CHAPTER XII.

THE TOWN OF CONCORD. — TEMPERANCE REFORM. — RELIGIOUS, SOCIAL, INTELLECTUAL AND MATERIAL PROGRESS.—CATHOLIC-IRISH IMMIGRATION.—POLITICAL EVENTS.—CITY CHARTER ADOPTED.

1830–1853.

In the later years of the preceding period, the spirit of temperance reform had begun to move the popular mind and heart in many parts of the land. By 1827, "The American Society for the Promotion of Temperance" was efficiently at work; and the bold pulpit efforts of such eminent divines as Nathaniel Hewitt, Justin Edwards, and Lyman Beecher were arousing public thought and pricking the public conscience to the realization of total abstinence from intoxicants as the practical synonym of temperance. Early in January of that year, the voice of reform was heard in New Hampshire, when Jonathan Kittredge, afterwards chief justice of the court of common pleas, and a resident of Concord, delivered at Lyme a powerful address on the "Effects of Ardent Spirits," the publication of which, as a tract of many large editions, spread far and wide startling facts and convincing arguments. And now, the Reverend Nathaniel Bouton, the young and only settled minister in Concord, resolved "to lift up the voice of warning, and urge to reform," and having carefully collected "facts from traders, from the selectmen, from the elder and most judicious citizens," as well as other reliable sources, delivered on Fast Day, the 12th of April, 1827, at the Old North church, "the first temperance discourse ever preached in town, inculcating total abstinence from ardent spirits."[1] Of the effect of the discourse, the preacher himself has said: "While the facts that were announced were astounding to all; while some disbelieved, and some mocked; and some declared the whole a slander on the town; and some pitied and regretted the indiscretion of the young man; yet others gave him credit for honesty of intention; and many on that day, and under the impression of that discourse, formed the resolution, from which . . . they never swerved, to drink no more."[1]

The facts set forth in that early discourse its author was spared to restate, nearly fifty years later, and when he could recount, in triumphant contrast, decisive victories of reform over the alcoholic evil. Said the Rev. Dr. Bouton, in his historical address, delivered

[1] Bouton's "History of Temperance Reform," discourse delivered in 1843, *p.* 6.

on the 17th of June, 1875, on the occasion of Concord's third semi-centennial: "At that time (1825) and for about five years later, the use of ardent spirits in Concord, in the form of rum, brandy, gin, whiskey, with wine and other mixtures, was universal. In the families of the more wealthy and fashionable, they were displayed in elegant decanters in an ornamental case on the side-board, placed on the table at dinner, offered as a token of civility to visitors by day and evening, and regarded as among the indispensable comforts of life. These liquors were used equally on occasions of joy and sorrow, for cold and heat, at births and deaths, at marriages and funerals. Farmers carried well-filled bottles into the fields with them, mechanics kept them in their shops, and professional men in their offices. At funerals, it was the custom to pass round well-filled glasses to all the mourners and relatives—and bearers received a double portion.

"We aver that, in 1827, every store in town—then nineteen in number—sold ardent spirits, not only by the quantity, to be carried away, but by the glass, to be drunk by customers at the counter; that all the taverns—ten in number—kept an open bar, glittering with glasses, and labeled decanters of the choicest liquors, to accommodate their guests. The aggregate quantity of ardent spirits of all kinds,—not including wines,—sold from stores in Concord, in the year 1827, was equal to four hundred hogsheads, of one hundred and twenty gallons each, or about forty-eight thousand gallons; enough to furnish more than one gallon to every inhabitant of Merrimack county; and the portion of it actually sold to the people of" Concord, "as estimated and put down by the traders themselves, was about fourteen thousand five hundred gallons—equal to four and a half gallons to every man, woman, and child in town. The cost of these liquors to consumers was not less than nine thousand dollars, which was more than double the amount of all taxes, the year previous, for state, county, and town expenses, including schools, and the support of the poor. . . . These were the good old times of license, when any man who wished to accommodate his neighbors, and help himself, could, by asking for it, obtain a license from the selectmen to diffuse the curses of rum broadcast over the town—only he must pay twenty cents to the town-clerk for recording his license. And any man, on a certificate of good moral character and the payment of two dollars, could obtain a license for a taverner—rum and all. This is not all. The product of every orchard in town, in those times, was converted into cider. From fifteen to twenty, thirty, fifty barrels, and often more, were stowed away in cellars for family use and for hired laborers—and at the end of the next season not enough left for vinegar!

