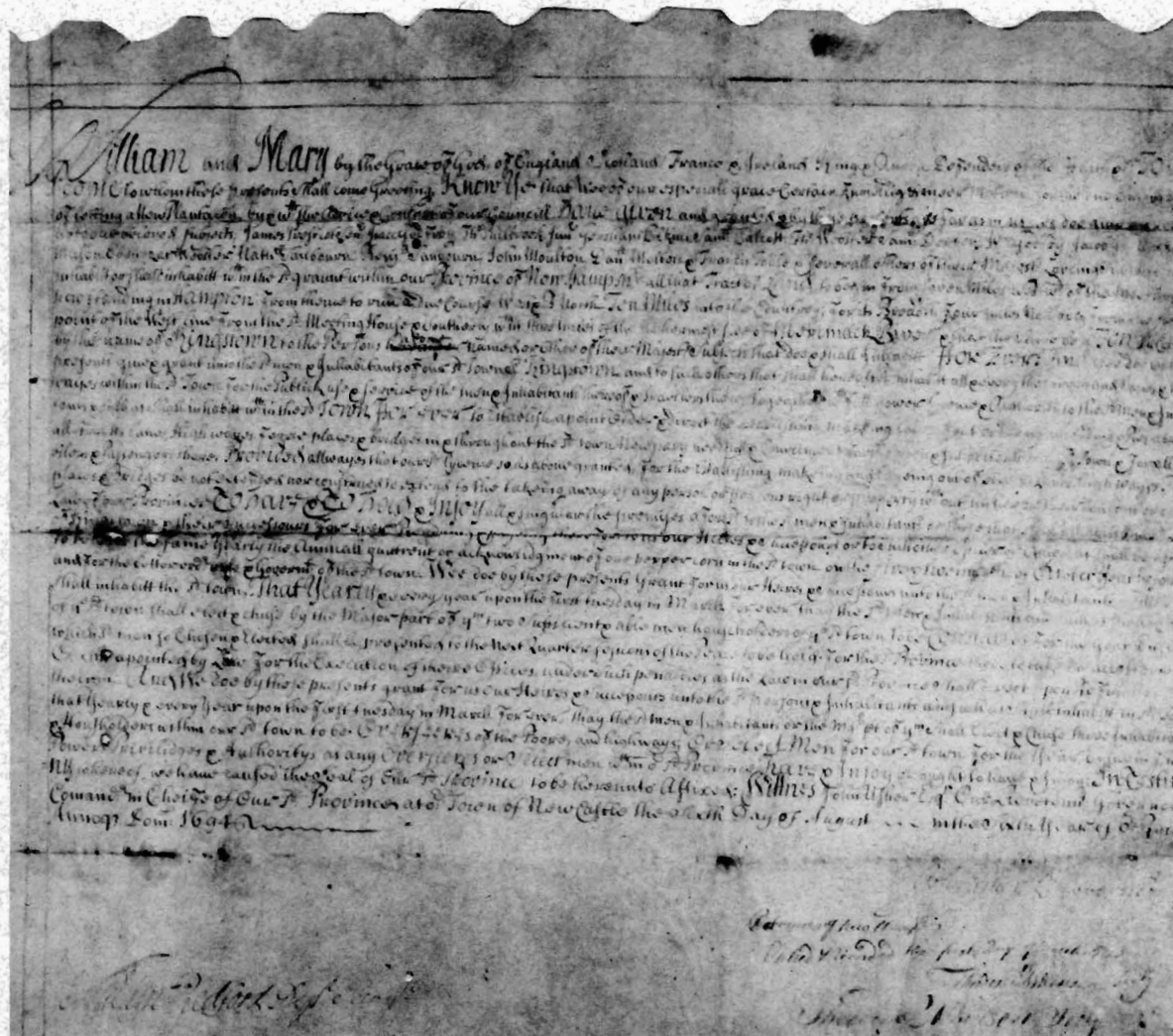


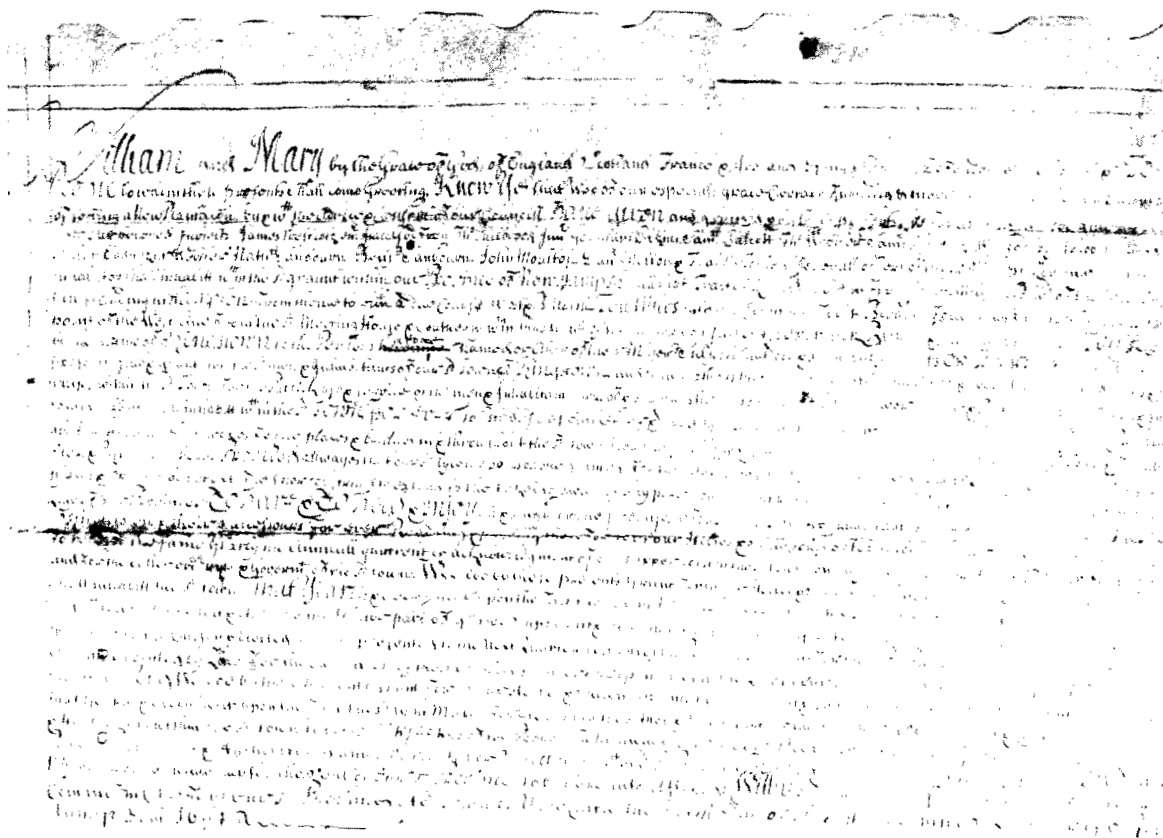
HISTORY OF KINGSTON NEW HAMPSHIRE

1694 - 1994



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1694 - 1994



COPY OF THE ORIGINAL CHARTER

GRANTED BY THE KING AND QUEEN OF ENGLAND, SCOTLAND, FRANCE & IRELAND

6TH DAY OF AUGUST 1694

TRANSCRIPT OF CHARTER

William & Mary by the Grace of God of England, Scotland, France and Ireland King and Queen, Defendr. of the Faith, &c. To all people to whom these presents shall come, greeting know ye that we of our special Grace certain knowledge & mere motion for the due encouragement of settling a new plantation by & with the advise & consent of our Council have given & granted & by these presents as far as in us Lies Do Give & Grant unto our beloved subjects, James Prescott Sen. Isaac Godfrey Gershom Elkins Thos Philbrick Jr. Samuel Colcord Thomas Webster Sam'l Dearborn William Godfrey, Jacob Garland John Mason Ebenezer Webster, Nathaniel Sandburn Benjamin Sandburn John Moulton Daniel Moulton & Francis Toule and several others of their Majestys Loving Subjects that Inhabit or shall inhabit within the said Grant, within our province of New Hampshire all That Tract of Land to begin seven miles Westward of the meeting house now standing in Hampton from thence to run a Due course West & by North Ten miles into the country for its breadth, four miles Northerly from the Head point of the West Line from said Meeting house & Southerly within three miles of the Northernmost side of the Merrimack river, & that the same be a town corporated by the name of Kingstown to the persons above named or other of their Majestys Subjects that do and shall forever. & we do by these presents give & grant unto the said men & Inhabitants of our said Town of Kingstown & to such others that shall hereafter inhabit all & every the streets & Lanes & Highways within the said Town for the public use & service of the men & Inhabitants thereof & Travelers there Together with full power License and authority to the said men & Inhabitants & such as shall inhabit within the said Town forever to establish appoint order & direct the establishing making Laying out ordering amending & Repairing of all streets, Lanes Highways Ferries places & Bridges in & throughout the said Town necessary needful & convenient for the men & Inhabitants of the said Town & for all Travellers & Passengers there provided always that our said License to as above granted for the establishing making & Laying out of such Lanes Highways, Fences places & Bridges be not extended nor Construed to Extend to the taking away of any person or persons Rights or property without his or their consent, or by Some Law of our said province To have and to hold & Enjoy all & Singular the premises as aforesaid to the said men & Inhabitants or those that shall inhabit the said Town of Kingstown & their successors forever Rendering & paying therefor to us our Heirs & Successors, or to such

other officer or officers as shall be appointed to Receive the same yearly the annual Quitt Rent or acknowledgment of one pepper Corn in the said Town on the 25th of October, yearly forever & for the Better order, Rule & Government of our Said Town, We do by these Presents, Grant for us our heirs & successors unto the said men & Inhabitants or those that shall inhabit the said Town that yearly and every year upon the first Tuesday in March for ever They the said men & inhabitants & such as shall inhabit the said Town shall elect & chuse by the Major part of them Two sufficient & able men, Householdors of the said Town to be constables for the year Ensuing, which said men so chosen & elected shall be presented to the next Quarter sessions of the Peace to be held for said province there to take the accustomed oaths appointed by Law for the Execution of their officers under such penalties as the Law in our said province shall direct upon refusal or neglect therein & We Do by these present Grant for us our Heirs & Successors unto the said persons & Inhabitants & such as shall inhabit in said town. That yearly & every year upon the first Tuesday in March forever, then the said men & Inhabitants or the Major part of them shall elect & chuse Three Inhabitants & Householdors within our said Town, To be overseers of the Poor & Highways or selectmen of our said Town for the year ensuing, with such powers Privileges & authoritys as any Overseers or selectmen, In testimony whereof we have caused the seal of our said province to be hereunto affixed. Witness John Usher, Esqr. our Lieutenant Governor & Commander in Chief of our said Province at our Town of New Castle the 6th Day of August in the six year of Reign Anno que Domin i, 1694.

John Usher, Lt. Gov.

William Bedford, Dep'y. Sec'y.

Copy Examined, Theodore Atkinson, Sec'y.

Province of New Hampshire, March 1st, 1743

Entered and Recorded According to the Original, pr.
Theodore Atkinson, Sec'y

Copy Exam'd. Pr. George Jaffrey, Clerk.

TABLE OF CONTENTS

Chapter I – Our Beginning

Origin and Divisions	I-1
The First Settlements	I-1
Animal Life	I-2
The Indians	I-2
Added Historical Data	I-3

Chapter II – Progress

Struggle to Survive	II-1
The Dividing of Land	II-1
Houses	II-2
Home Crafts	II-2
Agriculture	II-2
Sawmills	II-3
Grist Mills	II-3
Tanners	II-3
Home Industries	II-4
The War of Independence	II-4
Effects of American Independence	II-4
Civil War	II-4
1850 - 1969	II-7
The Poultry Story	II-7
The Present	II-8
West Kingston	II-8
The Country Store	II-9
"Ghosts of the Past"	II-9

Chapter III – Social Development

Present Organizations

Masons	III-1
Rebakah Lodge	III-2
Kingston Garden Club	III-2
Junior Woman's Club	III-2
Veteran's Club	III-3
Kingston Solid Waste Task Force	III-3
Girl Scouts	III-3
Boy Scouts	III-4
4-H in Kingston	III-4
Lions Club	III-5
Kingston Fire Department	III-5
Kingston Improvement & Historical Society	III-6
Kingston Museum	III-7
Kingston Rescue Squad	III-7
Booster Club	III-8
Parent-Teacher Organization	III-8
Friends of the Library	III-8
Nichols Memorial Library	III-8
Kingston Community House	III-10
Camp Blue Tryangle	III-12
YMCA Camp Lincoln	III-12

Past Organizations

Odd Fellows	III-13
Salvation Army	III-13
Crusaders Drum & Bugle Corps	III-13
Kingston Standard Bred Club	III-13
Regional Republican Woman's Club	III-13
Race Track	III-14
Dramatic Club	III-14
G.A.R.	III-14
Grange	III-14
The Brass Band	III-14

Education	III-15
Sanborn Regional School District	III-17
South Road Kindergarten	III-18
Taverns & Restaurants	III-19
1686 House	III-22
Pond View	III-22
Swiss House	III-22

Chapter IV – Early Settlers

Godfrey, Dearborn, Moulton	IV-1
Colcord, Philbrick, Prescott	IV-1
The Websters	IV-1
The Sanborns	IV-2
Other Early Families	IV-2

Genealogy	IV-5
------------------------	------

Cemeteries

Plains	IV-6
Greenwood	IV-6
Pine Grove	IV-6
Mill Stream	IV-6
Reuben Davis	IV-6
Happy Hollow	IV-6
Robinson	IV-6

Chapter V – Medical History

Doctors	V-1
The Great 1735 Throat Distemper	V-3

Chapter VI – Religious History

A Minister is Found	VI-1
The Church is Gathered	VI-1
Growing Pains	VI-4
A Church is Gathered in the East Parish ..	VI-7
Great Awakening Rocks the Church	VI-8
Good Works of a Model Churchman	VI-10
Fourth Parish is Set Off	VI-12
Years of Indecision 1760-1776	VI-12
Ministry of Elihu Thayer	VI-15
Years from 1800-1812	VI-18
The Turner Affair	VI-22
Methodists Sponsor a Toleration Academy ..	VI-24
Ministry of John Turner	VI-25
Preparations for a New Day	VI-26
Kingston Hosts the Universalists	VI-28
Union Hall	VI-29
Religious History to Date	VI-30
Maranatha Baptist Church	VI-31
Lake "Massapaug"	VI-32

Chapter VII – Veterans of Wars

Revolutionary War 1775-1781	VII-1
Mexican War 1812	VII-1
Civil War 1861-1865	VII-1
Spanish American War 1898-1902	VII-2
World War I 1917-1918	VII-2
World War II 1941-1945	VII-2
Korean War 1950-1953	VII-3
Vietnam War 1964-1973	VII-3

Bibliography	VII-4
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Contributors	VII-5
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Photograph Index	VII-6
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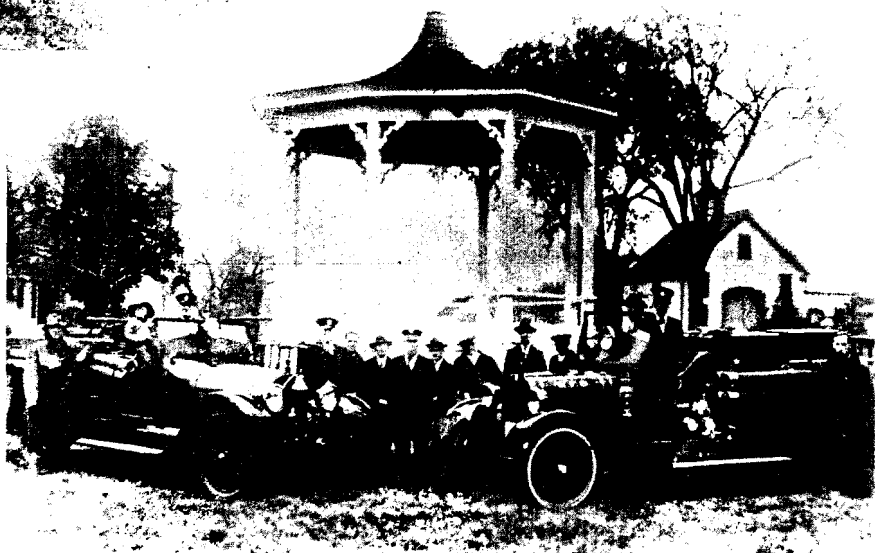


Photo to the left:

Fallen tree in yard of **OLD BADGER TAVERN** early 1900's. Far left is Alice Page holding Marion with Florence at her side.

Photo below:

KINGSTON FIRE DEPARTMENT in front of the Bandstand.



ORIGINAL TEXT COMPILED IN 1969

BY A

COMMITTEE OF KINGSTON IMPROVEMENT & HISTORICAL SOCIETY

1994 REVISED EDITION

BY

THE HISTORY BOOK COMMITTEE — BOB POTHIER, JR. AND ELLEN LAVOIE



PUBLISHED WITH FUNDING

PROVIDED BY

KINGSTON'S 300TH ANNIVERSARY COMMITTEE

NORTHLAND FOREST PRODUCTS, INC.

ROBERT L. V. FRENCH

ABENAKI TIMBER CORPORATION

AND THE

EUNICE CLARK TRUST FUND

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STERLING

PRESS

O U R B E G I N N I N G

Origin and Divisions

The history of Kingston begins with the history of Hampton of which it was a part from 1638 to 1694. The first settlers of Hampton, led by Reverend Stephen Bachiler, received a grant from the Great and General court of Massachusetts and the original boundaries included (somewhat vaguely) much of the area of the present towns of Hampton, North Hampton, Hampton Falls, Seabrook, Kensington, Kingston, East Kingston, Danville and Sandown. A definite southern boundary of Hampton established in 1657 became known as the "Shapely Line" and has been called the first line between the provinces but Hazlett points out that this is erroneous because the separate province of New Hampshire was not established until 1680. Even then, although the decree gave New Hampshire all land beyond a line 3 miles north of the Merrimack River, disputes continued for 60 years before the line was finally established by George Mitchell of Portsmouth, in 1741. "Disputes" is too mild a word, it was more like warfare, causing Governor Belcher of Massachusetts to write "The Poor Borderers live like toads under a harrow ... being run into gaols ... they pull down one another's houses ... they often wound one another ... some pay taxes to both governments. I fear it will end in bloodshed."

How much the border troubles affected the Kingston area is not known but the settlement grew while the political pot boiled. Although New Hampshire was a separate province from 1680 to 1689, it was still under Governor Andros who ruled New England until he was removed under the new regime of William and Mary. When the New Hampshire towns could not agree on their own government for the province, they asked and received Massachusetts jurisdiction. However, a final break came in 1692 and Royal Governors were thereafter appointed to the province of New Hampshire.

In the early part of 1694, James Prescott, Sr., Ebenezer Webster and others, inhabitants of Hampton, petitioned the governor and council for a grant of a township, to be formed principally from the unimproved land in the western part of the town.

The town having been notified, chose as their agent, Captain Henry Dow, to go to New Castle the next day, May 18, 1694, to appear before the governor and council, "to manifest the town's earnest desire that no township might be granted to any persons," any portion of which should "come within 7 miles of Hampton Meeting House westward, upon a straight line." This "desire" was a reasonable one, for originally the township extended several miles farther west than this, and though no settlements had hitherto been made there, yet several thousand acres of the land

had been laid out and assigned by lot to the proprietors of the common lands. Indeed, a considerable portion of the New Plantation lay more than 7 miles west of the Meeting House. The proposition of the town, indeed, appeared so reasonable, that it was assented to at the time by James Prescott, Sr., in behalf of the petitioners.

The prayer of the petitioners was granted, and on the 6th of August, 1694, the new town was incorporated, by the name of Kingstown, the grant including the present towns of Kingston, East Kingston, Danville (formerly Hawke), and Sandown. Hampton having laid out and disposed of a part of this territory, difficulties afterward arose, and the town was involved in lawsuits.

Boundary changes followed one after another on every side until 1764, when the last one was made which apparently established all boundaries as we find them today.

A brief chronological list of these changes follows:

- 1714** Correction of Exeter boundary increased the Kingston area.
- 1728** Dispute with Chester, unsettled until incorporation of Sandown in 1756.
- 1738** East Kingston, known as the East Parish, obtained a charter on application of 53 persons.
- 1741** Establishment of Mitchell's Line added what is now South Kingston to the town.
- 1756** Sandown, which had been settled about 1736, was incorporated as a town consisting of what had been the extreme western portion of Kingston.
- 1760** Hawke (now Danville) was incorporated as a separate town between Sandown and Kingston, taking another slice from the original town. This area had been settled in 1735 and included what was known as Tuckertown. More than 200 signed the petition for separation.
- 1764** Previous histories state that in this year the town of Unity in Cheshire County was given to Kingston. Whether Kingston actually benefited is not clear. (The present town of Unity is in Sullivan County.)
- 1767** Hampstead paid Kingston 1000 pounds in settlement for any claims Kingston might have had on land which became part of Hampstead, much earlier - probably connected with the Mitchell Line establishment.

*The First Settlements**

Some kind of a village must have sprung up before 1694 to justify the description given in the charter but how the 894 inhabitants were scattered over the original

*See Added Historical Data on page I-3.

township (which included East Kingston, Sandown and Danville) will never be known. At least the charter marked the beginning of formal self-government and required an annual town meeting to elect two constables and three selectmen. Nathaniel Samborne, at the age of 30 was the Town Clerk of Kingston in 1695-96. It was his nephew, Tristram, who built an early garrison on the Exeter road after his home was destroyed by Indians and in 1725 became a selectman at the age of 39. The story of 18th century growth begins conveniently at time of charter, 275 years ago.

From the beginning, Kingston has been governed by the typical New England town meeting. Town officers included the Selectmen, a Town Clerk, Surveyors and one or more constables. It should be noted at this time that it was not always easy to find a person that was willing to serve as constable. The conduct of the early town meeting was substantially as follows:

1. A moderator was to be chosen at the close of each meeting for the next succeeding one.
2. The moderator, if the elders were not present, was to open the meeting with prayer.
3. The clerk or register was to call the freemen and note those who were absent.
4. The moderator was to state some proposition to be considered, or to call upon some other one to do it.
5. When any person addressed the moderator, he was to stand up, put off his hat, and while any one was speaking in an orderly manner, no other person was to speak without leave.
6. No person was to speak oftener than twice or thrice to one business, without leave.
7. After any business had been introduced, no person was to propound any other business, till the former was for the time determined.
8. No person, when a matter was in agitation, was to talk to any other thing within the room in which the meeting was holden.
9. The meeting was to be closed with prayer.

The geography, geology, vegetation climate, etc., of the present town of Kingston and the whole of the original Hampton grant is well documented in Hazlett's History of Rockingham County and the 1959 Rockingham County Soil Survey. When first settled the principal attractions presumably were fertile soil, timber, natural meadows and ponds. The Plains beside Great Pond offered a natural village site. Little River, PowWow River and Mill Brook offered water power. In another chapter, some of the influences on agriculture and industries are discussed at some length. Certainly the original forest of mixed hardwood and conifers offered a seemingly endless supply of timber and firewood. The present "second-growth" surely covers many clearings of earlier years as witnessed by old stone walls and cellar holes. The only stands of White Cedar in New Hampshire are said to be found along the PowWow River and in the town of Rye.

Animal Life

Good descriptions of New Hampshire animal life, birds and fish may be found in the *Encyclopedia Americana* and in *A History of New Hampshire Game & Furbearers – Survey Report #6 – May, 1957*. Edible game originally included deer, moose, caribou, bear and rabbits; also wild turkey, ducks, geese, grouse and wild pigeons. Bear, wolves and smaller predators were a serious threat to domestic animals, while mink, muskrat, fox and other furbearers furnished a valuable commodity.

The Indians

A great portion of our history has been written with little regard for the Indians who gave much to the white man, and for the most part were badly treated by him. For more than fifty years the settlers remained on good terms with the Indians. They gained knowledge of agricultural products natural to this region, learned how to build canoes, snowshoes, and how to hunt and trap wild animals. The Indians taught them to cut a ring of bark from the trees to girdle them. When the trees died, letting the sunlight in, crops could be grown even before the trees were removed.

As the white population grew, and more and more hunting ground was cleared for farming and pastureland, the Indians' resentment mounted. War between England and France broke out in Europe in 1689 and from that time on, no colonist was even sure when he might be called upon to defend his home and family.

Kingston was one of the frontier towns, the buffer settlement between the towns along or near the coast and the great interior wilderness, and for more than 50 years the people suffered severely from French and Indian attacks. The Indians, supplied with ammunition, and incited by the French in Maine and Canada, kept the settlers in a state of continued anxiety and fear. Farmers, travelers and worshippers on Sunday could not count on a single day ahead. Although scouts patrolled a line of frontier for 50 miles at great expense of money and life, it was impossible to prevent small bodies of Indians from passing, by day or night. People were much discouraged in their efforts to clear land and secure homes for themselves and their families. Many settlers left their lands and returned to safer localities in the older settlement. Some who remained were obliged to send back their wives and children to the homes of their friends. These were perilous times when their cattle were killed, crops destroyed, buildings burned and lives in constant danger.

Ensign Tristram Sanborn, from Hampton, was clearing a piece of land on the Exeter road. He had erected a cabin of logs there where he took his food and found shelter until it was safe to bring his family to this place. One evening, on returning from his work in the Great Meadows, where he had been to cut his grass, he found instead of his food and shelter, a heap of ashes. The Indians had been there and taken what they chose of his property and burned

what they could not carry. He did not, like many others, desert the land, but built a garrison house upon it, where his wife and children need not be constantly exposed to death or captivity from any roving Indians who were prowling about, intent upon pillage and murder. The building, probably where Edward Warrington lives now, afforded a refuge to some of his neighbors.

Some of the first settlers of Kingston who left on account of danger, forfeited their rights, as the early Land Grants had a condition that if they left without improvements for a certain period, they lost their title to the Grant. In May 1705 a group petitioned the General Court for leave to return to their lands. This was granted on condition that there be not less than 30 families, and that they build a fort in the center of the town. The people had suffered so much that the Council excused (by vote) Kingston's obligations for one year if they would assist the scouts, with pilots, at their own charge whenever required. Captain James Davis of Oyster River, kept his scouts moving on the frontier from Salmon Falls to Kingston, so further harm was lessened.

In 1707 the people still continued to suffer from the fearful attacks of the merciless savages. On the 17th of September they killed Samuel Winslow and Samuel Huntoon.

This was 2 years after the terrible butchery at Haverhill, Massachusetts, only twelve miles distant, and it must have filled with alarm the people of Kingston, who were equally exposed to such murderous attacks. And so they followed the example of the French, and Bounties were offered for the scalps of these murderers who lurked about the settlements, waiting their opportunity to kill the innocent and then retreat to their hiding places.

One Sunday, having learned from scouts that the Indians were lurking in nearby areas, the men carried their rifles as they went to the meeting house on the Common. This church was across from the house where Harry Sumner Clark now lives. The Indians were hiding under the building, but seeing that the settlers were well armed, decided it was no time to make an attack, and so returned to the forest.

In 1712 Steven Gilman was killed and Jacob Gilman and Philip Huntoon were captured and taken to Canada, but were later released as a reward for building a saw mill for the Governor of Canada.

The Peace Treaty of Utrecht in April 1713 between France and England was followed by 9 years of peace with the Indians, but in 1724 they renewed their attacks upon the settlers on the frontier. In May of the same year they entered Kingston again and took as prisoners Peter Colcord, Ephram Severance and two sons of Ebenezer Stevens whom they carried to Canada. The children were ransomed, and Peter Colcord, a smart active young man escaped after about 6 months and returned to his friends. In September of the same year, Jabez Colman and his son

were attacked on the shore of Little Pond and murdered by the same bloodthirsty savages.

This was the last attack upon Kingston, but a mere statement of facts gives us no adequate idea of the sufferings and the distress with which these early settlers were oppressed.

The anger of the Indians was doubtless more easily aroused against Kingston than in any other place because the shores of Massapaug (Great Pond) and meaning many oaks, was the rendezvous of the savages and must have been the scene of many a pow-wow, as the very large deposits of Indian implements in the vicinity of the ponds, PowWow River and the Plains indicate.

One of the most celebrated institutions for defense against the Indians was the "Watch-Box," on the Secombe Shore, now the YMCA campsite. This is a famous landmark where the white man would lie in wait to watch the maneuvers of the Indians. Relics of their activities and skill have been found here in great numbers. A collection made by the late John Eaton, an enthusiast for such relics, is now on display at Nichols Memorial Library.

The early settlers found the native inhabitants belonged to the Algonquin tribe. Other well known tribes were the Abenaki, the Pennacooks, the Piscataqua, the Pequawkets, the Squamscot and the Winnecowet.

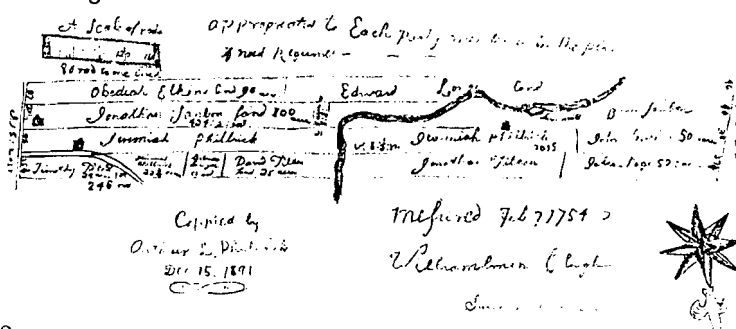
The Southern Pentucket Trail, one of the most historic Indian routes in this area, led from "Pentucket," now Haverhill, Massachusetts to "Massapaug," Great Pond in Kingston. From here the trail led to Pickpocket Falls then on to Exeter, Durham, Dover and into Maine.

Added Historical Data

An article by R.D. Sawyer says there was a vote in Hampton on October 12, 1663, that all men should turn out and help build a road along the Indian Trail to the "Great Pond." "Another year they voted to give every man 20 acres of land who would locate there."

"In 1685 there were only 212 people living South of Taylor River, they being grouped at Hampton Falls Hill, where a "common house" for religious purposes and defense had been built in 1665, the year after the attempt to get the settlers to take up a settlement at the Great Pond."

"Between 1685 and 1694, twelve men had accepted the offer of land at 'Great Pond' and had located upon the plantation there, and they became the settlers of the town of Kingston..."



I Remember . . . as told by Henry Howard Clark

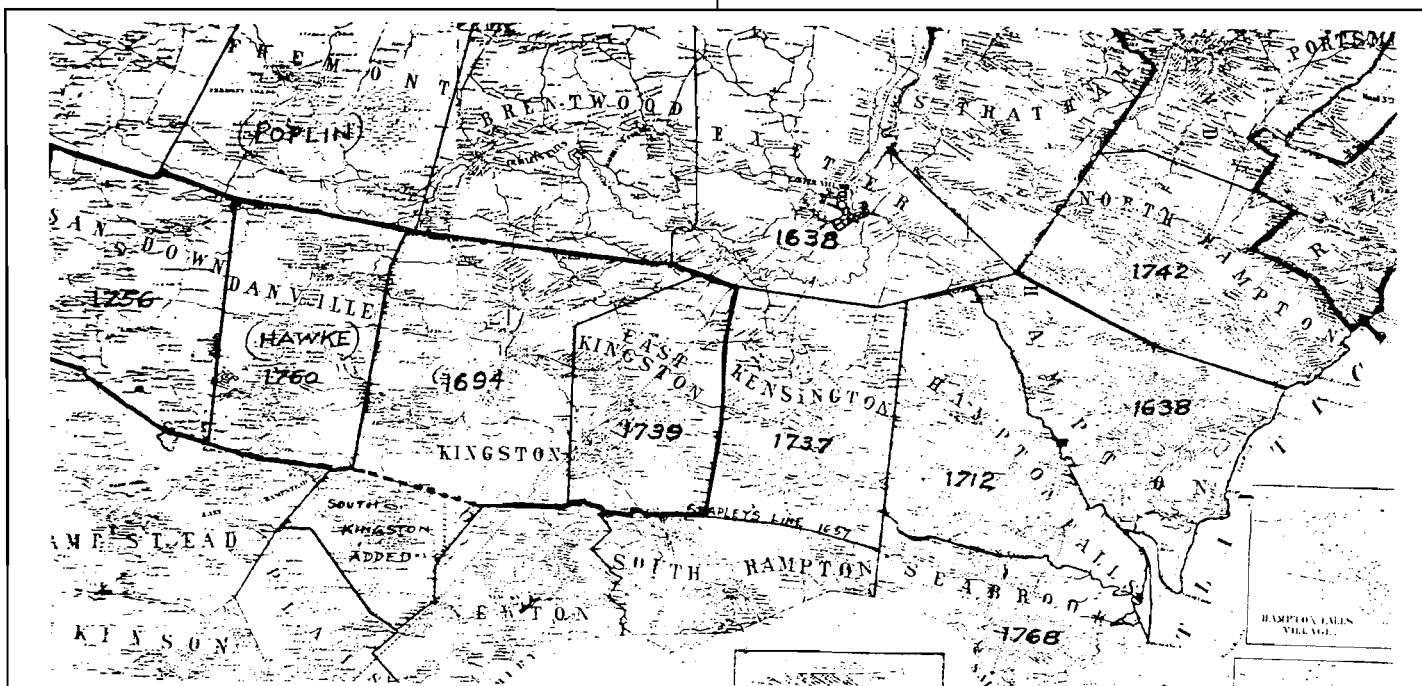
"I remember going to the Village School which stood where the Firehouse is now. I remember we had to take turns lugging in the wood. We had a Tin Basin to wash in and a Dipper Pail to drink from. I remember one teacher, a Miss Huntoon, we used to "raise the devil" with her. We were always throwing spit balls, and tipping over the water pail. Rev. Whippen's son was in on it. His father was on the school committee. Finally they got rid of Miss Huntoon and got Miss Lily, a big fat one. She could handle us."

"I remember the place called "The Hole in the Wall" located where Frank Cavaric lives now. You could put your 25¢ on the window sill and a HAND would pass you out a bottle."

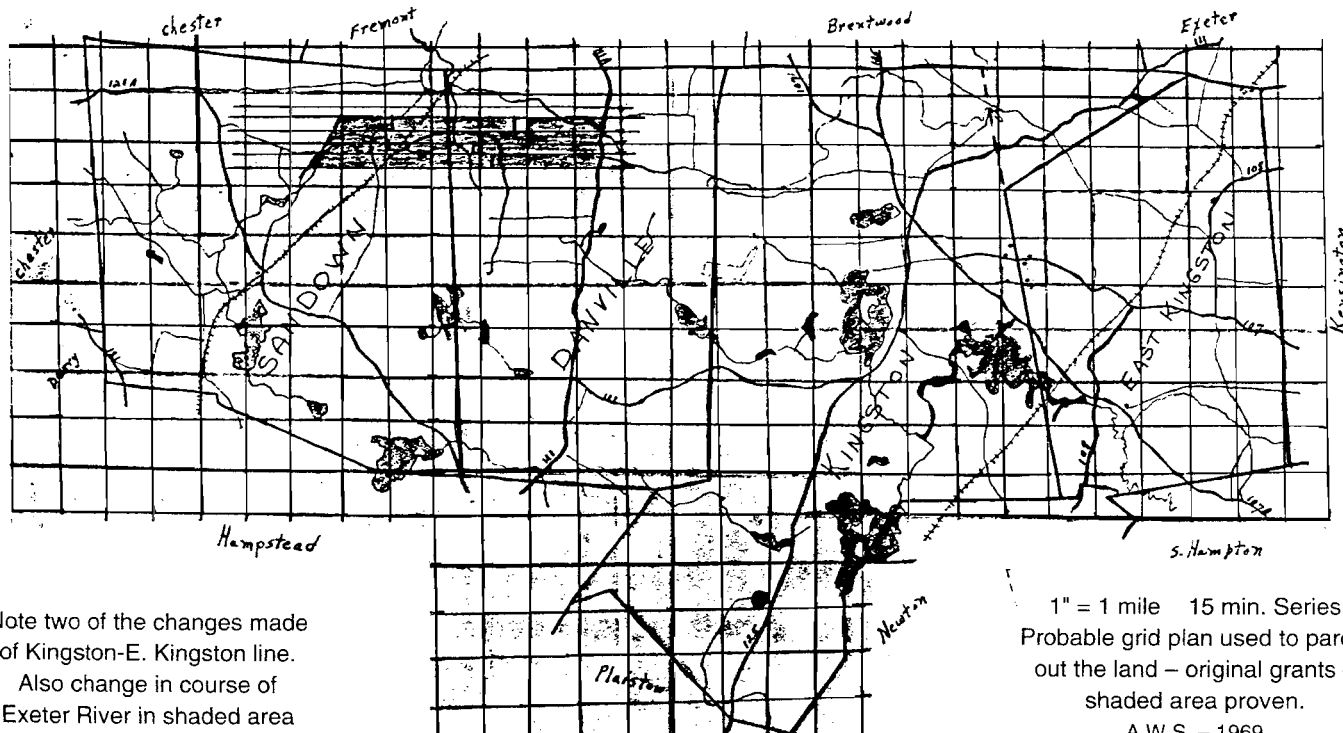
I Remember . . . as told by Harold King

Many years ago Porter Sanborn lived in this house. I have heard tell of the time when a gang of boys from Phillips Exeter appeared in the yard and demanded that Porter give them a drink of Hard Cider. "Sure thing, go right down in the cellar and help yourselves." The boys darted down. Porter locked the door and proceeded out to the road. Hailing the next person who drove by in horse and buggy, he told what had happened and asked the passerby to notify the headmaster.

After some time the Headmaster appeared. He unlocked the door and had each youth apologize for his behavior.



Kingston, NH, separated from Hampton in 1694 included present towns of Kingston, East Kingston and Sandown.



P R O G R E S S

It was during the reign of William and Mary that the town of Kingston came into being. Its charter was granted and signed on the sixth day of August, 1694, by John Usher, the Lieutenant Governor.

The charter mentions 16 grantees (not all residents) "and several others" to whom the town was given. A later phrase reads "... give and grant unto the said men and inhabitants of our said Town of Kingstown and to such others that shall hereafter inhabit..." which suggest that the named grantees were simply prominent sponsors of the new settlement. Nearly all of the Kingstown of 1694 had been a part of Hampton since its settlement in 1638 (the same year as Exeter) and Kingstown's charter was the result of a petition by several inhabitants of Hampton to the governor. Hampton, Exeter, Portsmouth and Dover had been a part of Massachusetts until New Hampshire was made a Royal Province in 1680.

What were the attractions of the Kingston area for settlers and what kind of a life did they lead? Why did they leave the comparative peace and safety of the seacoast settlements and brave the tribulations in the dark forests of the New Hampshire grants? We know the climate and the topography that they encountered, the natural resources of the area and the lure of land ownership. Records of who settled where and accomplished what are practically non-existent except for the bare bones of genealogical data. Lacking exact information, we can examine the common way of life of those times in New England. This has been widely researched and described, notably by Edwin Tunis in such books as *Frontier Living*, *Colonial Living*, and *Colonial Craftsmen*.

In the case of Kingston, it appears that the ordinary difficulties were greatly magnified by the hazards of Indian harassment which necessitated garrisons and some 50 years of patrols and scouts. Casualties in 1707, 1710 and 1712 are recorded and many prior to 1700 must be assumed to have occurred.

For some of the colonists who had braved a terrifying ocean crossing or grown up in a primitive settlement, the attractions of fertile land, timber and game must have outweighed the risks. They must have foreseen that crops, timber and furs could be sold or bartered to sustain existence and to make possible a new way of life. It is easy to image a continuous expansion from the Hampton and Exeter areas by the more competent and daring individuals whose hunting and scouting led them deeper and deeper inland to the discovery of attractive farm sites. The fertile land along the present Exeter-Kingston road may have been settled first, or concurrently with the flat plains near the good fishing in the ponds. Did sizable groups come together in the beginning for mutual protection? Or did the

settlement begin before Indian troubles were acute, long before the garrison houses of the early 1700's? Did the men make preparatory trips and have some kind of shelters ready before they brought their families? Or did one clearing after another edge farther away from the older settlements until it became practical to form a new township?

In any case, in the last half of the 17th century, this settlement of Kingstown became established. How did these pioneers subsist? Certainly they cleared land and built their homes from hand-hewn timber, meanwhile living principally on corn & game. We do not know how soon they were able to bring domestic animals but cows were so highly prized as to be mentioned frequently in early wills.

Struggle to Survive

Can we, some 300 years later, even imagine what it was like to venture into a wilderness like the one that was to become Kingstown? Many writers have tried, for example, Bruce Lancaster's novel *Look to the Mountain*. Presumably the coastal towns could provide the absolute necessities: guns, tools to clear land, build and start farming, seed, clothing and food to supplement a diet of fish, game and indigenous edibles such as berries and nuts. Indian corn was the universal staple in the form of meal, hominy, or samp (pounded in a hollowed post or stump by a billet hung from a sapling).

Assuming an arrival in late spring, can we picture the urgency of preparing land, building the house, obtaining and preparing food, while making or mending tools and clothes and keeping one eye out for Indians? Can we realize the hazards of accidents and sickness, the lack of medical knowledge, the infant mortality of those early days? In spite of which, the community grew and prospered. Let us take a closer look at some of the details of daily existence.

The Dividing of Land

The parcelling out of land among early settlers was an important and engrossing matter, bordered possibly on an acrimonious and hazardous venture ere settled to everyone's satisfaction. Things were done on a large scale in those days, proven by the fact that the main highway was 20 rods wide, thus providing for a Common for all time. Early records show of this work being accomplished by chosen individuals termed "lot layers" with a fixed remuneration of 3 shillings a day. A Mr. Andrew J. Philbrick of Danville had a plan of his ancestral farm surveyed by a William Clough of Exeter in 1754. Six generations of his family lived there and it had the peculiarity of being only some 40 rods wide and nearly 3 miles long; its contents

being 200 acres. One wonders if this geometrical oddity was the physical foundation of the "in depth" studies we hear so much about today.

These first lots were grouped about the "Plains" for several obvious reasons. For one thing, the Indians had already burned over and cleared this area for planting their crops and it was a natural spot for setting up a settlement. The second reason was for group protection and mutual aid in quelling any Indian raids.

Inevitably, problems arose, for the temperament of these men led to their branching out their own acres in outlying districts. Many of these men had been merchants and masters for generations of their own farms in England. It is apparent that this colony was not burdened with a bevy of decaying aristocracy that so plagued the Jamestown settlement. In addition to the merchants and farmers there were mechanics, artisans, and general husbandmen; all hardworking and determined to come into their own.

Houses

It is supposed that the early one-room houses generally followed the English practice with the addition of a frost-free cellar made with stone walls and a wood floor to improve on the original dirt floors. Tunis suggests an average size of 28x22 feet with 10x12 feet occupied by the stone chimney. Before the time of pit saws all timbers were hewn, mortised and joined with wooden pins. Frames were assembled on the ground if neighbors could be called on for erecting. Rafters were joined without a ridgepole and a roof of rushes or bark provided in the beginning. The floor of the loft was the ground floor ceiling. Windows of oiled paper preceded imported leaded glass. Even with huge fireplaces and ample fuel, heating was barely adequate for survival. Water came from natural sources first, then shallow wells with well sweeps. The Spartan furniture was largely homemade. Considering the improvements that followed, it is not surprising that none of the original houses remain!

Cooking must have been on the primitive side, beginning with camp fires and progressing to fireplaces with their special devices and stone ovens eventually added to some chimneys. Meat was stewed, roasted or put in a meat pie. The year-round staple, corn, had to be harvested, stored in the attic, shelled, ground or pounded, and cooked for daily consumption. Rye flour is said to have been more common than wheat since rye grew better. Pumpkin, a native vegetable, kept well and was used widely. A. R. Brown wrote that potatoes came very early via Newburyport. English vegetables and fruits came slowly. Probably convenience and lack of utensils encouraged eating directly from the cooking pot in the beginning, at least dish washing was a light burden. In the absence of coffee, tea or ale, the settlers must have begun with water but it was not long before cider became common. And maple sweetening was a welcome addition to the diet, learned from the Indians, it is supposed.

Home Crafts

Basic knowledge of many skills was essential to survive. Animal fat was saved for candles, lamps and soap-making. Wood ashes provide lye for the soap. Before iron was available all sorts of tools, containers and fasteners were made of wood.

Cloth had to be made and tailored. Tunis says linen was first used because flax sown in May could be harvested in late June. Then all the settler had to do was the toilsome processing, extracting of fibers, combing, cleaning, carding and spinning. When wool became available, the process of cleaning, carding and spinning was still well-known to many who brought this craft from the old country.

Hides and leather had manifold uses, outer garments, shoes, hats, binding, etc. The tanner and currier must have done a rushing business, but more about these in the 18th century; the early settlers must have used raw hides extensively in place of leather. With the lack of rubber footwear for mud, people often wore wooden-soled clogs, or pattens (for women).

As iron became available, the blacksmith appeared in every settlement. Saugus, Massachusetts, had the earliest foundry in 1646 which produced pig iron from bog-iron ore. A similar attempt to use the bog-iron from Great Pond in Kingstown did not succeed, although it is reported that Henry and James Leonard set up a forge in 1670 and made castings from Kingstown bog ore "raked ashore from the ponds."*

The men who received the charter of the town were comparatively young; sons and grandsons of the pioneers of the 1630's mixed with later arrivals, and generally became well-adapted to the new way of life. Since the Indians were to threaten for at least the next 30 years, security measures must have had top priority. Yet we know they found time to assign lands, lay out roads and bounds, and encourage essential industries. These early industries are well worth a closer scrutiny. Hampton records mention a blacksmith in 1639, a grist mill in 1640, saw mill in 1658, tanneries in 1711, etc.

Agriculture

If not an "industry," agriculture was the principal occupation of our forebears, even when individual artisans began to specialize as millers, tanners, joiners, blacksmiths, coopers, cobblers, etc., they were concurrently farmers for many years; particularly in the small town. Cattle were often safe-guarded by a town herdsman, pigs cared for by a swineherd. As oxen became common, land clearing and tilling the soil was more feasible and effective. Tunis writes that common fruits and vegetables were being grown by 1700, Irish potatoes arrived in 1718. Ploughs began to have iron shares but harrows and hand tools were still made of wood. Oxen were shod by suspending and restraining them in cumbersome slings. Horses were mainly

*New Puritan Paths - The Dodges.

for travel and (later) for long-haul freight. Bee-keeping was popular. Hogs became very common – butchering awaited cold weather for preserving the meat. Sheep were essential for their wool. And we wonder when these true “Jacks of all trades” found time for hauling stones out of the fields and building the ubiquitous stone walls which became a New England trademark.

Sawmills

The importance of sawmills to replace hand hewing and sawing was obvious to people who knew the uses of water power in England. The only other common power source was the treadmill which was widely used for lighter work. Windmills were not common. Our Kingstown settlers, in 1705, voted a plot of 100 acres on Little River to anyone who would build and operate a mill. Roland Sawyer says it was given to Benjamin and Samuel Judkins “down the Plains toward Fremont” but perhaps that description of the 100 acres could include the Little River sawmill site owned successively after 1860 by J. Warren Sanborn and Eugene Prescott, where the mill was demolished a few years ago but the dam still stands.

In 1722, Capt. Jonathan “SAMBUN” deeded to his son “land on ye East Side of Little River Saw Mill, it being one-quarter part of S d Mill Grant ye mill yard excepted”, a possible reference to the same site. In 1718, he had deeded to the same son a part of “deep Brook Mill Wch was Burn and is now—in Haverhill Road”. Sawyer also mentions a Little River grist mill built between 1705 and 1713, probably where an old grist mill still stands on land which remained in the Judkins family until purchased by the present owner, Herbert M. Federhen III.

Two other early sites were near the present Cheney Mill site in West Kingston and at “Trickling Falls” on the PowWow River in East Kingston where Ralph Blaisdell set up a saw mill around 1710 and joined with a partner named Currier to start a grist mill.

Sawmills were not unknown in the 17th century as a step in the progression from broad axe and adze, through the two-man pit saws and power-operated reciprocating saws, to the circular saw which arrived in the early 1800’s. However, the use of water to drive the whipsaw up and down was probably still standard when the Kingston mills began operation and for another 100 years. Eric Sloane’s *Diary of an American Boy* pictures the construction and operation of such a mill in 1805 with many interesting added features.

What a boon the sawmill must have been to the housewright, joiner, cooper; to say nothing of later carpenters, cabinetmakers, wheelwrights, coachmakers and many others! Good descriptions of all these trades will be found in the works of Tunis, Sloane and others in many New England libraries. Of particular interest are the accounts of how carts, wagons, gigs and chaises were built to negotiate rough trails and primitive roads in the century which preceded Kingston’s carriage building industry.

Grist Mills

Grist mills shared with sawmills the need for water power and importance in the daily lives of 18th century settlements. Millstones of granite served well for coarse grinding but imported stones were preferred later for wheat flour. Briefly, the lower stone or “bedder” was stationary while the “runner” turned, with the space between adjusted to regulate the grinding action. (Contact between the stones could cause sparks and calamitous fires in dusty mills.) The whole grain was fed into the center hole of the runner, moved outward as it ground in the grooves, spilled into a wooden vat around the stones and dropped into a bin below. Power-operated sifting into the various grades followed in the course of time. The miller in small villages custom-ground each lot of grain and took his pay in kind.

In Kingstown, according to R. W. Sawyer, the Judkins mill at Little River was carried on by the family continuously down to Enoch Judkins who was the operator after his marriage in 1873. Sawyer remembers the Trickling Falls gristmill still operating some 70 years ago; mainly producing “cobmeal” but also the “fine yellow meal for the ‘hasty pudding’ used so much in supper or breakfast on the farms—.” Deacon Currier was the last miller, Blaisdell and Currier probably the first – sometime after 1710, John Webster was given the right to erect a gristmill there in 1730. The upper stone was taken to the blacksmith’s shop of Howard Towle in Kensington to be used in setting tires on wagon wheels as recently as 1895. The will of John Currier in 1758 left “all my rights in the Iron Works, Sawmill and Gristmill at Trickling Falls” to his sons Ezra and John.

Tanners

Tanners may have rated close behind sawmills and gristmills in importance, but it is possible that the earliest settlers had to “make-do” with raw hides or home-curing for some years before a tannery was established. Probably hides also were taken many miles to tanneries in the older settlements. The early custom was to mark each “fell” and return half of the leather to the owner many months later, leaving the tanner the other half plus a return on the by-products – hair for plasterers and waste materials for the glue makers.

If there were early tanneries in Kingstown, their locations and owners are unknown. Benjamin Sanborn was described as a cord-wainer (shoemaker) in 1748. Did he make his own leather? Kingston’s Anniversary booklet of 1946 says Nicholas Nichols commenced tanning in West Kingston, enlarging a tannery that was already there in 1795. Later, Capt. John Sanborn and his brother Moses (Tanner Moses) were established tanners, beginning about 1812, and the former had a son Stevens, who was known as a tanner and currier. Stevens’ son, J. Warren Sanborn followed the same trade on Little River at the sawmill location which he bought about the time of his marriage in 1858.

By Tunis' account in *"Colonial Craftsmen"*, an almost incredible amount of back-breaking work was involved; soaking, scraping, progressing through solutions of increasing strength, piling in vats with alternate layers of bark, turning at intervals for months, washing, drying and beating to a final finish. Not to mention the accessory task of obtaining bark and grind it in a bark mill by ox-power. Only an indispensable product could have justified the labor and endurance of the odor!

Home Industries

The skills of Kingston's 18th century forebearers certainly included the arts and crafts common to their time and area, but these have been thoroughly researched and described by many writers. For the record, we may take it for granted that blacksmiths, coopers, wheelwrights, joiners and tinkers were here. Probably there were early brickyards. Early pottery made from local clay was common. Henry Moulton was a potter in Hampton in the 1720's and helped settle the Sandown portion of Kingstown about 1736 (see Watkin's books on early New England pottery). Many homes possessed the requisite skills to convert flax and wool into cloth, the cloth into garments, fat into candles or soap, and so on down the list of every day work which marked their way of life. Blaisdell clocks were made in East Kingston in the 1700's.

The War of Independence

The more astute and observing types were keeping a wary eye on the increased traffic on the King's Highway. The gatherings at the local inns were more numerous and noisy after ominous periods of silence, and an increasing number of strangers were noted. What were these words being passed about? Freedom! Taxation without representation! Who was Tom Paine? Hadn't British regulars already fired on Bostonians near Faneuil Hall? Then came that April night — lights in the old North Church — a burly rider galloping through the countryside. . . and the "shot being heard round the world" passed into history. This was strong fare for Kingston men. It is here that we again hear of the young doctor of the diphtheria epidemic, Josiah Bartlett. Already a member of the Committee of Safety, his home having been burned by Loyalists, he took the reins in his hands and at the head of the stout group of dedicated patriots, marched into the fray.

Our ancient gravestones mark the names of the local men who started out in homespun and wound up in the buff and blue of Washington's old "Continental Line." Sleeper, Tucker, Webster, Sanborn, Swett, Robie, Badger, Peaslee and Eastman, many of whose descendants are still here. They were in Poore's Brigade at Newton, New York and helped to break the power of Chief Joseph Brandt and his powerful Mohawks. They were with Dearborne at Monmouth, Sullivan at Quebec under Arnold and finally under Scammel at Saratoga and Yorktown. Then, after humbling the noble Briton, they returned home to more peaceful pursuits.

It was not over, however, for the peripatetic Josiah Bartlett. Records state that he was the first to vote for the Declaration of Independence and the first to sign after John Hancock. He journeyed to Philadelphia and became an active member of the committee framing the Constitution and finally back to Kingston to become a member of the General Assembly. He eventually became New Hampshire's first governor.

After the War of Independence and the war of 1812 a new era dawned which was to change Kingston's way of life beyond recognition.

Effects of American Independence in the 19th Century

Two changes in the way of life during the first century of Kingston's existence as a town, as we have seen, consisted mainly of increasing security from the Indians and development of basic crafts and industries along the lines of well established practices in Great Britain and Europe; in brief, the conquest of a wilderness.

We may still note that independence from England did cut off trade in many necessities and forced the more rapid development of manufacturing. The effect was greater in the cities at first but small towns certainly felt the impact of increasing supplies of industrial products and freedom from dependence on home-made necessities. Kingston was no exception. We wonder when the first general store appeared. Lacking important water power or natural resources, its best timber gone, the town seems to have passed a half century or more in quiet pursuit of agriculture and the older basic industries before the impact of America's industrial age ushered in the greater changes of the late 1800's. The raising of cattle and sheep has been called the leading farm enterprise after 1850.

Civil War

The clouds of war again darkened the horizon. The thunderings of William Lloyd Garrison in the "Liberator" set people thinking. Was slavery the real problem? Was the industrial north at odds with the agricultural south? What were these cotton bale aristocrats up to? Hadn't Daniel Webster warned, "The Union is now and forever, one and inseparable"? After the incident at Fort Sumter, blood ran hot in men's veins. In 1861 they heard the call. "We are coming Father Abraham 300,000 strong." Volunteers were being trained on the "Plains" again. It wasn't long before they joined the long blue ranks and landed at Hampton Roads to form the Army of the Potomac.

One-hundred fifty two men from Kingston went down into the Confederacy. Their names are recorded on a plaque in the Nichols Library. The 5th New Hampshire did battle in Malvern Hill, Antietam and Gettysburg. In these engagements were William and Edward Cheney, John and Obadiah Collins. The ninth New Hampshire, 21 days out of the state, was sent to stop Lee's northern advance to South Mountain and then on to Fredricksburg and Cold



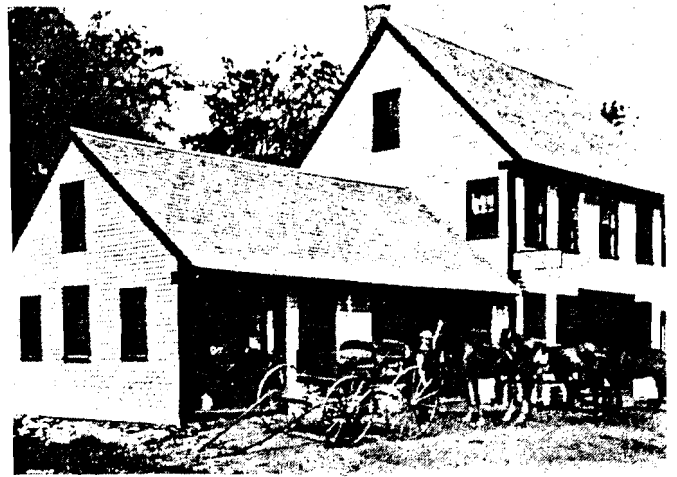
The GRIST MILL — on Little River built in 1737 and in the Judkins family for many years (on the property of Mr. & Mrs. Herbert Federhen III, Little River Road).



WALTER CLARK CARRIAGE SHOP



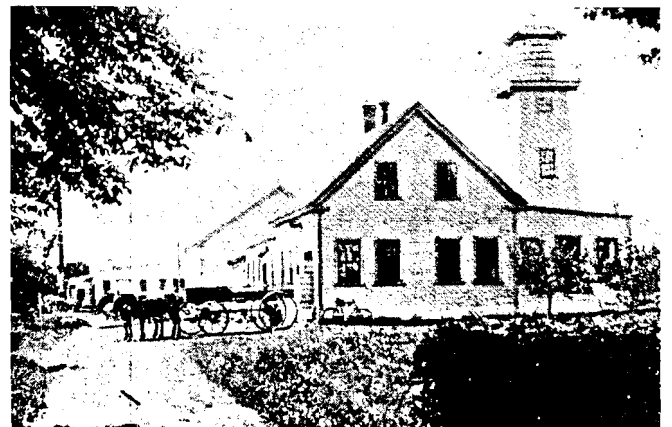
BARTLETT'S SAWMILL — South Kingston, was in operation in the early 19th century until about 1930.



CHARLES MARSH'S BLACKSMITH SHOP — about 1880. Formerly on Depot Road. Directly behind Bakie Brothers Store (now Kingston Market). The larger part was moved to Hampton Beach and the smaller part became a slaughter house at Harold Kings on Exeter Road.



LIBERTY ELMS — Tea from the Boston Tea Party is said to have been burned under one of these elms. Before they were blown down, they were in front of the present home of Mr. & Mrs. Alfred Moore, Main Street.



L. W. COLLINS SHOE COMPANY (rear) — Building still stands in back of Donald Briggs, Sr. home on Main Street, formerly **Sam Shore Egg Co.** Windmill on Perrin Nichols Window Frame Shop (front).



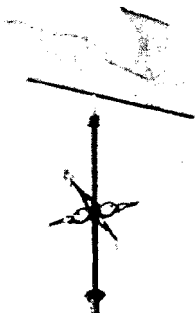
In front of **CILLEY CARRIAGE SHOP** — about 1887. *Left to right:* Fred B. Tuck, Cloress Cilley, Andrew Cilley, George Cilley, Warren Tucker, Gus Gale, Joe Millett and Mac McKinnon.



View of Church Street with man on bike.



Main Street by the Kingston Store.



WEATHERVANE on Town Hall restored and gold leafed — 1990.



COBBLER SHOP 1800's — once owned by Arthur Reynolds, moved to the town of Kensington, repurchased by the Kingston Museum Committee and set up at the rear of the Town Hall with most of the shoe tools and artifacts acquired earlier. Spring 1994.



Kingston's Traditional **FOURTH OF JULY BONFIRE** was begun in the mid 1930's. Townspeople would go door to door and gather any material available. Later the Nichols Chicken Farm donated the type of wooden barrels pictured here. Dick Beals and unknown. 1936.



CILLEY HOMESTEAD — Now the home of Mr. & Mrs. Roy Hampton. Post Office and Cilley Carriage Shop in rear. Taken in 1885.

Harbor. In this regiment we find Joel Collins, Ben Severance and Joel Judkins. Even further was the 11th New Hampshire at Spottsylvania and the "Bloody Angle" and the siege of Vicksburg. Otis Tucker, John Webster and Sr. Tom Reynolds were in these campaigns.

At Appomatox Court House, the fratricide ended. Kingston men returned to home and family once again.

1850 - 1969

Kingston people could not have remained unaware of the changes around them; the world was shrinking, news came more rapidly. The growth of the United States drew a new generation of pioneers westward. Industrial growth bred social change. Immigration brought racial and religious problems. And the Civil War brought new businesses to Kingston while taking away her youth.

Two industrial developments were in marked contrast; one local, the other national. Locally, carriage-making became an engrossing specialty, introduced by William Patton whose first chaise was one of the earliest. Other builders included Amos Chase, Darius Towle, two Marshalls, Oliver Nichols, John Webster 3rd, two Cilleys and Daniel Kimball. Albert Brown was famous for army wagon production. Walter S. Clark's blacksmith shop expanded into the carriage business. Did any of them foresee the replacement of horse-drawn vehicles by railroads and automobiles?

Nationally, steam power served not only the railroads but made saw mills semi-portable. The first steam mill in Kingston was William C. Webster's on the Hunt Road. Many others followed. Railroad growth carried the products of industry across the country and brought radical changes to every town and village including Kingston.

In addition to carriage factories, the *1946 Kingston Historical Booklet* mentions a Nichols wood-working establishment, a Sanborn shop producing boat-knees, the shoe business of L. Waldo Collins, and the mills of John W. Prescott, Walter S. Bartlett, and John Byron Hanson. These were all, or nearly all, post-Civil War businesses.

Of lesser magnitude but typical of their times were the itinerant "peddlers" and tradesmen who covered the Town at more or less regular intervals until their services were no longer needed. The tinsmith was a fixture at least annually, the first one of record here being John T. Clark whose descendents remained in Kingston. Weekly specialties were distributed by the butcher, baker, fruit wagon, the "soap fat man" and the "hulled corn man" – to mention only a few. The harvesting of natural ice each winter started early and the ice man was a fixture until the coming of electrical refrigeration.

The 20th century, being entirely within the range of living memory at this writing, needs little description in these pages. Those of us who have seen oil lamps replaced by gas and electricity, oxen and horse displaced by tractors, communications range from mail through

telegraph and telephone to radio and television, travel pass from horse and buggy to automobiles and airplanes, the dawn of nuclear power and space conquest, are still rubbing our eyes. (The Wars and social changes of the century also affected Kingston's way of life immeasurably but lie outside the subject matter of this chapter.)

In fact, the decline of Kingston's old industries has not been matched by growth of new ones. A milk pasteurization plant operated in the 1920's but only the poultry industry achieved real magnitude.

The Poultry Story

Since its origin as a town perhaps no single enterprise has been as great as was the development of the poultry business, which for more than thirty years (1930-1960) contributed so significantly to Kingston's economy. Many of you reading this anniversary book today were part of that chapter in our growth.

It is a distinct achievement to any group of people when, feeling a need for a certain thing, that group has the courage, the ambition, the vision, and the knowledge to reach its goal. A small group of New Hampshire poultrymen had a dream that a bird not yet recognized as a distinct breed (considered by many merely another type Rhode Island Red) was the bird that the then young broiler industry of the country needed. The battle for recognition of this bird and the determination that it should be called a New Hampshire (not a NH Red) was spark-plugged by Andrew Christie of Kingston. In 1935 this dream was realized, and for the next 30 odd years the New Hampshire chicken brought fame to Kingston and the State.

In 1921 there were 2600 hens of taxable age in the town. By the time 1946 had rolled around the records showed there were 64,222. The largest Breeder Hatchery of New Hampshire in the country was in Kingston and by 1950 Kingston had the largest population of foundation stock for broiler production in the world.

In the 50's literally millions of hatching eggs and baby chicks were being shipped by train, truck and plane to every part of the United States and to many countries in South America and Europe. The word, Spizzerinktum and the names Christie and Nichols were known everywhere that poultry was raised commercially. By this time over 200 people were employed by these huge poultry farms, and numerous boys and girls had during high school summer vacations learned to pack eggs and vaccinate chickens.

At this point in the town's history Kingston was considered the finest source of breeding stock in the world for the Broiler business, which had become a billion dollar industry. To try to estimate the contribution made to it and thus of course to the economy of the town and state by the operations in Kingston would be very difficult, but reliable economists have said that the contribution of the New Hampshire Bird to American Agriculture has been one of the great achievements of the last 25 years.

The Present

In 1969, several small industries are to be found but in general only agriculture (dairy farming) and a saw mill remain of the old basic enterprises. Water power is obsolescent, horses are raised for racing or riding.

Now, instead of applying their skills at home, Kingston residents drive many miles daily to their chosen occupations and return to their quiet homes in the rural atmosphere which remains at least in some ways – as it was 275 years ago. No Indian raids threaten, starvation is not feared, children do not have to be born in primitive surroundings; but our ancestors, on the other hand, did not have to face traffic hazards, crime waves, or the threat of nuclear extermination. To each his own!

West Kingston

Although a part of the township of Kingston, a small sector in the western most part of Kingston (bordering Danville) is still known today as West Kingston. Because of natural isolation from the rest of the townfolk, this microcosm was formed by its hardy residents. It became, in time, an independent community. Evidence of the early inhabitants was manifested by the construction of a log Garrison House on the present Great Pond Road, directly north of the residence of Leslie Cummings. This well-built house consisted of two large rooms downstairs and a huge open chamber on the second floor. In later years a small ell was attached to the north side. The historic house was demolished at the beginning of the 20th century. The stone step at the main entrance and what must have been the “cellar hole” of this dwelling are still visible.

In the midst of an agrarian society, the charcoal-manufacturing industry took root and became a major business in West Kingston was carried by horse-drawn wagons to the Massachusetts cities of Haverhill, Lawrence, North Andover, Newburyport, Lowell, and Amesbury; also to Exeter. Some was sold by street peddlers to be used in homes for the purpose of kindling fires. A great deal was also used by the large machine shops and by the silversmiths.

Also, many individuals manufactured shoes in their small, one-room shoe shops. Such a shop stood until recently near the Thomas Page residence. Some people sewed shoes in their own homes. Unlike the large-scale factories of today, concerned with mass-production, these enterprises constructed the whole shoe, hand-sewing it with an artisan's touch.

A cooper shop on the Wadleigh Farm produced barrels made entirely of wood: the staves were made of pine and hardwoods, and were bound with hoops of birch. Skilled workers made hooks to hold hoops together. When a sufficient number of barrels was collected, the men hauled them to Newburyport to be sold – probably to be used by fishermen in packing fish.

Of great importance was the lumbering industry with the sawmills essential for this trade. An early inhabitant of this town, one Jabez Page, who received the land as a grant from the King of England, willed a sawmill to each of his five sons; two of the mills located in West Kingston, one in Danville, one in Brentwood, and one in South Kingston. These early mills contained up and down saws. One of the mills in West Kingston was located on the present Great Pond Road. It was later operated by Jacob Webster and finally served as a cider mill under the ownership of Everett Silloway. The second mill in the western part of town was situated on the mill pond near the first Page farm. The mill now standing here is located on the original mill site; the fourth mill to be constructed on this place. When the water is plentiful the present mill is still run by water power, being one of the very few mills left in New Hampshire to be so powered. The present owners, Roland Cheney and son Lawrence are direct descendents of Jabez Page.

Near the sawmill stood a grist mill; the populace from the surrounding area brought their raw grain to West Kingston to be ground. A small blacksmith shop once stood near the Page residence, with Mr. Jesse Shaw as smithy. At one time a store was in operation in the vicinity, making this a center of activity in the busy little community.

On the social side: a camp ground where religious meetings were held was maintained. At one time, a popular and lively cornet band was in existence. Members of the band were Clarence Page, Fred George, Benjamin George, Harold and Bert Nason, Nathan West, Elmer Collins, Herbert French, Frank Silloway, and Leslie Senter.

Since the school house was the only place for social activities, a group of residents strongly urged the building of a hall. The Union Improvement Association was formed in 1889 for the purpose of building a meeting place in this community. The new building was called “Union Hall” and was planned, built, and maintained entirely by residents of West Kingston. No help was given by the town except tax exemptions. The first meeting in the new hall was held on November 12, 1891; the hall was dedicated on September 8, 1892. Through the years, many groups of civic-minded people such as Ladies Aid, Sunshine Club, and Sunday School have done much to the aid in the building, furnishing, and maintenance of Union Hall.

Social entertainments, lawn parties, suppers, and fairs were held and sewing groups organized. Baptists, Methodists, and Seventh Day Adventist groups have all worshipped here. The West Kingston Grange and Daughters of America also met in Union Hall, and more recently the United Church of Christ (Congregational) used the hall until it moved into its present church.

During the Civil War a militia was active in the neighborhood. Colonel Winslow and Captain Severance were leading citizens who directed and trained this unit. The men drilled on the large area known as the camp ground.

Not a few soldiers gave their services in the Civil War as stones in the cemetery will testify. Several young men from West Kingston served their country in the Spanish-American War and the two World Wars.

Prominent names found in the history of West Kingston were: Page, Webster, Winslow, Silloway, Goodwin, Davis, and Wadleigh.

The Country Store

The Country Store, now long disappeared into the distant past, was the center of all that transpired in rural communities such as Kingston in the years after the Civil War. They were really something, these stores; often family affairs such as the one known to many of us as Bakie Brothers. This building was built by Luther D. Peaslee who was the town's leading merchant for about forty years. In 1875 William A. and Daniel J. Bakie took over the business which until 1960 was known as Bakie Brothers. What these stores didn't carry, in accordance with that era, just didn't exist. Of course, tastes were simpler then and life moved at a slower tempo. Money was never too plentiful in those days and it was spent with reluctant frugality. The items purchased had to last and there was practically just one class of merchandise, the best.

The local Post Office was usually in one of these stores, as was the case in our town, with the cubbyholes behind the counter similar to the key slots in hotels. For a number of years the Kingston Post Office was located in Bakie Brothers store. This practice was of mutual benefit to patrons and merchant alike.

On the counter under glass, were several large, round cheeses with the ever present knife where one could sample their taste and strength. There were large, apothecary type jars filled with barley sticks, licorice, peppermints, jaw-breakers – what have you – for the young fry. A coffee grinder, with its monstrous wheel stood at the end of the counter and all the coffees – Mocha, Java, Colombian, were in bean form and ground before your eyes. Tea came in bulk, mainly, and “a quarter pound of English Breakfast” was a standard order. Sugar and flour were either weighed out or sold by the barrel. Spices in their colorful canisters from Ceylon, India, Cathay – a world trip in fantasy to many a youngster as they gazed in pleasure at the clipper ships and charging tigers on the labels. On deep back shelves were bolts of calico and gingham for the housewives. Boots, overalls and jackets hung from the rafters, as well as harnesses, horse-collars, even sleigh-bells and the inevitable large, split salted cod-fish. There were lamps, lanterns, and lamp chimneys, salves, ointments, and liniments for both beast and human. In the corner were the pickle and salt pork barrels next to a huge meat block where one could get any cut of meat at a nominal fee. There was also a molasses barrel, straight up from the Barbados. It is told where one enterprising merchant drew a chalk line around the center with a spigot

at both ends; one was 25¢ per gallon and the other 50¢. Yes, Madison Avenue in the making, had its roots in the Yankee store.

No store was without its bot-bellied stove. It sat in a square of sand with its complement of Captain's chairs or hoop-backed Windsors for the local sages to enjoy their long winter evening discussions. Its cheery, red glow cast a warmth and an aura of well being that has never been equalled. Crops, lumbering, wood-chopping and politics were their agenda. Those usually taciturn individuals would really open up in these surroundings, and merciless were they to the drummer who happened in with celluloid collar and low quarter shoes. Then there was the hardware – guns, axes, mauls, sledges, cross-cut saws and wagon jacks. It was truly a man's world in those days and not child oriented as ours.

These stores were private enterprise to the “Nth” degree. The owner prospered or failed solely by the means of his own efforts and business acumen. It was his capital and no one else's. The good will built up in the community was done by him alone and no public relations firm. Those in temporary trouble were carried through in thin times and somehow it came out all right in the end. Gone are the days of the old fashioned country store, this solid offspring of the old Revolutionary Trading Post. With their fading into the dim corridors of time, something has been removed from the American scene and we are poorer for it.

“Ghosts of the Past”

Have you ever been alone in a house on a windy, stormy day? I mean a real old one, built when America was young; one that has withstood the ravages of time and still remains solid and steadfast throughout the heat and storms of several centuries. It is really an experience, especially if you are close to the land and more than passably conscious of history.

As you pass through the woodshed into the barn, a gust of wind tearing out of the East rattles the window frames and the driven rain strikes the roof with a sound like muted tympani – and through the minute unseen crevices the wind rises from a dull moan to a thin piercing, almost human shriek. A chill runs along your spine. Was that moan from an early settler, grievously wounded and staggering homeward from the mowing field? And that shriek? Was that the dreaded war cry of the vengeful savage? A limb snaps. That too ... was it the crack of a settler's rifle from a loophole in this old building? Maybe it is possible and not entirely in the realm of fantasy. A science teacher once told us that with sensitive enough instruments, one could detect the sounds of conflict from previous wars.

There is just such a house in Little River. There also exists part of a Royal Commission to “one Ebenezer Stevens as Major of Militia under King George III” dated

7 November 1743 and signed by Governor Benning Wentworth. In addition to this there are deeds 1742-47 and 54 deeding the property on which this house now stands to the same Ebenezer Stevens. Upon the discovery of these documents, hangs a tale. In these days of ESP what old colonial home could be without its direct relationship to that "step beyond."

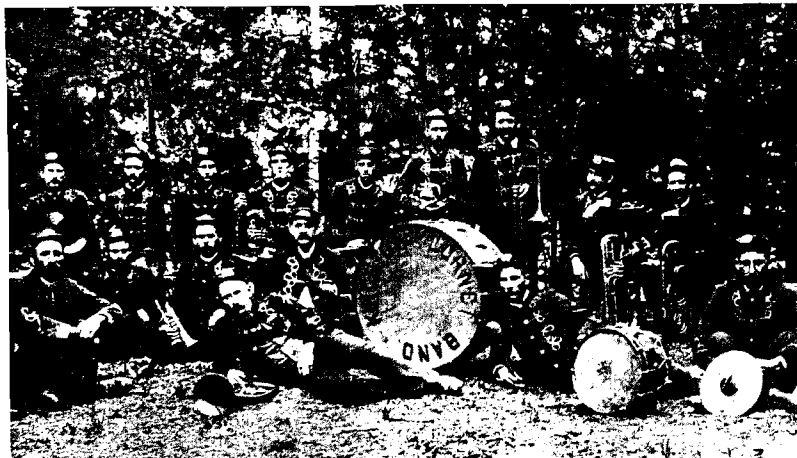
It all began on a summery evening in the late 1800's. There was a boundary dispute in progress at the time and things were not looking too good for the present owners. Proof was just not available to coincide with the claimed acreage. The eldest son occupied the north chamber; a large room with a fireplace and closet and sparsely furnished with a chair, a four-poster and a rather large antique bureau. He was awakened this night by a commotion in the fireplace chimney. As chimney swallows have a habit of nesting in an unused flue, he casually dismissed it as such a cause. But it wasn't too long before the noise increased and a fluorescent ball of light came out of the fireplace and circled the room several times. Coupled with this was the sound of high wind, and the ball disappeared into the old bureau, whereupon came the sound of tearing and rustling of paper. Already in a cold sweat and fearing fire, he jumped out of bed and opened all the drawers. There was not a sign of anything. The apparition had vanished and on top of that there wasn't a single piece of paper in any drawer. Lamplight and the small hours of the morning were hardly conducive to real close checking so he waited until daylight to perform another search. The result, nothing! Not being a worrisome type he promptly forgot about it. Three nights later came a repeat performance of the same incident. This time he didn't bother to get out of bed, but the next morning a more diligent search was made. Out came every drawer again and while feeling the underpart of the woodwork that comprised the top of the bureau there was a rather narrow slot-like compartment. In this was the partial commission, the deeds and other pieces of supporting data.

Needless to say, this discovery eventually brought the litigation to a satisfactory conclusion, and night slumber were undisturbed for some time afterward. Oh, yes there were other happenings, but those are another tale.

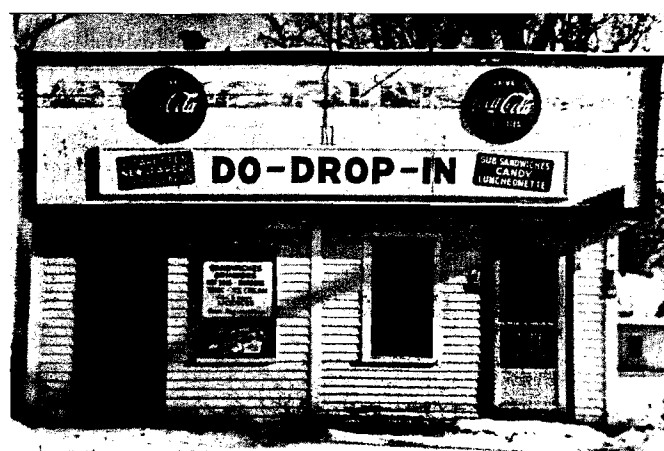
I Remember . . . as told by Somebody's Grandfather

One of our natives here kept a few turkeys on this farm. One morning he noticed that one of his flock was missing. Upon seeing his neighbor coming down the road, he hailed him and told him of his lost turkey. The neighbor listened with interest and then said he had to be on his way. He was heading for "Marm" Carter's for dinner.

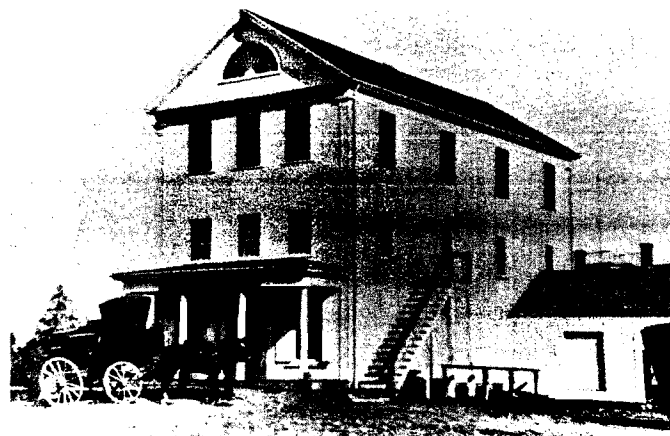
After having a good meal, he retraced his steps. Once again he met the turkey farmer who greeted him with, "Well, what did' ja have for dinner?" He blurted out "Turkey, B'God!"



KINGSTON CORNET BAND — Taken at the Pond, Secombe Shore. The Band was first organized by Dr. Thomas O. Reynolds, Leader and William J. Stevens, Drum Major in 1875. It reorganized in 1884 and continued to function until 1932.



DO-DROP-IN RESTAURANT, once located in front of the Grace Daley House on Main Street, was demolished in 1972.



KINGSTON GENERAL STORE — Constructed by Luther D. Peaslee in 1840. Later operated by the Bakie Family from 1875 until 1960.

I Remember . . .

Bakie's Store was built and run by Luther Peaslee originally. It was a typical Country Store with its Pickle barrel, old cheese and rum. But Peaslee's was unique for he was known to have three grades of rum — all out of the same barrel.

CHAPTER III

S O C I A L D E V E L O P M E N T

P R E S E N T O R G A N I Z A T I O N S

The formation of social, civic, and fraternal organizations in Kingston was not too different from that of other New Hampshire towns.

During the 19th century Kingston residents organized the Kingston Book Club, the Masons, Odd Fellows, Grand Army of the Republic, a Racing Association, a Dramatic Society, Grange and Brass Band. Similar organizations could be found in many of our towns. A few of these groups are still active, especially the fraternal organizations.

Masons

About 1864 members of the Masonic Fraternity living in Kingston began thinking of having a Masonic Lodge established here. Early in 1866 sufficient interest was shown & a meeting was called at the Kingston Town Hall.

After much discussion, the decision was made to petition the Most Worshipful Grand Lodge of New Hampshire for a Dispensation to form a Lodge. The next step was to choose a name. Several were suggested but none were met with unanimous approval. After some discussion, Brother Gideon Webster arose and said, "Brethren, several names have been suggested and all are good ones, but none that meets the unanimous approval of all the Brethren. Now, I will not ask you to call this Lodge "Gideon" in honor of myself, but if you will call it "Gideon" in honor of "good Gideon of old" I will give you \$100 the day you receive your charter." Quoting from remarks made by Rt. Wor. John T. Clark concerning transaction of this business, the following is noted, "The proposition took with the Brethren and a vote being taken, the name Gideon was unanimously adopted. Of course it will go down in history that this Lodge was named 'Gideon' in honor of Gideon Webster and I have no doubt that Brother Webster foresaw such would be the result, but had he proposed the name in any other manner than that in which he did, I very much doubt of its having been accepted by the Brethren, for at that time Brother Webster's habits in life were such that he had not the confidence and respect of the people in the community."

On August 15, 1866 a Dispensation was granted empowering Gideon Lodge to confer the first three degrees of Freemasonry Under Dispensation. The first meeting was held in the Kingston Town Hall on August 25, 1866 with Reverend Brother Cyrus A. Bradley as Worshipful Master, Brother Andrew J. Cilley as Senior Warden and Brother John T. Clark as Junior Warden.

At the Annual Communication of the Most Worshipful Grand Lodge of New Hampshire in June, 1867, a petition,

signed by 33 Brethren was presented, and on June 12, 1867 the charter was granted. On July 31, 1867 the Consecration and Dedication of the Gideon Lodge, No. 84, F. and A.M. was held at the Town Hall, where meetings were held for the next 4 years. Brother Andrew J. Cilley was the first Master, Brother John T. Clark the first Senior Warden and Brother Joseph H. Flagg, the first Junior Warden.

The Lodge moved to new quarters on February 22, 1871, made available by Mr. Luther D. Peaslee when he added a third story to his store. It is the building now owned by Warren Bakie.

From the minutes of a Special Communication held on July 14, 1883 we find the following: "This communication was called for the purpose of assisting the Grand Lodge in laying the corner-stone of the Sanborn Seminary which was participated in by the 'Star in the East Lodge,' numbering 27 members who were admitted into our Lodge Room where the procession was formed and with the Grand Lodge, who were in waiting, marched to the grounds of the Academy building where the corner-stone was laid in Due and Ancient Form by the Grand Lodge, after which they returned to the Lodge Room, where the Lodge was closed waving all form and ceremony. After which they repaired to the Town Hall and partook of a collation."

They felt the need for larger accommodations by the early 1890's and after much diligent effort, the present Masonic Building was dedicated on November 16, 1893.

At a meeting held on April 24, 1896 the Lodge received a request from a Committee of the proposed Eastern Star Chapter to rent the Lodge Room should it be formed. In this year Corinthian-Queen Esther Chapter Order of Eastern Star was formed.

In 1912 there were lights installed in the building and the rest of the building was electrified as much as it could be. The Lodge was offered its first organ by Brother George F. Stevens. The next big event was the 50th anniversary, in 1917, and was celebrated by a banquet and musical program.

The present Charity Fund, which has been re-named Masonic Relief Fund, was started in April 1923. In 1929 Worshipful Brother A. Ralph Estabrook presented the Lodge with a Marble Gavel Block, in memory of Brother Samuel F. Boyd and is still in use today.

In 1932 the 200th anniversary of the birth of Brother George Washington was celebrated. The Lodge then changed from holding its meetings on the Monday after the Full Moon to the First Monday of the month, thus losing the status as a Moon Lodge.

In 1939 one of our own members, Worshipful Brother Warren H. Tucker was elected and installed the Most Worshipful Grand Master of the Most Worshipful Grand Lodge of New Hampshire. This event was celebrated by approximately 200 people at the Lodge. Among were members of the Grand Lodge, members of Gideon Lodge, members of Corinthian Chapter O.E.S. and some friends.

In 1945 Brother Warren G. Bakie presented the Lodge with a new electric organ in memory of his paternal and fraternal Brother William A. Bakie, Jr.

In 1952 there were some major renovations done in the Lodge. They constructed an inside Fire Escape, remodeled the kitchen and installed running water and flush toilets.

In 1953 the Past Masters Jewel that had belonged to our only member to reach the office of Most Worshipful Grand Master of the Most Worshipful Grand Lodge of New Hampshire, Worshipful Warren H. Tucker, was engraved and presented to the Worshipful Master as his Traveling Jewel. Each time we have a new Worshipful Master, the jewel is passed on by his predecessor.

The second major renovation took place in 1966. New lighting and painting of the Lodge Room and hallways and more kitchen remodeling. In 1966 Worshipful L. Scott MacDonald made a gift to the Lodge of the two Brazen Pillars one sees when they walk into the Lodge Room. We were saddened by the passing of Brother Lewis Sinskie in 1981, when he left a sizeable bequest to be used to maintain the building. In 1988 we had the parking lot hot topped to take care of the muddy situation and uneven ground. In 1993 we completed the celebration of the 100th Anniversary of the building. We were fortunate in that Brother Ken Wyler designed a pin for the occasion and we have distributed many. It is in the form of a Ram's horn. We opened the cornerstone and removed the memorabilia, which we are in hopes of displaying. We also re-sealed the cornerstone with some of the local newspapers and other things of interest. We had the building painted and replaced some of the windows. The old pump kind of just stopped one day and we found that we had to replace it.



NEW POLICE STATION constructed 1994 at intersection of Route 111 and Main Street. Neil R. Parker, Sr., Chief of Police since 1968. Donald Briggs, Jr., Deputy Chief since 1991 (police officer since 1977).

Rebakah Lodge

Ruth Rebakah Lodge was organized in 1895. The three links signifying Odd Fellowship stand for friendship, love, and truth. A memorial service is held every year for deceased members. This ceremony has been formally carried since 1903.

Kingston Garden Club

The Kingston Garden Club was organized in 1954 with Mrs. Harold (Gladys) Webster as president. The club holds meetings once a month with the exception of January. They have speakers on flower arrangement, dried arrangement, conservation, various phases of gardening and have several workshops during the year. During December they have a Christmas greens sale and for the past few years they have had either an open house tour or doorway contest.

A Monte Carlo Bridge has become an annual event as well as a day trip where lunch is enjoyed and a visit to an unusual garden. One of their aims is to encourage and help in the beautification of the town.

Junior Woman's Club

Kingston Area Junior Woman's Club was founded and federated in 1984. Carol Howard and Linda Pfister who had both been active in the Exeter Area Jrs. were the co-founders.

The club started with a core of 9 members and after a lot of face changes the present membership is 16.

The Kingston Area Junior Woman's Club takes pride and care in its community. Our members are always willing to give of themselves for others. Our members are environmentally conscious and strongly believe in recycling in order to help save our planet, as well as our community. As a club, we feel it is important to work together to make things happen, and we do make wonderful things happen for others, as well as our own hearts and minds. Because we believe in Giving. *It is strange, but very true, giving just enriches you. If you give a friendly deed, if you plant a friendly seed, if you share a laugh or a song, if your giving rights a wrong, then the joy you feel and share makes more goodness everywhere. It is strange, but very true – Giving just enriches you!* (Author Unknown)

At least 90% of the club's income comes from the Annual Craft and Antique Festival held each October on the Plains. All proceeds from this event are donated.

On a personal note, an enormous debt of gratitude is owed to Carol Rich, head librarian, for coming on dark rainy, snowy, hot evenings to lock the library when we finish our meetings. Carol has done this for us for 10 years, and 'always' has a smile for us. "Thank you Carol."

Our meetings are held at Nichols Memorial Library, Main Street, Kingston on the third Tuesday of every month (summer meetings are optional). Our club is open to any woman 18 years or older who live in Kingston, East Kingston, Raymond, Sandown, Fremont, Epping, Danville

or Newton. We encourage people to come to our meetings to see exactly what we are about and hopefully join us in helping others.

Our 1994-95 officers are: Debbie Mills, president; Carol Cohen, vice president; Mary DeFlummeri, treasurer/ corresponding secretary; Lisa Kopoulos, recording secretary.

Veteran's Club

The Veteran's Club purchased an old schoolhouse (Patten's Corner) and at present are actively engaged in extensive repairs to the building. A reorganization of the club is taking place and they hope many veterans will take an active interest in the club in the future.

For a number of years, with the Fireman's Association and the Lion's Club, they have had a carnival; the proceeds from which are used for civic projects.

Kingston Solid Waste Task Force

The original recycling program, under the capable organization of Lilian Pineo and Shelia Briggs, was held on Saturdays, 9AM to 1PM, from May to November, at the then called Kingston Dump. Glass was crushed on site, newspapers were loaded into a trailer unit, and aluminum cans and steel were collected in barrels. All these were taken to recycling facilities by volunteers. All workers were volunteers, with two shifts.

The Kingston Recycling Center committee was formed in 1989: Lynn Merrill, Carolyn Harlow, Russell Army, Bruce Campbell, Kristine Campbell, Richard Russman, Anthony Whitcomb, Lillian Henshaw, Constino Alessio, Peter Wilson, Warren Whitcomb, Barbara Comeau.

This committee was to investigate curbside trash pickup and a mobile recycling facility to be established at the Carriage Towne Plaza. Curbside trash pickup provided by Cate's began November 1, 1989. Recycling at the Carriage Town Plaza, under the direction of Carolyn Harlow, began September 1990. Volunteers worked 1 1/2 hour shifts on Saturdays from 8 am to 1 pm, year round. In August 1992 this operation was moved to the Kingston Landfill where it was held until curbside recycling and trash pickup by Hussey began February 1, 1993.

Waste oil recycling began in December 1990, the first Saturday of the month, at the Kingston Town Garage, from 11 am to 1 pm. In July 1990, the Kingston Recycling Committee became the Kingston Solid Waste Task Force. Current members are Valerie Gilbert, Chair (replaced Anthony Whitcomb who resigned February 1993 due to a business commitment in Bulgaria), Carolyn Harlow, Scott Harlow, Carl Oppenheimer, Mary Penney, Brian Quinlan, Richard Russman, Debbie Thompson, Barbara Williams.

This committee is presently working with the Selectmen to resolve the solid waste issue. It oversees recycling, as well as hazardous waste disposal day, the brown goods and latex paint swap, and is investigating the closure of the Landfill.

Girl Scouts

In 1961 Mrs. Edward Kendall first requested the charter to start a Girl Scout Troop in Kingston. We owe her a "thank you" because in 1993 there are 268 girls and leaders registered as Girl Scouts which make up 12 troops.

Daisy Troop #2954 has 10 girls ages 5 and 6, led by Susan Carter & Kelly Torosian. This being the youngest troop, girls are taught what scouting is all about and prepares them for the 5 Worlds to explore as Brownies.

There are 5 Brownie Troops with a total of 72 girls aging from 6 to 9. Leaders & co-leaders: Troop #592 Linda Edney & Cheryl Hodgson; Troop #676 Renee Phaneuf & Kevin Phaneuf; Troop #2134 Vivian St. Hilaire & Linda Kearney; Troop #2145 Marie Albrecht & Karen Rich; Troop #2147 Lynn Coolen & Donna Wakeman.

Brownie Girl Scouts learn decision making through the Brownie Ring, their form of government. They learn leadership, service to others, the world of outdoors and art; to plan ahead and what's needed for each occasion. We're building a stronger & better future for our girls.

We are still growing with a count of 5 Junior Troops with a total of 50 girls aging from 9 to 12. Leaders & co-leaders: Troop #60 Laurie Dion & Linda Boussu; Troop #81 Donna Burleigh & Michelle Sycz; Troop #233 Robin Verdillo & Maria Haydock; Troop #528 Bonnie Biladeau & Heather Decareau; Troop #2676 Jenny Schultz & Lorna Sawyer.

Juniors begin to control their meetings more through the patrol system, a form of democracy. Patrol leaders form a court of honor to discuss troop issues which is another form of democracy. Is this not a world of tomorrow for our strong girls in leadership? Hopefully their services will start to be acknowledged more in the community around them. Presently they are very active within the school system.

Lastly but most importantly is to see the Cadette Troop #1 having 7 Cadettes within the Girl Scout movement, with Debra Sobczak, leader & Laurie Dion, co-leader.

These girls help in many ways, but most importantly become role models for the younger girls. This year they actively ran a community field trip to the Amesbury Playhouse Theatre. This was a great success.

We hope to reach out to grasp the Senior G.S. age as they become closer and closer to the outside world of their school system which becomes more important.

All girls in scouting learn to discover the world around them, be ready to help people using their skills earned and most of all become better citizens.

Our community consists of an active Service Unit. Members are Robin Verdillo, Maria Haydock, Jenny Schultz, Nina Peterson, Carol Brickett, Nancy Ross, Vivian St. Hilaire, Renee Phaneuf, Donna Wakeman. Through the help of our Service Unit members & the Troops under them we've held many successful events: Sock Hops,

Roller Skating, GS Sunday Brunch, Thinking Day Celebrations about the World around us, and have actively serviced the community with food baskets, toy donations, school equipment donations, flowers planted within different areas, the gazebo painted, planting trees and now a science & nature trail behind Bakie School.

A thank you to the Lion's Club who has been a very generous Sponsor.

Boy Scouts

Scouts were organized in Kingston in 1950 or 1951 under the leadership of Reverend Wendell Irvine.

Reverend Irvine together with Mr. Elmer Parshley, Mr. Irving Johnson, and Mr. Ellis Winch with Mr. Leo Vincent committeeman organized a Scout group in Kingston.

Some of the boys who became scouts at that time were: Ernest Lermond, Neil Parker, Dale and Carol Winch, Wayne Winslow, John Parshley, Peter and Forest Decatur, Lawrence Smith Jr., Kenneth Smith, Norman Smith, Dale Clements, Harold Cross and possibly others.

The Webelos are a group of boys up to the age of 11 years. They learn to be loyal scouts, work for activity badges, take hikes & learn the art of outdoor cooking. The last 6 months are more strenuous, preparing them to become scouts. One of their most exciting projects were kits from which small racing cars are made. This project is really a father's duty with the son a father's helper doing the painting and finishing touches. When completed the boys raced their cars in the Pine Wood Derby.

The boys had a different theme to master each month. The programs are family projects with mothers and fathers working with the boys. One of the projects with the Den Mother's help is table centerpieces made for the Thanksgiving and Christmas tables. One of the father's projects is to help with making airplanes.

Mr. Guyette was leader of the Boy Scouts with three patrols of about 22 boys. The boys learned Scout crafts, camp cooking, archery, hiking, compass and map reading; the two latter arts to aid a scout to survive on his own if lost while hiking. They compete in various events council wise such as hikes & canoe trips to Bear camp in Ossipee, NH.

Boy Scout Troop 93 Unit History

Boy Scout Troop 93 has been in existence for 24 years (1970-1994). The troop is involved with Scouting the whole 12 months: Scout Sunday & Sabbath, Klondike Derby (Winter camping), Scouting for Food (collecting cans for the needy), camporees, Order of the Arrow, Conservation Projects for the Town; canoe trips, camping out, trips, etc.; helping others where needed; merit badges; ranks; Eagle Scouts (highest rank in Boy Scouts).

Kingston has 5 Eagles: Scott Sloan 10/79 (Harry Carr); Brian Daigneault 3/81 (George Schiller); Walter Fortier 10/87 (George MacLaughlin, SM); Michael Steer 12/91 (Charlotte Boutin, SM); David Berry 1/93 (Charlotte Boutin, SM); Mathew Steer 5/93 (Charlotte Boutin, SM).

Members of Troop 93: Eagle Scouts: Michael Steer, David Berry, Mathew Steer. Life Scouts: James Albrecht, Michael Brady, Phillip Coombs, Patrick Healey. Star Scout: James Rizzo, Jr. Boy Scouts: Ricky Caputo, Lindsey Cunningham III, Timothy Jakubasz, Michael Smith, Wilson St. Pierre, Mathew Zeis. Leaders: Charlotte Boutin, Scoutmaster; James Rizzo, Sr., Assistant Scoutmaster; Helena Steer, Committee Chairman.

Boy Scout Pack 90 Unit History

Cub Scout, Pack 90 has been in existence 25 years (1969-1994). The Pack is involved with Scouting the whole 12 months. Tigers were formed in 1983.

The Pack is involved with: Scout Sunday & Sabbath, Blue & Gold Banquet in February, Pinewood Derby, Scouting for Food (collecting cans for the needy YRS), Parades, Cubmobile Race, Cub Olympics, Halloween Party in October, Turkey Shoot at the Lone Tree Scout Reservation, Collected can goods for people in Kingston, Food Baskets, Hayride and Caroling through the community and the Elderly Housing, Bobcat, Wolf, Bear, Webelos, Arrow of Light, Gold & Silver Arrows and activity pins. There are 65 Cub Scouts and 12 Tigers. Leaders include: Susan & Dennis Goulet, Robert & Kathy Jakubasz, David Monk & Michael Hall, John Sobczak & Allen Perrone, Russ & Cindy Army. Charlotte Boutin is Cubmaster, Helena Steer is Committee Chairman, Kathy Sullivan is Secretary and Donna Couture is Treasurer.

4-H in Kingston

The 4-H Clubs of New Hampshire are a part of the Cooperative Extension Service of the University of NH and the main purpose is to build more useful and better citizens by learning through doing. In 1927 two groups were formed in Kingston. Mr. Arthur Webster had a boys club, the "Kingston Sportsmen," taking forestry, poultry, and gardening. Miss Viola Wilson, a teacher in the Patten Corner School, corner of Church Street and North Danville Road, had a girls good club, "The Willing To Do Club."

In 1928 there were 3 clubs. Mr. Warren Tucker took over the leadership of the Sportsmen's Club for boys and was its leader for 5 years. Miss Adelaid Hilliard took over the leadership of the "Willing To Do Club." A new club, Happy Hearts, organized in West Kingston, with Dorothy Mason (McPhee) and Mrs. Allard as leaders for 2 years. Mrs. Ellen Cheney took the group over for 5 years and then led the Central Rockingham Youth Club.

In 1929 Mrs. Ernest de Rochmont started a club at Great Hill. From 1930 to 1937 Mrs. Levi Bartlett took over the leadership of the "Willing To Do Club." A club was started in South Kingston in 1931 with Mrs. Walter Whittier as leader.

Citizens of Kingston who have served as 4-H leaders for 5 years or more (many others served 1 to 4 yrs): Mr. Warren Tucker (5 yrs), Mr. Lawrence Stevens (5 yrs), Mrs. Levi Bartlett (7 yrs), Mrs. Roland Cheney, (10 yrs), Mrs.

Arline Towne (30 yrs), Mrs. Catherine Clements (12 yrs), Mrs. Madge Childs (5 yrs), Mrs. John Magnusson (5 yrs), Mrs. Minerva Osborn (5 yrs), Mrs. Nellie Davis (6 yrs), Mrs. Donald Clark (12 yrs), Mrs. Robert Andersen (10 yrs), Mrs. William Bartlett (6 yrs), Mrs. Gertrude Semple (5 yrs), Mrs. Edward Holt (8 yrs), Mrs. Robert Merrick (8 yrs), Mrs. Albert Clements (5 yrs).

In 1968 the groups included: Kingston Kookees, Mrs. William Bartlett; Crafty Crafters, Mrs. Charles Murray, S. Kingston; Crafty Critters, Mrs. Robert Merrick; Little River Rovers, Mrs. Jordon Spofford & Mrs. Arthur Stevens; Sewing Clowns, Mrs. Allen Walker; Live Wires, Mrs. Donald Clark; Healthy Heifers, Mr. Donald Kemp; Mix, Stir & Bake, Miss Ruth Semple; Four Leaf Clovers, Mrs. Harold Demers, W. Kingston; PowWow Craft, Mrs. Raymond Martel, New Boston Rd. & Mrs. Allen George, W. Kingston.

There were about 75 girls attending 4-H groups in Kingston in October 1968.

Lions Club

The Kingston Lions Club obtained its charter in 1949 with 18 charter members. This club is a part of Lions International, the largest Service Club in the world, with clubs in 147 countries. The purpose of all Lions Clubs is to serve the communities in which they exist through community projects and give help to needy individuals. All monies raised by fund raising projects is given away. The main project of all Lions Clubs throughout the world is eye sight conservation. This includes support of research programs and help with individual worthy cases.

The Kingston Lions Club alone has spent several thousands of dollars on individual cases. Some of the projects of local interest are a resuscitator donated to the Town of Kingston for use of the Fire Department. This is kept in the Rescue Wagon and has saved many lives. They also purchased air paks for the Fire Department.

Two eye testing machines have been purchased for the Kingston schools. For several years an eye testing program has been held for pre-school children of Kingston and surrounding towns.

Expenses have been paid for several boys to attend YMCA Camp Lincoln for two weeks; as well as sums of money to care for under-privileged children in various institutions. Six thousand dollars has been given in scholarships for worthy students entering college. Kingston Boy Scouts and Girl Scouts are sponsored by the Club.

In cooperation with local groups a continuing program for the improvement of Kingston Plains is maintained. One of the outstanding projects of the Club was the erection of a monument in memory of Josiah Bartlett on the lawn of his former home. The principal speaker at the dedication ceremony was the late Senator H. Styles Bridges.

Twice a month the club holds a dinner in the Town Hall preceding its business meeting. Once a year ladies night is observed by the members and their wives, at which time a speaker or some form of entertainment is provided.

Kingston Fire Department

This Association is manned entirely by Volunteers and each year through the efforts of these men the Association has improved its methods of controlling and fighting fires and in keeping the equipment in good order and up to date. In recent years a number of the volunteers attend yearly Fire Schools and training classes. For further protection fire wells are located in various parts of the town and have proved themselves of great value in saving property.

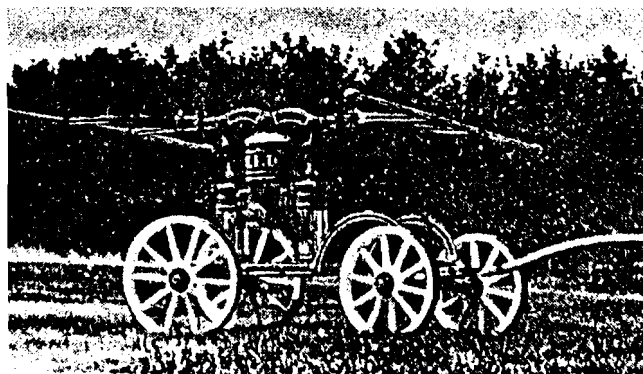
This volunteer group was organized around 1883 when the apparatus consisted of a hand tub. This is still carefully cared for by the Fireman's Association. In 1895 a two story fire house was built by local townspeople behind the Town Hall and facing Depot Road. Much of the



The FIRST FIREHOUSE — built in 1895 on Depot Road now houses the Kingston Museum.

equipment in the early days of the department was purchased from the proceeds of cake sales, dramas, dances and oyster and clam suppers. All equipment was hand drawn except upon occasion when a horse or horses were brought into service. The first Firewards listed in 1898 were Levi S. Bartlett, Clarence E. Cilley and Samuel W. Stevens who received \$2.00 a year for their services.

In 1924 George B. Stevens was chosen Fire Chief and held this office until his death in 1949. The year he became Chief the Association was reorganized. It was voted in by the Town to buy a new chemical fire truck in 1925 and this was purchased by a committee consisting of George B. Stevens, Andrew Christie and Simeon P. Clark, chairman



The FIRST PIECE OF FIRE EQUIPMENT

of Selectmen. This truck and other equipment was housed on the premises of Walter S. Clark and Sons for about 25 years until the Central Fire house was built in 1949 on the site of the old Plains Schoolhouse.

It was in 1937 that a suggestion was made that the Fireman's Association sponsor a Carnival and this was carried out with the exception of war years. Since 1956 the Lion's Club and the Veteran's Association have been co-sponsors with the Fireman's Association of this annual event – the proceeds going for the benefit of the town and its people through the various projects of the three groups.

In 1958 the department consisted of 4 trucks – a GMC 1,000 gallon tanker, a GMC 2,000 gallon tanker, a Diamond-T pumper and a Chevrolet combination.

In 1959 a Rescue Wagon was added to the department but this is covered under its own heading.

In 1963 air horns were purchased for the fire station to replace the old sirens. A fund raising committee was formed from the Fireman's Association and the Ladies Auxiliary to raise money toward purchasing a new truck when the need should arise.

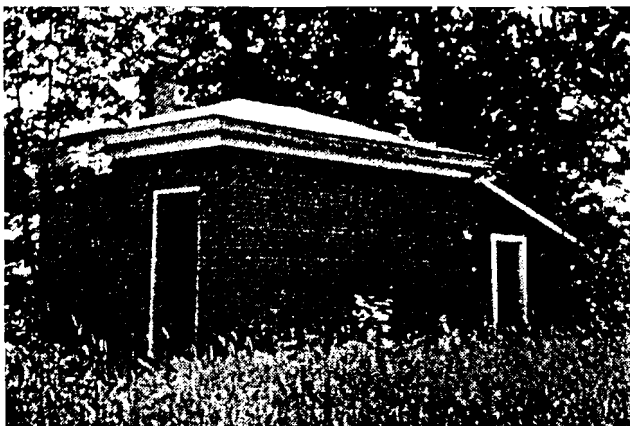
A map was made in 1965 listing all sources of water available both summer and winter. The South Kingston area was assured better protection when in 1967 a Fire Station was built on the Hunt Road to house two trucks.

In 1968 an addition to the central Fire Station was completed. A new Class A attack pumper was acquired and an oil truck was donated which was reconditioned and brings our water on wheels to 6,000 gallons.

There was a feature article on the Kingston Fire Department in an International Fire Service Magazine "Fireman" and also in this year a muster team within the department was organized.

Other duties beside fighting fires is to issue permits for outside fires from the Fire Wardens and permits for installation of oil burners from the Fire Chief.

The Ladies Auxiliary of the Fire Department is very active & helps in money raising activities and also donate from time to time smaller items needed by the department.



TRAMP HOUSE — in back of Town Hall. Tramps going through town often stopped for a night's lodging and it was up to the selectmen to see that they were locked in for the night, fed their breakfast & sent on their way in the morning. Those providing breakfast were paid 25¢ a meal.

Kingston Improvement & Historical Society, Inc.

At the March 1954 town meeting a motion to appropriate \$100 to repair and preserve the Kingston bandstand was defeated. In fact, a motion was made to burn it. On March 22nd the Village Improvement Society of Kingston, NH was organized at the home of Mr. and Mrs. Rodney Wilson with the primary purpose of saving the bandstand. Mr. Edward Clark was elected President; Mrs. George Jones, Secretary; and Mrs. Rodney Wilson, Treasurer. Soon after, a petition for the preservation of the bandstand was presented to the Selectmen, together with the necessary funds. The petition was granted and the landmark was saved. At a meeting on April 17, 1956 it was voted to continue making improvements to the Village after the Bandstand Project was completed. Due to disease and salt, many of the trees on the Common had died, and the Society replaced them with young Maples.

The Society studied for some time the possibility of securing a doctor for Kingston. Several physicians were interviewed and eventually this project was taken over by the Kingston Medical Committee.

On August 21, 1959 Mr. Roland Sawyer of Kensington explained methods of becoming a Historical Society. At this time the name was changed to the Improvement and Historical Society of Kingston. The organization eventually incorporated under the present name of Kingston Improvement and Historical Society, Inc. (KIHS).

In 1979 KIHS acquired title to the former Universal Unitarian Church – the "Church on the Plains." After the congregation disbanded in 1954, the church was used only occasionally and was sadly in need of repair. A major campaign, led by the talents of Lynne Merrill and Merrill Associates, raised sufficient funds to paint the exterior, place protective covering over the stained glass windows, and to make other vital repairs.

The Queen Anne Gothic, central aisle church, a design rare for a late 1800's Protestant church, was built by C. W. Damon, an architect from Haverhill, Massachusetts on land donated by the Bartlett family. The building has been named to the National Register of Historical Buildings and the Society has preserved the post-and-beam construction, the king joint vaulted rafters, the hand-etched stained glass windows, and the stenciled walls. Preservation and restoration of this historic non-sectarian church have been made possible by an annual membership/fund raising drive, memorial donations, and fees for weddings and other services. The windows were restored over a 3-year period by individual donations and memorial plaques have been placed at each window. From the broken pieces of original glass, Mrs. Carol Wyler has generously made suncatchers which are sold by the Society. The antique organ has been repaired, a new ceiling installed over the old one at a cost of \$20,000, and structural repairs and maintenance done on an ongoing basis. Recently the

clock in the steeple appealed through a newspaper article for funds for its own repair and the response was immediate and generous. Many public and private functions such as weddings, memorial services, concerts, meetings, and the annual ecumenical Thanksgiving Eve service take place at "The Church on the Plains" and reservations may be made by calling 642-5262. For many years, it was the site of the Sanborn Regional Baccalaureate service.

The Society is deeply indebted to all who have supported the restoration project in any way, especially to all who have become Life Members, and to the Museum Committee, Northland products, Encore Company, and Bill Bartlett for fund-raising projects and annual donations.

Meetings are held on a bi-monthly schedule, presenting speakers and programs on a variety of subjects. New members are most welcome and are needed to continue the preservation of Kingston's history.

Kingston Museum

In 1970 the townspeople voted a committee of five to form with the purpose of establishing a Historical Museum for the presentation and display of selected items relating to the town of Kingston (*completely separate from Kingston Improvement and Historical Society*). The committee included: J. Edward Stevens, Curator; Mrs. Rodney Wilson, Secretary; Edward Cowles, Treasurer; Arthur Reynolds and Mrs. Donald Champion, Co-Chairmen. Mrs. Rodney (Gertrude) Wilson was the 'spark' behind getting a Historical Museum in Kingston.

The old Firehouse was completely renovated by several high school students, and on August 9, 1971, the Museum officially opened. They were closed during the winter months because of the lack of adequate heating facilities. Elaine Cheney replaced Mrs. G. Wilson as Co-Chairman in 1972. The Town voted \$700 for heat and electricity. Electricity was installed but no heating system so \$500 was turned back to the Town. A Flea Market was held during the Carnival with the proceeds put aside for maintaining the building. A burglar and fire alarm was installed.

In 1974, Mr. Stevens, as Curator, presented a 200-year old loom to the Museum. Other items obtained were spinning wheels, a 2-seated sleigh originally the property of Luther D. Peaslee, a violin made from black walnut wood (the tree was taken down near William Friend's home), an old corn popper, and a band uniform and trombone. In 1975 the Tramp House or Jail was completely repaired; the outside of the Museum was painted. The total number of visitors nearly made the 300 mark. Bicentennial year 1976, the Museum had over 200 visitors. Demonstrations of weaving, patchwork quilts and the art of macrame were presented.

In 1977 the SRHS Industrial Art Department restored the Daley Barn to be used by the Museum. The Daley House with attached barn was the first church parsonage in Town built in 1834 with hand hewn beams held together

with wooden pegs. The 3rd Annual Flea Market took care of most of the expenses for the year. And in 1978, a WWI uniform and 1800 clothing was contributed to the Museum; the barn housed an old carriage and wagon.

In the next 2 years the Museum obtained maple syrup spouts, a wedding gown, wooden pump, an interesting display of old shoes, Bakie Store and other country store items. The Museum refurbished and installed the weather-vane on the Town Hall.

Bill & Nancy Rent stepped down after more than 10 years as Chairpersons, and Art Reynolds became the new Chairperson with members: Marion Clark, Caroline Christie, Carol Misenheimer, Bob Pothier, Jr., and Cindy Bakie. A large collection of shoe tools, cobbler's bench was acquired and the "convertible" hearse and carriages were set up to take the weight strain off the wheels. The Cobbler Shop (1880), once owned by Art Reynolds, moved to the town of Kensington, was repurchased by the Museum Committee. It now sits at the rear of the Town Hall in Kingston with most of the shoe tools and artifacts. Bob Pothier, Jr., Dave Peterson, Dick St. Hiliare and Brian Martin moved the building and the shop will be restored in 1994.

Come visit us. There is sure to be something of interest to anyone who enjoys history, particularly the history of Kingston.



Some interesting artifacts found in the **KINGSTON MUSEUM**.

Kingston Rescue Squad

In 1952 the Kingston Lions' Club gave a resuscitator to the town of Kingston. Dr. Edwin Decatur taught the firemen to use this piece of emergency equipment. Seven years later, in 1959, the Kingston Rescue Squad was organized as a part of the Kingston Fire Department, in recognition of the need for an organized, efficient body to answer emergency calls. At present there are 20 members of the fire department on the rescue squad. These members take first aid courses and participate in practice drills in preparation for actual emergencies.

In 1959 the jeep brush fire truck was traded in and a 1955 Ford Ranch Wagon equipped as a rescue vehicle was bought. The resuscitator, a litter, and a first aid kit were part of the equipment. A two-way radio owed by the

Association and channeled through the facilities of the Rockingham County Sheriff's Department was installed. On the day this wagon was received by the department it was used; Mrs. O.K. Gibson, who slipped on ice and shattered her leg badly, was taken to the hospital.

In 1962 the fire department sold the 1955 Ford Station Wagon to the town of Milton, NH and purchased a 1962 International Travelall Station Wagon equipped as an emergency ambulance. Funds for this \$3648 vehicle, purchased from the Georgetown Motor Truck Sales, Inc., Georgetown, Mass. The purchasing committee consisted of the Kingston Fire Wards, William Friend, Frank Fellows, Robert Merrick; the head of the rescue squad, Donald H. Clark; the fire chief, Alfred L. Moore; and Selectman, William S. Bartlett Jr. The Brewitt Funeral Homes of Exeter and Epping donated a new one-man collapsible litter for the wagon as well as sheets and blankets. Mrs. E. LaBlanc, Rt. 107 Kingston, was the first person to use the new wagon. She was transferred to the Exeter Hospital.

The rescue wagon was originally planned for emergency use by Kingston residents, but has been called on by surrounding towns. It has been called for automobile accidents, an auto-train crash, accidents at home, drownings, sickness, a helicopter crash, and even the birth of a baby at home. Along with emergency calls, the rescue wagon is on hand at all fires in town. With no physician in town, the need for the rescue wagon has increased. There has been an increase in calls for transportation of patients to Exeter Hospital, to the Veterans Hospital in Manchester, and to the Hale Hospital, Haverhill, Mass. In 1967 there were 93 calls and in 1968 there were over 100 calls.

In 1963, because of increased out of town use, the Fire Wards, Fire Chief, and Head of the Rescue Squad met with representatives of surrounding towns and established a \$25 minimum charge for use of the rescue wagon to non-Kingston residents. Kingston residents, to this date, are not charged, but the fire department will accept donations.

In order to keep a well-equipped, modern rescue wagon, many new pieces of equipment have been purchased. The Kingston Fire Department Ladies' Auxiliary has donated a portable inhalator, a folding chair, and a second first aid kit. The new plastic inflatable splints, extra oxygen tanks, blankets, a crash ax, resuscitubes, a wrecking bar, and lanterns all prove valuable.

Booster Club

The Booster Club of Sanborn Regional High School was organized around 1960. Its aim is to obtain scholarships for students based on their extra-curricular activities.

They purchase emblems for sweaters and equipment for various athletic interests.

It is hoped, through the club, parents will take greater interest in what their children are doing in the classroom and in athletics. After the football season is over a Lettermen's dinner is held.

Parent-Teacher Organization

The Parent Teacher's Association was organized in 1928. They hold meetings monthly, during the school year, and in 1968 some of the speakers are from the State Educational Field.

A scholarship of \$100 is provided for a graduate of Sanborn Regional High School entering college.

It helps to support a Dental Clinic and the Next to New Shop on Depot Road provides funds for many activities.

This association helps to acquaint parents and teachers with one another and bring them into a closer relationship.

Friends of the Library

The Friends of Nichols Memorial Library was organized in 1963 with 14 members. They organized as suggested by Mrs. Rachel B. Sanborn, District Consultant of the New Hampshire State Library.

Friends of the Library are a group of citizens interested in the welfare of the library. They work in cooperation with the librarian and Board of Trustees to assist in promoting the library and in carrying out its programs. They also act as liaison between the community and the library.

Mrs. Ray Childs was the first president and some of the activities for the next few years were movies for children, story hours, book mending and marking.

In 1967 Mrs. Horace Willson became president and the activities during the past two years included movies for children and adults, story hours, a book review, art exhibit and an illustrated lecture on antiques along with an exhibit of antiques.

During this time there have been several successful book sales of used books, donated by many friends of the library, this money being used to benefit the library in various ways.

In 1968 there were 15 members and the officers: Mrs. Horace Willson, president; Mrs. Robert Hughes, Vice President; Mrs. Lawrence Smith Sr., Secretary; and Mrs. John Brown, Treasurer.

Nichols Memorial Library

According to historical record, The Kingston Book Club was organized in 1878. Books and magazines were purchased so the members could meet to discuss the literature and then borrow the materials they wished to read. Jesse P. Marshall was elected the first president of The Kingston Book Club and served for many years. When the town library was started in 1894, there was no longer a need for this club, but the magazine club remained in existence for sometime afterward.

For the first four years the library was located in the Selectman's room in the town hall and the books from the book club formed the nucleus for this newly formed library. In 1895 the library trustees reported "A total of 420 volumes, 276 cards given out, and an average of 100 books given out each week." The library was open Wednesday afternoon from 3 to 5 and Saturday evenings from 6 to 8. They also

noted that the \$25.00 appropriation from the town was not sufficient and suggested a small additional sum. The following year "The number of cards given out increased by 100, yet the circulation remained the same as the previous year, which indicated that many of our citizens have read all the books suited to their tastes now contained in the library. This widespread demand for reading suggests that an increased appropriation, in addition to what is required by law, would meet with the hearty approval of an increasing number of citizens. It seems especially desirable that books suited to young people should be added in sufficient number to keep up an interest which results in entertainment, profit and good influence for our boys and girls."

In 1897 it was reported by the trustees that "The present limited quarters of the library are not adequate to the proper care, not convenient for handling as many books as the library now contains. The question of providing better accommodations should receive your earnest consideration."

During the year of 1898, through the generosity of J. Howard Nichols, a native of Kingston and a successful Boston businessman, a new library building was erected.



NICHOLS MEMORIAL LIBRARY — 1898 Shown here in 1994
l to r: Linda Matson, Technician and Carol Rich, Head Librarian

This sturdy stone structure is significant for its unusual type of construction for this area as well as its outstanding style of architecture designed by Dwight and Chandler of Boston, Massachusetts. The firm was composed of Henry Hyde Dwight and Howland Shaw Chandler.

It is a single story building, built on what was at the time known as the Darius Towle lot, in the central part of town, that is now at the junction of Routes 107 and 111. It was constructed of irregular stone with a steep, red slate, hipped roof capped with copper, and an interior finished in quartered oak with oak wainscotting. The rooms are open to the roof showing king post trusses and purlins of Georgia pine with gulf cypress sheathing panels. The total cost of this building was \$10,000. Today the cost to duplicate the building would be prohibitive.

On June 9, 1898 the present library was dedicated with appropriate ceremonies at the Town Hall. This building was presented by the donor J. Howard Nichols, and accepted for the town by the Chairman of the Selectmen, George M. Bakie and for the trustees of the library by Frederick T. Farnsworth, Chairman. It was given by Mr. Nichols in memory of his parents, Nicholas and Mary Barstow Nichols. "When I proposed to give this library building to the town, I had in mind not only the memory of my parents, but also to provide a building that would contain reading matter that should add enjoyment not only to the present community but to the coming generation. No books must find lodgement on its shelves but those which stand for the best type of manhood and womanhood."

Mr. Nichols gift included, beside the building, a considerable number of books for the library, sixty dollars worth of periodicals for the reading room, and notice of his intention to present the town with a thousand dollar bond, the income of which would keep up the stock of periodicals for many years. He also donated a fire insurance policy for three years.

"In 1899 the trustees of Sanborn Seminary transferred 1,530 volumes to the library which is three fifths of the present 2,827 volumes." No catalog cards were in existence during these years; instead, loose leaf catalogs of the new books were printed and could be purchased by the patrons for ten cents. As with most libraries of this period, the shelves were not open to the public. Patrons had to ask the librarian to retrieve the books they wanted. "Til October 1, through the courteous helpfulness of a volunteer corps of custodians, it was possible to keep the reading room open four hours daily, the hours for the library proper being the same as before. Since October 1 both library and reading room have been open Wednesdays and Saturdays from 3 to 5 and 6 to 8 pm."

Up to this time, the town reports were written by the trustees. In the year 1899, Nellie F. Ingalls was librarian, and held this position until 1922. During these years, many changes in the library occurred. The reference books and new books were placed in the reading room where the public could have access to them; J. Howard Nichols died; electric lights were installed; the fireplace was used for the first time; a branch library was started in South Kingston in the store of Roland W. Cheney and many new shelves and book cases were added because of the lack of space. In 1921 it was reported by the librarian that "More room is needed for books. Here is an opportunity for some public spirited citizen, or friend, to do a lasting service to the town by adding a wing to the building."

From 1922 until 1924, several women held the position of librarian; Mrs. Sara Freman, Mrs. Rose Berry, Miss Grace Bradley, and Miss Ruth M. Webster. Mrs. Effie Gibson was librarian from 1924-1933. In 1933 Gladys (Merrick) Marche was appointed to this position and remained until 1970. During this period of time a new heating system was installed replacing the 50 year old

(wood burning) furnace; The New Hampshire State Bookmobile was established; new lights were installed in the reading room; "a powder room" was added; the driveway was widened and paved, and the library was open Monday, Wednesday, and Saturday from 3-5 and 6-8 pm.

The crowded conditions that Librarian Nellie Ingalls reported as early as 1921 were resolved in 1969 when the basement of the library was remodeled for the children's room. An open house was held in February 1970. In September Gladys (Merrick) Marche retired after 37 years as librarian, and Janet Merrick, then the assistant librarian, stepped into this position and stayed until her retirement on July 1, 1981. The major tasks she accomplished were to completely reorganize the collection which made the books more accessible to the patrons, and to correct, type, and update all the catalog cards against the collection. This was done with the help of Doris Stratton, Assistant Librarian, Laurie Aiken and Carol Rich. This was a monumental task that took a year to complete. Circulation continued to increase over these years, and once again the crowded conditions were reported, this time by Mrs. Merrick. "The library was built 80 years ago when our town had a population of 1,000 people. If our library is to keep pace with our growing community, providing books, programs and services we will need to enlarge our facilities."

Through the efforts of Mrs. Gertrude Semple, the Nichols Memorial Library was entered in the National Register of Historic Places in 1981.

Following Mrs. Merrick's retirement, Carol Rich, the former Children's Librarian, was appointed by the trustees as librarian. During this period of time, improvements were made to the building. Four quartz lighting fixtures were installed in the reading room; a listening center was added to the children's room; the driveway and staff parking were enlarged; central air conditioning was installed, and a new well point was driven.

In 1985 Waldo M. and Isabelle G. Magnusson bequeathed a generous sum of money to the library, the income to be used to purchase children's books. In 1991 memorial donations were received for Clarence Gifford, Carol Forsythe, Annie Locke Stevens and Cecil and Ruth Cross. This additional income has enabled us to purchase many books. The total number of volumes as of December 1992 was 16,510, with a total circulation of 40,369, borrowed by 2,967 registered borrowers.

New services currently include a large screen television and VCR, a copy machine, large print books, public use of one computer and printer (through the generosity of Larry Rich), videos, audio books, four museum passes, van service from The New Hampshire State Library once a week, and access to the statewide system for inter library loan and E-mail. Town appropriations have increased to \$69,416 as of 1993, and the library is open 42 hours a week for 10 months of the year, and 32 hours during the summer months.

Kingston Community House

The Kingston Community House is a private non-profit organization that provides a variety of services to the residents of Kingston. It is staffed by a group of dedicated volunteers whose purpose is to reach out and lend a helping hand to those in need.

It all began with one little telephone call ... believe it not! Late in the summer of 1977, Barbara Khalkhali read an article in the *Kingstonian* about a Telephone Reassurance Program in Raymond, New Hampshire. She contacted them and decided it might be a worthwhile program to start in Kingston. Bettie Ouellette was a tremendous help as she made up a list of people she thought would benefit from the program. Barbara visited everyone on the list and most were very receptive to the idea of being matched with a volunteer who would call them daily. Articles in the *Kingstonian* and flyers in the stores brought forth many volunteers wanting to be a part of this Telephone Reassurance Program. With much cooperation from a variety of people and much enthusiasm, the program was underway.

The original Officers in 1978-1979 were: Barbara Khalkhali, Director; Betty Newman, Assistant Director; Mabel Hanson, Secretary; Henry Newman, Treasurer; and Jane Fuller, Member-at-Large.

Inspired by the success of this venture, Barbara and her group of volunteers increased the number of services they were able to provide. They began offering information and referrals, providing rides in emergency situations and lending a helping hand when needed. By the Spring of 1978 the group was meeting on a regular basis to discuss the needs of the people in the community and committed themselves to meet these needs.



GRACE DALEY HOUSE — Main Street with Cobbler Shop on right.

Due to the expansion of services and the increase in the number of participating residents, the need to set up an office became a priority. The group approached the selectmen to inquire about available space and as a result were offered two rooms in the Grace Daley House. The group now had an office where people could come for information or help.

A meeting was held to structure the organization and by-laws were drawn up. An application was made to the State of New Hampshire for incorporation as a non-profit organization. The application was accepted and the group was officially known as the Kingston Community House.

Financial assistance was needed to cover the expenses necessary to carry out the program. A general appeal was made to the public with hopes of receiving donations. The Lions Club offered financial assistance to meet the initial expenses. Churches, concerned citizens and other organizations made welcomed donations to help the group get started.

A telephone was installed to better serve the people. Volunteers shared the responsibility of taking calls and arranging the services as needed. New programs, such as the Vial of Life, Hospital Follow-up, Welcome to Newcomers, Information on Foster Parents, Youth Job Bank, Coupon Exchange, Car Pooling and Blood Pressure Clinics were added to the growing list of services. Additional funds were necessary for these operations to continue, therefore, several projects and programs were developed to raise money.

The first fund raising program was a Ham and Bean Supper with an Auction. This was followed by a Spring Fling on the Plains. Both were successful from a financial standpoint and in increasing the awareness of the Kingston Community house in the eyes of the public. By the time summer arrived, plans for a Farmers' Market on the Plains were in progress. Space was made available for folks to display and sell their fruits, vegetables, baked goods and crafts. Fall arrived and the seniors were now getting together for a Pot-Luck Lunch at the Grace Daley House once a week.

A first for Kingston was introduced in December when young children and adults traveled around the town singing Christmas Carols to the residents. This was followed by the lighting of a Yule Log on the Plains and a Sing-Along. Dolls, provided by the Salvation Army, were dressed and distributed to the youngsters at the Children's Center and the Bakie School. The Christmas Cheer program of delivering Christmas Dinners to the needy was added to our program with hopes of making it an annual event.

1980 was a busy year! A monthly newsletter was written, printed and distributed to the residents. The purpose of this newsletter was to provide information on upcoming activities and events as well as a list of the services the Kingston Community House provided. A Valentine Luncheon was introduced and proved to be a profitable contribution to the treasury. At the town meeting, \$1,000 was appropriated for the Kingston Community House for its services to the community. Due to a misunderstanding with the selectmen, the initial payment, with interest, was returned and the final payment declined. Taking Easter Baskets to the elderly and shut-in residents began and has been a joyous tradition. July found volunteers building a

float for the July 4th parade and a booth for the carnival. This was fun time for all!

Monday Lunches were resumed in September with revised arrangements. Rather than having a pot-luck lunch, the KCH provided the meals and suggested a donation of one dollar to help with the expenses. This met with approval by all involved.

A successful anniversary dinner and auction was held in January. Wheelchairs, walkers, canes, a hospital bed and other related items were donated and were available on loan at no charge. While the Town Hall was being renovated, the lunches were served at the First Congregational Church.

The selectmen closed the Grace Daley House for the winter and allowed the KCH to use the kitchen in the Town Hall as a temporary office.

In addition to the Monday Lunches we served a Light Lunch on Thursdays. Not as many people attended; however, it was well received. The Newmarket Bus was now providing transportation for the seniors to the lunches as well as for shopping trips.

As preparations were being made for the annual Thanksgiving and Christmas Baskets, the idea of having a "Santa" deliver the gift baskets on Christmas Eve was conceived. The youngsters were thrilled to see "Santa" bringing them gifts. The Spirit of Christmas brought joy and happiness to all who shared in this special endeavor.

The Kingston Community House was honored as one of the top ten nominations for the Governor's Volunteer Recognition Award. Several members of the board attended the award ceremony.

Another first for Kingston was a "Thrft Shop" the KCH opened in the Grace Daley House. Unable to keep up with the tremendous amount of used clothing that was brought to them for distribution, the group made the decision to open the shop. A donation of twenty-five cents an article was suggested. It was an instant success and has proved to be a large contribution to our treasury.

In 1986 the selectmen were approached with a request to use the Grace Daley House on a yearly basis with the possibility of obtaining a lease or selling the building to the KCH for a token sum of money. After lengthy discussions the selectmen agreed to allow the KCH to use the building year round. In return, the KCH would be responsible for the maintenance and repairs of the building, pay for heat and half of the electric bill. The deal was agreed upon and the KCH now had a permanent home.

A flag pole was erected and an American Flag was raised and dedicated to the memory of Henry Newman, one of the founders of the KCH. In celebration of our 10th Anniversary, we co-sponsored a Fashion Show at which many of our board members and volunteers were models. Summer Picnics took the place of the Monday Lunches. October was a fun time as we had a Halloween Party with costumes, prizes and all.

Papa's Place held a raffle to benefit the KCH Holiday Program. Board members pitched in to help fill the increasing number of baskets that were needed. Turkeys and canned goods were donated by local churches and concerned residents. For a special holiday treat the seniors were taken to the Amesbury Playhouse for dinner and a show.

The Pondview Restaurant instituted a "Christmas Wish Tree" for toys to be donated to the Kingston Community House Christmas program. A welcomed addition to our growing list of sponsors. December of 1987 found us on the move. The VFW Hall on Route 125 was to be the location for our Lunches. We were grateful to them for the use of the hall. In September we were on the move again. The selectmen invited us to return to the Town Hall for our lunches. The seniors were happy to be back.

As we reflect back over the years, we are proud of our many accomplishments. We are fulfilling our goals of providing services and programs to the community. Board members and volunteers continue to be busy with many programs and services and new programs are continuously created in conjunction with arising needs of the residents.

Our Monday Lunches are one of our most rewarding programs as they mean so much to the seniors. To them it is so much more than a meal, it is a time to be with others and make friends.

The Thrift Shop is a very important phase of our work. We recycle clothing. The proceeds are used to fund many of our services and programs. Donations are made to Camp Lincoln for camperships for Kingston youngsters, to the Bakie School for their carnival, to the Fire Department Jaws of Life Drive and the Life-pac 300 Heart monitor, to the Church on the Plains for repairs to the roof and the clock, to the Dobson Thanksgiving Dinner and to a variety of other worthy causes.

A portion of the proceeds are being used for maintenance, heat, repairs and electricity expenses at the Grace Daley House and to subsidize the Monday Lunches. Special activities for the seniors are funded from the proceeds also. During the past few years we have provided free flu shots, purchased tickets for them to attend the Encore productions and have hosted several lunches at the Lakeside Restaurant. Holidays are celebrated with entertainment and surprises.

All monetary donations are used for the Holiday Basket Program. Funds from the Thrift Shop are used to supplement the donations

The success of the Kingston Community House and its programs lie with the cooperative efforts of many people and the support and encouragement of the community. Donations and the exceptional volunteer efforts of many are what keeps the organization going. We have been blessed with caring and concerned people who give freely of their time and talent for the good of the community. We have been and will continue to remain **"People Helping People."**

The 1993-1994 Officers are: Mary Hesse, Director; Diane Bean, Assistant Director; Gloria Parsons, Treasurer; Ann Decareau, Assistant Treasurer; Heather Decareau, Secretary; and Lucille Bedul, Social Secretary.

Camp Blue Tryangle

Camp Blue Tryangle on Kingston Lake is a summer children's camp of the Newburyport YWCA.

The Newburyport YWCA purchased 3 1/2 acres on Kingston Lake in 1961 and named it Camp Blue Tryangle after the blue triangle symbol used by the YWCA, which represents the physical, educational and spiritual goals of the organization.

In 1965 a permanent structure was completed and served girls aged 6 to 14. In 1969, the camp was an active part of the youth programing of the YWCA. Since those first days, the camp has expanded to include both boys and girls, incorporated a counselor in Training program for youth age 12-14, and added an adirondack shelter on the property for program activities.

YMCA Camp Lincoln

YMCA Camp Lincoln was founded in 1924 on the shores of Great Pond by the Rockingham County YMCA under the leadership of Willis G. Symonds. For much of its history Camp Lincoln was a small boys residence camp accommodating 40-50 youngsters at a time. Directors of note over the years included Franklin Engelhardt, Reid Besserer, Maurice Mitchell, Percy Jewell, John Lewis and Kingston's own Reverend Wendell Irvine.

In the mid 1960's under the leadership of Wayne Maullavey, campaign chairman and Theodore Reidt, camp director, a campaign was conducted to greatly expand the camp facilities. Ten camper cabins were added along with a new beach area, an administration building and an arts and crafts building.

In the mid 1970's the Rockingham County YMCA transferred the ownership of the camp to the New Hampshire YMCA, its current operators. Although greatly enlarged the camp struggled to attain its capacity and in 1981 after many lean years abandoned the residential concept and started a day program in its place.

Steve Russell was the first director of the new day camp program and since the mid 1980's Richard Pollock has been the director. During his tenure the camp enrollment has expanded to nearly 300 youngsters a week and the camp in tandem with the Southern District YMCA have added a wide variety of other youth activities at the camp and elsewhere on a year round basis.

The current Board of Directors under the leadership of Larry Smith of Kingston is now making plans for the continued enhancement of the camp facilities and program offerings.

In 1994 Camp Lincoln proudly celebrates its 70th Anniversary with Greg Thompson as director.

CHAPTER III

S O C I A L D E V E L O P M E N T

P A S T O R G A N I Z A T I O N S

Odd Fellows

Columbian Lodge of Odd Fellows of Kingston, New Hampshire was organized February 1, 1893 in the Town Hall with 24 charter members. Twenty others were received into membership in the same evening. For a short time meetings were held in the Town Hall under the leadership of John W. Prescott Noble Grand.

The Odd Fellows, when the Masons went into their new Hall, took over their Hall vacated by the Masons over Peaslee's store (now Kingston Market). In 1968 the Odd Fellows and Rebekahs have been the sole occupants of the old Mason's Hall for the past 75 years.

Salvation Army

The Salvation Army maintains an active service unit here. They have officers who take charge of the various drives and collect clothing which is sent to Portland, Maine where it is repaired and distributed to their various stores. A portion of all money collected in the local drive is kept here in town and used for local needs.

Crusaders Drum & Bugle Corps

The Crusaders Drum and Bugle Corps was formed in the fall of 1962 and marched for the first time on Memorial Day 1963. The corps began competing in February 1965 in the New Hampshire All-American Contest Circuit. In July 1964, the Corps was incorporated as a non-profit organization.

The Corps had a financial crisis during the summer of 1965 and was nearly disbanded. A group of parents met and reorganized the group and a new set of by-laws was written and new officers chosen.

After a very unsuccessful competition year, 1965-66, it was decided to hire professional instructors for the Corps. The move was a wise one as the Crusaders won the Concert Championship and were second on the field in their class during the 1967 competition season. Also, the Crusaders placed in the top few Corps in major parade contests in 1967. A bugle quartet of girls from the Crusaders placed third in the National All-American Contest Championship in Boston in November 1967.

In 1968 the Crusaders had a competing Color Guard which won the Class C championship in the Eastern Massachusetts All-American and were second in the New Hampshire Championships. In 1968 the Corps was expanding the rebuilding so won very few contests although they consistently placed in the first three. Following the 1968 Field Championships the Crusaders were moved up in class from C to B.

Five days after being moved to Class B the Crusaders competed in Lynn, Massachusetts in the World Open Championships against Band A Corps from the east coast and placed 15th out of 23 corps.

Richard Senter, President & Board of Directors member; Kenneth Wright, Board of Directors member; Elwood Thornton, Board of Directors member; Fay Haight, Secretary; Sylvia Senter, Treasurer; Fred Haight, Manager; Kenneth Wright & Elmer Dunn, Quartermasters; Linda Marshall, Drum Major; Jack Chisholm, Connie Cronin, Tom Chisholm, Instructors.

Kingston Standard Bred Club

This club was organized in 1964 and met about 6 times during the winter months to set up programs for the coming fairs. Some of the meetings are supper meetings, others are talks by Veterinarians who give advice on care of horses and their diseases. The club had a membership of about 100 and the officers were: President, Mr. Robert Andersen, Kingston; Vice President, Mr. Mederic J. Beauchesne Jr., Epping; Secretary, Miss Nina Anderson, Newton.

In 1968 three trophies were given, one each at the Plymouth, Hopkinton and Rochester Fairs.

Kingston Regional Republican Woman's Club

May 17, 1957 twenty-five women met at the home of Mrs. Herman Teuber, and under the guidance of Mrs. Mildred Perkins of Concord, NH, State President of the National Federation of Republican Women's Clubs, the Kingston Regional Club was formed.

Mrs. Teuber was the first president and under her guidance the membership grew to over 200. The Club was formed in order that women might learn more about the Republican party, its candidates and the issues. Meetings had been held regularly since the club was organized and the townspeople had, through the club, the opportunity to meet candidates for State and National offices.

The Sanborn band played at several occasions for the club and in appreciation of this service the band was presented with a banner.

Some years a \$25 United States Government Bond was presented to the high school senior writing the best essay on, "What my government means to me."

In March 1964, through the influence of Senator Norris Cotton, the club presented the library with an American Flag with an accompanying letter from the Architect of the

Capital, J. George Stewart, certifying that it had flown over the U.S. Capital.

Race Track

In the late 1800's horse racing was a sport enjoyed by many of the townspeople.

Several families owned a race horse or two. The track was located a bit to the right but not too far from the track now used by "Bucky" Day.

A folder recently found reads as follows:

"Grand reopening of the Old Kingston Track, Kingston, NH
Special races for Poston horses — July 4, 1904.
Under the auspices of the Massachusetts and
New Hampshire horse racing association."

Dramatic Club

For many years the Kingston Dramatic Club was very active, presenting one or two plays every winter, 1889-1900 to about 1940. Some of the more active players were: Walter S. Clark, R. Grace Bartlett, Lora Stevens, Lela Cilley, Florence French, Joseph Pierce, George Edney, Ralph Bake.

One of the more popular plays given was Denman Thompson's "Old Homesteads." The Club was asked to repeat the play in many of the outlying towns. Dr. Henry L. Sweeney and Frank W. Stevens were makeup men.

For a time the Club was inactive but in 1962 Mr. and Mrs. Lawrence Smith Sr. revived the Club as the Kingston Players.

In 1962 or 1963 a three act Comedy "Feathers in a Gale" was produced, time 1804. Those taking part were Rev. and Mrs. Robert C. Robb, Mr. and Mrs. Elmer Larson, Mrs. Horace Willson, Judith and Ann Willson, Ralph Davis, Jordan Spofford, "Jinx" Berry, Michael Mayers. Mrs. Alfred Alberts was makeup lady.

On two successive winters one play was given each winter, the first "Cape Cod" and the second "Nellie was a Lady."

It is hoped that this group will continue to entertain us from time to time.

G.A.R.

The Major Patten Post G.A.R. No. 34 of Kingston, New Hampshire lists the following men from Kingston: D.P. Sever, A.D. Davis, E.L. Cheney, O.P. Webster, B.W. Silloway, C.F. Wells, G.C. Woodbury, D.L. Goodwin, J.N. Downing, S. Goodwin, O. Tucker, C.T. Thyng, T.O. Reynolds, E.W. Peaslee, H. Hamm, J.W. Shaw, W.J. Bartlett, G. Cram, C.F. Reynolds, C.S. Collins.

Men from Fremont, Danville, East Kingston and Hampstead also belonged to the Post No. 34.

Grange

The Grange, Patrons of Husbandry, a powerful agricultural association flourishes throughout the United States.

The first Grange in Kingston was Bartlett Grange No. 2 organized in 1873. This grange was the second one organized in the state of New Hampshire.

The second Grange organized was Kingston Grange No. 177, organized March 11, 1892 and disbanded March 7, 1911. John W. Prescott was the first master of Kingston Grange No. 177. Dr. Fred W. Ingalls who died March 14, 1894 was treasurer of the Grange at the time of his death.

Grange No. 339 was organized in West Kingston February 24, 1930 and disbanded in 1957.

Pine Tree Grange No. 340 was organized in Kingston February 24, 1930 and disbanded in 1960.

On February 24, 1930 a meeting of the citizens of Kingston, in Fireman's Hall presented a petition to the Special Deputy in attendance that the Grange be reorganized, to be known as the Pine Tree Grange. Thirty-seven men and women made up the nucleus of the organization at this time. The meeting place for a time was the Town Hall, later in Nason's Hall over what is now Main Street Market. In 1944 the Grange again reorganized with G. Austin Kemp as master. The Grange Sentinel, published by the Ladies of Kingston Grange, Kingston, NH, October 15, 1895 editorial: "Should members of Kingston Grange wish to subscribe to this periodical please leave your name and \$1 at the Post Office Box 2000. All subscriptions will be mailed from the Post Office."

The Brass Band

The Kingston Brass Band was organized in 1875 with Dr. Thomas O. Reynolds as leader. They practiced in the Town Hall & held concerts in the Bandstand on The Plains.

This group continued to play for about 9 years and was then, in 1884, reorganized. Some of the local men playing in the band at this time were John L. Webster, Everett M. Webster, Edgar Nichols, Clarence E. Cilley, Walter S. Clark and Walter Merrick.

The band continued to serve the town with concerts and on holidays they would parade in Kingston and outlying towns. From time to time younger members joined the group, two of them being Harold Webster of Kingston and Walter Prescott of Brentwood.

In the late 1930's, for lack of young musicians, the band was forced to disband. This form of amusement was greatly enjoyed by the townspeople as well as friends from neighboring towns. It is hoped that new talent will come forth and give us more Band Concerts.

It is noted by Mr. Simeon P. Clark that after the Historical Sermon at the 150 anniversary of the Congregational Church in 1875 Mr. L. D. Peaslee called the people to order and under the leadership of the Marshall Ora P. Patten, a procession was formed led by the Kingston Brass Band which marched to the site on the plains where the old three story meeting house had stood for 100 years.

The Smithsonian Institute has contacted Mr. Arthur Reynolds for pictures of the Brass Band to be put in a publication.

E D U C A T I O N

The early settlers of Kingston were not unmindful of the education of their children. In 1700 they set apart lands for the support of schools, but the pursuit of knowledge then was attended by many difficulties unknown in the present age. The people, incurring such great expense in clearing their lands, creating their houses, building roads, bridges, mills, etc., besides supporting the military companies necessary to protect their lives and their property, had but little money left to build the schoolhouse or pay the schoolmaster. The inhabitants were scattered so widely that it was extremely difficult to bring the children together into the school when they were in danger during the long, lonely walks through the forests, from the wild beasts and from the still more fearful savages waiting to kill the little ones or carry them into captivity.

Notwithstanding all these discouragements they did not hesitate to tax themselves for the support of their teachers and their preachers. They wanted well-educated men for pastors and teachers.

Benjamin Choate, A.A., of Harvard, who was the first preacher, it is said, taught school in the garrison house, where the children were safer from the attacks from the Indians. They had no spelling books, grammars or geographies, but used the Testament and the Psalter as reading books. For writing and ciphering, they probably used, as in other places, the bark of the birch tree. Still, some of these pupils became quite familiar with the science of numbers, and with practical geometry and surveying.

In respect to orthography, punctuation and the use of capitals, they were not so particular. The modes of spelling differed widely. The same writer would sometimes spell a word in two or three different ways on the same page, using such letters as would express the sound of the word as spoken.

We find in the records frequent notices of the expenses incurred in supporting the schools. In 1733 "Pd. Mr. Choate for Keeping School £ 1 16S." In 1745 Matthew Campbell was a Schoolmaster. Jeremiah Webster was for some time a teacher, and also Jacob Bailey, a graduate of Harvard, and afterwards a rector of an Episcopal Church in Annapolis, N. S.

During the Revolutionary War the schools were shortened but not abandoned.

In 1826, Lieut. Thomas Elkins left by will \$2000.00, \$1000.00 for schools and \$1000.00 for the support of the poor. He was the son of a farmer, descended from one of the first settlers.

Another patron of education was Peter French, one of the incorporators of Kingston Academy. The Academy was started in 1819 under the patronage of the Methodist denomination. The building was erected in that year – the



SANBORN SEMINARY — Main Street, as it appeared about 1902.

building which in the course of time was developed into the Town Hall. Though its funds were small, Kingston Academy proved to be of great benefit to the young men of the town and neighboring towns. Men of influence and fame were among its pupils. It was financed for the most part by tuition fees, paid by the students. For English courses, the amount was \$5.00 for a term of 10 weeks; language courses cost about \$1 more. From 1870 onward there were few in attendance. It is easy to see that the Principal did not reap an abundant harvest for his labor. Therefore, the income from the Peter French Fund, though not great, was a much desired addition to his salary. The teacher had to be a member of some evangelical church in order to obtain the additional income. Kingston Academy was the second Methodist School in the State. One of its teachers was Daniel J. Bakie, formerly of the firm of Bakie Brothers. Dr. Follett, who afterward won distinction in medicine was a teacher. Among the graduates was General Edward F. Noyes, who became Governor of Ohio and was sent as Minister to France.

Little is known about the early common schools in Kingston, but in the records it was stated "irregular attendance is now and has been for many years the great vice in the schools in Kingston. Must it be so forever? Your schools (such as were in session), were visited by the County School Commissioner and pronounced by him to be above average. Unless parents cooperate with the teacher in the discipline and instruction of their children by sending them regularly and punctually to school, and manifest at home their interest in their improvement in such ways as to show a high appreciation of the privileges of the public schools, they cannot hope to secure a large share of its benefit," William C. Patten, S.S. Committee.

There were six districts – # 1, the oldest, being built of brick and located on the Exeter Road. The Patten School, #2 was the building now owned by the Veteran's Association. #3 was the Plains School where the firehouse now stands. According to the records District #4 was known as "Union District," being joined to a "neighborly" district in Newton, to which Kingston annually paid "rising" forty dollars and not a single scholar attending this school from Kingston. #5 was in West Kingston and #6 in South Kingston, built in 1846 of broken granite. In 1876 this was replaced by a new frame building. Each of these districts had its own governing body, called a Prudential Committee with a Superintending Committee as the overseer of these.

Their report in 1876 stated that School House #1 was out of repair. #2 was a good School House with a good well of water close by. #3 was in good condition, but a well of water and shade trees would add to the comfort of the children. In 1887 an attractive new school house was built to replace the brick school at #1.

Due to the influence of Louis G. Hoyt, chairman of the Superintending committee from 1881 to 1882, uniform textbooks were purchased throughout the town.

In 1886 District #4 went out of existence so that the tax payers of Kingston no longer assisted in educating the children of Newton. Soon after this the Districts were re-numbered and in 1887 the West Kingston School became #4 and South Kingston #5.

We were told by the older people that in their day, under the ferrule of Master Jonathan Severance, the attendance was over 80 pupils. Master Severance taught at the Patten School and was a firm believer in the adage "No lickin', no larnin'."

In 1902 the elementary schools for the first time were graded and a standard school year of thirty-six weeks in all schools was reached. In 1919 Kingston, Epping, Sandown, East Kingston, Danville, and Fremont became a Supervisory Union with Fred S. Pitkin as Superintendent. Later East Kingston joined the Exeter Union. A school nurse for the Union was first employed in 1925. The Parent Teacher Association was also founded during that year. The hot lunch program and a dental clinic, the latter sponsored by the PTA, was established in 1928. In 1936 a music program was added to the curriculum.

In 1941 the Bakie School was built, through the generosity of Daniel J. Bakie, for many years senior partner of the firm of Bakie Brothers, and a teacher in the old Kingston Academy. Mr. Bakie left, in addition to \$15,000.00 for construction costs, another \$5,000.00 to be put in trust with the interest going toward maintenance. This modern brick structure, designed for the elementary grades is situated on Main Street on land formerly a part of the Bartlett estate. It consisted of four model classrooms, a teacher's room, a library alcove, well-equipped kitchen and a spacious auditorium. The children of Kingston first occupied this school in January of 1942, with a total enrollment of 145 pupils and 4 teachers. In the school year

1950-51 the enrollment had increased to 169 pupils with 5 teachers, utilizing four classrooms and the auditorium as an extra classroom.

In March 1951, the School District voted to construct two additional classrooms. The enrollment in 1955-56 rose to 228, with 8 teachers, utilizing 6 regular classrooms and 2 temporary classrooms in the auditorium.

In March 1958 it was voted to construct additional classrooms, alterations to the kitchen and enlarge the auditorium. The enrollment in 1958-59 was 250 pupils with 8 teachers and 9 classrooms.

A 7 room addition was approved by the voters of the School District in 1963. The additional classrooms made a complex of 16 classrooms composed of a new office for the Principal, 1 for the Secretary, a Teacher's room 1 for the Nurse and a library. The new classrooms were occupied by grades 1-3.

The higher education was cared for in a more ample way by the founding of Sanborn Seminary in 1883, made possible by means of a philanthropic gift of Major Edward Stevens Sanborn, who erected the building and endowed the school. Before the Seminary opened, his gift amounted to \$50,000.00. John P. Marshall, once a pupil of Kingston Academy, was the first president of the Board of Trustees. The School's first class was graduated in 1890. At this time there were 4 classes, but they were called Junior Class, Junior Middle, Senior Middle and Senior Class. There was also a fifth class for a few years, called the Preparatory Class which was for pupils who lacked adequate grammar school training.

In 1890 the first boarding students moved into Wiggin Hall. This was a boys' dormitory. The first principal was Charles H. Clark, A.M., who was succeeded by Frederick T. Farnsworth, A.M., and he in turn was followed by A. Willis Kemp, Ph.D., who admirably served the school for a period of 32 years.

Through the generosity of Elihu W. Colcord, Colcord Hall, a girls' dormitory was erected in 1913. A catalogue of 1913 described the new building: "This dormitory is heated by steam, lighted by electricity, furnished with bathrooms and all the conveniences of a modern home."

In 1920 William M. Gilmore died, leaving his home, known as the Gilmore Cottage, to the Seminary. This was rented by the school in hopes that some day it would be converted to an additional girls' dormitory.

An addition was made to the Chase Athletic Field in 1925 when an adjoining field, behind the present Swasey gymnasium was purchased.

Dr. Kemp resigned in the spring of 1933 after 32 years as Principal. Mr. Clarence E. Amstutz, A.B., A.M., was elected in Dr. Kemp's place and served until his death 4 years later in the fall of 1937. Raymond A. Hoyt was elected headmaster on September 11, 1937. After his resignation in 1949, Mr. Arnold W. Bartlett became headmaster. While he was here, the shop building was erected in 1951. Stewart McCormack B.S., M.Ed., replaced

Bartlett in 1955. During his administration Colcord Hall was converted to classrooms and Wiggin Hall became a teachers' residence.

On June 26, 1955 construction began on Swasey Gymnasium where the tennis courts were formerly situated. The gym was completed January 2, 1959 and dedicated January 4, 1959.

Benjamin Belonga, B.S., M.E., replaced Mr. McCormack in 1960. The second floor of the main building was converted from the chapel or Seminary Hall to the Business department and a faculty lounge in 1962.

In 1964 Kingston became part of a committee consisting of Newton, Brentwood and Fremont to study the possibility of forming a Cooperative School District. A vote was taken in February 1965 in these 4 School Districts to determine whether the citizens wanted to form a 4-town Cooperative. Kingston and Newton voted in favor, with Brentwood and Fremont voting against. Therefore, the Cooperative proposal was defeated. The towns of Kingston and Newton formed a 2-town cooperative study-committee. With many of the details completed, this committee was able to work out a proposal in a few weeks with help in all cases being given by the State Board of Education. After numerous public hearing, a citizens of Kingston and Newton voted on June 29, 1965 to form a 2-town cooperative district.

Due to the ever-increasing enrollment at the High School level, the Trustees of Sanborn Seminary voted on to sell the Seminary property to this newly-formed district: the Sanborn Regional School District (SRSD) was formed.

On September 30, 1965, SRSD held its first meeting to elect a new School Board, to raise monies to defray operating expenses and construct new buildings for \$600,000.00.

SRSD has constructed a new Science building at the High School. Included in this building are fully equipped science rooms, a library, a large lecture room, kitchen and cafeteria.

In the school year 1968-69 there were 398 pupils in grades 1-6; 249 pupils in grades 7-12. Kingston's share of the adopted budget for this fiscal year was \$404,560.00. In the school year 1969-70 Kingston's share was \$504,477.00.

1969 Members of the Sanborn Regional School Board included David Conant, Kenneth Briggs, Ralph Roberts and Mrs. Elizabeth Verrill from Kingston, plus three from Newton.

Sanborn Regional School District

Sanborn Regional found itself in the midst of rapid population growth experienced throughout southeastern New Hampshire during the late 1960's and early 70's. With nearly 1,350 students, the need for additional classroom space became increasingly evident. In 1969, a proposal to appropriate \$1,230,000 for a new middle school was defeated by the voters. The following year, the first of many educational planning committees consisting of school board members and community members was approved

to study the educational needs of the district. Throughout the 1970's committees explored the feasibility of eliminating the Sanborn Regional Middle School concept, studied year-round schools, and were charged with developing building programs to enlarge the elementary facilities, all with the goal of arriving at a solution to the classroom shortage.

The school board in 1970, faced with increased enrollment and lack of necessary space, petitioned the State Board of Education and received approval to operate a "double session" program. Under this arrangement grades 9-12 attended Sanborn Regional High School (SRHS) from early morning until noon, and grades 6-8 attended the same facility from the noon hour until late afternoon.

In January of 1977, the school district voted to accept a Federal Public Works Employment Act grant developed by Newton town officials, in the amount of \$975,000 for constructing and equipping a new middle school facility to be located in Newton. Construction began immediately and with the opening of the building in the spring of 1978, students in the middle and high schools, for the first time in 8 years, returned to a full school day. In subsequent years, adjoining parcels of land were purchased by the district to enlarge athletic fields at this site, and to resolve boundary issues.

Voters appropriated \$230,000 in 1976 to add 6 classrooms and a library to Memorial School. With the opening of this facility in December 1976 and the closing of the Village School and firehouse space, Newton elementary children were housed in one school building for the first time in 13 years. In addition to the Memorial School project, an addition was constructed to the high school industrial arts building in 1971 at a cost of \$16,000, and in 1973, \$8,000 was appropriated to expand the foyer of the Swasey Gym. A maintenance shed was constructed on the high school site with the help of district personnel in 1988 at a cost of \$14,000.

In addition to annual bequests to the high school educational program, many noteworthy projects have been completed over the years with generous gifts from the Sanborn Seminary trustees. Two tennis courts were constructed at the high school in 1975, the physical education facility expanded at the Swasey Gym in 1978, and the high school track facility constructed in 1979. Gifts from Sanborn Regional graduating classes, Sanborn alumni, and student councils are also much in evidence on the campus including the Sanborn Seminary archway from the Class of 1990, the Main Street entrance sign from the Class of 1991 and numerous landscaped areas.

In 1974, the voters directed the Sanborn Regional School Board "to take whatever actions were necessary" to establish the SRSD as a separate Supervisory Union with its own superintendent of schools and support staff. In 1975, the Sanborn Regional School Board petitioned the State Board of Education for withdrawal from Supervisory Union #14 and School Supervisory Union #17 was

established July 1, 1976 with its office in the Gilmore House on the high school campus. Harry E. Ryerson, a Sanborn alumnus, became the district's new superintendent of schools, a post which he held until his retirement in June, 1988. In March 1986, the old headmaster's house, last occupied by a high school principal in 1974, was heavily damaged by fire; however, with insurance recovery funds, the building was restored to a usable condition. Dedicated to Mr. Ryerson in 1988, the building continues to be used today as the central administrative office for the SRSD.

By the beginning of the 1980's, large enrollment increases were being felt at the high school level. In March of 1979, the school board proposed an article to raise \$1,249,284 for the enlargement of SRHS, however, this proposal was rejected by the voters. In 1981, the voters did approve a bond issue of \$610,000 to build 6 classrooms and renovate the industrial arts facility, incorporating this addition into the already existing science building.

In March 15, 1984, the Sanborn Seminary building was entered into the National Register of Historic Places as "New Hampshire's best example of High Victorian Gothic architecture." This marked the beginning of a series of projects over a 5-year period to up-grade and maintain the integrity of this structure. The slate roof and existing windows were replaced, the brick work revitalized and the interior of the building brought up to the requirements of the Life Safety Code. This original Sanborn Seminary building still stands today as the focal point of the SRHS campus after over a century of service to area students.

The SRSD in 1987, received the distinction of being the first school district in New Hampshire to receive 10-year accreditations for all of its schools by the New England Association of Schools and Colleges. (Note: Sanborn Regional High School had been awarded this accreditation in 1984 and the Sanborn Regional Middle School, in 1986.) Since 1885, the Association has awarded accreditation to those educational institutions in the New England region who seek voluntary affiliation and who comply with stated Standards of Membership. This level of school recognition was achieved over a 3-year period as the result of hard work and extra efforts by all members of the school community and under the able leadership of Dr. Mark V. Joyce, who was to serve the district as superintendent of schools from 1988 until 1993.

With district enrollment nearing 1,600 students, the district appropriated \$4,300,000 in 1988 for the expansion and renovation of Bakie and Memorial elementary schools. These additions not only added needed classroom space and brought both structures into accessibility codes, but incorporated several self-contained special education classes and expanded learning opportunities for students in music, art, and computer education.

The district's schools have entered the "computer age" and have set technological knowledge and capability as instructional priorities for the years ahead. The districts

employment of a full time director of technology in 1994 is evidence of its commitment to this goal.

As the district approaches the 21st century, it will be guided by the SRSD Strategic Plan. Developed by a team of community members and district personnel, and approved by the board in October 1992, the plan is a blueprint for the improvement of the delivery of all services. It establishes the school district as the educational center of the communities and defines our mission "to guarantee life-long learning which requires all learners to achieve consistently, to master skills, to acquire knowledge, and to develop the ability to make informed choices."

Sanborn Regional Middle School has adopted the D.A.R.E. (Drug Abuse Resistance Education) Program as part of the permanent sixth grade curriculum. The D.A.R.E. Program is a 17-week program taught by Deputy Chief Briggs which gives children the skills to recognize and resist the subtle and overt pressures that cause them to experiment with drugs and alcohol.

South Road Kindergarten

After five years of teaching in public schools in the Boston area, Norma Micheroni Quintal and her husband, Carlos, moved to Kingston with the intent of opening a preschool in their home. The two built the home themselves over a year's time and in January 1980 South Road Kindergarten was licensed as a one room school.

The doors opened with two degree staff, Norma Micheroni Quintal, founder, and Marjorie Prina as its first teachers. The enrollment included four kindergarteners in the afternoon class and five preschoolers in the morning class on opening day. The two women team taught and created a loving and nurturing educational environment adhering to developmentally appropriate practices.

Over the years, the class sizes grew, enrollment and demand created a need for larger space. Norma's family room was lost to office space, but still more room was needed. In 1985 two additional rooms were added on to the building creating an environment where preschool and kindergarten classes could be held simultaneously. The staff size changed from two full time teachers to four and now the center was large enough to facilitate student teachers and interns from UNH. In addition, to operating two classes per day, SRK also provides child care services from 7:30 am to 5:15 pm.

In 1993, graduates represent our 12th graduating group. Our first class is graduating from high school. To date, over 330 kindergarteners have graduated from South Road Kindergarten. Norma feels very proud of South Road Kindergarten's accomplishments, but more importantly she feels proud of the students. SRK students are continually being spotted in the papers for having achieved scholastically and athletically and for being involved in community events. Norma is honored to have been involved with the lives of so many families and children.

TAVERNS & RESTAURANTS

After the meeting house, the old inns of New England probably played the greatest role as a convivial gathering place for both friends and strangers. Early Kingston was no exception. It was a place to cool tempers and cool heels, and a place for political debate.

As early as May 29, 1686 the New Hampshire General Court passed an act stating that "Licenses for Holding of Taverns, Inns, strong water Houses, and retailers in and without doors, and Publik victualers, be granted by the county courts of the several shires and Provinces to which the several inn-holders shall give bond and pay annual fees and duties as hath been the case ..." It was further provided that anyone presuming to draw drink without a license was subject to a penalty of 5 pounds. In 1695 another act was passed, "for regulating Publik Houses of Entertainment." This act set a limit of 4 houses of entertainment in any one town.



PEASLEE TAVERN — on Old Route 125 at Mill Road — 1776.

In 1708 a concurrent vote of the Council and House of New Hampshire voted that each house of entertainment must be licensed by the selectmen of each town and the persons who run them must be "duly qualified for the same."

The first known tavern in Kingston was licensed to Captain Jonathan Sanbourne in 1706. In 1709 a Thomas Webster was licensed. In 1711 John Hubard, and in 1715 Joseph Fifield was licensed to keep a tavern. "The settled part of Kingston was now nearly 7 miles in length, and Fifield lived near the meeting house in the heart of town."

The General Court must have been apprehensive about taverns when they again met on January 6, 1716 for in this session they passed an act "for the inspecting and suppressing of disorders in licensed houses." This measure required all inn-holders, taverners and common victualers to furnish suitable provisions and lodging for the refreshment and entertainment of strangers and travelers. This was to include provisions of hay and provender pasturing and stable room for horses.

The act listed various provisions that seem to have been abused.

1. The innkeeper should allow no apprentice, servant or Negro to have a drink in a public house without special permission from the respective master, on pain of forfeiting 10 shillings for every offense.

2. No licensed person should permit a person to sit "drinking or tipling" after 10 PM.

3. No licensed person should permit anyone to drink to drunkenness or excess in his or her house nor suffer anyone "other than strangers, travelers, or such as come there for necessary refreshment" to be and remain in the house on the "Lord's Day" — all on the penalty of 5 shillings for each offense.

In Kingston, as in other towns, fines collected for these and other offenses were divided equally between the poor and the informer. Kingston annually, elected tithingmen to inspect licensed houses and to inform a justice of the peace of all disorders, misdemeanors, and of all "Idle and Disorderly Persons, Profane Swearers or Cursers, Sabbath breakers, and the like offenders." The selectmen provided each tithingman with a black staff tipped with pewter as a badge of office. Tithingmen were required under severe penalty to accept office if elected, but on the other hand they were to receive part of all forfeitures resulting from the information they provided.

By December 1715 the legislature had passed an act limiting the number of inns, and again on January 6, 1716 an act was passed to "prevent nurseries of vice and debauchery." Oddly enough, a license for an inn in Kingston was the main reason for the passage of this act.

Soon after this, gambling appeared on the list of vices along with drinking, swearing, cursing, debauching and breaking the Sabbath. On April 25, 1721 an "act for the preventing of gaming in publik houses 'stated that' whereas it is obvious that many persons often resort to Publik Houses to spend their time in gaming to the great scandal of Religion and the impoverishment of many families."



BADGER TAVERN — corner Main Street & Scotland Road.
Built early 18th century. Torn down in 1921.

"...no tavern, Inn Keeper, Ale House or Victualer, shall have or keep in and about their houses, out houses, yards, backsides, gardens or places to them belonging any dice, cards, nine-pins, tubes, bowls, shuffleboards, billiards or any other unlawful game or sport . . . upon conviction, the innkeeper was to be fined 20 shillings for each offense and every player 5 shillings.

Tavern keepers must have broken this law, for on May 2, 1754 the fines were increased to 10 pounds, with half of the fine going to the informer. Any tavern keeper found guilty of breaking this law should forever lose his license to keep tavern in New Hampshire.

Due to the rapid growth of New Hampshire in the early 1700's, the limit on the number of taverns in each town was removed. The increased traffic through Kingston from 1706 to 1764 is indicated by the fact that 22 taverns were licensed in that time span. The operators and dates of licenses are:

1706 Jonathan Sanbourne

1709 Thomas Webster, Sr.

1715 Joseph Fifield

1711 John Hubord

1722 Jonathon Sanbourne

1736 Jonathon Sanbourne Jr. – He lived in a remote part of Kingston near the great bridge on the road from Kingston to Chester, sought a license in 1736 and 1741. One of these occasions the selectmen apparently asked the Court not to license a tavern in the "Beach plain so called" on the ground that it would be of great damage to the whole place.

1745 Joseph Dow – He lived in the southwest part of town on the road from Chester to Haverhill.

1748 Richard Hubbard – He lived near Deer Brook Hill.

Before **1749** Daniel Young

1749 Caleb Fowl – He lived on Beach Plain on the road from Exeter to Chester.

1749-50 Benjamin Sanborn – He had purchased the house and land of Daniel Young.

1751-55 Jeremiah Bennet – He lived on the "publik" road to Chester about 2 miles above the long bridge. He was licensed in 1751 and for some years was first taverner in the upper or westerly part of Kingston. In 1755 the selectmen in recommending renewal of his license stated that one tavern there was enough. They reported that one of Bennet's legs was so badly broken that he was disabled from all kinds of labor and also that he had for almost a year been at very great cost to the surgeon. The public had been obliged to take care of his family.

1753 Daniel Blake

1753 Thomas Welch

1755 Theophilus Eaton

1758 Ezra Badger

1759 John Huntoon, Jr.

1760 Ephraim Elliot

1762 Benjamin Sleeper

1764 Eliphalet Hoyt

1764 Peter Abbot

One of the unique reasons why Kingston was endowed with so many taverns was because of its relationship to the heavily traveled post roads. As early as 1663 the settlers of Old Hampton voted that all men should turn out and help build a road along the Indian Trail to the "Great Pond." A map of 1816 shows a road leading directly through Kingston on toward Exeter and thence to Portsmouth. Probably that road that became Route 125 was the old Boston to Portsmouth Post Road. At Kingston it intercepted the present Route 111 which came from downstate Massachusetts and by Hudson, Londonderry, Derry, Hampstead, and Kingston to Exeter.

Between 1790 and 1840 New Hampshire experienced a great surge of road building as did much of the United States. However, of all the fine roads in the United States, "the broad smooth highway from Boston to Portsmouth was by far the best section of the great postal route from Portsmouth to Savannah!" Kingston was one of the stopovers on that postal route.

Originally, Kingston had required all adult males to work a certain number of days on the roads. However, by the 19th century Kingston voted an annual tax assessed in proportion to property holdings. Most of these taxes were still paid in labor which was half-hearted at best.

Labor on the roads was normally supervised by a surveyor of highways. Gangs of men worked under these surveyors to work out their or someone else's highway taxes. Most of the work was done in June between planting and haying.

On these roads through Kingston traveled sleighs and coaches loaded with farm produce, copper's barrels, shoes, coal, finished cloth and many travelers. As time passed, however, the railroad began to take its toll. After 1840 the toll and post roads that ran through Kingston rapidly declined in importance. As new centers of commerce became centralized and as the railroad replaced the stagecoach, Kingston's importance as a terminus and hostelry for travelers decreased. The hotel by the railroad track replaced tavern. What taverns remained became local centers of recreation.

Records of old taverns after 1764 are scarce and piecemeal at best. However, it is possible to recreate some of the more important taverns that existed between 1764 and the time when the taverns disappeared as an institution of Kingston.

A typical tavern of Kingston might be described as follows: As you walked in the front door you were normally

greeted by a large cheery room, furnished with mellow smoke stained walls. Beams protruded, and were almost always decorated with bunches of red peppers and dried apples. Normally old pewter over the fireplace harmonized with the mellow wood. In the background were kegs large and small while in the foreground pewter measures and tankards glimmered in the firelight.

A warm fire was normally the center point of the room. Standing at mute attention were gate legged, square and round tables. Homespun linen covered every table and windsor chairs surrounded them.

The fire room was the main room. It had low ceilings crossed by beams. Tallow candles set up sputtering flames. Many of these candles were placed in front of metal reflectors upon the wall. Normally a bowl of well brewed punch sat on a dresser in the room. Mugs of hard cider were heated before the fire, while around the room often sat welcome guests partaking of strong beer, flips, rum and brandy.

Pumpkin and white pine were both used to finish the walls. Beams and walls were mellowed by smoke and imparted a warm, quaint atmosphere to the tavern. Wide boards were used for flooring which were often sanded & strewn with rushes or covered with pulled or braided rugs.

Kingston was a fine example of the general relationship between the importance of the tavern and the general social life in early New England. In the center of the town was the meeting house, the tavern and the village green. The position of the Old Kingston Inn presently used by Mr. Bartlett as an office building represents this close proximity. Another survivor of a bygone era, Wiggin Hall was a tavern in Kingston around the 1800's. Its last owner as a Mr. Varrell, before it was acquired by Sanborn Seminary as a dormitory building.

One of the most famous of the old taverns of Kingston was the Badger Tavern which was razed in 1921. It is thought by many that George Washington, in his trip through New Hampshire, stopped at this tavern after visiting with Josiah Bartlett. The destruction of this old and famous landmark prompted the following statement in the *"Exeter News Letter."*



KINGSTON HOUSE — with guests in front on Main St., early 1900's.

"The razing of the Kingston landmark known as the 'Old Badger Tavern' has prompted the following sketch by a lifelong neighbor. This old house was opened to the public between the years 1800 and 1810 by William Badger, a man 23 or 24 years old, and his wife 3 or 4 years younger. This was some 30 to 40 years before the advent of railroads in New Hampshire, for if I am correctly informed, the first passenger train of cars run as far as East Kingston by the B&M was in January 1840.

In those days about all the commodities for the household not raised on the farms by the people of New Hampshire were purchased in Dover, Portsmouth or Newburyport. Twice a year the farmers throughout the entire state made pilgrimages to one of these cities with products of the farm to exchange for team sugar, coffee and other necessities of life, not forgetting to take home a small cask of rum, that the old minister might be courteously entertained during his pastoral visits.

If one could take a view of Kingston plains as it appeared 120 years ago, it would look much different than it does today. At that time there was no highway leading from Bakie's store to what is known as Kidder's corner or from this store to the Patten Schoolhouse and the territory known as Church Street was either tillage land or covered with a growth of wood and timber. The people of those days worshipped at the second church erected in Kingston, which was situated on the plains nearly in front of the house of Harry S. Clark.

Travelers coming from Brentwood, Fremont, Raymond, Epping, and other northern towns on the way to Newburyport came to Patten's Corner, then left to Chase's Corner known then as Huntoon's corner and up the length of the Plains to Badger's Corner, formerly Wheeler's Corner, and on to Newburyport. As the old tavern was about 14 miles distant from Newburyport, it made a convenient resting place for the traveler.

Oliver P. Nichols, who died nearly 40 years ago at the age of 89, told me "that on special occasions he had counted 40 ox and horse teams tied around the corner eating their lunch. It must have been a busy spot. Mr. and Mrs. Badger had three daughters, Polly, Sarah and Dorothy. Sarah married Dr. George Sanborn of East Kingston. They reared a large family, one of the daughters, Abbie, being the wife of Walter S. Clark, the present owner of the property."

One of the liveliest of the old taverns still standing in Kingston is the Peaslee Tavern on Mill Road off Route 125. This tavern sat on the old Concord Stage Road and must have been the scene of much activity between 1776 and 1830. The original bar still stands at the front entrance door. Opposite the double front doors and in a niche beside the stairway is the sliding window from which was dispensed the ale. A back room still has an open area under the staircase where the barrels sat, as well as the glasses.

One of the most unique and charming facets of the tavern is the second floor "ballroom" where dances were held, militia was trained and circuit court sessions were convened.

These present taverns are but historic shrines to an age gone by; the age of turnpikes, post roads, taverns, and stagecoach travel. Within the warm and cheery rooms of these taverns political battles were fought, dances were held, court was convened and embers blistered and cooled.

From the mid 1600's to the 1840's, the taverns served as clearing houses for information. During the Revolution they played their part as meeting houses and posting areas for letters and messages. Some were delightfully clean and elaborate structures, others were bedbug ridden hovels with one or two extra rooms. With coming of the railroads, however, the taverns lost their primary function and became local social facilities. The railroad age was the age of industrialism, the growth of cities and new roads which by-passed many of the old post towns, of which Kingston was one. In a sense it was the death knell for a way of life.

1686 House

Now in its fourth century, the Kingston 1686 House is the oldest house in Kingston. It is one of a few remaining architectural examples in the country of a full two-story house with an arch-supported central chimney, four fireplaces and a superimposed "hipped" roof.

The original wide pine floor boards, Indian shutters, nine over six windows with many old panes still remaining, the beehive bake-oven, the hand cut beams, the pulpit staircase, and such later period additions as the fireplace paneling and the sterling silver front door handle.

In 1716, Ichabod Roby, Indian fighter, cordswainer and Town Selectman, conveyed the house to the first Minister of Kingston, the Rev. Benjamin Choat (Harvard, class of 1703). It was used as the parsonage and remained with the Choat family until 1777.

Dr. Josiah Bartlett, a resident of Kingston, signer of the Declaration of Independence, first Governor of the State of New Hampshire, and first to vote for Independence in Philadelphia, returned from that historic event with some seedling trees. He planted a hybrid European Linden tree (*Tilla cordata* x *Platyphyllium*) on the southwest side of the house in memory of Mrs. Choat who had died that spring. Both the Republic and the Linden tree are now over 200 years old. Ironically, Colonel Ebenezer Stevens, former commander of the King's Regiment in New Hampshire, political opponent of Dr. Bartlett, and a Tory by inclination, acquired the property in 1777.

Simion P. Clark purchased the home in 1836 and it was the homestead of the prominent Clark family for more than 117 years. The two original wings were moved to other locations and a covered extension was added connecting house and barn. The entire complex was

converted to a restaurant in 1972. The original barn was extended in 1979. The banquet room seating over 125 guests, and appropriately named the Linden Room was added in 1982. Pete's Tavern was also opened in 1982. To the best of our knowledge Pete's Tavern was the first restaurant bar and valence in the country made from the ends of wooden wine boxes which contained wine served in the restaurant.

In 1985, the Four Centuries Lounge was constructed in the hayloft of the original barn, and in 1986, the year of the Kingston 1686 House's tricentennial celebration, the barn was extended further to incorporate a solarium-style dining room. Throughout all this, the main house has remained intact.

Whichever one of the seven dining rooms you use, in the old house, the extension, the barn of the Linden Room, we trust you will relax, partake of our superb food and beverages, reflect over the centuries that this house has stood in its majestic simplicity and thereby enhance your dining pleasure.

Pond View Restaurant

"The Mill Stream Chuck Wagon," a take-out stand housing a tiny kitchen with one grill, an oven and one accident-prone fryolator, was run by Angie Clark.

A foot-traveled covered bridge, built in 1950 by Maurice Clark, stands in back of the restaurant.

In April 1975, Everett & Sandra Philbrick Costa purchased the 5-acre property. Across from the Mill Stream Cemetery on Route 125, the pond was practically non-existent, the dam having washed out decades ago.

Not trusting the well, bottled water was brought in. Every and any antique shop was haunted, collecting dishes, glass, coffee pots and anything else that was attractive and interesting could be found.

After mastering the art of hamburger specials, they began to expand the menu. It was trial and error in most cases.

Now, six dining rooms, three wells, The Mill Stream Dam, dedicated to the State of New Hampshire June 12, 1983 for the pond, and many improvements later, they are still a family restaurant. Sandra travels throughout New England and New York constantly buying fine china, wine carafes, music boxes and many other items.

Swiss House

This building has housed many different businesses: in 1886 it was the Henry French Store, then changed to Emery's. In 1943 Irving Nason opened the store with apartments upstairs and oxen rides out back.

In the years to follow, it was Polzer's Store; Little John's (painted red, white and blue); King's Way Inn; and then Lil Red's. After major renovations, the Swiss House opened for business. The front porch was closed in and the original porch posts can still be seen from inside.

EARLY SETTLERS

Interest in Kingston's early settlers naturally centers around the fifteen men named as grantees in 1694 but from information available in 1994, only six grantees are known to have settled within the town although all are presumed to have been residents of Hampton when they petitioned for the separation. Equal of greater interest would focus on still earlier settlers if they could be identified but of the 1694 population only a few additional names are known, mainly relatives of grantees. The six known grantees in Kingston were Samuel Colcott (Colcord), Thomas Philbrook Jun. (Philbrick), James Prescott Sen., Nathaniel Sanbourn (Sanborn), Thomas Webster and Ebenezer Webster.

No record of Gersham Elkins, Jacob Garland, Isaac Godfrey, William Godfrey, or Francis Toale (Towle) has been found. John and Daniel Moulton and Benjamin Sanbourn remained in Hampton. Samuel Derbon may have been related to Godfrey Dearborn who came to Exeter in 1632 and later moved to Hampton. Elkins may have been in Kingston, if related to the Henry Elkins killed by Indians in 1707.

Godfrey, Dearborn, Moulton

The Webster's grandmother Webster had a second husband named William Godfrey who brought his stepson, Thomas Webster, to Hampton in 1694 at the age of 18. Were the Godfrey grantees his sons, or grandsons? A Samuel Derbon (Dearborn) married Mercy Bachiler (great-grand-daughter of the Rev. Stephen) and may be the grantee of that name. John and Daniel Moulton are not on record but may well be connected to the William Moulton who came to Hampton after 1639. (William's widow later married Lt. John Sambourne, which suggests another connection with early Kingston families.)

Colcord, Philbrick, Prescott

Samuel Colcord was the son of the pioneer Edward Colcord of Salem, Mass., Dover, NH, and Hampton (1645) who had an outstanding reputation as a trouble maker. Samuel probably moved to Kingston, since his son, Samuel Jr., married a Ladd in 1732 and his grand-daughter married a William Patten in 1774. A widow, Elizabeth Folsom Colcord, married Lt. Samuel Sanborn in 1718. Was she the widow of Samuel Colcord, the grantee?

Thomas Philbrick died in Kingston in 1712, age 53. His father, James, helped run the Exeter line in 1670 while living in Hampton. James Prescott is recorded as "A Knight of Preston, Lancashire, England... came to Hampton in 1665, removed to Kingston in 1725, received a grant of 200 acres and other grants later, died 1728, age 85..." Descendents are numerous.

The Websters

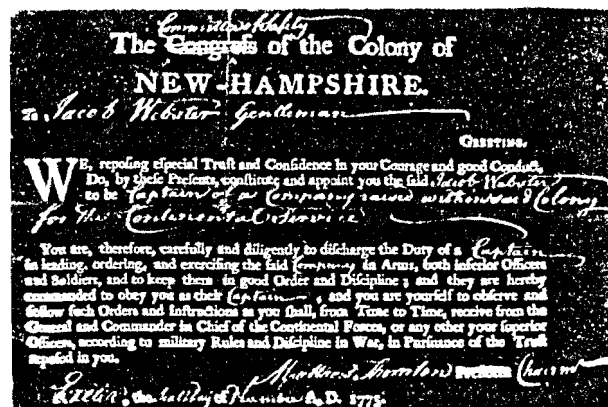
Thomas and Ebenezer Webster had at least four brothers: Jeremy, Isaac, John and Andrew. They were sons of Thomas Webster of Hampton. Thomas Jr., settled on the Plains; Ebenezer, Jeremy, John and Andrew in East Kingston; Isaac in South Kingston. All but Isaac signed the petition for separation of East Kingston from Kingston.

Ebenezer had a large tract of land along the north side of the present Kingston-East Kingston road. His son and grandson of the same name also built there but the grandson became a proprietor of Stevenstown (now Salisbury) and by his second wife (Abigail Eastman) became the father of the famous Daniel Webster.

Thomas moved to Kingston in 1700 and his first child, Benjamin, was born there in 1701. This line produced Jacob Webster (1745) who served in the Revolution and in many town offices. A map of 1857 shows 17 Webster families in Kingston, mostly descended from Jacob and his grandfather Thomas. Many later descendents, to the 12th generation in America remain in Kingston in 1969 and can readily trace their lineage from the Thomas Webster named in the Charter and his grandmother who came to Hampton in 1949 after her second marriage to William Godfrey.

Captain John Webster probably came to East Kingston with his brothers. He was made a free man in 1705 and is on record as a mariner from Rye, possibly before coming to Kingston. His son Jeremy remained in his father's home on the "North Road" which later belonged to direct descendents Issabella Webster Currier and Jos. F. Currier. Jeremy was a farmer, land surveyor, town clerk and church deacon. Many descendents still live in the area.

No information is available on the fate of Jeremy and Andrew of the original six brothers. Isaac had four children when he came to South Kingston in 1706 and had more by a second marriage.



Commission of Jacob Webster as Captain in Continental Army, 1775.

The Sanborns (originally Sambourne)

Two brothers, Nathaniel and Benjamin Samborne, named in the Kingstown Charter of 1694 were sons of Lt. John Samborne, eldest of the three grandsons of Rev. Stephen Bachiler who arrived in America with him in 1632 and came to Hampton, NH in 1638. Another brother, Captain Jonathan, and two sons of a fourth brother, John, must be included with the first Sanborns in Kingston.

Benjamin Sanborn, a church deacon, remained in Hampton Falls and no immediate descendents came to Kingston. Nathaniel Sanborn, although Town Clerk of Kingston in 1695, apparently kept his home in Hampton Falls where his nine sons were born between 1693 and 1719. They spread later to Kensington, Epping, and Chester, but not to Kingston.

Capt. Jonathan Sanborn (1672-1741) seems to have been the real pioneer of the family, ably seconded by two sons and two nephews. Born in 1672, he was an Indian fighter before coming to Kingston where his fifth child, Jonathan, was born in 1700 and followed by seven more. He knew the ways of the world enough to operate the first tavern licensed in the town (1706). He owned much land and became a grantee of Chester.

Capt. Jonathan's nephews, John and Tristram (sons of John), were also Indian fighters and 10 to 15 years older than his sons, who belong in Kingston's second generation.

John Sanborn (1683-1732) married a Fifield in Hampton Falls in 1707 before coming to Kingston where five children were born from 1710 to 1721. (His older sister, Mary, married Ebenezer Stevens and lived in Kingston.) This John later became a proprietor of Chichester.

Ensign Tristram Sanborn (1684-1771). Being only 12 years younger than his uncle, Capt. Jonathan, Tristram seems to have been the most prominent of the early Sanborns. In 1707, at the age of 23, he was on the committee to build the first church on the Plains. He married Margaret Taylor of Exeter in 1711 and had 9 children between 1713 and 1733 of who four died in infancy. Tristram is believed to have built a garrison house after his first home was burned by the Indians – probably on the Exeter road. He was selectman in 1725,



SANBORN ENGLISH CLASS — 1888.

representative in 1734, and a deacon for some 30 years. At 87 he outlived his brother John and his two cousins who shared some 50 pioneer years in Kingston together. Five sons outlived him and most of the later Kingston Sanborns are his descendents.

Captain Jonathan's line continued with two sons, Samuel and Jonathan. Samuel served in his father's company in 1724 and again at Louisberg in 1745. Jonathan (Jr.) lived in Kingston and married his first cousin Theodate (daughter of Deacon Benjamin). Samuel's only son, Benjamin, a cordwainer, and his four sons all left Kingston. Jonathan (Jr.) had only one son who left male descendents in Kingston – Benjamin (1720-1794) – whose two sons David and John Q. remained in the Town.



KINGSTON CORNET BAND on Greenwood Lake about 1886. Clarence Cilly, Jerry Tucker, unknown, Fred Osgood, John Webster, Edger Nichols, unknown, Charles Flanders, Albert Nichols, unknown, Charles Leach, Walter Clark, unknown, unknown, Herbert Webster, unknown, Augustus Bragdon, unknown, unknown.

Kingston's first John Sanborn had two sons Tristram and Paul but only Paul's sons, Jonathan and Paul (Jr.) remained in town. The latter fought in the Revolution.

Ensign Tristram had 5 sons. Peter (a representative in the 1775 Congress who lived to be a vigorous 97), Abraham, Tristram (Jr.), Jethro (wealthy sea-captain), and Lt. William. Most of the descendents moved away except the line of Tristram (Jr.). His son John had 6 sons including Deacon Jacob Hooke Sanborn (the innkeeper who gave the present site of the First Congregational Church), Captain John (East Kingston tanner whose house still stands, off Willow Road), and Moses ("Tanner Mose" – whose only son endowed Sanborn Seminary).

The early Sanborn family genealogy is fully recorded in a book by Victor C. Sanborn, published in 1899. Late branches of the family are easily traceable since that date.

Other Early Families

A listing of early families in Kingston cannot pretend to be complete; the following taken from available records.

A Samuel Winslow, in Kingston before 1694, was scalped in 1710. He was a direct descendent of Governor Edward Winslow who came on the Mayflower. His line includes Col. Sam S. Winslow of Kingston who died at 81 in the late 1800's.

Ralph Blaisdell was the pioneer settler at Trickling Falls on the PowWow River, about 1710 followed by younger cousins Ralph and Jonathan. The former arrived in 1718 with his bride and Jonathan in 1731. Jonathan being the son of a Salisbury iron-maker, started an iron works with William Whittier. He also fought in the French-Indian War and had a son of the same name in the Revolution.

Samuel Brown came to East Kingston in 1716 and died 1774. His father was in South Hampton, his grandfather (Abraham) an "immigrant cooper" of Salisbury. Another family of Browns were in Hampton from 1638 and were ancestors of a Jacob Brown who came to Kingston seven generations later.

Cornelius Clough settled the farm in 1717, now owned by Robert Andersen. His grand-daughter married a Magoon and their descendents brought the farm (by marriage) to Jeremiah Bailey and it was later sold to Horace French (1917). Benoni Clough bought a Caleb Webster place in East Kingston in 1715, married a sister of Samuel Brown (above) and their son Elizah married into the Webster family. These Cloughs signed the East Kingston petition for separation.

Jeremiah and John Currier were willed land in East Kingston by their father in 1741; both in the PowWow area. The father lived in Amesbury and two previous generations were in Salisbury from 1639. John's will of 1757 is still preserved and disposes of an estate valued at more than £21,000 which included a negro servant, cattle and real estate. The family had much to do with the industries at Trickling Falls.

Edward French of Salisbury and Amesbury acquired the French place in East Kingston in 1710 and his children settled there – together with a Greeley family. A Simon French also came early from Salisbury and had many descendents.

Jacob Gale, son of Daniel and Rebecca (Swett) who were married in 1700 in Newbury and lived in Exeter, came to Trickling Falls after being connected with the iron industry in Salisbury. He died in 1760, age 58. His grandson, Amos, was a physician who practiced in Kingston, married Hannah Gilman and lived at the "Peter Eastmen Place." Of his 10 children, Amos (Jr.) also studied Medicine, married the youngest daughter of Josiah Bartlett, lived in the house later occupied by Lorenzo Towle. Five sons of Amos (Jr.) were all physicians, Ezra B. remaining in Kingston.

An early Greeley (see French) in East Kingston was a carpenter and cabinet maker who died in 1789, and was followed by numerous descendents.

Two Judkins brothers, Benjamin and Samuel, are mentioned elsewhere as builders of a grist mill and sawmill at Little River on land given by the Town for that purpose. Samuel had sons born in 1712 and 1719 who married into the Swett and Calkins families.

John Ladd is mentioned in 1753 as living "on the east side of the highway to Haverhill" and had a son, Jonathan,

who was a surgeon in the Louisbury Expedition of 1745 but died from illness incurred during that time. Their forebearers included the Daniel Ladd who came over in 1633, lived in Ipswich and Salisbury before becoming prominent in Haverhill and Daniel's son Nathaniel, of Exeter, an Indian fighter who died of wounds in 1691. When John Ladd came to Kingston is not known but he called himself an "innholder" in 1753.

A Samuel Stevens who arrived in Brentwood from Newmarket about 1700 belonged to the third generation of his family in America and traced his ancestry to the West Highlands of Scotland. He came from Brentwood to the Great Hill area of Kingston and had a large family. He was captured by Indians, taken to Canada, escaped and returned. Later, when the South Road in Brentwood was laid out, he built a house on property which passed to his son, Captain Edward W. Stevens. Many other members of the family live in Kingston. An Ebenezer Stevens also was a first settler of Kingston who was taken to Canada by the Indians and ransomed. His activities included participation in the settlement of Stevenstown.

William Whittier (1710-1771) is referred to as the "Crown Point Soldier" but more significantly was a manufacturer of iron in East Kingston (see Blaisdell). His son Isaac, who married a Blaisdell, is said to have made iron at Crowleys Falls – the only known reference to that enterprise.

Archelaus Woodman, of Old Newbury came to Kingston in 1720 and his son Joshua settled on what is now John Bakie's farm in 1736 – the year of his marriage. Many descendents remained in Kingston.

The Nichols family descends from Nicholas Nichols who came to America from Guernsey and married Mary Becket in Exeter where their son Captain Nicholas Nichols was born in 1762. This son, having married Catherine Sanborn of Kingston, started a tannery in West Kingston in 1795 and later moved to a farm on the Plains where his descendents became prosperous and influential. One of his descendents, John Howard Nichols, was donor of the



Sunday School Picnic — Charlie Kelly, Everett Martin, R.W.C., Charlie Jasper, Herbert French. *Kneeling:* Alden Silloway, Dan Swett, Bill Davis, Woodbury Silloway. Picture by Roy Carr, 1907.

Nichols Memorial Library. Another Frederic S., founded the poultry business which bore the family name in the middle 1900's. Oliver P. Nichols (1792-1881) built the house still standing (1969) immediately north of Clarks' Garage. Many other members of the family remained in Kingston in the 19th and 20th centuries.

Josiah Bartlett's family tree has been traced back to Adam Barttelot who came to England with William the Conqueror and fought at the Battle of Hastings. He received a grant of land in Stopham, Essex. The first of Josiah's ancestors in America was Richard Bartlett Sr., his great-great-grandfather who came to this country in 1635 and settled in Newbury, Mass.

Josiah Bartlett, son of Stephen and Hannah Webster Bartlett, was born on a farm in that part of Amesbury, Mass. then known as "The Lion's Mouth," on November 21, 1729. When he reached the age of 16 he commenced his study of medicine with Dr. Nehemiah Ordway of Amesbury, a distant relative. When he completed his medical education in 1750, at the age of 21, he came to Kingston and began his practice. He married Mary Bartlett, a cousin from Newton, NH on January 15, 1754. They had 12 children, 9 that lived. Complementing his medical career, he founded the New Hampshire Medical Society and was its first president.

He held many public offices during his lifetime, from the lowest to the highest in the state, starting his political career in 1765 when he became a representative from Kingston in the legislature of the province. He found himself more and more in disagreement over the Royal policies and the mercenary views and actions of the Royal Governor John Wentworth.



BARTLETT HOMESTEAD, Main Street, taken about 1900.

His subsequent duties found him commanding a regiment as Colonel; a member of the Continental Congress meeting in Philadelphia in 1775 – climaxed by his signing the Declaration of Independence; providing forces for General John Stark at Bennington, whose troops were under control of New Hampshire; again a delegate to Congress meeting at Yorktown (Philadelphia being in control of the enemy) in 1778; appointed Chief Justice of the Court of Common Pleas in 1780; in 1782 a Justice of the Supreme Court of New Hampshire and in 1788 its Chief Justice.

He was active in the convention meeting in New York to draw up a plan of government for all the states and was chosen Senator to the first Congress but declined. Colonel Bartlett was elected President of the State of New Hampshire in 1790 and 1791. Under the Constitution of the State of New Hampshire of 1792 he became the first chief magistrate to hold the title of Governor which he held until 1794 – declining that year to be a candidate for any office because of poor health. He died May 19, 1795.

The present generations of his descendents living in Kingston are descended from his son Levi who was born September 15, 1763. He and his second wife Abigail were the parents of Levi Stevens Bartlett, born December 3, 1811. He married Aroline E. Sanborn and their son, also Levi Stevens, born March 28, 1857 and who married R. Grace Sanborn was the father of Gertrude E. B. Wilson.



Four grades at **PATTEN SCHOOL** taken about 1927 — the school and outhouse with the ball field out back. The pupils planted two rows of pine trees along the banking of the North Danville Road which grew very tall but have since been cut down. Annie Lang lived across the street. *From left to right: Back Row:* Louis Lamont, Miss Viola Wilson, Gerrish Tuck. *Middle Row:* Raymond McComb, Marvin Simes, Merle Simes, Helen West, Charlotte Rock, Hester Winslow, Arthur Reynolds, Walter Webster, Joseph Rock, Albert Rock, Frank Mason. *Front Row:* Ethel Rock, Annie Lang, Eleanor deRochmont, Madeline Moses, Alberta Toothacher, Marion Bunker, Jessie Bunker, Carolyn Rent, Priscilla Bragdon.

I Remember . . . as told by Frank Cavaric

In the early days "The Plains" were fenced in and it was a common pasturing ground for cattle and farm animals. Frank "Chippy" Cavaric tells the story.

"I remember coming home from school one day with some of the boys. All at once we spotted a pig that had gotten out of the pasture land. We all started to chase him, trying to catch him. But he was like a greased pig, so slippery, we couldn't hold him. Up and down the road, between our legs, over legs, lickety split he went, until finally someone yelled, 'I've got him.' But we shall never know whether the pig was caught before or after he had a heart attack — for he was dead."

G E N E A L O G Y

A history is a compilation and recording of past events. Understanding is often easier if there is knowledge of the individuals who partook of the events. Tracing the families of an area and noting the inter-relationship of one family with another can add to this understanding.

There is a genealogy being prepared for the complete History of Kingston which hopefully will be published at a later date. Families of note in Kingston from 1694 to 1850 which will be in this genealogy, include the following:

Abbot	Bradly	Coleman	Emons	Griffing	Jewell	Martin	Platt	Seecombe	Toale
Abbott	Bragdon	Collings	Etheredge	Grifien	Johnson	Mason	Plummer	Selley	Tole
Abrams	Braynard	Collins	Falls	Gurdey	Johnston	Maservy	Pollard	Selly	Toll
Adams	Brown	Collwell	Favour	Gurdy	Jones	Mastin	Potter	Serjeant	Tongue
Akers	Brusel	Coombs	Feaver	Gyles	Judkins	McClintock	Presby	Sever	Toppan
Alexander	Brussel	Cooper	Fellows	Hadley	Jutkins	McPherson	Prescott	Serverance	Toppin
Allen	Burbank	Corban	Fields	Haines	Kelly	McMurphy	Prescut	Severns	Toule
Andrus	Buriel	Corbin	Fifield	Hale	Kelley	Meloon	Pressey	Sewall	Towle
Appleton	Burisel	Coser	Filbrick	Hall	Keniston	Merril	Pressy	Shaw	Tracy
Ashton	Burman	Couch	Flagg	Hanson	Kenniston	Merrill	Proctor	Shaws	Treadwell
Atkinson	Burroughs	Craford	Flanders	Hardaway	Kent	Millet	Purington	Shelling	True
Atwood	Busiel	Craft	Flood	Harriman	Kid	Moddey	Quimby	Shepard	Trull
Ayer	Bussel	Cram	Fogg	Harve	Kimball	Moody	Quinby	Shephard	Tuck
Ayres	Buswell	Crane	Follingby	Harvey	Kiming	Morey	Randall	Sheperd	Tucke
Bachelder	Butler	Critchett	Folshaw	Hazzelton	Kinaston	Morgan	Rankin	Sheppard	Tucker
Bacheldor	Buzwell	Crosby	Folsome	Hayford	Kindreck	Morrison	Rano	Siiley	Tuxbury
Bachellor	Buzzel	Curier	Foot	Healy	Kinrick	Morrill	Reed	Sillowa	Varnam
Bachelor	Calef	Currier	Foulsham	Heath	Lad	Morse	Remick	Silloway	Wadleigh
Bachelor	Calfe	Dalton	Foulsom	Hebbard	Ladd	Moudey	Renas	Silber	Wadley
Bachiler	Calkins	Darbon	Fulsom	Heines	Lang	Mudget	Reno	Singleton	Wadly
Bachiller	Callcot	Darborn	Fowler	Helat	Langmaid	Moulton	Reuben	Sleeper	Waite
Badger	Camell	Darlin	Foulsam	Henderson	Lauerance	Muggit	Reynolds	Smart	Walden
Bagley	Cammet	Darling	French	Herriman	Leach	Muggerige	Ring	Smith	Walton
Bailey	Campbel	Davis	Fulsom	Herryman	Leavet	Muzzey	Robards	Snow	Warner
Barber	Campbell	Dearbon	Fowlsam	Hersay	Leavit	Nason	Roberts	Soldger	Watson
Bard	Cannon	Dearborn	Frost	Heulet	Leavitt	Newton	Robey	Spofford	Weare
Barnard	Carlton	Delap	Gale	Hill	Leucy	Nicholls	Robie	Standiel	Webster
Barret	Carr	Dent	Gammet	Hilliard	Liford	Nichols	Rogers	Stanyan	Weed
Barrett	Carruth	Derbon	Garland	Hibard	Lock	Nimrod	Rollins	Sterling	Welch
Barstow	Carter	Derburn	George	Hoag	Long	Norris	Row	Stevens	Wells
Barter	Case	Derby	Giles	Hobart	Lookin	Norton	Rowe	Steward	Wensley
Bartlett	Cass	Diman	Gilman	Hobbs	Lord	Noyes	Rowel	Stewart	West
Bassett	Cater	Dimond	Gillman	Hogs	Louge	Ordway	Rowell	Stockman	Wheeler
Batchelder	Chace	Dindel	Gliden	Hogg	Lovereign	Osillaway	Rowen	Stone	Whicher
Batchelor	Chales	Dodge	Glidden	Hoit	Loverin	Page	Rundlet	Straw	Whidden
Beady	Chalice	Dollar	Gloyd	Homan	Loveren	Paige	Runnills	Stuart	Whitcher
Bean	Chalis	Dolliver	Godfree	Homans	Lowel	Palmer	Sagart	Sulloway	White
Bede	Challis	Donnel	Godfrey	Hooper	Lovering	Parker	Salley	Swain	Whitney
Beede	Chandler	Dow	Goe	Hoyt	Lunt	Patten	Sanborn	Sweat	Whittier
Beedy	Chase	Dowlen	Goodrich	How	Lufkin	Patengall	Sanbourne	Sweatt	Wicher
Bedy	Cheney	Downing	Goodwin	Hubbard	Lyford	Patterson	Sandborn	Sweet	Wiggin
Bell	Choat	Downs	Gorden	Hunkins	Lusk	Payson	Sandburn	Swett	Wilinson
Berry	Cilley	Dudley	Gordon	Hunt	Macgaffee	Pearson	Sargent	Sylloway	Williams
Blaisdel	Clark	Duncan	Gordy	Hunter	Mace	Peaslee	Satterly	Tandy	Winsle
Blaisdell	Clarke	Dustin	Gorurden	Huntoon	Macmurphy	Perkins	Saunders	Tappan	Winslee
Blake	Clatterday	Easeman	Goss	Hunton	Mackra	Perrin	Savery	Tappin	Winsley
Blasdel	Clay	Eastman	Gould	Hurst	Macrene	Perry	Sawyer	Taylor	Winslo
Blasdell	Clemeng	Eaton	Grage	Huse	MacNeal	Persons	Sayer	Thayer	Winslow
Blazdel	Clemens	Edmans	Grant	Hutcheson	March	Pervere	Schelleng	Thing	Wodley
Bly	Clement	Edwards	Graves	Hutchinson	Magoon	Philbrick	Scilla	Thirston	Wood
Bodge	Clifford	Egerly	Greaves	Ingals	Mardin	Philbrook	Scribner	Thomas	Woodman
Bointon	Clough	Eliot	Greeley	Jacobs	Marden	Phillbrick	Scrivener	Thompson	Wooster
Bond	Coats	Elkens	Greely	Jamaica	Marshall	Phillips	Scylla	Thomson	Worth
Bootman	Coffin	Elkins	Green	James	Marsh	Pickering	Seaver	Thorn	Worthen
Boynton	Colbee	Elliot	Greene	Jameson	Marthan	Peirce	Secomb	Thurla	Wyman
Bracket	Colbey	Emerson	Grele	Jennings	Marston	Pieslaa	Secombe	Thurston	Yeuren
Bradbury	Colby	Emmins	Griffin	Jewel	Martyn	Pike	Seecombe	Tilton	York
Bradley	Colcord	Emmons						Titcomb	Young

K I N G S T O N C E M E T E R I E S

There are five public and at least two private cemeteries in Kingston.

Plains Cemetery

Kingston Plains Cemetery was laid out in 1725.

An addition was made to the south side of the cemetery in the early 1800's. Another addition was made in the later 1800's by Judge Louis G. Hoyt, when land was added to the north of the original cemetery.

In 1958 a third small piece of land at the west end of the first addition. This was donated by Mrs. Ralph Bake in order to square the property and make an easier access to the south side of the cemetery.

Greenwood Cemetery

Greenwood, our more recent cemetery, was laid out in May 1919 by Levi S. Bartlett, George M. Bakie and Rev. Frank W. Whippen. They provided for 120 plots in the two center sections.

The property extends from the Veterans Association Club House to the chain link fence and from North Danville Road to the woods belonging to Mrs. Andrew Christie. Recently thirty new plots were laid out at the front of the original lots and forty-two plots in the western section next to the fence.

Pine Grove Cemetery

On March 6th, 1857 twenty three residents of West Kingston met to found the West Kingston Burying Ground Association. One of the members, Mr. Jacob Webster, offered to donate one half acre of ground on the south side of the Highway from Kingston to Danville for a new cemetery.

Forty lots were laid out and the property enclosed by a fence. Some years after, seventy-five lots were added on the east and south sides.

In 1948 land was deeded to the association and in 1950 twenty lots were added. This deed covered 310 feet along the highway and 210 feet in depth.

In 1958 the association agreed to turn the cemetery over to the town to own and operate.

Plans have been made for new roads into and around the cemetery and for many new plots when needed.



PLAINS CEMETERY

Mill Stream Cemetery

This cemetery is located along Route 125 in South Kingston. This cemetery was originally but half its present size. The fence on the south side was removed and twenty-three new lots added.

Lizzie E. Bartlett, one of South Kingston's most devoted citizens, died in 1962 bequeathing to this cemetery the income from her estate, in memory of her brother, Walter S. Bartlett.

Consequently the town has built a stone wall along the highway, installed a chain link fence along the other three sides of the cemetery and built a new black top road into the cemetery.

In the spring flowers are placed in the urns atop the pillars at the entrance. These and other improvements make this a very beautiful spot.

Reuben Davis Cemetery

This private cemetery is located not far from the Mill Stream Cemetery on Route 125. If you watch carefully you will see to the back and south of the farm of Selectman Harry Snow, a small pipe set in granite posts which surrounds the graves to the Davis family. Mr. Snow's farm was once owned by Mr. Reuben Davis.

Happy Hollow Cemetery

This cemetery is located along the same highway going toward Haverhill and is bounded by rough fieldstone walls.

Many of the headstones in this cemetery are those of Revolutionary War heroes thus placing it in the late 1700's.

Robinson Cemetery

Another private cemetery is located on the farm of J. Edward Stevens on Exeter Road. This cemetery is in a field about a quarter of a mile from the road and here are buried members of the Robinson family.

There are probably other private cemeteries in Kingston but they are not known to the writer.

In the older days it was rather the custom for families living on farms to set aside a small plot of ground for this purpose.

M E D I C A L H I S T O R Y

Doctors

The crudities of frontier life, the lack of convenient aids and tools demanded great resourcefulness on the part of a student interested in medicine. As the new nation grew, the demand for doctors far exceeded the number of well-trained men. The first mention of a doctor in Kingston records is a reference to a lot of land being voted to a Dr. Dale in 1705, but he probably did not remain long.

In 1739, Simeon Brown, a citizen of Kingston is supposed to have practiced medicine here at an early date.

Josiah Bartlett commenced the study of medicine in Kingston in 1750. At 17 years of age he was put as an apprentice with Dr. Ordway, the physician who practiced in Amesbury and with whom he studied until he was 21. Dr. Ordway was a practical man with a small library and of little science himself. Consequently, he could not give Dr. Bartlett great instruction in anything but mere practice without theory. This, Dr. Bartlett improved to the greatest extent. Medical men were scarce, and the country sparsely settled. Dr. Bartlett, finding more leisure for reading than he had medical books to read, he then paid some attention to mathematics and history of which he was always fond.

At the age of 21, Dr. Bartlett came to Kingston from Amesbury, to reside as a Medical practitioner, with only a decent quantity of apparel, with about \$30.00, a small horse, saddle, bridle, saddlebags with a small bill of medicine, a pocket case of surgeon's instruments and some instruments for pulling teeth. This compiled his fortune, being all his father's indigent fortune would admit bestowing upon him.

Kingston had possessed one physician before Dr. Bartlett, a Dr. Abraham Greene who had practiced here for some time but died in 1751. Dr. Ordway used frequently to ride here, especially to give advice, about the time Dr. Bartlett came to Kingston.

A Dr. Sawyer came to Kingston to practice as a rival doctor and boarded at the home of Dr. Greene. He, however, did not practice here much nor long, moving back to Amesbury the same year.

Dr. Bartlett boarded with the Rev. Joseph Seccombe, a gentleman of considerable liberality of mind and possessing a valuable library. Here was an ample field of improvement, both the conversation of Mr. Seccombe, whose general knowledge and experience was ample for the times and by his valuable library from which Dr. Bartlett gained much knowledge. Mr. Seccombe's popularity provided a good introduction of Dr. Bartlett into practice which he soon successfully obtained. The next year after Dr. Bartlett came to Kingston he was taken sick with a fever which prevailed at that time and which was of long duration. In this fever Dr. Bartlett prescribed for himself for

some time until his weakness caused his friends to think it necessary to call in his old preceptor, Dr. Ordway, and he faithfully attended him until his fever turned. His prescriptions were faithfully given and directions followed until near the close of the fever. The mode of treating fever in those days was to debar the patients from any water or other cool liquors and although consumed with inward heat, to load them with cloths, keep them in a confined room with hot air and drench them with hot liquids and heating medicines until the natural strength of the constitution resulted in death or triumphed over the unnatural and artificial enemy, and brought on a crisis. This practice was followed by Dr. Bartlett, and like to prove fatal as his natural constitution was not very robust, but good sense induced him to remonstrate against it.

One night, the fever increased by unnatural remedies, he longed for some cool cider and he begged him to bring him some. This was refused, as being directly contrary to the doctor's orders. Dr. Bartlett informed the watcher, a Mr. Etheridge, that he was a doctor himself, that he had his senses and knew that it could not hurt him. He begged for it so earnestly and told Mr. Etheridge, that if he would bring him a quart and pour a little into a cup he would take it with discretion, and was confident it would help him in which case he should ever after be grateful for the benefit. If it should prove hurtful and destroy him, according to their fears, if he would keep his own secret, no one could ever blame him for such earnest solicitation. Mr. Etheridge brought him a mug of cool cider. Dr. Bartlett took a little at a time until he drank the whole during the night. It broke the fever, and he had some quiet sleep which he had not before experienced since his sickness.

The next day Dr. Ordway came in, felt his pulse and was surprised at the unexpected change for the better as he did not expect crisis for some days. After that fortunate night Dr. Bartlett convalesced and grew better, although weak for some time before he recovered his strength. This one experiment altered Dr. Bartlett's future practice while he lived, always after allowing his patients anything they craved by taking a little at a time. He also gradually changed the hot regimen in fevers for the temperate or even cool one with good success.

It was while the town was in the heyday of its pride that the scourge, called throat distemper, fell upon the people in June, 1735. In 14 months there were 114 deaths, 96 of whom were children under the age of 10 years. The wife and two children of their pastor, Rev. Ward Clark were among the victims of this disease.

Professor William Franklin Webster of this town, when in Germany, found in a "Medical" work the statement that

the first recorded instance of this disease in the whole world was in this town – Kingston, NH. It is now supposed that it was a malignant form of diphtheria, which soon visited many other towns in the vicinity and was fearfully destructive in its ravages.

The disease “canker” made its appearance again about the year 1761-62, carrying terror and dismay in its destroying train. Some families had two or three or four children buried in one grave. The disorder was short and very sudden in attack and more sudden if possible, in its fatality than the first one in 1735. Children in good health, to all appearance, were taken and died in from 12 to 36 hours. The mode of practice was by bleeding, emetics, depressing drugs and starvation, which soon destroyed the patient.

Dr. Bartlett, from observing its course and symptoms, judged the complaint to be of a different nature, a putridity of the blood. He accordingly used Peruvian bark (from which quinine is made) much to check the ravages of this terrible disorder. In his own family he gave this medicine to his children as a preventative against an attack when the disorder was raging all around him and had even entered his own doors. This medicine which Dr. Bartlett first used in this illness afterward became the general practice with physicians when the complaint was of a putrid kind. In this disorder he early discovered and noted in his minute-book the four kinds of appearances of this complaint, since observed by other physicians. Viz: I) the Eruptive and mildest form – Scarlatina. II) the ulcerous kind, having sores on the external part of the body and throat fire. III) the ciphous kind where the throat is full. IV) the Cynanche kind where the lumps appear to be its seat. This is suddenly fatal.

In 1765 Dr. Bartlett and Dr. Amos Gale entered into a partnership. Following is a portion of the “Articles of Agreement” between them: “This indenture made the 25th day of June in the fifth year of the Reign of our Sovereign, Lord George the Third, by the Grace of God, of Great Britain, France and Ireland, King, Defender of the faith annoque Domini 1765. Between Josiah Bartlett of Kingston in the province of New Hampshire, Esq. and Amos Gale of said Kingston, Physician, witnesseth that the said Bartlett and Gale have agreed upon a co-partnership in carrying on the practice of Physic and Surgery.”

Prior to 1791 no medical society or organization existed in the State. During that year Dr. Bartlett, then President of New Hampshire, with other physicians of eminence and ability, obtained a charter for the NH Medical Society. The document shows the handiwork of his master mind and his recognition of the importance of education to the physician. In proof of this, reads the second preamble, which occurs near the middle of the enacting sections of the charter: “And whereas it is clearly of importance that a just discrimination should be made between such as are duly educated and properly qualified for the duties of their profession, and those who may ignorantly and wickedly

administer medicine whereby the health and lives of many valuable individuals may be endangered or perhaps lost to the community. Be it further enacted,” etc.

This admirable charter was signed by “Josiah Bartlett, President,” on February 16, 1791. By its provision he was to call the first meeting of the society, which he did on the 4th of May, following, at Exeter. The manuscript records of that meeting say: “Present-His Excellency Josiah Bartlett, Esq., Josua Brackett, Hall Jackson, Nathaniel Peabody, John Rogers, Ebenezer Rockwood, William Cogswell, William Parker Jr., Benj. Page and Isaac Thom, Moses Carr, John Jackson, Ezra Green, Kendall Osgood and Samuel Tenney, members.” One will recognize these names as men of eminence in the earlier history of NH, whom Josiah Bartlett chose as associates in the profession. Dr. Bartlett was elected president of the NH Medical Society at its first meeting, and held the office for two years and then declined a reelection.

Dr. Bartlett’s son, Levi Bartlett, and his grandson, Levi S. Bartlett, in turn succeeded him in the profession.

The Gale family also furnished three generations of physicians. D. Amos Gale, Sr. practiced more than 40 years. His son, Amos Jr., besides practicing medicine was a popular and influential man, as well as being Town Clerk for 23 years. His sons, Levi and Ezra followed him in the same profession.

Dr. Thomas Bassett commenced practice here in March, 1825 where he practiced for 65 years. He was born in Deerfield, NH, August 12, 1797, and in his prime was considered an authority in the locality on fevers and occult diseases. In 1821 he entered the office of Dr. George Farrar of Derry and commenced the study of medicine. In the fall of 1822 he entered the private classes of Profs. Mussy, Oliver and Dana of Dartmouth College and received his Doctor of Medicine in 1824. Early in the following year he commenced practice in Danville, where he remained but a short time, coming to Kingston in 1825. In 1826 he was made a member of the NH Medical Society. In 1828 he married Miranda Spofford, sister of Gen. James Spofford of Kingston. He died December 1, 1889 and was buried in the Plains Cemetery.

Dr. George W. Sanborn began practice here in 1856. He was graduated from Dartmouth Medical College in 1849, after which he practiced in Kingston except for a few years in Lawrence, MA. He was born in East Kingston, the 11th of 12 children of John Sanborn, brother of the famous “Tanner Mose” Sanborn, a man of wealth and eccentricities and president of an old Exeter bank. He was born in 1815 and died in 1894.

Dr. Thomas Reynolds, son of Rev. Thomas F. & Mary Currier Reynolds was born in Chester, NH, December 24, 1842. He attended Chester Academy and on August 26, 1862 enlisted as a private soldier in Company I, Eleventh Regiment, NH Volunteers. In 1863 he was promoted to the position of chief clerk and commenced the study of medicine under Dr. A. C. Rankin, assistant surgeon in the U.S.

Army. He received an appointment as assistant surgeon with the rank of first lieutenant. In December 1865 he resigned his commission and returned to New Hampshire. He entered Bellevue Medical College of NY City, where he took a course in surgery and finally completed his medical course at Albany Medical School, receiving his degree in 1866. He returned to New Hampshire and in February 1870 began the practice of medicine in Kingston. On July 13, 1870 he married M. Fanny Smith of Raymond. He spent the rest of his life in Kingston until his death on December 11, 1913.

Dr. Henry L. Sweeney commenced practice here in 1882 after graduating from Harvard Medical School and then after an absence of 7 years he returned in 1890 where he continued to practice as long as his health permitted. He died May 11, 1921.

Dr. Fred W. Ingalls came to Kingston in October 1884 and began practice in association with Dr. T. O. Reynolds and soon built up a large practice of his own.

Dr. Ingalls, born in Canterbury, NH, November 28, 1858 was the son of Daniel M. and Ann Hancock Ingalls. He graduated from Gilmanton Academy in 1881 and received the degree of Doctor of Medicine from the Medical College at Burlington, VT in 1884. He was married to Nellie Frances, the only daughter of Mr. and Mrs. Jackson French, November 26, 1885. They had one daughter, Winifred Pearl. He passed away March 14, 1894.

Besides the foregoing, Dr. Dearborn, Dr. Addison Severance, and Dr. Bell were practitioners here.

Dr. William Barker Mack was born in Bellows Fall, VT, January 26, 1852. He was educated in the common schools there, attended Norwich Academy and graduated from Dartmouth Medical School in 1877. He first practiced in Dover, NH, then went to Salmon Falls before coming to Kingston where he practiced for 3 years. In 1881 Dr. Mack married Evelyn M. Dennett. They had one son, Walter B. Mack.

Dr. C.P.F. Joyce was born in Rutland, VT. He attended Dartmouth and Princeton University and came to Kingston in 1899, practicing here until he moved to Derry, NH in 1940.

Dr. Edwin F. Decatur was born February 26, 1913 in Massachusetts. His family moved to Buttonwoods, RI where he received his B.S. degree. He graduated from Tufts School of Medicine in 1939 and served his internship at Waterbury Hospital, Waterbury, Conn. In July, 1940 he came to Kingston with his wife Estelle, and young son Clarence, where he set up practice in the home of the late Daniel J. Bakie. He was a member of the Exeter Hospital staff. In 1951 he attended the American College of Anesthesiology. He passed away on August 28, 1958, leaving his wife and four sons, Clarence, Lee, Forrest and Steven.

Dr. Kendall Jones was born March 29, 1928 in Newton Highlands, MA, the son of Marion Woodman Jones (a native of Kingston) and Francis Albert Jones. After

graduating from Newton High School, he attended the University of MA where he received his B.S. degree in Bacteriology. He received his M.D. at McGill University School of Medicine, Montreal, Canada in 1956. He served his internship and residency in surgery at Ohio Valley General Hospital, Wheeling, WV in 1956-58. Dr. Jones came to Kingston and commenced practice here in June 1958. He left Kingston in May 1959 to join the staff at White Pine County Hospital, East Ely, NV. In 1969 he was Chief Surgeon for Kennecott Copper Corp., Nevada Mine's Division, and Chief of Staff at White Pine County Hospital.

The Great 1735 Throat Distemper

You may have walked among the gravestones of the old burying ground across the road from the "Kingston Plains." There are new stones there, but among them are scattered groups of brown moss-covered stones. Some are turned over, others are partly crumbled, or overturned in the earth. However, their distinctive shapes, singing cherubs and ornamental borders mark them as relics of colonial days. Although difficult to read occasional inscriptions identify the graves of children in Kingston who died during one of the worst epidemics in colonial America. They died when Kingston was a thriving town on the western frontier of New England civilization. They were the first children to succumb to the "terrible epidemic vulgarly called the throat distemper," which began in Kingston in 1735 and spread to all the northern New England communities killing some 5,000.

The remarkably late Spring and the uncomfortably wet and cold easterly winds that prevailed throughout March and into April marked 1735 as a year few would forget. The overcast dismal sky had created a sense of foreboding among the Kingston residents. In April a Mr. Clough skinned one of his hogs that "had died suddenly with a compliant in this throat." Soon afterward Mr. Clough died of the same malady. No records exist of the death and the story is probably a product of folk tradition. However, on May 30, 1735 Parker Morgan, son of John Morgan died after a few weeks' sickness. A week later the children of Jeremiah Webster, Nathaniel, John, and Elizabeth died within 3 days of each other. There was an air of mystery about the deaths of these children. They had all died after a short period of illness. The unseasonable weather was blamed, or it was said that it was a warning from an angry God. The strange and horrible events of June are inscribed in the Parish Records and among the gravestones in Kingston.

- | | |
|--------|---|
| June 5 | Deborah, child of Josiah Batchelor died |
| 7 | Dorothy, daughter of Jacob Gilman died |
| 17 | Samuel Lock lost a daughter |
| 18 | Ebenezer Sleeper lost a son |
| 19 | Samuel Emons eldest daughter died |
| 21 | Died David son of Joseph Greely |
| 23 | Samuel Emons lost another |
| | Ebenezer Sleeper lost another |
| 25 | Andrew Webster lost a child |
| | Joseph Bean lost one of his children |

- June 27 Died another of Joseph Bean's children
- 28 Died Margaret eldest daughter of Joseph Bean
- 30 Samuel Emons lost another child

By the end of June the epidemic proportions of this "Plague in the Throat" were alarming. The disease was unique and mysterious. Unlike the most familiar diseases such as whooping cough, measles and influenza which were known to strike at random, "throat distemper" struck mainly at small children and seemed to adhere to no pattern. Fearing that "God hath been provoked to visit this people with sore and grievous calamities" the young minister summoned up the ancient weapon of the arsenal of Jehovah and declared that the afflicted fast and pray together. July brought no relief.

- July 1 Nathaniel Greely
- 4 Daniel Huntoon
- 8 Isaac Godfrey
- 10 William Godfrey
- 11 Nathaniel Godfrey / Gidon Young
- 14 Daughter of Benjamin French
- 16 Rachel Randy
- 17 Caleb Webster (not a child)
- 19 William Smith
- 22 Mary Huntoon
- 26 Child of John Webster
- 27 Wife of Rev. John Clark and infant
- 28 Moses Elkins
- 29 Child of Ralph Plazdel
- 31 Child of Jacob Flanders / Henry Elkins

During the hot summer months of that terrible year little could be done to treat the sick. Dr. Simeon Brown and Dr. Green had utilized the remedies of bleeding, blistering and purging but in most cases had hastened death with their efforts. Since the long proved remedies had seemingly lost their powers, the illness was thought to be the result of "or the fruit of strange sins." In spite of "many days of fasting" the disease continued into August.

- August 1 Child of Obediah Elkins
- 6 Another child of Obediah Elkins
- 9 Child of William Buzzel
- 10 Elizabeth Colcord
- 11 Child of Samuel Bean / Child of Dr. Brown
- Daughter of Joseph Elkins
- 12 Ruth French
- 13 Another child of William Buzzel
- 14 Son of Daniel Bean / Child of Joseph Elkins
- 15 Another child of Joseph Elkins
- Child of Joseph Flanders
- 16 Thomas Philbrick
- 19 Son of John Clifford
- Daughter of Joshua Prescut
- 21 Another child of Joshua Prescut
- 22 Another child of Joseph Elkins
- 23 John Clark son of Rev. Clark
- 26 Benjamin Clark son of Rev. Clark
- 27 Benjamin Strockman lost a child
- John Clifford lost another
- 31 Daughter of Samuel Bean
- Eldest child of Benjamin Sweat

In September the death toll was only 6. It seemed as though the prayers of the community had been answered. In October the people's hopes diminished as the deaths increased to 15. November brought 6 deaths and December 8, which brought the total for the year to 102. In the years

previous to 1735, the average death toll in Kingston had been about 10. The only description of the calamity is a simple entry in the church records for 1735.

"This mortality was by a Kanker Quinsey or Peripin, which mostly seized very young people and has proved exceeding moral in several towns. It is supposed there never was like before in this country."

Many infected children died within 12 hours, and other while sitting up and even playing would fall and expire with their playthings in their hands. The siege continued through 1736 when there were 34 deaths. In 1737 24 deaths were reported and in 1738 16. By 1739 the death rate had returned to normal.

The epidemic was over, but many of the families in town were childless because of it. One family had lost 4, and 6 families had lost 3 children each. Of the first 40 children infected not one recovered, and over 1/3 of the child population of the town had eventually died. Rev. Clark had fought the epidemic spiritually and physically and had paid a dear price for his efforts. His wife and 4 children had died. He returned to Exeter, broken in health and spirit. He drew up his will in which he remembered the "poor" and his "beloved people of Kingston." He died soon afterward on May 6, 1737 at the age of 34 of a "wasting consumption."

Oddly enough, ministers like Mr. Clark and physicians seemed to have been factors in the spread of the disease. These individuals were in contact with the sick, and carried infections on their clothes and hands to their own families and all over town. Overall, the families of ministers and physicians suffered the highest death rates.

The most heart breaking aspect of this epidemic was that its chief target was children. The one-room schools, the children's section of the churches and childhood play created ideal environments for the spread of the disease. In funeral processions the caskets of early New England children were normally carried by their playmates, thus creating another opportunity to spread contagion. Because of these factors when the "Throat Distemper" started in Kingston it spread in an explosive and malignant fashion.

I Remember . . .

as told by Ernie Bragdon

I remember when I was a young boy, I used to always stop at the Blacksmith shop when I came home from school. Charlie Marsh used to shoe horses in a shop in back of Bakie's store. I would watch Charlie heat the shoe, strike the anvil twice, strike the shoe once and file and trim as he held the horses hoof between his knees. I could never figure out why the whole shop did not catch afire, with all those sparks flying'

Maybe it was wishful thinking, or maybe just a white lie, but one day I told the other boys, "I work at the Blacksmith Shop." Surprised they asked "What do you do?" "Well," I drawled, "while Charlie heats the horse-shoe, I hand him the horse."

RELIGIOUS HISTORY

A Minister is Found

"At Such a Dangerous Time & Place"

The War of the Spanish Succession (1701-1714) with the French and their Indian allies pitted against the English colonies was a poor time to launch a frontier settlement. Nor, as the garrison house-holders of Kingston found out, was it possible to establish a church. Still, when some of the settlers in May 1705 petitioned the General Court for permission to return to their lands, the way was open only under the condition that a 40 acre lot be laid out for the Parsonage and an Orthodox minister be settled within 3 years.

The people of Kingstown were able to keep their pledge. Previously on June 3, 1703 it had been "Voted and granted for the first minister that said Town shall Call and Settle in the work of the ministry the lott on the South next Robeys house lott and middow ground covenant." The same town meeting had also "Voted and granted that whenso ever the town shall build a meeting hous in Kingstown it shall be sett up or built on the cros highway by Moses Elkins hous." Four years later Benjamin Choate took them up on their offer.

It takes a special kind of man to thrive in a precarious settlement. Mr. Choate was not without qualifications for the job. A graduate of Harvard in the Class of 1703, he had been invited in 1704 to go to the Pioneer Valley town of Deerfield recently raided by the French and Indians. Mr. Choate was asked to preach to the survivors as the pastor, John Williams, had been taken to Canada a prisoner. A year and one half later he returned and was forced to petition the General Court for the unpaid salary from Deerfield:

"the last year I have not received anything whereby to discharge the person I am Indebted to for my Diett, the people there are poor & unable to make me any satisfaction, that if I can have noe Assistance from the Publick I shall have little Encouragement to stay among them, I never had any Invitation or obligation from said Town, but in Obedience to your Excellency & Honours I have readily Obeyed, Tho at such a dangerous time & place remote from my relations, and may I be found in a way of duty I owe to God & Obedience to your Honours Commands.."

Kingstown in 1707 was also a dangerous time and place though closer to home in Ipswich, Massachusetts. The town voted on October 16, 1707 that

"we will give Reverent Mr. Choate yerely and every yere fifty pounds a yere thirty pounds in silver Current Silver mune and twenty pounds in Labour and provision pay: to wit a days work of a man att two and Sixpence per day: wheat att five Shilen per bushel Indin corn at 2 & sixpence per bushel pease at 4 shilen per bushel port at 3 per pound beefe at 2 pence per pound all marchattable and good this above mentioned vote and salary to begin next march.."

The year 1707 was significant for another reason: Kingstown's reputation as a place of refreshment for travellers is first noted. The soldiers sent to patrol the western defense perimeter against the Indians welcomed the existence of this frontier community. The hard-pressed inhabitants desired their money, so much so that the Council and Assembly of the Province of New Hampshire found it necessary to look into the extravagant price of Indian corn and Rum in the settlement. In this year the first meetinghouse was also built under the direction of Ens. Tristram Sanborn.

Though Mr. Choate preached for many years, he was never ordained. The reason cannot be established. However, it is known that he was given to drinking in excess. No one had heard of temperance in those days and the Choate family genealogist explains that "this habit was doubtlessly induced by the custom of those times to serve wines and various liquours to the minister when on his round of pastoral calls."

The town records shows that on April 4, 1716, Mr. Choate was voted "60 pounds a year in mony or provision pay . . . fourty cord of wood to be payed unto him yearly and when he builds a house in this town upon his place we will give him fourty pounds to the finishing of said house.." For whatever reason, in 1720 William Thompson (Harvard A.B. 1718) was called and apparently preached for a time but never settled. Mr. Choate who, we may assume had been farming and teaching, was willing to supply the pulpit once more.

The Church is Gathered

"A Church - State of Kingstown"

In Puritan New England, no town would be considered really established until the church had been "gathered." These people accepted at face value the promise in Matthew 18:20: "Where two or three are gathered together in my name, there am I in the midst of them." But the company of God's elect was not a church until duly recognized as such and organized according to the custom of the New England churches. This required letters of dismissal from the former churches of the would be founders, granted, you may be sure, only when the orthodoxy of the new cause was known. The ordination of the new minister usually immediately followed and both occasions were made official by councils of those churches and ministers in the vicinity which the hosts might choose to invite. Thus the order and regularity of the churches was assured.

It was on April 19, 1725, that Ward Clark of the Harvard Class of 1723 was invited to become minister of the church being organized at Kingston. At that time, sufficient time was allowed to elapse for the prospective

parson and people to look each other over before a final decision was made. Should the agreement prove undesirable to one of the parties, it could then be concluded without embarrassment on either side. A parting of the ways would be painful later, for it was supposed a settled pastor would remain for life. It took no more than five months for the young minister and his congregation to know for certain the rightness of their choice and make preparations for the organization of a church.

Though Kingston was the fifth town to receive a chart, its church was the sixteenth to be organized in the province. In 1694, there had been only Hampton, Exeter, Dover, and Portsmouth. Hampton, the "mother church" of Kingston, was the first in the province, having been gathered in 1638 by Puritans from the county of Norfolk, England after a brief sojourn in Lynn, Massachusetts. Twelve were of the "standing order," as the Congregational was termed and one was Presbyterian (now the First Congregational Church of East Derry) while there were friends meetings in Dover and Seabrook. The Hampton church Records note that on September 5th, 1725, the following were dismissed from this Church in order to their being incorporated into a Church State at Kingstown: Ichabod Robie, Jonathan and Elizabeth Sanborn, Aaron Sleeper, Moses and Anna Elkins, Thomas Webster, Sarah Fifield and Moses Sleeper. To these nine were added seven from the church in Hampton Falls (gathered in 1718 from Hampton), and seven from other churches.

The gathering of the Church of Christ at Kingston took place on September 17. The Records list 23 members at the fast before the ordination of Rev. Mr. Ward Clark. According to the usage of the New England churches, the new members were required to sign a Confession of Faith and Solemn Covenant. The latter speaks of the identification these people felt with the Israelites who by the genius of Moses sensed themselves to be the people of the Covenant:

This God in Christ Jesus we take avouch to be our God and do covenant and promise by the help of this holy spirit and grace to cleave unto this God whose name alone is Jehovah as our chiefest good and unto the Lord Jesus Christ by faith and gospel obedience as becomes his covenant people forever. And we do solemnly promise and engage before God's angels and men to make the glorious gospel of the Lord Jesus Christ even the holy work of God contained in the Scriptures of the Old and New Testament(s) the rule of our walk and actions and also duly to attend all his holy ordinances which Christ hath instituted his church and commanded to be attended by his people. We do covenant faithfully to submit to all regular dispensations of this Church of Christ and to perform enjoyed and respective duties to God and men the Lord assisting.

The Ordination of Ward Clark on the 29th of September was conducted by the very same men who had assisted at the organization of the Hampton Falls Church seven years before: the Rev. Caleb Cushing of Salisbury, Mass., the Rev. Nathaniel Gookin of Hampton, and the Rev. John Odlin of Exeter. Mr. Odlin, who had been Ward's stepfather from the age of 3, preached the sermon "Christian Courage

Necessary for A Gospel Minister" using for a text I Tim. 6:11, 12. He stressed the independence of the minister:

"They should always like Caesar the famous Roman General, be marching forward: and should drive thro' their work with Resolution, not withstanding the Difficulties that surround them in the same; and if they see storms meeting them in the discharge of their Duty, and in way to Heaven, they should not leave the Way and take shelter on Earth. The ministers of Christ should not like Snails put out their Heads to see what Weather is abroad (what countenance Religion hath among those whose Names are written in greater Letters than others are), and if the Heavens frown they shrink into their shells, esteeming that their happiness: But the faithful Ministers of Christ will make a Business of Religion, and won't give back, nor put in, because of Tryals. Prosperity cannot charm them; nor Adversity find Darts to abate their Holy Resolution. These Flowers of Paradise wither not, because watered from heaven, when others flag and dye away; but they that flag and go away from Christ, were never truly of Him; 'for they went out from us because they were not of us.' And it is a sad Sign then the Candles of the Temple burn dim, and Don't give light to those that are about them."

Ward Clark was a happy choice to help create a town out of that had been a frontier village. As the son and stepson of Exeter ministers his position in the tiny province was assured. An indication of his educational grounding is seen in the fact that he was admitted to the sophomore class at Harvard, where for a time, he held fifth place. His call to Kingstown after 2 years of school teaching is "a singular testimony of the promise of a lad who had not as yet taken his second degree and so was not even entitled to be called "Mr." This was taken care of at the next Commencement when Clark answered negatively the question "Whether All Conditional Things May Be of Divine Promise?" in Latin, of course!

Clark proved to be the sort of minister able to wear gracefully his mantle as the "parson" and get things done. His first task was to carry out a census which revealed "eighty and one families." In the Records, the only person dignified with the title "Mister" is Benjamin Choate, the former minister. He wanted to encourage new members and in the first year, it was voted that "Members be admitted without being obliged to make Relations." By this action, it was no longer necessary to relate ones experience of salvation before all the people. This followed the practice of his college generation and opened the way to rapid increase in church membership.

Persons today who imagine that colonial villagers looked white and manicured from the start would be astounded at the Kingstown which the young bachelor found. From accounts of the times we can suppose that the first Meeting House was small, makeshift, and crude. The compulsion to move back the threatening dark edge of the forest usually meant the destruction of every tree in the place cleared for settlement. The scene to us would be more akin to habitations carved today out of the endless woods of the North.

Ten years, however, saw many changes and Ward Clark was no doubt a major force in bringing them about. A parsonage was built north of the meetinghouse on the Plains to which he must have brought his bride, Mary Frost of Kittery, after their marriage on November 27, 1727. That same year, he was one of the signers of an Oath taken on the Accession of George II to the British throne, signed also by 10 other ministers as ecclesiastical officers of New Hampshire. He is credited with softening the barren plains by the planting of elm trees. When it became pressing to erect a meeting house to accommodate the growing numbers, we may suppose that Ward Clark was one to insist that it reflect the increasing size and importance of the township.

The Second Meetinghouse was indeed built for the needs of the future. No one guessed then that events would so alter those needs, least of all Ward Clark. A site was chosen directly on the Plains about opposite what is now Rockrimmon Road. This description is given in an old paper:

A large, old meeting house built in a peculiar style not unlike similar structures of the days of the Puritans elsewhere, except in size. The main body of the structure was three stories high, with a porch at one end of corresponding altitude, surmounted by a tapering spire ending in a couple of large balls, on the topmost of which a brass weathercock kept faithful cognizance of the winds. At each of three principal entrances stood stone horse blocks a primitive convenience for mounting horses. Inside were the broad square pews with their high panel work and railing. These pews were furnished with two or more chairs as plain as the pews . . . there were rows of free seats between the middle pews and pulpit for the poor people. This building was . . . 55 feet long, 45 feet wide, and tall enough for two tiers of gallery.

The new building was open for use in 1732 but it was far from finished. The tower, 100 feet in height, was built some years later, 1783-84. The galleries were never finished for new parishes were to diminish the congregation drastically. The details of this enterprise are missing. It may be assumed, however, that the temple faced east with the main entrance on the long side and an entrance at the north and south ends. The west or pulpit side would likely be pierced by a large window over the pulpit. The refined details of the Sandown Meetinghouse erected in 1774 would be lacking in the Kingstown edifice. No doubt it resembled closely the Old North Meetinghouse in Portsmouth built in 1712. Until 1764, when the first meetinghouse would be taken down two places were available for public meetings.

Sometimes the ceaseless battle against the world, the flesh, and devil engaged the young minister. But he is sparse with details. At church meetings in which offending brethren have been called before the church and made satisfaction, and when letters have been read from other churches to assist in ordinations, councils, etc. I have not entered the past votes, though there have been diverse such occasions.

We do, however have the confession of Rachel Scrivener to illustrate the gravity of church discipline. Admonished and suspended from communion on January 18, 1736, she was restored at a March 7 meeting with this confession:

Reverend, Honored, and Bellowed:

Whereas I have fallen into an open breach of the seventh commandment by the sin of fornication to the dishonor of God and religion and to the scandalizing and offence of this church; and you, according to Covenant Obligations of Christian watchfulness over me, administered the disciplines of Christ toward me in admonitions and suspension from your communion: I have been humbling myself before God for my sin and hope through grace that God hath granted me repentance and forgiveness of my sins through Christ. And I earnestly desire forgiveness of this church, and that you will be pleased to extend your Christian charity to me, and that I may be restored to gospel privileges with you in whose fellowship I delight: And that your prayers may be to God for me, that my heart may be upright before God, and that I may for the future adorn the doctrine of God my saviour by a well-ordered life and conversation.

The often painful discipline and excommunication of church members would test the strength of the saints for well over another century.

Though the ministry of Ward Clark promised – and in part achieved great fruitfulness, it was cut short by unexpected sorrow. For in May 1735, what is termed “the greatest tragedy in New England history” began in Kingstown. Within 3 months the Kanker Quinsey (recognized as a form of diphtheria) carried off 52 children and young people in the town. Clark innocently must have carried it in his rounds of the parish and exposed his own household. That summer, Mary Clark and their 3 sons succumbed followed a year later by their daughter Elizabeth.

The emotional and physical exhaustion of these terrible months proved to be too much for the 33 year old pastor. After four months battle with “wasting consumption,” he was taken to his step-father’s parsonage in Exeter where he died on May 6, 1737.

The obituary of Ward Clark in the ***Boston Gazette*** noted: He was generally well belov’d and is deservedly much lamented by his People, and all that had Acquaintance with Him . . . Considering his Years and Gifts, his exemplary Piety, Humility and Affection to his People, his removal is justly esteemed a sore Loss.

A sum of £160 was expended by the town on his funeral in Exeter where one of the deacons died of a stroke and carried to Kingstown on the same bier.

Having no family, Ward Clark redrew his will be benefit charities dear to his heart. He arranged for his two Negro slaves to be set free after seven years and divided his money among the poor of Exeter and Kingstown and the Housatonic Indian mission (Connecticut). His parsonage and property were left to “my Beloved people” and would prove to be the cause of litigation and contention in years to come.

Growing Pains and the Able Minister who Presided Over Them “Agreeable to the Laws of Christ”

He began as a missionary to the Indians and died with a library of 500 volumes. He had a terrible inferiority complex yet preached to aristocratic fishermen. He reaped the benefits of the Great Awakening without alienating himself from the clergy who opposed it. He accepted the reduction of his church and proved to be an able churchman in the gathering of daughter parishes. This man of contrasts, Joseph Seccombe, third minister of Kingstown and second of the Church, Mr. Seccombe served for 23 years during a time of great religious upheaval and expansion. Of all the ministers, he was the most colorful and must be considered among the two or three most important.

When Joseph Seccombe began his labors in Kingstown at the age of 31, he was already something of a celebrity. Born to a poor innholder in Boston, June 14, 1706, he studied under the Rev. Samuel Wigglesworth in Ipswich and later at Harvard being financed by his parish, the Old South Church in Boston. He was graduated in 1731 but soon returned as a Hopkins scholar. However the appeal of the Edinburgh Society for Propagating Christian Knowledge among the Indians proved irresistible. Joseph, it turned out, was the first to offer, and left for St. George, Maine in the dead of winter 1732. He was ordained with two other young missionaries December 12, 1733 at the Old South Church by the leading divines and was regarded as a popular hero. He is regarded by some as the first commissioned missionary to the Indians.

Early in 1737, Seccombe resigned his mission and was invited on August 10th to preach in Kingstown. On October 17 he was called with “utmost Unanimity” by the church and the town soon ratified his call “with the greatest Unanimity.” Jeremiah Hubbard and Tristram Sanborn invited guests to his installation with these words:

We do humbly therefore ask the presence of your Reverend Pastors and such Messengers as you shall see meet to send with them to concur with the elders and messengers of some other churches to exercise such acts of communion as the solemnity of that day calls for. We heartily ask your prayers for the effusion of the Holy Spirit upon us and upon our seed, to be multiplied unto you.

Seccombe writes: Nov. 23d. *I was Installed, The Rev. Mr. Fogg being ordained the same Day, who was born and had ever lived in the Neighborhood, I being a Stranger in these Parts, had few of the Neighboring Ministers... the Rev. Mr. Flagg of Chester introduced The Solemnity with Prayer, I preached from 7 Mark 37. The Rev. Mr. Odlin (Clark's stepfather) of Exeter gave me the Care of the Church, the Rev. Mr. Bacheller appointed some part of the 132 Psalm. The Rev. Mr. Seccombe (his cousin) made the last prayer and I pronounced the Blessing.*

Though Seccombe had mentioned in his letter of acceptance the “universal attendance upon public worship” in the parish, he discovered the quality of worship less

than pleasing. He had more than a passing interest in church music. Indeed, he is presumed to be the author of a scholarly argument for written music in congregational singing entitled ***An Essay to Excite A Further Inquiry into the Ancient Matter and Manner of Sacred Singing.*** The church meeting for December 26, 1737 includes this article: (“on that day I left it to their consideration”)

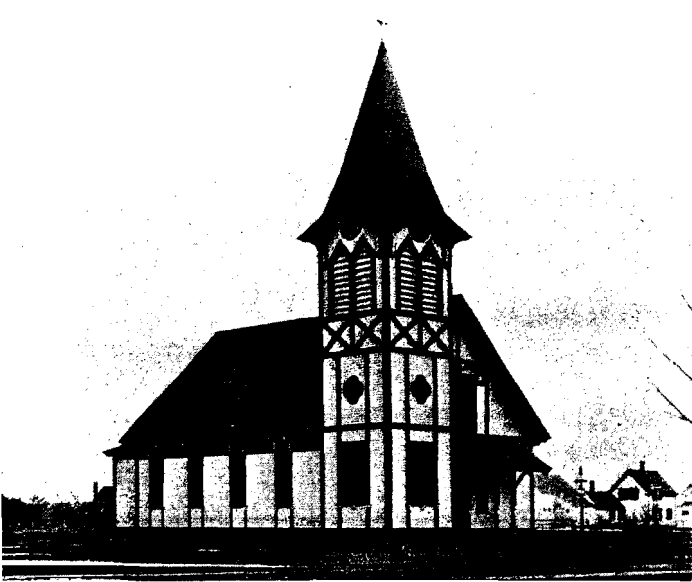
Whether church needed to reform even in the modes of divine worship – whether our confining ourselves wholly to a literal translation of the sacred psalms of David be agreeable to the laws of Christ and suitable to the Christian dispensation, and proper for those who acknowledge that the abolishing of the Jewish Sabbath and appointment of the Lord's Day was that the seventh part of time might be spent in solemnizing the great work of redemption which our Lord finished in rising from the dead.

The meeting however decided that the literal translation of the psalms of David was agreeable to them if not to the law of Christ and voted to sing by rule as usual using the ***New England Psalm Book.*** Other votes elected Tristram Sanborn, Joseph Elkins, and Simeon Brown deacons and decided to have the “Eucharist celebrated once this winter, then first Sunday of Spring, Summer, and Autumn omitting the three Winter months.”

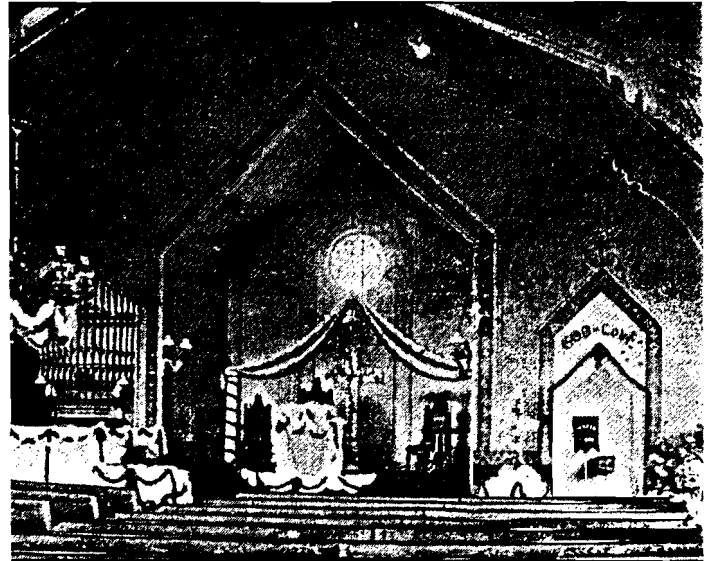
The next year Seccombe championed what must have been a largely unpopular view. He signed a petition for the annexation of the town by Massachusetts. In this also he was reversed in King George II's decision to establish the boundary 3 miles north of the Merrimac then due West at Dracut. The parson could be and was still his own man.

Within the parish, 1738 must have been a year of frayed ends if the records are a faithful sample. Discipline was the overriding concern. On April 4, Sarah Young was convicted of the sin of intemperate drinking, a common problem. It was decided to “meet in the Meeting House Saturdays before Sacrament these being the most convenient time for determining disputes and preventing disturbances at the Lord's Table, and bring our hearts to a suitable frame of mind for communion.” Evidently, a way was needed to head off unseemly arguments by those who believed in applying firmly the gospel rule that one must be “in love and charity” with his neighbor before taking the elements. Seccombe also proposed ruling elders, without response.

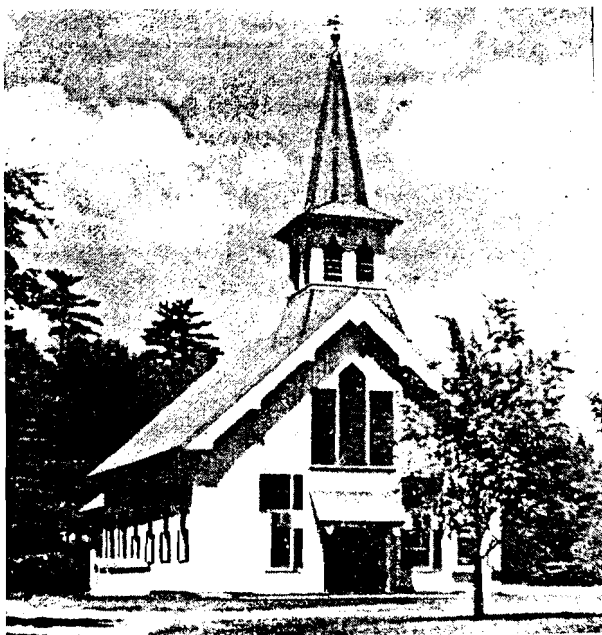
Restoration of the penitent and a concern for decency and order provided the agenda for still further meetings. The Church in Dudley, Massachusetts reported that Sarah Magoon who had eloped with her husband and cohabited with another man had now shown herself duly penitent. They desired her home church therefore to dismiss her from membership and recommend her to the church there. Sarah Kinniston asked the people to consider ruling elders (i.e., lifetime deacons), but without response. Joshua Woodman and his wife Eunice made humble confession and were received back into the church on July 1.



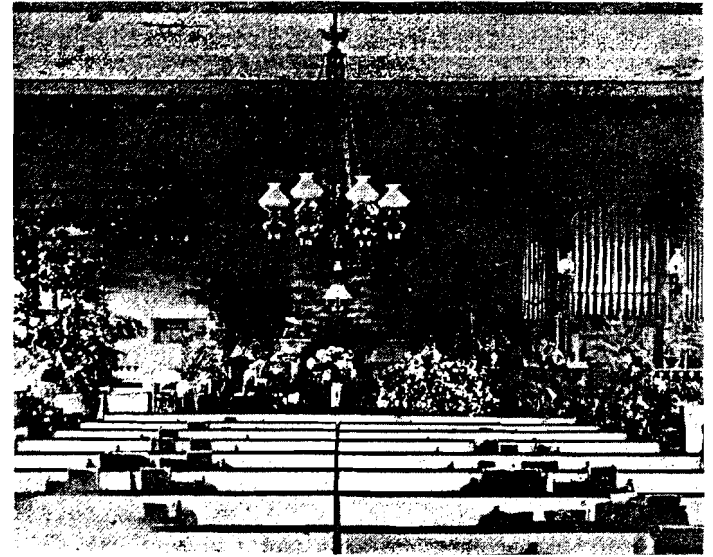
UNIVERSALIST CHURCH — Church on the Plains



UNIVERSALIST CHURCH — interior



FIRST CONGREGATIONAL CHURCH — Church Street,
as it appeared before renovations in 1952

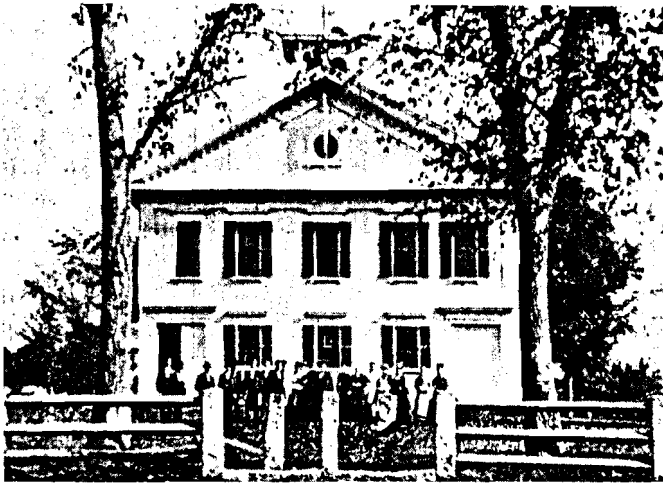


CONGREGATIONAL CHURCH — interior



The METHODIST CHURCH — and Parsonage on Church Street
about 1899. Now the Pilgrim United Church of Christ. The Parsonage
now the home of Mr. & Mrs. Cecil Cross.

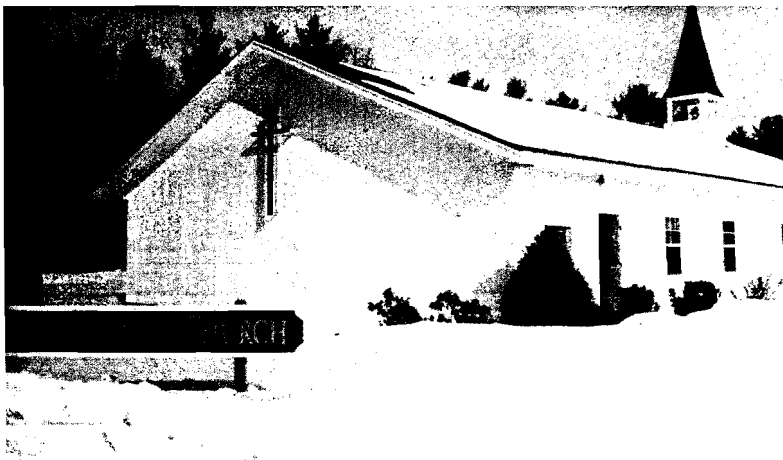




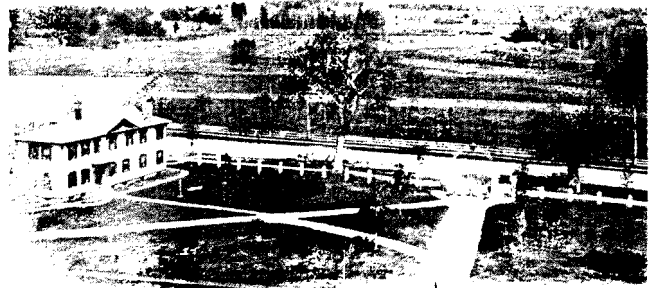
KINGSTON ACADEMY — located on the site of the present Town Hall was built in 1819 and closed around 1900 when the building with an addition became the Town Hall. This was burned in 1928 and the present Town Hall was built.



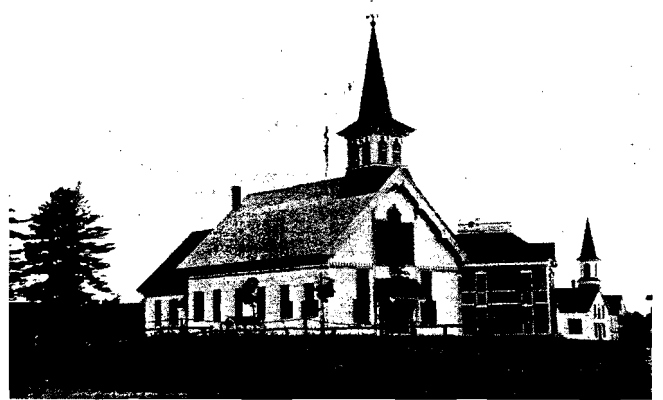
ST. FREDERICK'S CHURCH — located on New Boston Road between Routes 111 and 125.



MARANATHA BAPTIST CHURCH — Mill Road, dedicated 1993.



Aerial shot taken from the top of **SANBORN SEMINARY**, looking across to where **BAKIE SCHOOL** is located. To the left is the Headmaster's House.



PILGRIM CHURCH, MASONIC HALL, and METHODIST CHURCH — looking up Church Street.



UNION HALL — West Kingston on Page Road.

Rumbles outside the meetinghouse as well as within had to be attended to. There was time between the morning and afternoon preaching services to visit with friends from the far-flung reaches of the township and also time to partake of spirits and open old wounds. Complaints were made to the minister of the "vile prophanation of the Lord's Day" and he proposed that 11 men be enlisted "to attend at or near the Meetinghouse between the services and endeavor to prevent disorder." They would have to be agreeable to the selectmen, tything men, and constables of the town. Crowds were something of a problem in those days.

Dissension and unrest plagued the churches in 1739 and on into 1740 and Kingstown was no exception. The population was rapidly expanding in the old towns and the "standing order" found that it had its hand full. In the absence of a fresh outpouring of the spirit, all that one could do, it seemed, was to apply the brakes and hope that external measures might yet save the day. In January of both years distress signals were sent out by neighboring pastors summoning ecclesiastical councils to save their sinking ships. Hugh Adams of Durham indicated unhappy division in his parish in 1738 while Edward March of Amesbury told of falling into difficult and distressing circumstance. But Seccombe was preoccupied at home.

Strenuous efforts were made to hold the line. On March 3, 1739, a scheme was approved which selected "persons to exercise a more particular watch over the members of the church in that part of town in which they dwell, to encourage the feeble-minded, to reprove gain-sayers (i.e., troublemakers), to prepare matters to be brought forward, according to gospel rules for a publick procedure" Whether this worked or not is not said. The raucous, carnival quality of Sundays persisted and a plea was made that same day to the town for persons "to join with a number of the church to prevent the scandalous profanation of the Sabbath." and this was voted.

A Church is Gathered in the East Parish - "Continue in Charity With Us"

As things turned out, the congestion around the meetinghouse (and some of the argument) was relieved by a means the powers-that-be opposed namely, division. The original township covered a great area from Chester on the West to Kensington on the East and no one knew that better than those who had to travel far for the Sunday services. The East Parish was the first to materialize because it had the most people of the outlying parts:

In 1738 fifty-three persons petitioned the General Court to be set off into a separate Parish, with their families and possessions to enjoy all the rights and privileges that others have and do by law enjoy.

The reasons given are a reflection of the times:

their great distance from the place of public worship in said town of Kingston, and attending on the same - have built a meeting-house in that part of town where they live, convenient

for themselves and their families and being desirous of having a gospel ministry among them.

The privileges to choose their own parish officers, and assess and collect taxes were granted provided "the said petitioners maintain an authorized minister of the gospel among them."

The gathering of the church was the next obstacle to overcome. The parent church was seldom eager to lose members and financial support. At least one request by East Kingston had been turned down:

Whereas we have hereto signified to you our desire of accommodating our families by forming a society in the East of the town and having the ordinances administered to use near our dwellings and have been allowed by civil authorities to prepare ourselves for a settlement; we now desire a dismission from you, according to the custom of these churches; desiring a continuance of Christian fellowship and your ardent prayers for us and our offspring; as by divine assistance such a Christian disposition shall be ever maintained towards you and yours.

It was signed by 14 men and 19 women. The reaction in the Kingston church was anything but enthusiastic. They were aware that a precedent might be established for further division. This was October 3 but it was voted to postpone dismissal to the 23d. However, on Oct. 6 and 7, it was proposed that they pay their quota "for the supply of the table" to which they consented.

The seriousness of the fledgling congregation was tested by this statement:

Brethren, you do now most solemnly declare before God and these your brethren; that, you do not by setting up a distinct society, design to make a schism in the Church to mend the bowels of Christ; or disturb the peace of his people; but purpose and resolve to adhere to and hold fast, the same doctrine and discipline as you have held and maintained with us; and that you will still continue in charity with us, as a sister church of Christ when by the good Providence of God you may be formed into such a society.

Thereupon the dismission was voted unanimously with the parent church promising to uphold the communion of churches and gave them "our hearty wishes, for the best blessings on them and theirs, in that state into which they are about to enter." On November 4, 10 more were dismissed in order to join the church proposed for the east art of the town. There are, however, only 14 names for the gathering of the church on November 14, 1739.

The {best of blessings" of the mother church did not, however, extend to material aid. There was evidently both bitterness over the division and bewilderment about how to make up for the financial loss. On December 19, a request was received from the Second Church of Christ in Kingstown through Josiah Greely and John Darling:

Whereas Rev. Ward Clark, our late pastor, in his last will and testament, left a legacy to his church, and we, your brethren, being then members of this church and of the same community with you (now included into a distinct church) we therefore apprehend that we have a just right to some part of the above donation; and humbly request of you our proportional part

thereof, that we may buy some vessel for our church; that we may have something of a reflect of our said late pastor.

The effort to secure some of the legacy to buy communion silver as a memorial to Clark was not well received. The people of the Second Church found out the hard way, as many have before and since, that those who leave churches of their own accord, forfeit all claims. The Kingstown people recognized no "right," voting that "the affair doth not fall under the cognizance of this church, being left to the discretion of some particular persons by the Rev'd Donor." Furthermore, when some at the meeting wanted the church to present East Kingston with a separate gift for communion silver and soften the blow, the reply was made "that they had not requested it!"

The first minister, Mr. Peter Coffin (Harvard 1733) was called in August of 1739 and settled on the same day the church was gathered. A native of Exeter, he had been called to the Kingstown church by vote of the town but declined upon learning that 18 voters had dissented. He wrote to the Second Church:

I therefore accept your call and most earnestly request of you, as you will answer it before the great Judge of all that you give a diligent heed and attention to the truths, which as a minister of Christ, I shall from time to time bring to you from the Gospel."

Coffin was the only Congregational minister settled in East Kingstown, serving for 33 years. As the culmination of controversy in the parish over several years, he was dismissed at the age of 59. Though he desired that "the kingdom of Christ may be built up among you, under a pastor after God's own heart," there was such contentiousness there that none of the ministers that supplied and were called would stay. There were still 7 members in 1813 but the cause was abandoned soon after. The meetinghouse, built in 1738, was torn down in 1830.

In 1740 those families in the East Parish living on the Exeter Road towards Great Hill "requested to still belong to the old parish." Evidently, the parish line had been drawn without considering that the placement of roads made the meetinghouse on the Plains more accessible to these people. The request was subsequently granted which explains the present boundary which veers off towards the northeast.

The Great Awakening Rocks the Church

"Enthusiasts, Buffoons, and Others"

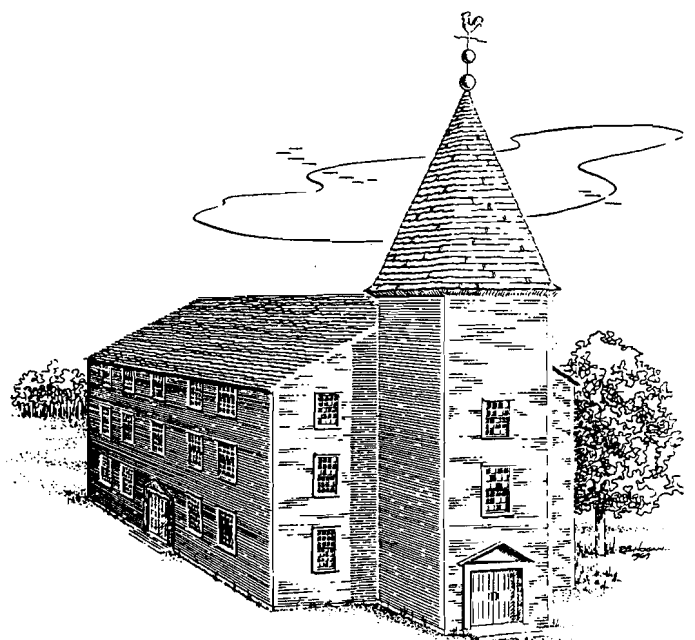
The "Great Awakening" was a revival of epic proportions which profoundly shook the New England religious Establishment in the middle of the 18th century. It was most obviously a spiritual revival that swept over the land. But the controversy caused by response and reaction to it, led to a reformation which permanently altered the religious landscape and weakened the power of the "Standing Order" clergy. In the upheavals which overturned the

churches, no one could remain neutral. Jacob Chapman, 19th century pastor and historian of Kingston describes the situation this way:

"The Revivals which commenced about 1735, by the labors of Whitfield, the Tenants (of New Jersey), Edwards (Jonathan Edwards of the First Church of Christ in Northampton, Mass.), Blair, Parsons, and others added great numbers to the party that believed in the necessity of regeneration. The most earnest and prayerful ministers and laymen united to aid in these revivals. Some devoted Christians, with more zeal than knowledge, were carried away by the wild enthusiasm of ambitious converts, some of whom professed not only to know the Holy Ghost as to need no patient, protracted study of the Sacred Scriptures. They often professed not only to know that they were themselves converted, and the precise time when they passed from death to life; but they undertook to tell who of their neighbors had been born again and who had not." When these fanatics raved about the faithful old pastors, and tried to crowd them out of their pulpits, it is not strange what many good men were prejudiced against the whole work, in which Whitfield and Edwards were leaders.

Fortunately for his church, Joseph Seccombe was not among the many good men who were prejudiced against the whole work. His humble origin, adversity as a missionary to the Indians, and survival of serious illness combined to make him a more self-effacing, less arrogant minister than those for whom the public esteem and the extensive privileges accorded their office were assumed as rights. He was a man apparently unafraid of change: "The Prejudices of Custom and Education are evident to every one. Who is not apt to plead for the good old way of their Forefathers?" Not Joseph Seccombe, apparently.

When the Great Awakening began, the Half-Way Covenant was still in use in the Kingstown church. "By this



The second Kingston Meeting House ~ 1732

~ LOCATED ON THE WEST SIDE OF THE COMMON JUST NORTH OF ROCKRIMMON ROAD ~

plan, persons of good moral character, being baptized and publicly assenting to the Confession of Faith, could have their children baptized. They were not required to relate or even claim an experience of personal regeneration but were admitted to many privileges of church members. Many church members were probably in this category. Their laxness in asking such of themselves often weakened the fellowship. Seccombe dealt with this problem by insisting that they be equally accountable and it was voted on October 4 that "All who are members though they do not come up to the Table (take communion) shall be dealt with, in all matters of offense as critically and faithfully as if they did." From now on, church membership would mean something whatever one's circumstances in joining.

Thrown into a financial crisis by the withdrawal of the members of the Second Church, Seccombe found a way to tide the Church over. He remembered the wealthy and missionary minded congregation of the Old South Church and had known his need. His home church which had done so much for him did not let him down now. On March 1, 1740, thanks were voted to the Third Church in Boston (the Old South) for "the late instance of their favor."

In 1741, Seccombe, rebuffed for his new ideas, tried again to update the service of worship. By this time, he had interested supporters. Thirty members now wanted the church to sing some Christian hymns suited to the occasion for the Lord's Supper." It was asked if there was anyone who could not in good conscience join in the singing. There were none. The change in church music was adopted universally. Another improvement indicates that the churches had given up reading the Bible! For on March 4: "The Church manifested a desire that we would revive the reading of the Scriptures as part of the Publick Service of the Lord's Day.' A pattern of openness to the readings of the Spirit had been established.

Though not that much had happened locally, the very air at the beginning of 1741 must have been charged with expectation. Jonathan Edward's account of the revival in Northampton **Faithful Narrative of the Surprising Work of God** had been published in 1737 and was common knowledge. The October of the previous year, the celebrated evangelist George Whitefield preached his first sermon in Hampton and it is likely that the Kingstown pastor and some of his people were numbered in at least one of his congregations. One historian wrote: "His pulpit innovations, the dramatic impersonations, the moving appeals, the frightening predictions of doom if they were ignored, made the usual Sunday sermons and the decorous routine of the meetinghouse dull and unprofitable.. He also widened the distance between the old and the new until it could no longer be bridged.'

In a period of two years, the flood tide of the Great Awakening swept over Kingston and receded, Joseph Seccombe proved able to adapt himself to its urgency while avoiding its excesses. His own preaching became enthusiastic:

The intolerable Confusion of the disappointed soul; who under Hypocritical Delusions, dies like a Lamb easy and calm, with conceit of its Innocence and Safety... And in a Moment is seiz'd by ghastly Fiends, condemn'd of God and hurl'd away to gloomy Caverns of unutterable Anguish and eternal Despair! O! O! O! Heavens, Earth, Hell, Men, Devils! who, where, what am I! Confusion, Wrecks, Torture... Oh no! my deceiving devilish damning Hypocrisy come to this!

With a few sermons like that, many in his congregations must have been convinced that they were the "disappointed Souls' he was talking about. Whereas 33 members had been admitted his first 3 years, in 1741 no less than 52 were added, while in 1742 the grand total of 125 new members is recorded. It was over just as quickly; only 49 new names were added to the roll in the 17 years remaining.

It was a time of unprecedented turbulence. The surf ran heavy and many Orthodox ministers who believed they had chosen the right way not only failed to ride the crest but were "wiped out." Jacob Chapman quotes from the diary of a Stratham deacon:

About the end of 1741.. and so on for some years, there are great religious commotions in the land - a great deal of talk about religion; also great opposition and differences of opinion... and great judging therefore; minister against minister, and people against people, minister against people, and people against ye minister, judging them unconverted... Many private persons set themselves up to be public exhorters, and some to be preachers. Tis common to have lectures almost every day and night in the week.

In 1743, he wrote:

Many separate themselves from the ministers and churches, and set up separate meetings. They refuse to come to the sacrament; or have their children baptized by the minister they call unconverted. Husbands and wives, parents and children, divide against each other. These Separatist people are called by many New Lights, and Schemers. Some... insisted on turning the house of God into a battleground... If they could not thrust their own speakers into the pulpits of the settled ministers, or rise up in the pews and contradict the doctrine of the preachers, they stoutly complained of persecution and many sympathized with them.

Seccombe denounced those revivalists who had gone overboard but refrained from lining up with any side. He wrote of the "Tricks which all your former Haranguers, Enthusiasts, Buffoons, and others, whose Trade it was merely to move the Passions, knew and practic'd in Perfection.' Neither did he have any use for the fine points of their doctrine of Grace Vs. Works. When, in 1743, 113 ministers signed a paper approving the work of the Great Revival while condemning the evils, his name is missing. But neither is he listed with those who retaliated with an outright condemnation in December 1744 though his neighbor Mr. Coffin was. As Chapman says "he quietly kept his castle in Kingston."

The polarization which tore other churches apart was lacking at Kingston. In nearby East Kingston, however, Ebenezer Sleeper and Obadiah Elkins and their wives were taken to task for attending to the Churches. They

admitted the same and Brother Sleeper declared: "Those preachers... opened the scriptures more to his understanding than his minister at home and he profited more (though he could give no text to justify his conduct)." Thirteen years later passions had cooled enough to readmit them to Christian fellowship before going to other churches. Such affronts to the Orthodox were common. But there was the Separate Meetinghouse in Exeter (now the Phillips Church) for the disaffected as well as the New Light meetings in Brentwood and Newton that would pave the way for the Baptist churches. Many Orthodox causes were gravely weakened but the leadership of Joseph Seccombe, more flexible and more willing to adapt, save the day in Kingston.

The Good Works of a Model Churchman – "To Walk Orderly"

Joseph Seccombe was only 36 when the revival in Kingston had spent itself. In one sense, the most exciting years of his ministry were over. Yet in the 17 years remaining, he proved to be the prudent churchman for a time of expansion. If the church records for the years up to 1749 are an indication, all the action was outside of Kingston. A considerable number of men were engaged in the French & Indian War which climaxed in the capture and firing of Louisbourg by the British in 1745. On July 28, 1747, the Congregational ministers were sufficiently alarmed to organize into the Convention of New Hampshire Ministers "to guard the Churches against everything that might Shock their foundations or corrupt their Doctrine" but Seccombe did not attend. However, most of the clergy in the "lower towns" of the Province were probably there.

The end of the war opened up new lands for settlement and in 1759, Stevenstown (now Salisbury) was granted by the Masonian proprietors with 54 of the 57 grantees from Kingston. At the same time, the forests to the west and north of Kingston began to retreat dramatically under the ax of enterprising farmers.

Though the present town of Brentwood was part of Exeter, a large section of that township attended the Kingston church, even after incorporation in 1742. In 1743, Seccombe preached at least one of the religious exercises held at Brentwood. So many families held membership in Kingston that on May 23, 1748, four months preaching was authorized in the south part of the town. Finally, on January 4, 1751, a letter was addressed to the First Church of Christ in Kingston:

Reverend, Honored, and Beloved: Whereas we have long been incorporated as a parish and are now inclined to incorporate as a church of Christ and enjoy special ordinances among ourselves, in order thereto we desire a dismissal from special relation to you and your prayers for us, and the continuance of acts of Christian charity; as we trust through grace, ours shall be continued for and towards you. We are your brethren in Christ. (Signed by 16 men and 15 women all living in Brentwood.)

The letter of dismissal was granted in these words:

Brethren: It is concluded that you are far from any design that is schismatical, or setting up a society in opposition to the received doctrines and disciplines used in these churches: If therefore it is your solemn and settled resolution by the help of God, to walk orderly, according to the rules of the gospel, and the usages and customs of the New England churches and in particular to maintain charity and holy fellowship with this (and ye neighboring) churches of Christ, you are now desired to signify it.

The account concludes with: "They then signified their assent; and their dismissal was voted: and our maintaining the communion of churches engaged." On July 23d, the church as finally gathered with 6 churches in the vicinity participating. Cotton of Hampton was moderator and Coffin of East Kingston the clerk. Bacheller of Haverhill West Parish preached on Psalm 85:9 and Seccombe prayed. The Covenant and Confession of Faith were in the handwriting of Mr. Seccombe.

The threat from within of the Separates or New Lights and that from without of the Church of England stimulated the formation of the Convention of New Hampshire ministers with which Seccombe became affiliated. They were much concerned with safeguarding the Congregational hegemony in the province. On October 24, 1752, 20 ministers met at the home of Mr. Seccombe at which a letter was read from Dr. Avery of London. This English Nonconformist advised them that the best defense against having a bishop imposed upon them was not to make too much and too noisy an issued of the whole thing. Thanks were given to the Kingston people for their generous provision for the Convention.

The ministers were also concerned that their English brethren might be able to do something about a certain Ministry Farm in South Kingston. The meeting at Portsmouth in June 1753 authorized a letter to Dr. Avery saying in part: "We think ourselves obliged to give you our hearty thanks for all the pains you have taken in defending ye Ministry Farm at South Kingston which has been so long in dispute." The prominence given this matter indicates its importance but further documentation remains to be discovered at this writing.

The peace of his own parish demanded considerable attention from time to time. In 1745, district representatives had been appointed to "collect supply for the Lord's table." They were as follows: Benjamin Wadleigh, West Kingston; Joseph Sleeper, Haverhill toward; Jonathan Fifield, Plain and Scotland Road; Paul Sanborn, Beach Plain side; Jonathan Sleeper on northeast part; and Isaac Smith, White Pine-Plains. These people were no doubt in a position to ascertain which members were in good standing as participation in the Lord's Supper meant screening the membership.

There was a church committee including the deacons and at least some of the district overseers which apparently handled most cases of church discipline. When the committee for example, called a meeting for a certain Tuesday

in 1749 to "inspect tables," the purpose was not to repair furniture but to review the list of people eligible to sit at the Lord's table. The days preceding the Lord's Supper must have been a time of strain both for those charged with the brotherly watch of fellow members and those to whom punishment was likely to meted out.

One troublesome case rose from a complaint by the former minister, Benjamin Choate. In 1753, the records read:

Benjamin Choat, having entered a complaint to the committee that Samuel Robey had offered sundry very gross affronts and abuses; upon which the committee sent for said Robey, who appeared obstinate. He was therefore ordered to appear today before the church to answer for his misdemeanors, who accordingly appeared and offered the following acknowledgment:

Reverend, Honored, and Beloved: Whereas, I have, through giving way to temptation of Satan and violent (my own) used the ancient Mr. Choat with ill language and outrageous behavior and have not treated this church of Christ and its Committee with that meekness of wisdom which gospel peace requires; I do thereby signify my sincere grief and sorrow for it; and entreat that everyone whom I have offended would forgive me and join in prayers to God for me, for remission through Christ; and for all humility, government of my passions, and every other grace, whereby I may be enabled to walk as becomes a true disciple of the meek and lowly Jesus.

Such an amazing about-face from abstinence to "meekness of wisdom" must have seemed too good to be true to some of his hearers. Their nagging doubts were vindicated 43 years later when Samuel Robey in effect accused Mr. Seccombe of forging his confession and making him sign under pressure:

Whereas complaint had been made that Samuel Robey had reported that the pastor of this church had been guilty of forgery and used him cursedly (sic) in respect of the paper of acknowledgment, which said Robey had about 3 years since, openly assented to before the Church. Upon a hearing of sd Robey, it was put to vote whether ye pastor innocent. Passed in affirmative (and) Robey denied benefit of special ordinances (i.e., excommunicated).

The circumstances make us wonder if Mr. Seccombe had sacrificed Samuel Robey to salvage Mr. Choate's dignity. Whatever it was, Benjamin Choate died November 26, 1753 at the age of 73, the same year that he suffered Robey's affronts and abuses.

Following the first incident in 1753, Seccombe and the Committee called a Day of Fasting for April 19th. There was a resolution to be very careful for one's own good conduct as well as that of others;

And we earnestly desire grace to reform... that we may not in anything offend God, or our neighbor: but that we may strengthen and encourage others, in ways of piety and virtue... Those of us who are heads of families will endeavor to pray, in and with our own families and keep them regular,... to instruct our children in the great doctrines and duties of our holy religion, that they may be blessings in their day.

Specifics were also detailed:

Yet carefully avoiding all talebearing and backbiting which tends to no good, but much mischief in every society, we will candidly and faithfully advise the faulty person ourselves according to the direction of our Saviour (Matthew 18:25) and we will thankfully take any regular admonition especially from the church.

From time to time, when the morale of the church appeared to be sagging, similar ceremonies would be planned to firm up the fellowship. For example, we read that on September 22, 1756 there was a fast called to reflect on "the absence of many in war and sickness beginning here."

Early in 1756, the two churches in Brentwood (one at Keeneborough and the other formed from Kingston) wrote the neighboring churches that they had mutually agreed on the Rev. Nathanael Trask, Jr. and desired the pastors and delegates to participate in his installation on January 18. Deacons Sanborn and Elkins were the delegates of the Kingston church.

By 1751 at least there existed a separate meeting house in the West Parish or Sandown, for the record of baptisms tell of a ceremony there. The town itself was incorporated in 1756. So the mother church was both prepared and sympathetic when the inevitable formal request came from the members who lived in Sandown. The report is brief: for November 25th, 1759:

The Brethren in Sandown (sic) designing to incorporate a church and with that view, Samuel Sleeper, Reuben Clough, Ichabod Shaw, Samuel Sanborn, Samuel Bean (and 5 women) desiring a dismission: their design was encouraged and their desire granted by a vote of this church.

(Elsewhere the same letter is mentioned.) *Having received a letter signed by Jethro Sanborn Esq., Orlando Colby, and Aaron French committee for the parish of Sandown signifying their design of settling Josiah Cotton and desire that this church would join. Voted that we encourage this sacred design. On November 28th the church was gathered at Sandown. Deacons Sanborn and Hubbard were our messengers.*

From the Records of the East Kingston Church, we find the names of participants at that service. Mr. Coffin opened with prayer; Mr. Cotton of Hampton preached from I Thess. 5:12.13; Mr. Seccombe of Kingston gave the charge to the congregation; and Mr. Flagg of Chester offered the closing prayer. There were 57 members to own the Covenant at the gathering of the church. Benjamin Tucker and Samuel Sleeper were the first deacons. The church prospered so under the guidance of Mr. Cotton that a scarce 14 years later it would erect the refined building which remains even today as monument to the congregation which is no more.

Beside the skill in churchmanship which marked his ministry, Joseph Seccombe in his later years was known for his love of fishing. In fact, his zeal as an angler resulted in what is still famous as the first American work on sport." Every year fishermen from all over the province would spend several days at the best spot of all, the Falls (at

today's Manchester) on the Merrimack. "The parson, a black, humble, confident figure (was drawn) to the edges of the circle of gay and gorgeous aristocrats who yearly gathered to sport at Amoskeag." Somehow, he was asked to preach and the reception was enthusiastic. His preface to the manuscript which his hearers wished to print betrays his lifelong social inferiority:

It's not to signify to others that I pretend an Intimacy with you, or that I ever had a share in those pleasant Divisions, which you have innocently indulged your selves in, at the Place where I have taken an annual Tour for some Years past. Yet I doubt not but you'll Patronize my Intention, which is to fence against Bigotry and Superstition.

He then launches into his defense of pleasure:

Recreation and Exercise are necessary for the better Support of the Body; and the Soul, during her Residence in the Flesh, must have Suspensions from her more abstracted and serious Pursuits. It has pleased the great Author of our Being, that these Things should be so, and it will never displease him that we indulge either, under such Limits as Religion and Reason appoint.

Joseph Seccombe died at the age of 54 on September 15, 1760 after 23 years of service in Kingston. There were no children and his widow had to advertise for the return of books which had been borrowed from his 500 volume library so that they might be sold for her support. Not much was left behind in a way, his children were Josiah Bartlett who lived in the parsonage from 1750 to 1754 (when he was married) and a nephew Simmons Seccombe taken in by his uncle. There were the three churches in East Kingston, Brentwood, and Sandown which he nurtured in the Congregational Way. There were all the people he had welcomed to & sustained in the faith. It was quite a legacy.

The Fourth Parish is Set Off – "Not Regarding Our Difficult Circumstances"

If the formation of the Third Parish in Sandown was acceptable, that of the Fourth Parish was not. Not only was this area on the near west much closer to the First Church, but more of its householders had ties in Kingston. Furthermore, inflation was rampant with the expenses of the war paid in paper money which rapidly depreciated in value. (The cost of Ward Clark's funeral in 1737 was £160 while that for Joseph Seccombe was £510! in 1760!) The loss of the West Parish and what must have been trying financial circumstances caused the old church to turn a deaf ear to any proposal that would further undermine its strength.

The people on the Sandown side of Kingston went ahead regardless and built their own meetinghouse. It was called the Upper or New Meetinghouse and was in use by 1759. No doubt they had scraped up the money amongst themselves to carry out the project. Whether enthusiasm over the defeat of the French at Quebec or exasperation made them hold, we cannot say. But the over 200 people living in this area petitioned the General Assembly on

January 2, 1760 to be incorporated as a separate parish:

That whereas providence hath paced us at a great Distance from any place of stated Public Worship in Town and so render our Attendance thereon very difficult and our families often impracticable: We have built a meeting house among us to accommodate ourselves and families, that we and they might more conveniently attend the Publick Worship of God and with more ease and comfort enjoy the Word and ordinances necessary for Salvation, And being desirous at our own cost and charge to maintain the Worship of God among us, we petition the Town to set us off to be a Parish Separate from them, But they (as we apprehend) not regarding our difficult Circumstances have unreasonably denied our request.

The General Assembly, which had less to lose, was more magnanimous than the old parish and incorporated the new parish on February 22, 1760. The name of Admiral Edward Hawke who had so brilliantly defeated the French fleet at Quiberon Bay, Brittany the previous November 20th was on everyone's lips so the new parish was honored with his name. The meetinghouse was conveyed to the parish by its 28 builders on June 16, and the privilege of placing pews was sold to raise support for a Mr. Sparhawk who was not settled.

The Years of Indecision 1760-1776 "Preaching With Us of Latt"

With the death of Joseph Seccombe and the setting off of Hawke, the church entered a period of diminished strength. Nearly 2 years passed before another minister was settled. These years correspond with the general hard times known in the area induced by the inflationary costs of the war and exasperated by crop failures due to droughts in 1761 and 1762. The wisdom of William Pitt who as premier won reimbursement of war costs from England restored prosperity. This was nullified by the introduction of the prospect of a tax on sugar, molasses, and stamps on all papers in 1764. From this time on until the actual outbreak of war, the abiding concern of the people was for liberty. The larger issues had a way of eclipsing local matters.

The search for a new minister was begun with Deacon Jeremiah Hubbard chosen in 1761 as moderator in the interim. The choice was finally narrowed to Amos Toppan, a graduate of Harvard in the Class of 1760. Amos was 27 years old and a native of Newbury, Massachusetts. Like his predecessor he had preached to the Indians but apparently he found it not to his liking. He had gone West in September 1761 but by March 15, 1762 he had been called to Kingston. It was voted on that date that:

Mr. Amos Toppan should be the pastor of this church to administer the seals and censuers (sic) of the church according to the rules and customs of the churches of the Congregational Way of Discipline.

The "seals" were the sacraments by which the faithful were initiated and nourished. The "censures" were the disciplinary measures by which the fallen were cleansed

and purified.

Three months later, on June 23, the First Church felt sure enough of their choice to invite 7 churches to assist in the ordination of Toppan. They were East Kingston, Brentwood, Hampton, Epping, Cambridge (the Mass. church of which Amos was a member), Newbury (Mass.), and the First Church in Exeter. Sandown and Kensington were added on June 28th. An account is given in the East Kingston records:

The 18th of August being come, ye churches sent to met by their pastors and delegates and proceeded to the ordination in which Fogg of Kensington began with prayer, Rev. Appleton of Cambridge preached from Leviticus 10:3, Mr. Lowell of Newbury gave ye charge. Ye pastor this church (Coffin) gave the right hand of fellowship. Rev. Odlin of Exeter made ye last prayer.

The most Distressing Drought was known in this land, the rains coming on the 19th of August this year, remarkably renewed the face of the parched Earth. The rains of August after the long drought no doubt were seen as a Providential sign of a long and fruitful pastorate.

Unfortunately it is not possible today to fill in the events of the next 9 years. For after Amos Toppan's death, the records of the church were in such disarray that "Deacons Samuel Fifield, Ebenezer Stevens, and Benjamin Seat were chosen a committee to enter all that was omitted by Mr. Toppan; that could be proved." In fact only three meetings were recorded, all in the first year of his pastorate. The first on August 30, 12 days after the ordination, was held at the home of Joseph Colby where Amos boarded and a committee was appointed "to go to certain offensive brethren and desire them to absent themselves from the church till they had made satisfaction." On February 9th, 1763, it was decided that these same people come before the church the next Wednesday.

The relationship of the old parish with the new parish at Hawke was to be discussed at the same meeting:

On adjournment of meeting next week, the brethren of this church belonging to the parish of Hawke be desired to attend to see whether they will join with us in the votes relating to the support of the Lord's Table the year ensuing.

Since the church at Hawke had not yet been gathered, it was hoped that the members there might still aid in the support of the Kingston minister. The outcome of that meeting is now known. However on August 29th, John Page of New Salem (Salem, NH) was invited to become minister of the Hawke parish.

There is no record of a formal dismissal from the First Parish to form the church at Hawke. Nor has it been possible to prove that the old church participated in Page's ordination. Was Kingston unable to yield to this new fact? We do not know. The account comes from the records of East Kingston for December 18, 1763:

Read letter from ye church in Hawke to this church desiring their presence and assistance in ordaining Page to be their pastor ye 21st of December next and the church voted to send and choose ye 2 deacons to be their delegates (on December

21st) Ten of ye churches sent to come and formed themselves into a council and (voted to proceed) to the ordination in which Ward Cotton began with prayer (Hampton), Bayley (Abner Bailey of Salem) preached from II Cor. 4:5, Flagg (Chester) introduced the pastor (to his charge)... Mr. Trask (Brentwood) gave the right hand of fellowship.

The religious situation was changing in other ways. The first article for a town meeting on May 10, 1764 stated:

To Receive and make answer to a Petition of Several Inhabitants of this Town Desiring to be freed from Paying ministry Rates in this Place Because they belong as they say to a Baptist society in Newton.

The petition was refused, it being voted on May 21 that all estates liable "to the North and West of Newtown line" would be rated by the selectmen. The dominant religious group could still throw its weight around and did. That same year, we find that of 32 ministers in Rockingham County, 31 had a liberal education and 29 of the 32 were graduates, like Toppan from Harvard College. Four years later there were only 68 minister of the gospel registered in the whole province. But in 1770, the Deerfield pastor and Dr. Samuel Shepherd of Brentwood became Baptists. And the next year, 1771, Baptist churches were organized nearby in Stratham, Brentwood and Nottingham.

New attention was given to the Meetinghouse in 1768. Repairs were needed after 32 years and it was voted on March 1st to sell hind seats 3 on the men's and 3 on the women's side "for Privileges to build Pews at a Publick Vendue (auction) and lay out the money to Repair the Meeting House." Four worthy citizens including Josiah Bartlett entered their dissent but to no avail. When these 6 pews were "struck off" or sold – actually it was the position of honor that was sold – the floor seemed cramped somehow. The remedy would be to remove the stairs from inside the main room and so on July 4, this was proposed. A "Hansome Porch" at the North end with stairs into the women's gallery was authorized as well as stairs in the Steeple at the south end to the men's gallery. All was to be paid for by the sale of pew privileges. Of the 4 glass windows planned for the south end, 2 would be placed on the west side of the men's and women's galleries and 2 in the steeple.

Eight years as a bachelor ended for Amos Toppan when he was married on March 24, 1770 to Margaret Sanborn, the daughter of Capt. Jethro Sanborn. That fall, on September 28, George Whitefield, the great evangelist, preached his last sermon in Exeter and died. The next summer, June 23, 1771, Amos Toppan was dead barely 15 months after his wedding and only 35 years old. At a town meeting held the next day, funeral details were settled. There was a note of economy: "wether the Town would Provide rings for the Barrers... wen in the negative." Black "handcherthers" (veils), black aprons, and gloves were provided for the Widow Toppan, her mother, mother-in-law, and sisters. Black gloves would be given "old Mr. Toppan," Esquire Sanborn, the brothers-in-law, and "the

watchers and those that laid out Mr. Toppan." For refreshment "ten gallons of wine" would be provided, the selectmen along with Deacon Elisha Sweat and Col. Ebenezer Stevens were the committee in charge. A few months later, the young widow grieved over the death of their infant daughter but later married the Rev. Jonathan Searle of Salisbury. Thus Toppan was the third minister of Kingston without children to carry on his name.

The records were not the only unfinished business left by Mr. Toppan. There was a delicate matter no one wished to handle: Mrs. Abigail Weed and Mrs. Judith Calef had accused 3 gentlemen – Joshua Snow, Hezekiel Young, and Lt. Nathanael Hunton – of slander and they had been but on probation. But the case had simmered so long that the church finally ruled that the delay was "unscriptural and so dismissed the whole affair."

The church must have been quite unprepared for the crisis which now faced it: that of settling a new minister. Who would have guessed in 1771 that 5 long years would drag by before things would be "back to normal." They never would be. Before, a young fellow from Harvard could be found and ordained, after a trial period, to see if his personality set well with the townspeople. And the choice was made in the knowledge that the parson would be the chief person of the town. But George Whitefield and the Great Awakening had changed all that in New Hampshire. The church-state was under fire by the growing numbers who stood by the religious enthusiasm of the New Lights and the Baptists, or who were soured on the whole arrangement. The community held together by the authoritarian figure of the minister dissolved too often into factions upon his removal.

No less than 8 hopeful candidates tried out for the First Church pulpit before one was finally approved. On July 7, 1771, the town voted that the selectmen would be on the lookout for a minister. The same day, 5 citizens, probably Baptists, were excused from the poll rate over the protest of Deacon Benjamin Sweat, who knew a leak in the Congregational dike when he saw one. It was to grow markedly before it was somehow stopped. Two prospects had been put on the waiting list by January 4, 1772 when a warrant stated:

"To see if you will hire Mr. Peabody any longer than the four Sabbaths first Ingaged if he may be had or if not to see whether you will hier Either of the other Gentlemen that have been Priching with us of Latt or whither you will choose to look out for a New one."

Stephen Peabody was hired but never called and on June 22, the selectmen were probably glad to turn over the tough job to the committee chosen to supply the pulpit: Peter Sanborn, Esq., Col. Ebenezer Stevens, and Benjamin Hunton.

Nathanael Niles was the first supply to be presented for settlement and he was voted in on January 4, 1773 with a salary of 65 pounds and 20 cords of wood. Twenty people, however, dissented. Nathanael only had to look at

the list to know what he would be up against. The loyal opposition included among others Deacon Samuel Fifield, Amos Gale (later founder of the Methodist Church and Kingston Academy), Benjamin Hunton (of the pulpit committee), and no other than Dr. Josiah Bartlett. Needless to say, Niles had the wisdom to go elsewhere!

Meanwhile there was the case of "musical pews" or the problem of what to do with those who wanted to liven up the church service. It must have been unheard of in 1772 to have a choir. Anyway, a group in town got up enough courage to insert an article for February 20th:

"To see if the Town will grant a number of the Inhabitants a privilege in the front gallery for one year for the better accommodating of singing in our congregation."

This was space that had been or could be sold for pews and the singers were turned down flat. They took their lumps and came back with a much more modest request in 1773, asking on April 20th for a spot in the second balcony which was decidedly in an unfinished state. The voters magnanimously relinquished this space under the rafters no one in his right mind would buy with the provision that the singers would have to underwrite the cost of construction. The matter was far from settled as we shall see.

The same meeting that found a place for the singers decided that Kingston was not the place for the current supply, Mr. Stephen Lancaster, and voted not to employ him. The next fledgling minister to supply was Mr. Joshua Noyes whose trial period was extended a call. Only 2 dissented but the candidate had second thoughts and refused the call.

That summer of 1773, the First church came to be a parent for the fifth time when the church in New Salisbury (now Salisbury) was gathered. Like the other four, it had its beginning during the pastorate of Joseph Seccombe. For 14 years had passed since "Stevenstown" as it was first called had been authorized to the Kingston grantees. On August 8, "Robert Barber and Rachel his wife were dismissed in order to join in gathering a church in New Salisbury." They were joined by John Fifield and his wife and Benjamin Sanborn on October 15. Mary Fellows was added in 1774 and Anna Eastman in 1775. East Kingston dismissed 5 also in 1773-74 to the same cause. In a span of 34 years, the mother church had given birth to 5 daughter congregations, 2 against her will. Three would die at an early age and 193 years would pass before an ancient lady's sixth child would be brought forth under very different circumstances.

The effort to find a suitable candidate went on to the increasing despair of the orthodox. A promising Harvard graduate by the name of Moses Everett was hired to preach for 6 Sabbaths more on October 25, 1773 and that December 30th, he was issued a call. The list of 23 dissenters was enough to make him reject the offer. The wretched business of the dismissal of the Rev. Peter Coffin from the East Parish in 1772 after 33 years had

been additional reason for giving the boys of Harvard cold feet. The First Parish was not to be put off and reissued the call on February 14, 1774. Mr. Everett wrote from his home in Dedham on March 24: "Christian Friends and Brethren, I am constrained therefore again to Inform you I cannot

merit the confidence of any candidates they chose.

The Ministry of Elihu Thayer ***"The Gospel Shines and is Slighted"***

It took at least 8 candidates and 5 official calls before Elihu Thayer was settled over the First Church. He proved to be worth waiting for. He was 29 years of age, a bachelor like his predecessors upon his call, and a native of Braintree, Massachusetts. He was the first minister not to be a Harvard alumnus, having graduated from the New Light Presbyterian college Nassau Hall (today's Princeton University), in 1769. His pastorate, beginning in the Revolutionary War and ending in the War of 1812, spanned 36 years, the longest of them all. Strangely enough, he remains the most honored of all pastors in Kingston, yet his church was at its lowest ebb at his death.

The town records state that on July 18, 1776, a call was voted to Mr. Elihu Thayer. The people were impressed enough with his particular gifts that they raised the salary offered him from 60 pounds to 75 pounds on October 28. There is no mention of the coalition of dissenters who had frightened off the other candidates. Perhaps their passions had been diverted to the War. Possible, they were disarmed by this man from a prominent family who could not be labeled with their prejudices against Harvard. We do not know. On November 10, Thayer accepted, noting the enthusiasm for his settlement:

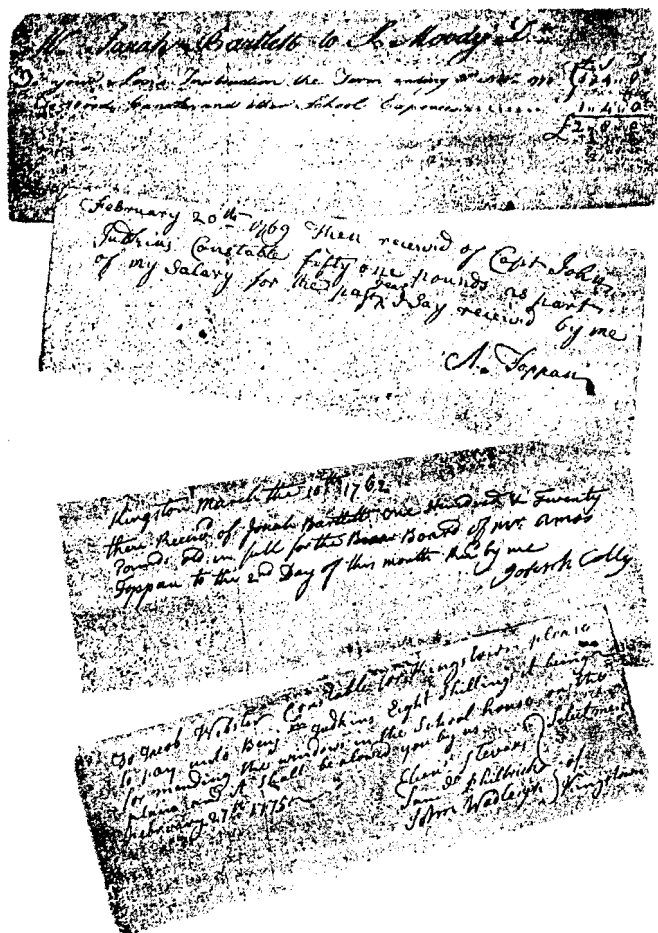
As God in his Providence hath so far united your hearts in the call of me... it appears to me to be Duty To comply with your Invitation to Settle among you in the work of the ministry.

No time was lost attending to the ordination of the new minister. On December 18, letters missive were sent to Josiah Cotton of Sandown, Nathanael Trask of Brentwood, Josiah Sterns of Epping, Nathanael Noyes of South Hampton, and from Massachusetts, Moses Hall of Newbury, John Page of Haverhill, and Ezra Weld of Thayer's home church in Braintree. The official invitation expresses their conviction:

For having pleased the most gracious God in answer to our humble prayers and the addresses of others for and with us on a solemn Day of Fasting and prayer to direct this Church of Christ in Kingston to call Mr. Elihu Thayer to ye pastoral office among them and his heart to accept of ye same.

The ordination took place on December 18 as announced.

Certainly the years to follow are among the duller in the history of the First Church. The energies and the interests of the parish were directed toward the war and later politics would be where the action was. Though the Standing Order was second to none in its opposition to the Crown, it was the loser in the struggle to prosecute the war and launch a nation. The ministers were cheered when they fired the patriotic impulses of the people; they were resented as the war dragged on and they seemed more and more to be the spokesmen of an aristocracy fearful of financial ruin and political anarchy. Though we have no writings of Thayer to tell us of his response to particular



accept."

The cause of liberty was beginning to eclipse even the urgent task of finding a minister. A Day of Fasting and Prayer was authorized and on July 9, Josiah Bartlett, Jacob Hooke, and Benjamin Stevens were chosen as delegates to the Continental congress planned for December 15. But on October 6, Mr. Joseph Appleton became the fourth official candidate. The orthodox were grimly determined but Mr. Appleton refused to be pawn in a struggle in which Amos Gale and Josiah Bartlett (with 24 others) would be lined up on the other side. He wrote: "I must tell you I do not see it my Duty as things are at Present nor for the glory of God nor for your true Interest that I Except your Call." The moral was so low at this news that on March 7, a majority actually voted not to raise any money for supply preaching. This decision was reversed on April 24 and in the fall, the selectmen put in a warrant to settle Mr. Benjamin Thurston (Harvard 1773). This time, however, it was the church which disagreed and requested that the warrant be withdrawn. It seemed a hopeless deadlock in which a Stranding Order, though still in control, faced an opposition so implacable that they were unable to

situations of a time of turmoil, we may suppose that his stand was with the majority of his brethren and he and his church suffered as the result.

The stature of Mr. Thayer was sufficient it seems to keep the disruption attending the Revolution from tearing the church from its moorings. The floods rose and receded but this "man of extraordinary merit" kept his church from being inundated. The waters were kept out of the meetinghouse where controversy was confined to completing the building and the discipline of members. The choir tried again to command a prominent spot for singing and on August 31, 1788 a "convenient place" was voted: "the two hind seats two thirds of the length on the men's side below next to the Brody alley (main aisle) in the ^aplace) of the four Seats in the Upper gallery." The number of singers had grown so that the next May 31st, "the other third part of the two hind seats on the men's side below" was voted.

Financing the religious enterprise was no small problem. Inflation and the costs of war nagged the community. On December 28, 1778, a committee was chosen to see what could be gathered by subscription for Thayer. The rates were no longer sufficient or perhaps even available for his support. On November 29, 1779, it was: Voted to the Rev. Mr. Thayer \$3000 as an addition to his money salary for the Current year on account of the fall of money" but this was reduced to \$1500. But six months later (June 6, 1780) \$3900 had to be voted to compensate his salary although it was voted not to repair the Parsonage. That year Thayer was married (he was 33) to Miss Hannah Calef.

The sight of the unfinished meetinghouse prompted a town meeting on June 7, 1781 to vote to sell the 2 hind seats below on the women's side in order to finance the completion of the steeple. But four days later the vote was reconsidered. It took another 2 years for the voters to be alarmed enough at the unfinished state of affairs to authorize the selectmen to finish the steeple "so as to preserve the meetinghouse from damage." Only one person, Dr. William Sleeper, objected.

The seals and censures of the stated means of grace occupied the church from time to time. In the spring following his call (March 17, 1777) Mr. Thayer urged a vote whereby the Sacrament of the Lord's Supper would be preceded by a preparatory lecture on the Thursday before the sacrament beginning at 3 in the afternoon. The brothers would pay 1 shilling for the sacrament but the sisters needed to find only ninepence. This was increased to 3 shillings in 1778 and 9 in 1779. There were members to be disciplined: Capt. John Judkins was summoned to Jacob Hooke's house to defend his absence from the sacrament (April 3, 1777). On July 29, 1779, Brothers Joseph Clifford and Stephen Sweat failed to appear at a church meeting to answer to the charge of intemperance against Clifford and withdrawal from communion for Sweat. Both were suspended but on May 7th the next year Joseph Clifford

made his peace. The church felt it important to announce on March 30, 1780 that "Being offended at a brother or sister . . . shall not be admitted as an excuse for neglecting ye public worship and ordinances of God."

Events were going on outside of Kingston, often not far away, which would in time bring profound changes. The Congregationalists reached their peak of strength in 1776, being by far the strongest denomination in the new nation and having one third of all ministers and churches. That same year, however, in neighboring Brentwood, the Brentwood Conference was organized by Dr. Samuel Shephard to foster Baptist growth in the state. On June 30, 1780, the Rev. Benjamin Randall organized the first Free Baptist church in America in New Durham. Both groups had sizeable followings in Kingston in years to come. John Page's death of smallpox on January 29, 1783 left the church at Hawke gravely weakened. In far away Baltimore, in 1784, the Methodist Episcopal denomination was organized which would presently play an important if passing part in the history of Kingston.

The more basic development was the gradual erosion of authority and an increasing skepticism toward the Standing Order wedded to aristocratic political beliefs and to the arrogance of its claims to religious truth. The genuine economic hardship of common people was not redressed by the Establishment and there was great popular unrest. Elihu Thayer must have yearned for the good old days when he wrote:

The time has been when New England was the most distinguished of all the Christian world for a general, strict, and zealous regard for the pure doctrines and duties of religion – for purity in principle union in doctrine, in church discipline, worship, and manners. The time has been when divine institution were sacredly regarded, and was considered as a monster of wickedness, who dared to speak lightly, or treat disrespectfully the word and ordinances of God.

No more. The rebellion of 1786, whereby a company of armed men gathered at the Kingston meetinghouse in order to march to the legislative assembly in Exeter and force economic reform, illustrates the impatience of the population with any kind of imposed authority. The Congregational ministers were under siege. So anxious were they to preserve their perogatives that the Congregational Way came near to being dumped for the tighter Presbyterian system by the Piscataqua Association (of the old towns) in 1785-87.

It is difficult for us today to imagine the swift and sweeping assault from every quarter on the citadel of orthodoxy. The most striking parallel is the religious situation in America today. Then as now, people became terribly unimpressed with the authoritative claims of those who had devoted their lives and extensive talents to the study of religion. The test was no longer the correctness of a doctrine in the circles of those who were assumed to know, but whether lives were changed and enthusiasm shared. At the same time there was a climate of skepticism and

militant atheism carried over from the popularity of the French in the Revolution which made professed Christians the subject of ridicule. Ministers, accustomed to privilege and deference found themselves the victims of public humiliation and the centers of controversy gone hog wild.

How did Elihu Thayer handle what must have been for him a sad turn of events? Fortunately, we have his "New Years Sermon" of January 1, 1794 to acquaint us with this unusual man. This is the only one in the **Book of Sermons** published by his widow in which he departs from a reasoned, impersonal, exposition of doctrine to expose his own feelings. It deserves to be quoted at length.

Thayer was appalled by the wilful ignorance and stupidity he saw around him and said so:

"Through ignorance of the true light... many fall into infidelity, and sink down into total neglect of all the means of grace... This destructive evil when found among those who live in a land of gospel light, is generally owing to one or the other of these causes; either to ignorant, false teachers of to great and criminal inattention in a people who enjoy proper instruction."

Thayer saw this ignorance as the source of the strife and contention which characterized his times: "How unprepared is a people to improve time, to meet God in his providence, whose hearts and lips are filled with revenge and strife!" The scholarly parson was stung by the accusation that "all serious regard for God and concern of the soul is only bigotry and superstition." He asserts in reply that "peace and good order have prevailed exactly in proportion as a regard to the doctrines and duties of Christianity have prevailed."

At the beginning of his 21st year, the minister of Kingston was filled with pessimism:

"You are all sensible that the religious state of this people is such as to give just reason to fear... that without a reformation, and return to the doctrines and practices of our fathers, there will be no visible regard paid to God and the things of religion.. I think God will send among you a famine, not of bread, but of hearing the word of the Lord."

Later he says: "I almost despaired of seeing a spirit of serious enquiry prevailing among us." He doubted if the gospel would be successful there because of the religious divisions and the neglect of public worship. He saw prejudice thriving from conflict which increased the number at odds with their neighbors and absent from worship.

Though quick to admit his shortcomings, Elihu Thayer defended his faithfulness to his calling:

"I am sensible, that I am not possessed of that easy address, and commanding eloquence with which many ministers of the gospel are furnished... I have been greatly deficient in zeal... considering the infinite importance of the use which I am called to plead... But, I have uniformly studied and preached with a view to your advantage. I have ever preached what I verily believe to be the 'truth as it is in Jesus'... Considering my feeble constitution, and frequent infirmities, I have been supported longer and enabled to preach more frequently, than I expected when I settled with you."

Though unwilling to adapt the system of his time and

bewildered by the importance of his efforts, Thayer possessed the humility and confidence to be a center of calm in an awful storm. He was above reproach personally so that those who found his views obsolete dared not assault his character or try to effect his dismissal. He writes:

"I have enjoyed a degree of personal respect and friendship among you, in general, far exceeding my expectations... while many of my brethren in the ministry, more deserving than myself, have fallen into broils and difficulties with their people that I, live in peace with mine, I have scarcely had occasion to complain of personal abuse, or designed ill treatment, from an individual, old or young. And I have often had substantial testimonials of your respect and friendship."

The state of his parish continued to be a source of unhappiness for the concerned pastor. He wondered sometimes if he had labored almost, if not wholly in vain. He was mortified when the weather was cold or stormy, or suggesting the possibility, to have to preach to "bare walls." He yearns for the day when the house of God will be filled and his Sabbaths "will not be days of unholy idleness with you." Though 18 years more were spent in Kingston, Thayer never witnessed a spiritual awakening in the church. Lesser men would have given up; he directed his interests and ability to the work of the larger church, as we shall see.

There were of course housekeeping chores to see about in the parish. In 1787, Captain Ebenezer was elected a deacon, followed by Jacob Hooke and Jonathan Sanborn on March 1, 1792. The Town records note that on December 15, 1788 "Thayer will give a quit claim of said Parsonage to the Town Reserving himself the liberty to cut stakes. It may be at this time he moved into his own home on the Exeter Road (now the home of Mrs. Marion F. Sears). In 1790, the same year Josiah Bartlett was elected president of New Hampshire, enthusiastic support could be found to ask the town to give the old bell toward a new one to be paid for by subscription. A new burning cloth (funeral pall) was voted on March 20, 1793, to be kept at the parsonage house. The church kindly asked Deacon Moril of Hawke "when he attended public worship with us to sit in the deacons seat and to read the psalm as occasion might require." (March 1, 1792)

The ringing of the bell and the placement of the singers was new and old business in 1793. The bell would be rung at 12 noon and at 9 at night trough the year but also at 6:00 in the morning from April 1st for the 6 warm months. On March 4th next, it was voted to ring the bell (the other 6 months) at 8:00 in the morning and on Sundays at 9 and 10 for no longer than 10 minutes. The singers were shunted from their prime space on the main floor to the women's front gallery where a pew would be built. Space was sold for new privileges to Henry French, with James Towle, of Hawke, as owner of privilege, and Joseph Calef, going from the Broad Alley to the North Door. Three were also sold on the South side. On March 5, 1793, the front upper gallery (on the men's side was

granted to Solomon Wheeler, Maj. Jacob Peaslee, Capt. Aaron Young, and Mr. Joseph Calef to be built into square pews provided the project be completed in a year and stairs be built in the steeple. It was voted to paint the meetinghouse as far as it (the money) will go on August 25, 1794.

In 1791, the Bill of Rights was passed by which no one could be compelled to pay toward the support of teachers of other denominations, thus weakening the hold of orthodoxy. No denomination was supposed to be advantaged but in fact the power of towns "to hire and settle ministers and to pay them a stipulated salary" favored the Congregationalist. They still were in the majority and legal recognition had not in fact been granted most groups. The Kingston people did not have to look far to view the ruins of orthodoxy. The Second Parish in East Kingston was beyond salvage and the Former West in Sandown was in the process of harrying its third and last Congregational minister out of town. Hawke, next door on the west, was unable to attract someone and petitioned "to join with us in Supporting our minister provided they would be favored with part of the preaching in their meetinghouse."

Neither the Kingston church nor its pastor were yet ready to sound retreat. They could still hold their own without consolidation with Hawke and the meeting of June 5, 1797 responded:

That as matters now Stand we think it not Expedient for this Town to comply with said request at present. Also voted that it will be very agreeable to the Inhabitants of this Town (as we have sufficient room in our Meeting house) that the inhabitants of Hawke attend public worship here in their vacant state.. when they can make it convenient.

There was even enough push at the March meeting for the town to agree to pay the cost of casting the new bell. That same year, however, there was further bad news for the Standing Order in the organization of New Hampshire's First Methodist church in Chesterfield. Mr. Thayer, decided not to stand helplessly by though opportunities seemed at a standstill in his own parish. He who wished above all else to "see a spirit of inquiry after God, and a desire to be instructed in the way of salvation" turned his energies and attentions to fields of service beyond the bounds of his own parish. He decided to take the offensive for Orthodoxy.



Children on the Plains.

The Years from 1800-1812 ***"Let All the Friends of Zion Arise"***

The case can be made that Congregationalists expanded their organization in direct ratio to the loss of their influence. When ministers were the leading lights, small, occasional area gatherings could make the Standing Order operative. But the real threat of the New Lights influenced the first Convention of New Hampshire Ministers in 1737. No doubt part of the motivation for forming the Piscataqua Association of Ministers on October 24, 1781 was to strengthen the position of the ministers of the lower towns. At the turn of the century, the alarming opposition to the Standing Order and indifference to religion demanded a new organization to meet such clamoring needs. Elihu Thayer, who chose not to identify himself with the Piscataqua Ministers, found in this new challenge expression for his talents.

The New Hampshire Missionary Society was the third state-wide organization including ministers and laymen: The Constitution reads:

We, a number of ministers and servants of Christ, convened in Hopkinton, on Wednesday, September 2, 1801, for the purpose of consulting on the most suitable means for promoting a cause so important and desirable, have considered it an indispensable duty to form into a Society, in order to unite our exertions for spreading abroad the glad tidings of Salvation among the Heathen, and others, in our frontier and infant settlements, who are destitute of the precious privileges we enjoy.

The person deemed worthy to assume the presidency of the Society was no other than the pastor of the Kingston Church, Elihu Thayer, then 54 years of age. A man must have been highly esteemed to be trusted with the leadership of such a brave but struggling endeavor. It fell to Mr. Thayer to address an appeal for support to the churches guaranteed to stir the hearts and open the purses of the zealous. It was called an "Address to all Christian people" (meaning Congregationalists and Presbyterians):

There are thousands and millions of our fellow mortals, whose ears the propitious sound of the gospel has never reached - who are, ignorantly, bowing down to idols, to beasts, reptiles, and devils. Is it possible that one benevolent heart should remain unmoved? Can you cast any eye upon our frontier settlements, and especially upon the Savage Tribes, who have souls equally precious with our own, and for a moment consider their deplorably ignorant and perishing state, and not feel disposed to unite with use in exertions for their instructions and salvation? Let the friends of Zion arise, and stand as a brazen wall, to resist all the attacks of the power of darkness.

The efforts of the Society were directed primarily not to those who "bow down to reptiles" but those "destitute of the precious privileges we enjoy" in New Hampshire. Mr. Thayer and his colleagues mixed compassion for souls with an invincible conviction as to the superiority of their Orthodoxy. The sects whom they desired to counteract were scarcely more tolerant, but definitely less privileged.

The Standing Order clergy were mostly Federalists, wary of the growing democratic spirit in the country. They opposed Thomas Jefferson and his Republic-Democratic Party which won the national election in 1800. No doubt their religious cause suffered in the popular aversion to their aristocratic politics.

The sects were springing up with incredible frequency in the old towns and the newer settlements of the state. At last they were able to be recognized as legal entities. In 1800 there were Methodist churches in Landaff and Hawke and in 1801 Hanover was organized. A Methodist circuit rider by the name of Jason Lee went from town to town with his warm and fervent exposition of a changed life possible for everyone. By 1802, or thereabouts, there were groups in Bridgewater and Kingston. It was, no doubt, a small group of people belonging to a class meeting for improvement and addressed from time to time by an itinerant preacher.

Mr. Thayer did what he could to help the Missionary Society fulfill its promise. He managed to get his own people to contribute to its work, to the tune of \$14.20 in 1803, \$11.64 in 1804, \$6.33 in 1809, and \$8.70 in 1810. In 1808, the Society wanted to help train an Indian for the work of the ministry. It may have been Thayer's idea. Anyway, it was "Agreed to give a pious Indian youth of the Stockbridge tribe, brought down by Mr. Cram, one year's boarding and instruction at the Rev. Dr. Thayer." The record of 1809-10 notes that \$60 was paid Thayer for boarding and instruction. Five dollars was voted to the Indian youth "to furnish him a dictionary and expenses home."

In 1804 the Free Will Baptists were recognized as a sect and the next year, the Universalists won legal recognition. The former rejected Calvinism with its doctrine of predestination while the latter set forth a belief, astounding for the time:

We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

This article from the Confession adopted in 1803 in Winchester, NH embodies the belief in universal salvation which was so offensive to the Orthodox but increasingly attractive to people not so obviously God's elect. Portsmouth and a Universalist Society in 1781 and Josiah Bartlett who died in 1795 adopted the Universalist faith. A Baptist turned Universalist, the Rev. Elias Smith was the prime mover for yet another denomination, the Christian Church, which rejected all creeds and accepted the New Testament as sole authority. Poles apart from the aristocratic Congregationalism of the day, the majority of these Churches would eventually unite with them in 1931. The Christians made inroads in Newton but not Kingston.

Elihu Thayer and the fellow founders of the Missional Society were not alone in deciding to meet decisively the challenge of the day, for the Orthodox. The Piscataqua

Missionary Society was formed in 1803, which later was to provide assistance to Kingston. An enterprise which would have profound effect on Kingston in years to come was launched 25 miles away at Phillips Academy in Andover, Massachusetts, as Andover Theological Seminary. This citadel of Orthodoxy opened its doors on Zion's Hill ("Brimstone Hill" to its enemies) on September 22, 1808 as the answer to the Unitarian movement which had captured Harvard and so many of the ancient congregational churches. Strikingly, these ventures were begun in a time of deep economic and political gloom in the new nation.

The minister of Kingston continued to be president of the NH Missionary Society for 10 years until ill health forced him to decline reelection in the fall of 1811. His competence was recognized locally by his election to a committee to inspect the schools on March 3, 1801 along with Levi Bartlett, Jacob H. Sanborn, Abraham Sanborn, Lt. Richard Sleeper, and John French. The committee, cut to 6 the next year, included Thayer until 1805 at least. Two more honors came to him from his colleagues in the state. In 1807, he was awarded the degree of Doctor of Divinity by Dartmouth College. Two years later, on September 20, 1809, the General Association Congregational and Presbyterian churches of NH met in Boscawen for the first time and Dr. Thayer was elected moderator. Thus the minister of a feeble church as the unique distinction of being the founding presiding officer of two state organizations which are antecedents of the present NH Conference of the United Church of Christ (the NH Congregational Christian Conference).

Back home in Kingston, opponents to the Standing order were asserting themselves more and more confidently. On March 10, 1807, it was voted to "raise money expended for preaching the present year by subscription" giving more room than before for choice. The next year on March 28, 1808 the "question was put whether the town would vote to tax all persons who have not got a certificate or bring one before the first day of April next from some regular society and passed in the affirmative." In other words, the only excuse from the minister's tax was official acknowledgment by some other religious society. On April 17, 1809 the town excused 32 people from paying the ministerial tax for the year past. Jonathan Bartlett was included though he had no denomination as well as James George who lived too far from the meetinghouse. The other 30 were professed Baptists or Methodists.

Three years later, on April 3, 1812, Dr. Thayer was dead at the age of 65 in the 36th year of his pastorate. The funeral sermon was reached by his colleague, the Rev. John H. Church, D.D. minister of the church in Pelham and scribe of the General Association of NH. The text from Ezekiel 33:33 "Then shall they know that a prophet hath been among them" likened the deceased to the "son of man" who is "a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear

thy words, but they do them not." Dr. Church made the point that his people had not recognized the great man in their midst. Henry Wilbur wrote: "His sermons were truly evangelical, his manner of delivery affectionate, his prayers devotional, his labors unwearied, his life exemplary, and his death tranquil." William Rowland of the Exeter Church in his eulogy called Dr. Thayer "supereminent as a learned and pious divine."

The death of Elihu Thayer was more than the death of a man; it was the end of an era. He was the last minister whom the people of the town really accepted (grudgingly perhaps) as their parson. No one after him had the opportunity or desire to remain for more than several years. He alone had the luster to attract students who at that time would live with an outstanding divine for theological training. He stands out also as the only Kingston pastor honored during his pastorate with the highest award and offices his fellow NH Congregationalists could bestow. A **Book of Sermons** was published posthumously and distributed widely by the Missionary Society he founded. It helped support his widow, the former Hannah Calef, who was comforted by the 10 surviving children of the 11 born during 32 years of married life.

To be faced with an empty pulpit in the lower towns of New Hampshire in 1812 was to know that a Pandora's box had been opened and that it would take a miracle to get the lid back on. Thayer's worst fear that his church would deserve the name of Loammi: "for ye are not my people, and I will not be your God" seemed to have come true. The church which boasted 90 members on his settlement was reduced to a pitiful handful of 17 at his death. Only one of these was male, Deacon Stevens, and he was old in years and poor in health. It must have seemed to the fainthearted at least that the First Church of Christ would soon share the oblivion of many nearby and once flourishing causes.

That the church did not die must be to the lasting credit of the Massachusetts Society for the Promotion of Christian Knowledge. The home missionary society of Orthodox Congregationalists, based at Andover Theological Seminary, would become one of the principal parties to the decisions that would determine the religious complexion of Kingston for some time to come. There is irony in the fact that the minister who initiated a missionary society which "constituted a new era... an era of public charity" in New Hampshire was unable to marshal adequate resources to undergird his own church.

It was near the close of 1811 that 5 neighboring ministers of Dr. Thayer were forced to the desperate and humiliating alternative of appealing to the Mass. Society for assistance though they had missionary societies of their own. First they wished to rescue the towns of Newington, Greenland, Stratham, Newmarket, and Durham from "the vortex of disorder, heresy, and infidelity, toward which they are hastening." Another letter, dated May 1, 1812 a month after Thayer's death, added "Brentwood, East and West Kingston, Southampton, and Nottingham."

It was their hope that "if one, or more, able, zealous, prudent, and evangelical Missionaries were sent on to the ground, and kept there independently of the people, there might, by the blessing of God, be several Congregational societies gathered from the ruins."

The writers were well aware that their request must have seemed odd for help in an old and established area:

Perhaps the question will arise, 'why do not our Missionaries Societies furnish these towns with Missionaries?' In reply we observe; our Societies would succeed much better in collecting money for the support of Missionaries in newly settled parts of our country, than in these old towns. Besides, it is probable, that Missionaries from Massachusetts would be better received, than Missionaries employed by our Societies...

The MSPCK saw in the situation too many pitfalls to make any impetuous response. They did not doubt that the situation was deplorable but they were also acquainted with the fierce independence of the NH citizenry. They well knew that it is often much more treacherous to labor in an area of long standing loyalties and animosities than break new ground. And hadn't the divines as much as admitted that NH people themselves were perhaps unsympathetic with their neighbors' plight and touchy about outside interference? The Society records indicate this apprehension:

To send Missionaries into the oldest part of one of the oldest States in the union; into town, which had been incorporated from 100 and 20 to 100 and 80 years, without any direct application from the towns themselves, or any assurance, that such interposition would be welcome; nay that it might not stimulate the sectaries to redouble their efforts, and also awaken the pride rather, than the gratitude of the sufferers themselves... appeared to be a measure of too much hazard, to be adopted without more light.

Thereupon, it was decided to request the President to visit those towns represented as destitute of "the stated means of grace" (Congregationalism) which mission was carried out in December 1812. He found the situation even more sorry than he anticipated:

They not only have to overcome the avarice and apathy of worldly men; but to encounter the errors of enthusiasm and sectaries of various name; by whom they are counteracted, outvoted, and discouraged... the few friends of order and religion in each town... are subjected to the distressing apprehension, that their descendents will be no other, than unbaptized infidels. Nor, without a miracle... does hope remain to them, that their candle sticks will not soon be removed from them.

These were impassioned words and the society embarked on what would be called a crash program today, authorizing 3 missionaries despite an empty treasury. The original misgivings were pushed aside in the rush to save the expiring patient. Events would prove their questions well-founded.

With breakneck speed, even by modern standards, Mr. Ephraim Abbot was dispatched on February 1, 1813 to cover the snowy roads connecting the 14 towns with his sleigh load of books and tracts to start church libraries

where desired. Kingston was one of the places he preached in before he settled in Greenland 2 months later.

Meanwhile, another missionary, Mr. Harvey Wilbur, was quietly at work in Kingston bringing hope into a seemingly moribund situation. Soon after Dr. Thayer's death, Jacob Chapman wrote (paper of April 13, 1885) that Mr. Wilbur came into the parish and established a society for "the study of the scriptures in a social manner." This in fact the groundwork for the Revival of 1813 about which Mr. Wilbur wrote:

About one year after his (Thayer's death, the seed which he had exhausted his strength to sow, which he had watered by his tears, and commended to God by his prayers, began to spring up (Hosea 1:9). A number of youth manifested an unusual seriousness. Public worship was more generally attended. A divine energy appeared to attend the instructions... No irregularities were manifested in the meetings. A profound solemnity pervaded them... Those under serious impressions, expressed a deep sense of the depravity, the pollutions of their hearts, and of the awful demerit of sin. The conviction of sin was pungent, almost overwhelming. A view of their guilt rather than their danger rendered them comfortless by day and almost sleepless by night."

The Awakening continued from March to August with 24 members added to the Church. (5 by Dr. Church of Pelham on May 23, 15 by the Rev. Prof. Moses Short of Andover Theological Seminary of July 11, and 4 by Thos. Holt in Sept. 13.) Before any new members were received, a new Confession of Faith and covenant were adopted on May 23d, when Dr. Church was the honored visitor. It affirms very strongly the Trinity, the depravity of man, the predestination for the elect in contrast to the popular movements of the time:

We believe the doctrine of the Trinity that there are 3 that bear record in heaven, the Father, the Word, and the Holy Ghost, who are equally divine; and these 3 are 1... We believe all mankind are by nature enemies of God, nor accept the invitation of the gospel until renewed by special grace. We believe God before the foundation of the world chose some of our apostate race in Christ unto holiness and salvation.. We also give ourselves up to each other in the Lord, by divine grace engaging our mutual prayers, fellowship (and) Christian watch with constant endeavors to advance the Kingdom of Christ and to walk together as fellow heirs off the grace of life, in the faith, ordinances, and discipline of Christ's church according to the rules of the gospel.

There were only 9 present to renew the covenant: Dr. Stevens, and Mesdames Calef, Eastman, Thayer, Fifield, Sanborn, Nichols, Swett, and Winslow. Absent were Mesdames Hook, Tucker, Ordway, Sandborn, and the Misses Ordway and Colby. It was reported the same year that of 129 families in the town, 82 were Congregational and the remaining 47 divided among Baptists, Methodists, and Universalists.

The first Sunday School in Kingston may be traced to 1813 when Miss Maria R. Fletcher (later Patten), a teacher from Newburyport, "made herself useful" by teaching a

Bible Class on the Sabbath. Jacob Chapman, in a private paper mentioned above apologizes that he "did not make a record of more facts about the Sabbath School." He hoped a history would be written out but it never was.

On the 18th of June, 1813, the Rev. Thomas Holt began his work for the MSPCK visiting Kingston. He reported that it was a poor time of year to round up an audience "on account of the urgent calls on farmers for constancy in labor." On September 12, he recorded:

I preached at Kingston; admitted four persons as members in full communion, two of whom I baptized before their admission; administered the Lord's supper to the church; and in the afternoon baptized five children. The congregation might contain seven hundred, some say eight hundred persons. A profound solemnity appeared to pervade them. Preached a third sermon in the evening at a private house. There might be one hundred present. Profound attention and deep solemnity appeared. Some gave vent to their feelings by profuse weeping.

Account of the Society published in 1815 at Andover, the head count was sharply reduced to "from four to five hundred"! He was at pains to discriminate between "pure religion" and "enthusiasm."

The church records (after a 14 year lapse) note that on December 27, 1813, Thomas Holt was moderator at a Church meeting and Jacob Sandborn was clerk. A "lyberian" was elected "to take care of the Donation from the Massachusetts Society for Promoting Christian Knowledge. Thus the first institutional library in Kingston as well as the first Sabbath School commenced operation in 1813. At the same meeting, Robert Smith was elected moderator of the congregation and John Sanborn was chosen deacon.

Five years were to pass before a minister would be settled over the First Church and then under extraordinary circumstances. The initial response to the labors of the Society appeared promising indeed. Mr. Federal Burt in the spring of 1814 could report increasing assemblies and eight meetings of a catechetical society of 30 members as well as religious reading meetings. On October 20, the church voted to petition the town to call the Rev. Isaac Jones, a minister of the society. On November 10, the town voted to call Mr. Jones offering him \$300 salary, 15 cords of wood (compared to Thayer's 20), and the use of the parsonage.

When Jones did not accept, the door was open for a vote on April 12, 1815 that would divide the income from the Ceder Swamp Capital and the Parsonage between the Congregationalists and Baptists with preaching in the Meetinghouse. By June 1, the Baptists would have to inform the committee of their preferences. However on September 12, 1815 the town again gave Mr. Jones a call which was apparently refused. The effort to hire the Rev. Noah Cressey to preach in Kingston was scuttled on March 12, 1816. By December 15, 1816 when Hervey Wilbur preached again in Kingston for the Society, he

found a "prevailing coldness on the subject of religion... a lamentable situation regarding religious privileges. Their prospects appear to grow darker and darker."

The likelihood that the Congregationalists could settle one of their own seemed increasingly remote. On March 12, 1817, it was voted different denominations "may have legal rights and privileges in the Meetinghouse having due regard not to interfere with each other."

However on October 27, 1817 an article was presented "to see if the town will agree to give the Rev. John Turner a call to settle with them in the Gospel Ministry and no man to be taxed to him without his consent" and voted. Turner would be given also the use of the parsonage and the income of the Cedar Swamp Capital as of the next March. Deacon Smith, Jacob Webster, and Isaac Webster were asked to prepare the meetinghouse and attend to the music for the service of installation. On December 15, the action of a group of subscribers created and possibly exposed a situation which would be called the Turner Affair today. This dramatic episode in the history of the town and church warrants considerable interest & attention.

The Turner Affair ***"A Great Want of Christian Goodness"***

The Society at Andover had sensed in 1811 the delicacy of their mission to the old towns of New Hampshire. Their worst fears were amply confirmed in their effort to settle John Turner over the First Church. Everything went wrong and the brilliant leaders of Andover, originators of all kinds of good causes, found themselves helpless to make things come out right in Kingston. To understand why is to try to comprehend the times and the principal characters: John Turner and Levi Bartlett.

John Turner was as likely a man as any to restore the fortunes of Zion in Kingston. He was able, zealous, an evangelical missionary so much desired by his fellow clergy for a place of such need. Whether he was prudent also, the reader will have to decide. Born November 4, 1768 in Randolph, Massachusetts, he was 49 and a seasoned minister at the time of his consideration for the Kingston pulpit. A graduate of Brown University, in 1788, he was ordained by the North Parish Church of Sanford, Maine (now Alfred) to which he had been called in February 1791. Fourteen years later, he was installed as minister of the Second Church in Biddeford, Maine, which had been organized the previous March of 1805.

Strange as it may seem, John Turner's notable success in Biddeford led to his undoing there and invitation to Kingston. In 1810, his evangelical efforts bore fruit in a great revival which added large numbers to the church. The whole business was distasteful to the founders who had called their church the "Temple of Reason" and eventually in December 1817 Turner was obliged to leave. Two months before, he had been called by Kingston with an Ecclesiastical Council planned for the future. However,

a special town meeting was called for December 15, Monday, by a group of agitated subscribers for the following purposes:

2ndly, To reconsider all the votes that have been undertaken at the last two meetings respecting the settlement of the Rev. John Turner and the appropriation of the parsonage property and meetinghouse for his use... 4thly, To pass any vote or votes they may think proper to protect each and every individual of every denomination in this town in his rightful enjoyment of his religious principles and property.

Article 2 was turned down (56 for, 64 against) though each man's right to be taxed only by his consent for the ministry was confirmed. The subscribers, however, were not to be put down so easily, and believing they had the facts to redress an enormous injustice, made plans for another town meeting on January 5.

The supporters of Turner apparently decided that only bold and definite action on their part would forestall possible defeat. Thereupon, the Ecclesiastical Council was called December 31, 1817 at Benjamin Sanborn's house with these churches present: Pelham, Methuen, Raymond, Epping, Brentwood, Reading, Hampstead, Exeter, Durham, Haverhill East Parish, and Candia. William Rowland of Exeter Church was moderator and Federal Burt of the MSPCK was scribe. The calls of the church and town were read as well as Turner's replies. The proceedings were interrupted by a Memorial of those subscribers who protested his settlement.

The grievance of the subscribers, was, that the principal persons with Turner's connivance had acted arbitrarily in making arrangements for their own odds abusing the rights of citizens and taking advantage of the town. Specifically, they complained that the Pulpit Committee (including representatives from East Kingston and Hawke) had made a secret deal with the Andover society and Turner. This provided the \$60.00 added salary he wanted as well as wood but obligated him to the Society without the town's knowledge or assent. The memorialists stated that the town meeting to call Turner had been thinly attended with only 30 voting on any motion. The close decision on December 15 by which the anti-Turner group lost by only eight, sparked in their mind his supporters "to hurry a settlement in an unusual manner."

Other objections were raised to the propriety of the call. Being of a different denomination of Christians, they claimed they were "unconstitutionally bound by a Majority vote of said town thus surreptitiously obtained" which made then "liable to pay for expenses which may be imposed upon us in the name of the town to accommodate a Minister of a different denomination." A third objection questioned the right of any committee not wholly of townspeople to make contracts in the name of the town. The last complained that no one knew Turner well enough and that it was unwise to settle him with so much opposition. Having preached but a few times, his usefulness could not be known:

Mr. Turner's condescension in becoming thus hastily installed does not give us a very favourable opinion of his prudence; his neglect of visiting and consulting any who are opposed to him lessens his Character in our opinions; and the circumstances under which he is to be settled, will shake that good opinion of his piety, which charity would willingly bestow on one who undertakes such a sacred mission.

The moral indignation expressed in the conclusion to the Memorial deserves to be quoted in its entirety:

We are constrained to protest against the whole doings, so far as the town, or any other person who has not Subscribed as belonging to that Society, are compromised. We must consider this settlement as formed from other motives than pure religion; For we will ask, what physical power can transform injustice into Justice? What piety is that which can sow the seed of strife with impunity? Can humanity pretend to possess that grace which can reverse the moral order of the Almighty? Or can any society control the consciences, pardon the signs, or impute righteousness to others? Then shall mortals under any garb grasp at the (scepter) of omnipotence and sport with the rights of their fellow mortals! For ourselves we cannot discover any religion in deception, no justice in oppression, no piety in giving occasion for strife, no benevolence in depriving some of their just rights to bestow them on others, in short we do find a great want of Christian goodness in all who have even an accessory to such unconstitutional and antigospel proceedings.

There are 49 signatures attached to the original document which still exists. The first name affixed is that of the resourceful Levi Bartlett, six years Turners senior.

The memorial was twice read and made the subject of free and lengthy inquiry by the Council. Two memorialists, probably Bartlett and Amos Gale, were given the floor and then others expressed their opinions. The vote was unanimous "that there was nothing in the memorial of sufficient weight to prevent installation." Perhaps, the procedure of the Orthodox may have been defensible; their arrogant spirit which road roughshod over the sensibilities of others was not. The memorial expressed the outrageous exasperation of many against all the pretensions of privilege. Turner got in but it was a Pyric victory. The Orthodox were still winning battles but the war for religious preferment was one they would lose, and soon at that.

John Turner was installed pastor of the first Church the very next day, January 1, 1818. In his charge, the Rev. William Rowland expressed his hopes and concerns for Kingston and its pastor:

To you this is an auspicious day. It is a day of great events. We have mourned with you in your bereavement and in the desolations of this Zion we have sighed when we saw you as Sheep without a Shepherd. Doubtless your late venerable pastor now (Thayer) in glory looks down on the passing scenes and solemnities of this day with joy...

Behold, the man of your choice and receive him as your Minister and Spiritual guide. Do not despise him for in doing this you will despise the Saviour. Reject not the doctrines which he brings to you and the word of God. Bear with his infirmities be kind and gentle to Him. Be munificent as your

circumstances may permit, and his exigencies may require. Strengthen his hands and encourage his heart in the arduous duties to which he is called.

Open to the view of your hearers the nature, extent, and spirituality of the divine law; urge on them the importance of approving its precepts and its penalty. Teach them the doctrine of the total depravity of the human heart, and the absolute need of an entire renovation, by the special influence of the Holy Spirit...

Remember that his ministry will have effect on you and your children to eternity – and the word preached will be a savor of life or death to your soul...

Only four days later a town meeting was held and Turner's right to occupy all the parsonage property was sustained by a vote of 79 to 63. The controversy, however, did not subside. The members of the church may for a time have heeded Rowlands advice to bear with the infirmities of the new parson but the town did not. A draft letter by Dr. Levi Bartlett to his legal counsel indicates that he for one was prepared to charge that Turner could not defend his claim to be the town minister because of his secret agreements with the Committee and his obligations to the society in Andover. He describes how Turner managed to speed up his installation once there was danger that his call might be reversed. He accuses Turner of trying to deny that he had in fact been hired by an inner town association but then had contrived to palm himself on the town. The case was never prosecuted. The town meeting for April 29, 1819 was asked to see what order the town will take concerning Turner both as a preacher and as a resident of said town but nothing was done.

If the dissenters could not remove the parson from office, they could make life unpleasant in other ways. Who could use the meetinghouse when, was always good for harassment. The April 29, 1819 meeting "Voted that the Meetinghouse shall be appropriated one half the time for Methodist and Baptist preaching," on the argument that more than half of the townspeople wanted such preaching. Chapman writes that at one time "the Church was shut out of the meetinghouse, in which they and their fathers had worshipped for nearly 90 years; and a deacon was locked up in jail 30 days, because he opened the house for worship on the Sabbath. A guard was set over the house from Saturday evening till Monday morning to keep the people away from the place, consecrated to the service of God."

Meanwhile the Society at Andover told a different story in its annual report about "the most important stand for a mission in the county of Rockingham":

The Rev. John Turner, while at Kingston, gave so encouraging an account of his reception, with such grateful expressions of obligation from a committee of the place, that the directors voted him a grant of 60 dollars annually, for five years, provided he should become settled in the ministry in Kingston, and continue in that office for that term of time, on condition of his performing 6 weeks missionary service, annually in the vicinity of Kingston, under direction of the Society. Mr. Turner

has accordingly been installed... and it must afford great satisfaction to the Society, to have been instrumental towards his settlement in a church and society of so much respectability, and in a station of so much importance...

Mellish in his Address makes it plain that Turner was not a man to abandon his prerogatives without a struggle:

On one Sunday for which they had hired a man not a Congregationalist who was without a pastoral charge, with the intention of having him take possession of the pulpit, Mr. Turner began services from a pew; and as no one would take the responsibility of putting him down, he concluded before the other minister conducted service.

He was described as "a man of talent, of great resolution, and of fine personal appearance" but his cause was a losing one – to defend the old privileges and his enemy Levi Bartlett, was more than his match. The friends of progress passed him by to meet the needs of the time. Turner, for whatever reason, became a heavy drinking which "led him into other deviations." The ministry which had seemed so promising floundered on the shoals of unceasing conflict, an embarrassment to his people and a reproach to himself.

Methodists Sponsor a Toleration Academy – "All Tolerated"

One of the most exciting chapters in the history of Kingston concerns two institutions which no longer exist: Kingston Academy and the Methodist Episcopal Church. It is not a typical New England story where usually Congregationalists far outstrip other denominations in the fostering of educational causes. Why is the experience of Kingston different? The answer is the collaboration of an unusual Methodist minister and a townsman of Universalist leanings. The minister was John Brodhead and the layman was Dr. Levi Bartlett. How did it all begin?

The Rev. John Brodhead was appointed in April 1809 to a circuit which included Portsmouth, Newmarket, and Durham. The year previous a Methodist preacher had been invited to "supply the Desk with preaching" and have the use of the Parsonage. He enjoyed this privilege until 1823. With the Methodists in control of the meetinghouse, the Society at Andover must have considered Newmarket already lost in the "vortex of disorder, heresy, and infidelity." For Brodhead, it provided a good base for his itinerant preaching to the neighboring communities which included Kingston.

The itinerant preacher at South Newmarket did not fit the Orthodox caricature of Methodist clergy as "illiterate, enthusiastic men, under the notion of being teachers." Indeed Brodhead stood against the prevalent Methodist district of a "manlearned ministry." Through his effort and influence, the Newmarket Wesleyan Academy was launched in South New Market in 1817 and incorporated in 1818. It was the first Methodist academy in New England. It was written of Brodhead and Col. Amos Binney that "in

an important sense they were founders of the institution, moving in advance of public sentiment, and cooperating as true yolk fellows in bringing to completeness an undertaking requiring labor, care, and money."

In 1817, Brodhead entered politics as a state senator from District No. 2 and soon was elected chaplain of the Senate. He drew all New Hampshire unto himself, and redeemed his church from obliquity by the public preferment with which he was honored." Bishop Hedding of the Methodist Church recalled later that he "possessed much more than ordinary talent. His perceptions were clear and strong, and he had uncommon facility in communicating his thoughts to others." It is this same John Brodhead that is listed in 1820 with Joseph S. Merrill as pastors of the Newmarket and Kingston charges.

There is every reason to suppose that Brodhead preached in the Kingston meetinghouse and was well-known to Levi Bartlett and many others of the Kingston dissenters. The initial success of the Wesleyan Academy in Newmarket gave other towns reason to hope that they too might become centers of learning. The same year that opened with the installation of John Turner despite his efforts closed with the formation of an academy in Kingston through the vision of Dr. Bartlett; and, no doubt, the encouragement of Brodhead:

The local mover in the matter was Dr. Bartlett, who induced the citizens to furnish a building, more ample and convenient than the one at Newmarket, and secured a pledge from the Newmarket trustees to provide an instructor.

The original subscription list is dated December 30, 1818 and includes 5 of the 6 founding associates of the First Methodist Society. Though legally incorporated by the Trustees of the New Market and Kingston Wesleyan Academy, the school was not Methodist in any narrow sense. The first article of association states:

That this Academy shall never come into the hands of any one Religious sect or Denomination whatever but shall be known by the name of Kingston Toleration Academy. (unpub. paper)

The third article of association elaborates as follows:

That no sectarian principle of Religion shall be taught in said Academy; only General principles of Doctrine and Rules of Morality, Piety, Benevolence & strict Virtue be taught, enforced & form a basis of Practical Religion. No one sect shall have greater liberties or privileges than another, all tolerated & all put upon an equality.

The rules of Kingston Academy express the same liberal attitudes toward the practice of religion. They would hardly please the Orthodox:

1. This Institution is a toleration Academy wherein no particular religious Creeds shall be taught. All denominations shall have equal freedom of enjoying their Religious beliefs & attention paid them without remarks or criticisms to be made which shall hurt the feelings of any sect; But Piety, Virtue, & Urbanity with the general principles Natural of Religion shall be strictly inculcated. (document)

There was even allowance made for students for whom worship of their own persuasion was not available:

8. It is advisable that the Scholars whose Parents live out of Town shall attend some public Worship on the Sabbath either by hearing some Preacher, or by attending in the Academy to Devotions under the Preceptor, unless in such cases where their parents or themselves belonging to some other denomination shall wish them not to join in any such Worship as is there performed.

To recognize the right of a student to have the choice what service of worship he might attend and even his right to abstain should his convictions dictate is proof that Kingston meant to be a toleration academy in deed as well as name.

The "combination of all sorts of people" first united against the common foe of the Established clergy had successfully turned its energies to building and an imaginative educational enterprise was the result. It is to the lasting credit of men like John Brodhead and Levi Bartlett that they could invest in the future though still embroiled in the controversies of a passing era. In 1819, the Toleration Act was passed in New Hampshire after a long and heated debate:

That no person shall be compelled to join or support any congregation, church, or religious society, without his express consent first had and obtained... And any person may be leaving a written notice with the clerk of the society be exempt from any future expenses.

Though it sounded like the death knell of godliness to Congregationalists ("Some declared it to be the repeal of the Christian religion, others said that the bible is abolished, others the wicked bear rule"), alarm soon was replaced by relief. The Orthodox soon found it was far easier to stand alone than fight for advantages hatefully given. Kingston in two short years had seen the worst and best of the struggle.

1819 was an important milestone for the small company of Methodists in Kingston. For during this year they became formally organized. A copy of the charter still exists and it reads in part:

Be it known that Jacob Peaslee, Amos Gale Esqr., John French, Benjamin Badger, Isaac Bartlett & Elijah Sever and their Associates, and those who may hereafter become associates do constitute, appoint and erect themselves by mutual consent under a Law of this State passed June, 1819 constituted an Act and by these presents have hereby erected themselves into and made a Corporation by the name of the First Methodist Society of Kingston, and shall so continue from the date of the ensembling hereof so long as the said Corporation shall agree to continue...

Annual Meeting would be held to choose 4 directors, a treasurer, and clerk to serve one year from the time of their election. The other purpose of this meeting was to subscribe the budget:

such sums of money shall be raised for Methodist preaching within the year as a Majority of the Voters present shall chose with the places and modes of expending the same, also for all other necessary charges not exceeding 100 dollars annually.

One of the motives for incorporation was to strengthen the Methodist claim to the income of the Parsonage funds.

Not only were the Directors to "assess any taxed Voted & commit them to the Treasurer for Collection" and "hire and pay Ministers." They also were:

To take charge of all the property belonging to the Corporation whether of that under the Town in Parsonages or Money, Buildings, & Land or thruways..

The Clerk was to "record all votes, and other necessary doings in a Book kept for that purpose being the Records of the Society." Nothing however remains from these records to inform us of the history of the Methodist Society for the next 25 years. The prominence of the Directors (all but Elijah Sever being original subscribers for the Academy) indicates that the new Society was graced with able leadership and promise.

The Ministry of John Turner "Imperious Circumstances"

The events of 1818 and 1819 turned their world upside down for the Orthodox in Kingston. They had struggled to secure "the Stated means of grace" for the eternal benefit of their fellows, only to be repudiated and maligned for their efforts. Their minister and their leaders were suspected and disliked by the community. A pretentious building had been put up with private gifts to house an institution whose latitude was a mockery to the guardians of true religion. The Toleration Act had put them on the same footings as the sectaries and enthusiasts whose notions and methods dismayed and offended them. And now the incorporation of a Methodist Society was a stubborn reminder that the competition was in earnest and the initiative had slipped from their grasp.

Within the congregation, the discipline of fellow members continued to claim the attention of the people. Few of the cases are recorded in any detail. An exception is the dispute between Miriam Chase and the Ebenezer Moses. The sin was slander though its content is not specified. The record does show the effort made to redress wrongs. On the first Thursday in September, 1818, the church met to weigh the dispute between Miss Chase and the Moses hoping for a reconciliation. When this did not happen, they adjourned to Saturday and strove once more to heal the breach. When this failed, these questions and answers were given:

Pastor (to Morse): *Do you not think that you have said some things that had better not have been said?*

Morse: *Yes, I have said many things for which I am sorry.*

Pastor (to Chase): *Do you not think that you have cherished an unforgiving temper and disposition in this affair?* Chase: *I think I have not.*

Pastor (to Morse): *Are you willing to overlook and forgive all this is past in this unhappy affair and to restore peace to this church?* From both: *We are if satisfaction to the church can be given.* Pastor (to Chase): *Are you willing to overlook and forgive all that is past in this unhappy affair and to restore peace to this church?* Chase: *I feel that unless there is an acknowledgment to the world of the false scandal I have borne, that my reputation still suffers and I cannot*

overlook and forgive it. Pastor (to Church): As you have heard what has been said by Bro. Morse and wife and Sister Chase with respect to their difficulties do you not think they have said many things hastily and in passion tending to provoke the feelings of each other and that they ought to ask forgiveness of each other? Answer by all: Yes. Pastor (to Morse): Are you willing to ask Sister Chase's forgiveness for things which you have spoken under the influence of provocations? Morse: Yes. They both asked Miss Chase's forgiveness. But her answer was: I cannot forgive.

The church, confronted by the unrepentant feelings of Miss Chase who plainly saw herself with a reputation ruined by the Morses had little choice. They would have to suspend her. This no one wanted to do since she certainly had been wronged. The only tactic left was to adjourn the meeting till the last Sunday afternoon in the month hoping that she might reconsider. She chose not to attend and so the suspension was voted.

The next year "Whittier and Quimby conversed with Chase, to reclaim her to the path of duty." But 2 years of excommunication were enough for Sister Chase to swallow her pride. In 1820, she appeared to say so to the church. Her sincerity was convincing and she was restored providing her answers to the formal questions seem appropriate. They certainly were:

Question: Are you willing to let everything pass in silence and to forgive and forget? Answer: Yes. Question: Are you willing to ask forgiveness of the church? Answer: I feel that everything I have said and done in this unhappy affair was under the influence of wrong feelings.

The parish responsibilities of John Turner extended to both Hawke and East Kingston and were thus rather demanding. This had been his agreement with the committee who called him since the parish churches of these towns were virtually defunct. Whatever the reason, the records for these years are available only in part. There is no record that anyone was received into the First Church during his pastorate. His work in Hawke is indicated by entries in the fall of 1819 that he baptized first the children of Samuel and Sally Shepherd and 2 weeks later baptized Aaron Quimby and his 7 children. With his reputation as an evangelist, we may suppose that Turner experienced some success in the course of 5 years.

The people of the church were encouraged to take part in the missionary effort beyond their doors and around the world. On June 26, 1810, a conference at the home of Prof. Moses Stuart of Andover Theological Seminary (who admitted 15 members to the Kingston church on July 11, 1813) had backed the concern of 4 students for "attempting a mission to the heathen." Two days later, the American Board of Commissioners for Foreign Missions was launched at nearby Bradford, Massachusetts. The Sandwich Islands Mission in 1819 especially won the imagination of the New England churches. To finance its program, the Board fostered auxiliary societies for missionary giving. They were usually divided by sex. Their organization during these years was noted later by Ora Pearson: "Previous to

my coming to Kingston, Missional Associations, both Gentlemen's and Ladies', had been formed, which annually contribute a small sum to the American Board." Also, the Society's reports note that \$8.56 had been given by Kingston to the Female Cent Society, an auxiliary of the NH Missionary Society.

Such deep antagonism between the church and the dissenters, resulted in every area of possible conflict being exploited. Who would have the meetinghouse on Sundays was a smoldering fire that might heat up any moment. Now the dissenters remembered the bequest of Ward Clark and reasoned that the income of the Parsonage Fund was intended to benefit all the townspeople in their spiritual care. Since they found themselves with various religious persuasions, it seemed fair that the income should be directed to more than one denomination. The Congregationalists disagreed, arguing that the "use of the ministry there" would for Ward Clark mean the stated means of grace which was Congregational and nothing else in 1737. The case was decided in favor of the dissenters and the practice begun whereby each taxpayer would signify his desire as to the distribution of his portion.

On April 23, 1823, the church appointed a committee "to join in calling a council to dismiss or dissolve the connection between us and our pastor." The committee was composed of Messrs. Sanborn, Woodman, and Whittier. The record is silent at this point. Mellish, writing 32 years later, states that intemperance was Turners most serious fault. Turner himself, obliged to make a final report to the Society at Andover, makes his dismissal seem an agreement among friends:

The moral desolation in this region is enlarging its borders, notwithstanding the exertions of the friends of Christ to prevent so painful an event... Imperious circumstances have constrained me to ask a dismissal, and the church with reluctance joined with me in calling a Council, who convened on the first day of the month, and dissolved my pastoral relation to the Church and people. The result of the Council was of such a nature, as highly to gratify the feelings of my heart... I leave the church and Society, the dear people of my charge with the utmost regret...

The Church Record tells that on May 1, 1823 the covenant was renewed and a "Council of 6 churches met at the parish house and dissolved the pastoral relation" adding tersely: "He took leave the following Sunday." This man who had the uncommon courage to minister in a "disaster area" for Orthodoxy was apparently destroyed himself. He served no other parish and died 16 years later at the age of 70.

Preparations for a New Day "A More Suitable Place"

In 1823, the First Church began to plan in earnest to build its own meetinghouse. The meetinghouse was now 91 years old and much the worse for wear and tarnished by acrimonious memories. The future for the Congrega-

tionalists could not lie in that great edifice with its vestiges of lost preferment and popularity. No one could be persuaded to continue the demeaning struggle over its use. The Methodists had found a home anyway in the hall on the second floor of their Academy. The well-being of the church would be advanced by a new building. On January 1, 1824, the first entry was made in the Parish Records:

We the subscribers feeling the importance of having a more suitable place for Publick worship for the Congregational Society think it our duty to erect a house for that purpose. The plan that has been mentioned is a one story house 50 feet by 41 feet and 18 feet posts. The estimated cost is fifteen hundred dollars. It has been thought best to divide it into 30 shares at fifty dollars...

The list subscribers and their shares was as follows: John Sanborn 3/4, Dan Peaslee 1/2, Joseph Rowe 1/2, Jonathan Webster 1, Henry Judkins 1/2, Caleb Long 1/2, Jabez Page 1/2, William Patten 1/4, Isaac Patten 1/4, Elihu Thayer 1/4, Charles Chase, Jr. 1/2, Abram Sandborn 1, Joseph Magoon 1/2, Robert Smith 1/2, Jacob H. Sanborn 1, Nicholas Nichols 1-1/2, Morris Whittier 1, Robert Calef 1, David Webster and Samuel Colby 1, O.P. Nichols and Charles Titcomb 1, Samuel Spofford 1, Elihu Woodman 1, Benjamin Kimball 1, William Webster 1, Benjamin Sandborn 1, Thomas Wilkins 1, Joseph Garland 1, Colcord Patten 1. A year later only 22 shares out of 30 had been sold so Messrs. Kimball, N. Nichols, Smith, Spofford, Calef, J.H. Sanborn paid \$37.50 more with Whittier, W. Webster, Woodman, and D. Webster paying \$18.75.

A contract for the building was made on January 12, 1825 with David G. Webster for a cost of \$1400.00. The completion date was to be November 20 of the same year. Preparing the bond were Esq. Kimball, Col. Wm. Webster, and Whittier. On October 10, the land was presented by Jacob Hook Sanborn, its value being \$50. The actual cost turned out to be \$1600.00 and it was not until February 9, 1826 that the committee for inspecting the building declared it completed. The pews were then put up for sale at costs ranging from \$52.00 paid by N. Nichols to \$13.50 paid by Simeon Clark. The vestibule and tower were not added until 1840.

The congregation was now ready to bend its energies to the task of securing a minister. This time they would not have to run the gauntlet of getting the town's approval. Moreover, there was the spanking new meetinghouse to attract a candidate in which there would be no impediment to the free use of the pulpit. The very serious drawback was the financial drain of the new building & the consequent limit on the congregation's ability to pay. Moreover, of the 34 churches in Rockingham County, no less than 12 were destitute of pastors. The Congregational Society was formed in 1826 to carry out the business at hand:

We the undersigned feeling it our duty to provide means to support the Gospel of Christ among us; and fully believing that the Rec. Ora Pearson is a faithful preacher, we do severally

promise to pay to the said Ora Pearson the sums of money which we have set opposite our names, each year and every year for the term of 5 years to compensate him for his ministerial labours to preach in the new Meetinghouse in Kingston, providing he should preach the same term of five years.

Even previous to the above organization, Ora Pearson had been invited as a candidate for a trial period. The mistake of hurrying the settlement was not going to be made twice in a row! Even for the trial period, help was needed and, to tide it over, the church sought the aid of Dr. Thayer's great love, the NH Missionary Society, now 25 years old. This organization with modest means (with gifts like "the avails of a small cabbage yard" in 1825) and come to the rescue:

In Kingston, laudable efforts were made to settle a minister: but they greatly needed help, and we granted them \$30 to keep a candidate till the necessary arrangements could be made for his settlement.. He is to have part of his support from a charitable society in Massachusetts.

The "charitable society in Massachusetts" was an old friend, the Massachusetts Society for Promoting Christian Knowledge at Andover which made the munificent grant of \$500.00 for Pearson "providing he continue as long as 5 years, be settled without limitation of time, and made annually a report of the state of religion in said town." On February 15, 1827, the "Church of Christ in Kingston" had met at Morris Whittiers and voted to give Pearson a call for 5 years. Robert Smith was the Moderator and Jacob Sanborn the Clerk. The candidate replied in part:

I have seriously and with prayer considered the momentous subject, the events of Divine Providence by which I have been brought to this place, and the circumstances which have attended my labors among you seem to indicate that my continuance with you would be agreeable to the will of God...

The Ordination Council for Pearson met March 6 with representatives from Bradford, Mass., Plaistow, Hampstead, Exeter (William Perry) Epping, Hampton, and Stratham, with the ordination the following day. Ora Pearson was the first of many pastors to be a graduate of Andover Theological Seminary, being from the class of 1824. He was 29 years old, having been born in Chittenden, Vermont October 6, 1797. He was a graduate of Middlebury College in 1820. The Society Records note that James Spofford was the marshal for the ordination ceremony.

Another vote of the Society on February 22 completed the transformation of the Standing Order to a denominational organization. On that day it was decided to lawfully incorporate as the Methodists had done 8 years previously. The resolution was signed by N. Nichols, Jonathan Severance, J. Magoon, C. Thayer, Jos. Rowe, R. Calef, R. Smith, N. Nichols, Jr., R.P. Nichols, S. Colby, Thomas Bassett, J. Spofford, W. Webster, and O.P. Nichols with its own house of worship, a new minister, and a corporation in line with the laws of the state, the First Church was furnished with the means to make the best of its diminished influence. A "more suitable place" had been provided.

Kingston Hosts the Universalists ***"To the Believers in God's Boundless Love"***

Any dramatic presentation of Kingston's religious development must include the upstaging of the Congregationalists by the Universalists. Though this group in time was to command the largest following of any 19th century congregation, it was the last of the major denominations to arrive on the scene. Unfortunately, the record of its activity to 1850 is, with one major exception, virtually unknown. That memorable event is the 1828 Annual Meeting of the Rockingham Association of Universalists, certainly the most glittering assembly of religious leaders in the history of the town.

The choice of Kingston for this gathering was strategic and premeditated. For this was the town which the Society at Andover had termed a society of "much respectability" and a station of "much importance." This was the community in which had been found in 1819 sufficient support to launch a toleration academy singularly devoid of sectarian requirements. And though credit goes primarily to the Methodists for its beginning, we may suppose that its liberal program was as much the influence of Levi Bartlett and others who were more anti-Orthodox than pro-methodist. Indeed, its principal in 1822 was a graduate of Harvard and probably a Unitarian, the Rev. Timothy Hilliard.

The atmosphere of that 1828 meeting must have been heady with all the excitement of a movement which has caught on. They were the prophets of an idea whose time had finally come. In the **Circular** "To the believers in God's boundless love," the Association applauded present developments:

The days of bigotry (i.e., Congregationalism) and enthusiasm (all other Protestant sects) are passing away. Reason is again resuming in our country her empire over the human mind. The different Reformers were more convinced that the tenets which they attacked with so much spirit and success, were wrong, than they were, that they themselves were right. Many were driven to infidelity and Nothingarianism. But man being naturally religious, cannot be satisfied with nothing or with doubts of everything.

The return to religion for an enlightened people in 1828 would find Universalism, the leading contender for the minds of men. The letter continues:

A spirit of inquiry has gone forth, and the people of New England are inquiring what they shall do to be saved. They can neither believe in Armenianism (Methodists and Free Will Baptists) nor Calvinism (Congregationalists and Baptists), in any forms or variations. The orthodox are using every means to regain, by means of their monied institutions, their lost influence and power, but it is all in vain.

The last reference must have been directed at Andover whose efforts to save the First Church have already been noted. Even the arch-enemies of the Orthodox, the Unitarians, were equally bankrupt to these Universalists, intoxicated with the first scent of victory:

"Unitarianism is not sufficiently definite and palpable to satisfy those who are hungering and thirsting after righteousness."

Though maliciously slandered and decidedly a minority group numerically, the assembly had no doubt about the outcome:

Where then shall they find help? In the Universal and unchanging goodness of the Lord our God. Universalism embraces the belief in one Great First Cause – the moral obligations of mankind to Him, and to each other, and the immortal purity and happiness of all intelligent creatures. The intelligent and influential part of the community, is every day becoming convinced of the importance of our doctrine, and it is reasonable to suppose, that the bitter prejudices against us, and the misrepresentations of our sentiments and the libeling and slandering of our characters, is confined to a few superstitious bigots among the preachers of endless miseries.. Universalists have much to do. Their duty is plain. They will not permit the days of terror and bigotry, and fanaticism to return.

The meeting of the Association that August in 1828 in itself embodied the confidence of the **Circular** which it published. In Kingston it could claim the intelligent and influential part of the community. None other than Mrs. Levi Bartlett had opened her home Tuesday evening to the group of ministers who had gathered to organize the council which lasted through Thursday. General sessions were held in Academy Hall, home of an institution surely partial to Universalism's generous faith.

The roster of ministers present includes men then and later who shaped the destiny of this denomination. The moderator was 58 year old Hosea Ballou, then minister of the Second Universalist Church of Boston. This "elder statesman" who held unitarian views and believed there was no punishment after death had seen his doctrines prevail. His nephew, Hosea Ballou, 2nd, 31, elected clerk for the meeting, "The greatest man... in the Universalist ministry," later became the first president of Tufts University. Then there was Sylvanus Cobb, at 30 pastor of the First Parish in Malden and Thomas Whittemore, only 28 but soon to publish a history of Universalism. A former antagonist of the Ballous was there, the 36 year old Jacob Wood who had maintained a limited time of punishment after death. The last speaker was Otis Skinner, pastor of the Woburn church who was to become president of Lombard (Ill.) University.

There was enough enthusiasm for the delegates to digest 5 sermons and 1 lecture during the 2 days. Attention was also given to the guidance of "believers in Universal Grace" in the area who were urged to form themselves into societies and send delegates. Two societies: "Atkinson and Hampstead" and "Southampton" were admitted. The **Circular** closes with characteristic optimism:

We owe it to ourselves, to the rising generation, to our country and to the world, to occupy the places that have been laid waste by the contending sectarians of our common heritage. Our cause is more prosperous than at any former period. Our century will see the blasphemous and cruel doctrines of endless misery, rejected by the whole American community; and the triumphant establishment in its stead of the doctrine of God's Universal mercy.

The dream that their beliefs would be accepted by all Americans was never realized but many places, including Kingston, laid waste by contending sectarians were occupied. It is impossible to determine when a society was first established in the town. The Association minutes for 1831 mention that a good report was received from Kingston which indicates some organization. That same year the Universalist society in East Kingston was admitted. Eighteen years pass before an entry in the minutes for 1849 notes that Danville, Kingston, Poplin (Fremont), and Brentwood had united to build a meetinghouse probably begun 2 years before. Its location was in what is now West Brentwood, almost equidistant from the centers of the 4 towns. Eight years before, in 1841, Oliver P. Nichols, one of the leading lights of the Congregational Church was excommunicated for becoming a Universalist. More were to follow as the beliefs of Universalist became increasingly persuasive in the Kingston of the mid-19th century.

Union Hall

The little Union Hall which is located in West Kingston in what was formerly the center of this small section of Kingston, has rather an interesting history. The idea of constructing a small building for community get-togethers such as socials, church and Sunday School began, strangely enough, following the illness of a young man who resided in the area. This young man, a victim of what was then called consumption, had a wife and a baby and was in need of much aid. The residents of the entire neighborhood decided to help the stricken family. All who were able opened their homes to small parties and small entertainments, each person paying 5 or 10 cents for refreshments which had been donated. The proceeds were given to the stricken family. Following the death of the sick man on February 17, 1887, the neighbors aided the young wife and baby to go to relatives.

The neighborhood folk found their efforts so rewarding that they decided to continue raising money in the same manner and to turn their efforts toward building a small meeting place. On March 1887, at a meeting held at the home of Ezra Page (now the farm owned by Dr. Robert Cross on Cheney Mill Rd.), they formed a society consisting of 20 members, calling it "The Benevolent Society." Subsequent meetings were held at Mr. Pages home, the home of Albert P. Nason (located where the home of Fred Tewksbury now stands on Danville Rd.), also the homes of Edward L. Cheney (two houses east of the hall) and Frank Senters (a house on Mill Rd., now gone, but was just to the north of the home of Frances Swallow). More entertainments were held as were oyster-stew suppers, strawberry festivals, lawn parties, and neck-tie parties. The money was kept by a treasurer until he was authorized to deposit it in a bank.

In March of 1888 the Society's name was changed to the "West Kingston Improvement Association," and new by-laws were enacted. New members joined the association

and it was decided that each member should attempt to donate 25 cents per year. At a meeting held on October 21, 1889, the members decided to purchase land of Mr. Henry Webster for the price of \$50.00. Mr. Webster owned a vacant lot as he had just moved his home to Church Street at Kingston Plains, where it now stands, being the home of the late Mr. & Mrs. Everett Brown.

On August 21, 1890 a committee was authorized, by a vote of the society, to put in a foundation, many men of the community having cleared and readied the land. The foundation was built in back of where the original house had stood. Now more ways of earning money were devised such as selling tickets on a doll, pinning the tail on the donkey, fish pond, and mystery packages. The small sums raised in this way, together with the small donations solicited from people willing to give to this worthy cause, constituted the sum with which the Union Hall was built. There is no record of there ever being a mortgage on the building. The new hall was dedicated on Sept. 7, 1892. A large Bible, donated by Mr. Oliver Hunt of Danville, is still in existence. Several books from the original Sunday School library are still on their shelves in a neat row.

In November of 1914 several of the local women banded together and formed the "Sunshine Club." Their purpose was to help the Improvement Society earn money to finish the upper story of the hall. They were very successful and their efforts was rewarded by seeing the walls finished, a hardwood floor laid, a small kitchen built, etc. Now the Sunshine Society members began to have suppers to aid in maintaining the building.

The Union Hall was built to be used "for all good and moral purposes" and has always been used for such purposes. A "thriving Sunday School of over sixty members" was carried on for years.

During the years, organizations using the hall were a Christian Endeavor Society, the West Kingston Grange, 4-H Clubs, a group of ladies being sponsored by the UNH cooperative Extension, and the Ladies Auxiliary of the Kingston Fire Department. Ruth Rebekah Lodge of the Independent Order of Odd Fellows now meets regularly in the building, having moved here in August of 1973. The Pilgrim United Church and the Grace Bible Church gathered here during their formative years.

Many boys entering the armed services of our country were often given parties in the building, school entertainments or parties took place here until the Central Bakie School was built.

Union Hall has also been the scene of wedding receptions, a Golden Wedding reception and bridal showers. On a sadder note, many funerals were here conducted; on one occasion two funerals were held in one day. It should also be noted that once a portable x-ray machine was brought here from Haverhill to x-ray a broken leg since the victim could not be transported to a hospital. Union Hall was one of the few places in the community to have electricity.

Much to the sorrow of the residents of the neighborhood, the Improvement Society had to be dissolved since the town authorities and state tax commission mandated that taxes must be paid on the building. There being only enough money to pay the taxes for 2 years, the building was sold to the Free Will Baptist Society. The Baptist Society which had been in existence for many years became legally incorporated as a religious society. Regular business meetings are held and there have been church services conducted several times each year.

Since owning the building the Baptist Society has continued to make improvements to keep the building in good repair and the grounds mowed and cleared of brush.

"The people of West Kingston have been proud of their small meeting place and respect and honor their forefathers who worked so hard and diligently that they and we might have a local place to play and worship." (A direct quote from Iva Nason's notes.)

We of the Baptist Society feel that Union Hall has served a good purpose on this small corner in Kingston. It is hoped that it will continue to be used for "all good and moral purposes."

"For me and my house, we shall serve the Lord."
Joshua 24:15



KINGSTON STATE PARK — In November 1933 land was purchased from the Peaslee heirs by the New Hampshire Forestry Department for a State Park. In 1936 the Park opened to the public.



Two-Horse Carriage next to Band Stand on the Plains.

Religious History to Date

The old New England town was not complete until a church was gathered and a minister was called. The pastor was usually a graduate of Harvard. The church was Congregational since this was the established religion. In Kingston, what is now the First Congregational Church, was gathered on September 17, 1725, the 16th oldest church in the Province, with Ward Clark as Pastor. This Church has a colorful history. Its second Pastor, Joseph Seccombe, is said to have preached the first sermon on sports in America and was the founding father of daughter churches in East Kingston, Sandown, Brentwood and Danville (Hawke). Only the Brentwood Church still exists. The fourth minister of the Church, Elihu Thayer, had the longest pastorate, 36 years, and was the first president of the NH Missionary Society in 1801. The Congregationalists discouraged other religious groups but Baptists, then Methodists became numerous in the town.

The struggle for equality of the churches became very intense in the early 1800's, and 1819 was a banner year for the Toleration Act disestablished the Congregational Church in New Hampshire. The Methodists in Kingston celebrated by organizing a society that year and founding the Kingston Academy, a toleration academy open to all. The town meetinghouse was open to preachers of several denominations. In 1825 the Congregationalists built the present meetinghouse, though weak in numbers and dependent for aid from a Massachusetts Missionary Society. Universalism, the belief that all men will be saved, appealed to many people tired of what seemed to them a grim Calvinistic faith and there were enough Universalists in 1828 to host the county association. In 1850 the Society was organized. A year later the First Baptist Society was incorporated in South Kingston.

It was not until the Civil War and after that the churches began to work together and the temperance movement was their common cause. All shared in the prosperity of the Victorian age and in 1879 the Universalist Church was built and the Congregational and Methodist buildings refurbished. Cooperation extended to church school work with the three churches on the Plains hosting the Rockingham Sunday School Association in 1886 with over 500 people in attendance. In 1894 the Methodists and Baptists worked together to form a Union Sunday School in West Kingston. By the turn of the century, the Universalist Church attracted the largest congregations while the Methodist Church was noted for its revival services.

Slowly but surely the churches found it more and more difficult to involve people in their life. The Methodist Church declined in numbers until 1917, it formed a federation with the Congregational Church. The Universalist Church also lost strength and discontinued a year round program as recently as 1950. The Union efforts in S. Kingston and W. Kingston declined also until the Congregational Church was left alone once more in having an active ministry.

The years following World War II have brought to Kingston great growth and with it new diversity in religious life. Catholics, once known only as summer people who came from elsewhere, moved to town and in the spring of 1964, St. Frederick's Church was built in what once had been a Protestant preserve. The Congregational Church shared the national prosperity of the churches in the 1950's and suffered also the inner tensions of Protestantism in the 60's. This ferment resulted in the formation of the Pilgrim United Church of Christ by 40 Congregationalists who have opened the old Methodist Church after 50 years, for worship. Yet another group began in Kingston in June 1962, St. Christopher's Episcopal Chapel, using the Union Chapel in South Kingston. This was later moved over the line into Plaistow on June 16, 1966.

The churches of Kingston go forward into an era which faces all churches, with severe challenges as well as new opportunities for significant ministries in our time.

Maranatha Baptist Church

The Conservative Baptist Association of America (CBA) is an affiliation of churches with a desire to see established churches prosper and new churches planted. The CBA of New England is actively involved in the same cause in our 6 state region.

Maranatha (Come, Lord Jesus, Rev. 22:20) Baptist Church of Kingston is the result of a bible study group brought together by the late Rev. Bernie Hughes, then director of the CBA of New England. Today it is a growing ministry located on Mill Road. A dedication of the facility was in the fall of 1993.

Our Message: We express our full and complete confidence in the entire bible as the inspired word of God. We feel there is a real hunger to hear God's word preached and to see it lived. We believe our task is to fill this spiritual hunger by faithfully preaching, teaching, and living the bible week by week.

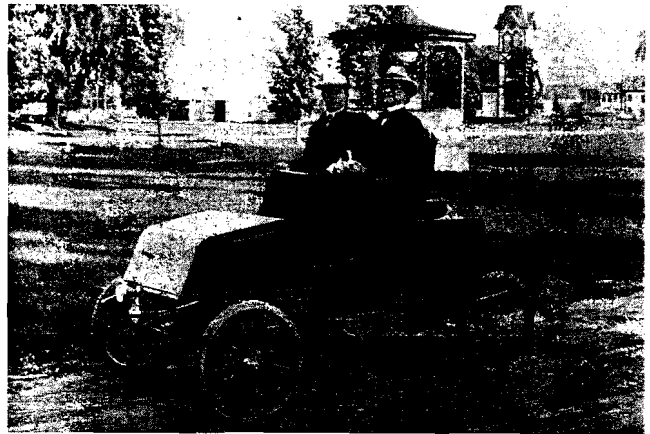
We accept by faith Jesus' claim that he "came that we might have life in all its fullness" (John 10:10). This claim is strengthened by our firsthand experience of how Jesus Christ transforms the lives of men, women, and children who accept his claims and turn their lives over to him. He, and he alone, gives life real meaning and purpose.

Our Affiliation: Maranatha Baptist Church is in affiliation with the CBA of NH/VT and the CBA of NE. On a typical Sunday morning across the 6-state region, more than 16,000 individuals gather to worship the Lord in our churches. We are proud to be a part of that number.

Our Pastors: Mr. Ron Blackington of Haverhill, MA was the bible study leader in the early days of our fellowship, and in December of 1984, the church called Rev. Robert Chickering as pastor. At that point in time, the small group was meeting in Plaistow. Under Pastor Chickering's leadership five people became charter members of the church in April 1985. Pastor Chickering was followed by

Rev. Hector Castro, an interim who served the church for a short period of time. In January 1988, Rev. Gerald H. Scott was called by the Co-operative efforts of the CBA of NE and the conservative baptist home missions Society (part of the ministry of CBA of America). In January 1990, the church became self-supporting and called Pastor Scott as permanent pastor. God has been good to the church, and he has allowed several choice men to participate in the ongoing ministry of the church. Rev. Russ Moyer, presently serving in St. Petersburg, FL, and Rev. Norman Moyer, pastor of Calvary Baptist Church in Pittsfield, ME, have both given of themselves to further the cause of Christ at Maranatha. Pastor Scott continues to serve as pastor at the time of this writing.

Our Building: A plot of land on Mill Road was given to the young church and in May 1989, a ground-breaking service was held. September 1990, construction began on the church building. Many people worked together to see the erection of the building and June 1991 the first service was held. Previous to this we had been meeting at Kingston Nursery, Inc. We continue to meet, work, and pray. God has answered our prayers in allowing us to have a beautiful facility, debt-free. We have carpeted the entire building, tiled rest rooms and kitchen areas. The steeple houses an antique bell signifying the continuing call to worship of those who would serve the Lord with us.



First Car on Plains.

I Remember... as told by Mrs. Rodney Wilson

One day, about 75 years ago, I was riding in a wagon with my father on the way to Amesbury. As we neared the end of Scotland Road, we noticed "something" atop the Advent Meeting House which stood on the triangle in the split of Depot Road and the Amesbury Road. Upon coming closer, the moving object on the roof looked life sized, but seemed to have wings. Approaching the building, we heard a voice shouting frantically, "Go home, the end of the world is coming." It was the pastor of the church. He had attached turkey wings to his robe and was perched on the roof awaiting the end of the world.

My father and I continued our journey. Upon our return we noted that the minister was still on the roof top, still waiting!

Someone asked me what it was like at the Lake when I was a little girl.

Almost 90 years ago it was a Great Pond. It was clean and quiet and I rowed all over it in a little boat that my Father had made. It is the beginning of the PowWow River and the water from it used to run the mills in Amesbury. When they needed more water, the flash boards were raised at the Dam, near what is now Route 111, and there would then be a wide shore line with nice clean sand to play in or walk along... all the way from "White Sands" in the South to the swamp at the Bragdon land. After the mills were electrified, the water stayed high, so we have little beach or shore line as it used to be.

We saw wildlife then, an occasional deer swimming across the lake, and we heard fish jumping and loons calling in the evening and the bull-frogs might converse. Nearly every night a whippoorwill would come and sit on the fence and entertain us – but no more sounds evenings like that now.

Being an only child, I spent much time exploring on my own. I played in the Pine grove next door and knew the entire shoreline – every cove and beach where special things grew. Pennyroyal, an old English herb, grew along a path where Camp Lincoln was built and we made regular visits to get it in its season. A large patch of Mountain Laurel grew in the middle of what is now Great Pond Park and I used to row my Grandmother over to see that every Summer.

Where the houses sit on the high shore along Route 111, there were wild Lupines of several colors that I liked to pick and in the shallow cove near the Dam there were loads of water lilies, Pickerel weed and Cow lilies. Motor boats have taken most of those away.

Besides my Grandfather's camp, called Camp Crescent, there were five others that I remember. There are two islands that one can easily see and one that no one would know is there... as well as Grass Island which is under water at the South end of the big island. The small one near the Dam in the South end once had a camp on it... and the big one in the middle of the lake... once called Webster's is still owned by the Clark family and that camp is still in use.

The third one, near what is now Bartlett Beach, had a house on that too. The name on it was "Saint's Rest" but "Sinner's Retreat" fit it better. Behind that is the "Horse Swamp" where my Dad picked high-bush blueberries.

On the West side there is a long strip of land with a high point at the end. This was a favorite picnic spot and is still used by Camp Lincoln... and around the end of it is a cove which used to be called "The Watch Box" for duck hunting, I fear.

Two brooks feed the Lake, as well as many springs which swimmers notice. Kelly Brook with the big rock at its mouth, comes from Long Pond and that was one of my

special places. I saw all sorts of small creatures and birds as well as flowers, and a snake might be sunning himself across low bushes.

The other brook comes under Ball Road and out through the Horse Swamp near Bartlett Beach. My Grandmother had been a teacher in Haverhill, and exploring with her taught me flowers and birds and to respect little things, as well as a few stars.

Going along the shore to the North, of course there was no Bartlett Beach! In fact no beach at all. It was all lovely woods with all sorts of things to see... long before it became a Chicken Range. "Nichols Ridge" which runs from the lake to Rockrimmon Road, was once heavily wooded and around the shore from that, if one were to investigate, they might find a little canal which goes under the road to Little Pond, now called "Greenwood Lake."

In the next cove were the Ice-Houses which supplied the Town for years until the refrigerator took over. Blocks of ice were cut when the pond was well-frozen and the Modlicks... Father and Son took good care of Kingston Folk for many years.

Going toward the East around the point was the "Secombe" Shore where the Town Folk went swimming. There was a nice beach there and this became Kingston Lake Park when the State took over from a Mr. Woods who owned it all. My Father, Arthur Tucker, was the first Supervisor and my parents lived in the little house on the hill for over 10 years.

Camping was allowed in the Park for a number of years and my Father did a night-patrol for the security of the campers... which was much appreciated. The Park was used a lot and it was well known to be a safe, clean and well run beach with life-guards on duty.

On the North-East end of the lake, where it nears the highway, there is another swamp and then came the Bragdon shore. Cranberries grew there once.

Around the point was a house owned by Thomas Arnold and his was the only one with a windmill which pumped water from the lake for his house. On breezy days the mill sang a weird song but I liked to hear it.

When I was quite young I went with my Grandfather and watched him catch a lot of fish... but not many are caught today.

Over a span of 50 years I taught swimming on our lakeshore to children from Kingston and neighboring towns and it was a rewarding and enjoyable time. The water was clean and clear but today there are times when one hesitates to swim in it because of the motor oil and scum.

I still live where I can see the Lake, watch my children and their children while they swim in Summer and skate in the Winter and I hope the coming generations will show great interest in keeping it clean and clear... BECAUSE... It is a "**GREAT POND.**"

CHAPTER VII

VETERANS OF WARS

Revolutionary War 1775-1781

Peter Abbot	Jacob Chase	Dudley Gilman	Thomas Merrill	William Shaw
Stephen Badger	Daniel Clark	John Gilman	Daniel McCarty	Jacob Silloway
Joshua Bagley	David Clifford Jr.	Nathaniel Gilman	Joseph McGoon	Jonathan Sleeper Jr.
David Bapell	William Clifford	Calef Gordon	Thomas Newton	John Blaisdell Sleeper
Jacob Barkharth	Benjamin Clough	Joseph Gordon	Trueworthy Palmer	John Sleeper
Jeremiah Bartlett	Phinehas Cluff	Enock Greele	David Peaslee	Cesar Stevens
Josiah Bartlett	Levi Colby	Noah Greeley	Jacob Peasley	Isacc Stevens
Nathaniel Batchelder	James Collins	Abraham Greenway	Barton Pollard	Samuel Swett
William Batchelder	Jonathan Collins	Richard Grefin	Ebenezer Proctor	Samuel Stuart
Prince Batchelder	Robert Collons	Ebenezer Griffen	Marck Piermot	Abraham Swett
Thomas Beal	Isaac Davis	Samuel Griffin	Daniel Queenby	John Swett
Nathaniel Bean	John Davis	William Grigg	Elophabt Queenby	William Tandy Jr.
Bezabeel Beede	Jonathan Davis	Peter Harriman	Timothy Queenby	Phillip Tilton
Joshiah Beeds	Samuel Davis	Timothy Heath	Aaron Quimoy	Jonathon Tucker
Rosiah Beedey	Thomas Dolleff	Joseph Hecher	Benjamin Quimby	Joseph Tucker
Jeremiah Been	Daniel Dow	Joseph Homan	David Quimby	Josiah Tucker
Daniel Bickford	Jabez Dow	Richard Hoyt	Samuel Quimby	Barnet Thorn
Thomas Blake	Jeremiah Dudley Jr.	Richard Hubbard	Eliphalat Quimby	James Thorn
Philip Blaisdel	Benjamin Eastman	Aaron Huntoon	John Reandal	Thomas Wadleigh
John Blasdell	Jonathon Eastman	Joseph Huntoon	William Richardson	Thomas Watson
Thomas Blasdell	Joshua Eastman	Moses Huntoon	Samuel Robey	Isacc Webster
Phillip Blasdell	Thomas Eastman	Samuel Huntoon	Abraham Sanborn	Jacob Webster
Scipic Brown	Moses Ferrin	Reuben Huntoon	Abraham Sanborn Jr.	Jonathon Webster
James Bowles	Edward Fifeleald	Thomas P. Huntoon	John Sanborn	John West
James Bowley	John C. Fifield	John Jeffery Jr.	Daniel Samson	Silus Wheeler
James Buswell	Richard Fitts	Job Jenne	Enos Sanborn	Benjamin Whittier
John Calef	Ezekiel Flanders	Abraham Johnson	Jethro Sanborn	Benjamin Williams
Joseph Calef	Jeremiah Folson	David Kelley	Johnathon Sanborn	John Williams
Joseph Calef Jr.	Gene Foster	Samuel Kelley	Moses Sanborn	John Wimond
Samuel Cammet	Phillips Fowler	Calef Knight	David Sanborn	Jacob Winslo
Thomas Cammet	Peter Freman	Moses Knight	William Sanborn	Ephraim Winslow
James Campbell	Abraham French	Benjamin Ladd	Mathew Scales	Seth Woodbury
Elias Carr	Joshua French Jr.	Benjamin Leach	Calef Sever	Daniel Woodman
Jonathan Cass	Thomas French	Amos D. Leavit	Elizah Sever	Joseph Woodman
Christopher Challis	Reuben French	Richard Loverin	Addison Severance	Moses Woodman
Enos Challis	George Gideon Jr.	Joseph Lovren	Ephraim Severance	Sanuel Woodman
William Challis	Nathan Gile	David Luce	Johnathon Severance	Aaron Young
Benjamin Chase	Carter Gilman	James Marston	Samuel Severance	Jonathon Young
Caleb Chase	Daniel Gilman	Edward Magoon	Thomas Severance	David Young

Mexican War 1812

William Webster

Daniel Woodman

Civil War 1861-1865

George A. Bartlett	Perley P. Chase	Obadiah Collins	Hazen Davis	Simon P. Fifield
Marcus M. Bartlett	William P. Chase	John C. Cooms	Henry Davis	Joseph H. Flagg
William J. Bartlett	Edward S. Cheney	Gilman Crane	Hiram F. Davis	G. L. Floyd
George W. Bean	William A. Cheney	George H. Crosby	John O. Davis	John A. Follet
John P. Bean	John Colby	John T. Crosby	Richard H. Davis	Elihu French
John B. Bellows	Charles Clark	Jeremiah T. Curtis	Alfred DeRochemont	E. P. Gale
Stephen M. Bragdon	Daniel Colcord	Samuel N. Curtis	Daniel P. DeRochemont	Josiah B. Gale
Edmond Brown	Andrew J. Collins	Andrew J. Davis	Howard DeRochemont	Thomas Geer
Edwin S. Brown	Elbridge G. Collins	Charles A. Davis	John W. Downing	Amos B. George
Nathaniel C. Brown	George W. Collins	David S. Davis	George B. Dudley	Emma J. George
Moses M. Chase	Joel S. Collins	George Davis	Alexander Durant	Joseph George

Civil War 1861-1865

Robert George	Andrew J. Johnson	Frederick C. Meyer	Abraham Sanborn	John S. Sweat
Hiram Glines	Simon S. Johnson	Frank Monihan	Joseph R. Sanborn	John W. Swett
S.B.T. Goodrich	Joel S. Judkins	Samuel E. Moore	Charles R. Schilling	James Spofford
Daniel L. Goodwin	Stephen M. Judkins	Frank J. Nickett	George E. Schilling	Charles Tibbets
Franklin B. Goodwin	Eldridge S. Judkins	John Nickett	Daniel P. Seaver	Elbridge Towle
John H. Goodwin	George M. Keezer	Joseph Nickett	Frank Senter	Isaiah H. Tucker
Samuel Goodwin	Alfred D. Kelley	Moses Page	Benjamin Severance	Otis Tucker
Addison Griffin	George W. Kelley	Henry S. Patten	George P. Severance	Robert W. Varrill
George A. Ham	Daniel C. Long	James Pierce	Warren P. Shaw	Charles H. Webster
Peter Handy	Timothy Littlefield	John H. Pierce	Daniel D. Shaw	John A. Webster
John Byron Hanson	George P. Lowry	Frank L. Prescott	Benjamin W. Silloway	John C.T. Webster
Newell F. Hill	John Lucy	Andred Quero	Mehitable Silloway	Osborn P. Webster
John W. Hoyt	Alonzo March	George F. Quimby	Frederick S. Silloway	Warren A. Webster
Josiah F. Hunt	Levi B. Marden	John W. Quimby	James W. Silloway	George W. Welch
Julius B. Hunt	James W. Marshall	Moses Quimby	John S. Silloway	John Welch
George R. Huse	John Martin	William H. Quimby	Oran S. Silloway	Calvin D. Wetherell
William F. Huse	Thomas Martin	Charles F. Reinbold	Frank E. Simes	George S. Wetherell
Lewis Hunt	Levin Martine	Alfonzo S. Reynolds	William M. Simonton	George W. Whittier
Abraham Johnson	John C. McDaniels	Charles O. Robinson	Moses E. Smith	C. H. Wilson
			George Stevens	William G. Wilson

Spanish American War 1898-1902

Charles N. Cooper	Susan J. Cooper	Walter S. West	— Tracy
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World War I 1917-1918

Albert H. Andrews	Benjamin F. Fifield	Ralph B. Kemp	Fred A. Nichols	Albert O. Swinnerton
Ernest P. Bragdon	Earl French	Harold J. King	Oral A. Page	Clarence P. Tracy
Hector A. Brodie	John C. Hilliard	John S. Marshall	Ralph S. Parker	Clarence B. Wadleigh
Arthur F. Brown	Leon W. Hilliard	Perley Martin	Floyd B. Pierce	Charles Walters
Harvey S. Butler	William R. Hilliard	Robert J. McCartney	Bridge R. Rowell	Charles Warner
Ray H. Childs	Franklin W. Hollenbeck	Ira A. Meek	Loren M. Senter	Arthur V. Watson
Wilbur J. Clark	Miss Marion Kemp	Walter P. Merrick	Elbridge L. Shaw	Harold P. Webster
Edward A. Cole	(Nurse)	Harold Nason	Carl S. Stevens	Norman F. Whippen
				Hugh S. White

World War II 1941-1945

David Acox	James Cornish	Francis Kimball	Elwood Philbrick	Gerard Taatjes, Jr.
Victor Acox	Robert Cornish	Harry Kimball	Leonard Philbrick	Gerard Taatjes, Sr.
Robert Avery	George Currie	Loren LaBelle	Russell Philbrick	Roland Taatjes
John M. Barclay	Albert Davis	Ernest Lambert	John Platt	Frederick Teague
Robert Barrett	Nathan Eisenberg	George Leate	Arthur Reynolds	William Teague
Louis Baxter	Samuel Eisenberg	Mary Lorraine Leeper	Bernard Robie	Fred Tobey
Robert Bennett	Everett Fay	William McBride	Russell Robie	William Towne
Wendell Bennett	Angelo Ferulo	Raymond McComb	Elmer C. Rock	Allen Warrington
Wilbert Bergeron	Kenneth Field	Robert McLure	Robert Rock	Edwin Warrington
Jack Braley	Charles Friend	Robert Merrick	Forrest Rogers	Eugene West
Hector Brodie	Richard Friend	Walter Merrick	Robert Sears	Wesley S. West
Stanton Bunder	Warren George	Richard Merrill	John Simes	Wilfred West
Earl Carter	Walter Gibson	Arthur Middleton	Marvin Simes	Victor Whitcomb
Walter Carter	Donald Gove	Donald Mitchell	Merle Simes	Harold Whittier
F. Lee Cavaric	Roy Gove	Alden Nason	Raymond Simes	Bernard Wicker
Albert Cheney	William Greenwood	Farnsworth Nason	Ethel Simpson	George Wicker
Harlon Cheney	Albert Harris	Robert Nichols	Alfred St. Laurent	John Wicker
Donald Clark	Clayton Ingraham	Kenneth Oakman	Frances Swallow	Charles Willey
Eugene Clark	Vernon Ingraham	John Page	Franklin Swett	Dale Willey
Paul Clark	Donald Jackson	Allen Parker, Jr.	Irving Swett	George Willey
Charles Collins	Edward Jervis	Henry Perkins	Wallace Swett	Norman Winslow
Oral Collins, Jr.	Frederick Jervis	Arnold Philbrick	Wilbert Swett	Richard D. Wendell
Eben Cook	Robert Jervis			

Vietnam War 1964 - 1973

Ralph Anderson	Andrew Christie	Louis George	Robert Matthews	George Shute
Gordon Bakie	Dale Clark	David Hemion	*Walter Merrick	*John Steer
Stephen Blackburn	Dennis Currier	Richard Holland	Freeman Nason	Roger Steer
Bruce Braley	Peter Decatur	Raymond LaBelle	Gary Nason	Robert Vincent
Robert Brocklebank	Forest Decatur	Forest Lambert	Joseph Norris	Robert Whitney
*David Bunker	Stephen Decatur	Dale Lafayette	Norman Nary	Carroll Winch
Richard Buswell	Michael Edwards	Norman Lazure	John O'Brian	Dale Winch
Frank Chase	Robert Fraser	Thomas Mahon	Wayne Patterson	Andrew Wight
		Al Mansfield	Wayne Roberts	*Deceased

These boys listed under the Vietnam War were either drafted or enlisted during the time of the Vietnam conflict and served in different parts of the world as well as Vietnam.



WELCOME HOME CELEBRATION AFTER SERVING IN WORLD WAR II — 1946. Some of the men of Kingston who were able to gather together to celebrate their return. Harold Whittier, Unknown, Richard Friend, Wilbert Bergeron, Bud Ingraham, Unknown, Marvin Simes, Raymond McComb, Unknown, Robert Bowers, Edward Jendreau, Norman Winslow, Warren George, Stanton Bunker, Unknown, Wilbert Swett, Robert Rock, Frederick Teague, Robert Nichols, Frank Jewell, Unknown, Bernard Robie, Unknown, Wallace Swett, Oral Collins, Frances Kemp, Robert Barette, Clayton Ingraham, Jack Braley, Unknown, William Greenwood, Unknown, Wilfred West, Donald Clark, Eugene Clark, Paul Clark, Eldon Nason, Wesley West, Unknown, Arnold or Leonard Philbrick. (Arthur Reynolds photographer, not shown.) Arthur Reynolds is 1994 State Commander of X-P.O.W.'s.



NEIGHBORHOOD CHILDREN IN THE WELCOME HOME PARADE FOR WORLD WAR II VETERANS — 1946. Cindi Bakie, Jane Auger, Donald Sanborn, Kitty Long, Butch Long, Dottie Long, Lee Decatur, Gordan Bakie, Dale Winch, Sandra Winch, Jean Beals, Unknown.

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C O N T R I B U T O R S

Gary Albright
Donald Briggs, Sr.
Elaine Cheney
Lawrence Cheney
Mrs. Roland W. Cheney
Donald H. Clark
G. Ellen Connell
Mr. & Mrs. Leslie S. Cummings
Donald E. Day
Charles W. Eastman Jr.
Mabel Hanson
George H. Harmon
Roland B. Hogan Jr.
Rev. Robert L. Howard
Leslie Hume
Shirley LaPrell

Mrs. Elmer J. Larson
Arlene St. Laurent
Gladys Marché
Walter Merrick
Bettie Ouellette
Holly Ouellette
Bob Pothier, Jr.
William S. Rent
Arthur Reynolds
Sher Cameron Russman
Leonard F. Sanborn
Gertrude W. Semple
Sylvia M. Nason Senter
Doris Tucker Smith
Carl S. Stevens
Mr. & Mrs. Rodney M. Wilson

PHOTOGRAPH INDEX

Chapter I – Our Beginning

1663 Sketch	I-3
Two Geographical Maps	I-4

Chapter II – Progress

The Grist Mill	II-5
Walter Clark Carriage Shop	II-5
Bartlett's Sawmill	II-5
Charles Marsh's Blacksmith Shop	II-5
Liberty Elms	II-5
L. W. Collins Shoe Company	II-5
Cilley Carriage Shop	II-6
View of Church Street	II-6
Main Street by the Kingston Store	II-6
Weathervane on Town Hall	II-6
Cobbler Shop	II-6
Fourth of July Bonfire	II-6
Cilley Homestead	II-6
Cornet Band at Secombe Shore	II-10
Do-Drop-In Restaurant	II-10
Kingston General Store	II-10

Chapter III – Social Development

Present Organizations

Kingston's New Police Station	III-2
The First Firehouse	III-5
The First Piece of Fire Equipment	III-5
Tramp House and Jail	III-6
Artifacts from the Kingston Museum	III-7
Nichols Memorial Library	III-9
Grace Daley House	III-10

Education

Sanborn Seminary	III-15
------------------------	--------

Taverns & Restaurants

Peaslee Tavern	III-19
Badger Tavern	III-19
Kingston House	III-21



LAKE "MASSAPAUG" – GREAT POND – KINGSTON LAKE
— House on the island.

Chapter IV – Early Settlers

Commission of Jacob Webster	IV-1
Sanborn English Class 1888	IV-2
Kingston Cornet Band 1886	IV-2
Sunday School Picnic 1907	IV-3
Bartlett Homestead	IV-4
Patten School	IV-4

Cemeteries

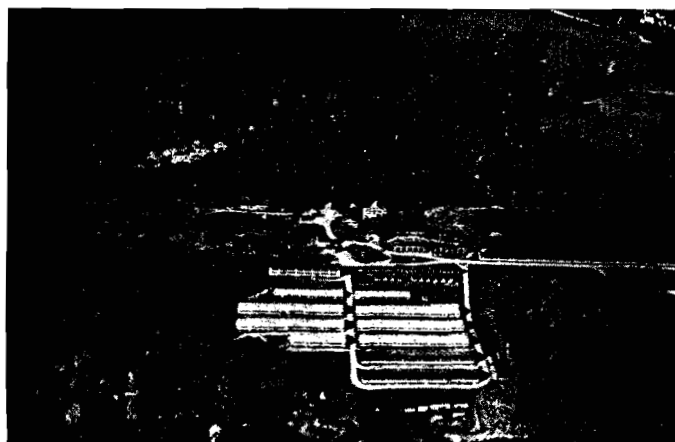
Plains Cemetery	IV-6
-----------------------	------

Chapter VI – Religious History

Universalist Church and Interior	VI-5
First Congregational Church and Interior ..	VI-5
Methodist Church	VI-5
Kingston Academy	VI-6
St. Frederick's Church	VI-6
Maranatha Baptist Church	VI-6
Aerial Shot from Sanborn Seminary	VI-6
Pilgrim Church, Masonic Hall and Methodist Church	VI-6
Union Hall	VI-6
Second Kingston Meeting House 1732 ...	VI-8
Children on the Plains	VI-18
Kingston State Park	VI-30
Two-Horse Carriage next to Band Stand ..	VI-30
First Car on Plains	VI-31

Chapter VII – Veterans of Wars

Welcome Home Celebration	VII-3
Neighborhood Children	VII-3



Aerial shot of the NICHOL's CHICKEN FARM on Rockrimmon Road.