"Such was the exact state of things in Concord in 1825, and till 1830 and later. Has anything been done in the intervening years to stay and roll back the mighty flood of rum and cider which overflowed our goodly town? In this temperance cause the first blow was struck on Fast Day, April 12, 1827, in that Old North Meeting-house. The battle there begun in weakness has been bravely fought out on the line of total abstinence, and many a glorious victory has been achieved. In proof, I point you to visible trophies: (1). That in the whole city there is but one place where spirituous liquors can be lawfully sold, and that only for 'medicinal, mechanical, and chemical purposes,' adding wine for sacramental uses. (2). That in all the stores in Concord, two hundred or more in number, there is not one where a glass of such liquor can now be bought to be drunk on the premises. If, as is conceded, it is sometimes sold by apothecaries and druggists, it is presumed to be in the line of their profession, for medicinal or chemical purposes, rather than for use as a beverage. (3). That not a single tavern in our city keeps, as formerly, an open bar; and that there is not visible in all the families of Concord, on side-board or anywhere else, any sign of having on hand intoxicating liquors for daily use, or for treating callers or visitors. (4). In brief, that the customs and usages of social life in this regard have undergone a total change, in the last fifty, or, rather, the last thirty years. If the same proportion of people in town were now reckoned intemperate, as then, we should have a staggering battalion of not less than six hundred drunkards."

This historic view of facts and results vividly presented suggests that present narration may, with profit, trace more specifically the steps of temperance reform. Now, it was not until three years after the delivery of the discourse of 1827—the first public blow dealt in Concord, for the cause of temperance—that force enough could be gained against the inertia of conservatism and the imperious sway of social custom, to form a temperance society in town. In the mean time, liquors were retailed from every store; in the heart of the village, down eastward from Main street, near the northwest angle of what was to be Railroad square, Bullard's distillery had been set up in 1828; "and the great body of the people," yet unconscious of evil, "continued to drink, as their fathers had done before them." And, indeed, in this respect, the people of Concord were not sinners before all others in the land, for "the average quantity of ardent spirits sold and drank by them was a little less than the average amount consumed throughout the United States."[1] At last, however, a few friends of reform determined to try resort to organized

[1] Bouton's "History of Temperance Reform," *p.* 7.

effort, and at a meeting held in the afternoon of Fast Day, April 1, 1830, at the Old North church, took measures to form a temperance society. At an adjourned meeting held at the town house on the 8th of April, a constitution was adopted. It contained the pledge of the members of the society organized under it, "to abstain from the use of ardent spirits entirely, except for medicinal purposes; to exert their influence to exclude them from social parties and visiting; to discountenance the use of them by the members of their families, and by laborers in their employment;" and to "use all proper influence, at all times and on all occasions, both by precept and example, to suppress intemperance and to co-operate with the friends of temperance throughout the state and country."[1] This pledge—deemed by some "too strict"—received thirty signatures, at the meeting, and the organization of Concord's first temperance society was completed by the choice of the following officers: Timothy Chandler, president; Albe Cady, secretary; Joseph Low, Ira Rowell, Elijah Colby, William Kent, and Henry Fisk, executive committee.[2]

In this movement, and at its beginning, two recently ordained clergymen, Moses G. Thomas, the Unitarian, and Nathaniel W. Williams, the Baptist, united in earnest effort with the zealous pastor of the North church; the three receiving the hearty co-operation of Samuel Kelley, the Methodist, when, a few months later, he became the first stationed minister of his denomination in Concord. And it is but simple justice here to add that the later ministers of churches then existent, and those of churches subsequently established, earnestly joined in urging and supporting the Reform; as did also the lawyers and physicians. The society at once commenced vigorous operations. Committees were appointed in each school district to solicit subscribers to the constitution. Temperance journals were, for two or more years, distributed gratuitously, and placed in each family of the town. In 1834 temperance meetings were held in every school district. The annual meetings of the society, occurring on Fast Day afternoons, at the Old North church, were occasions of great interest, on which the religious "congregations of the town harmoniously united and filled the ancient temple to its utmost capacity, while the ministers sat together in the pulpit," and preached in turn. Thus the people of all religious persuasions "had an annual opportunity to see each other's faces, to exchange greetings, to unite in hearing able and eloquent discourses on a theme which, every year, commended itself more and more to their judgment and conscience."[3]

By 1835 the members of the society numbered two hundred and

[1] Bouton's "History of Temperance Reform," *pp.* 7, 8.
[2] Bouton's Concord, 408.
[3] Bouton's "History of Temperance Reform," *p.* 8.

sixty-two, of whom ninety-two were females. But, in the growing light of experience, its constitutional pledge, which had been at first thought "by some too strict," was found not strict enough, and must cover broader and higher ground if the organization was to work out effectually the hoped-for beneficial results. "Hence, after three unsuccessful attempts to alter the pledge so as to exclude the traffic and manufacture" of ardent spitits, "and also wine-drinking," the Concord Total Abstinence Society was formed on the 2d of April, 1835. It "was composed chiefly of men in middle life," who "pledged themselves 'not to use, as a drink, ardent spirits, wine, porter, or any intoxicating liquors; not to furnish them to their friends or to those in their employ; not to sell or manufacture; also to abstain from tobacco in all its forms.'" Under this pledge a large portion of the old society united, retaining still their first connection. "The annual meetings were held at the same time and place, and both societies moved on in concert for the accomplishment of the same object."[1] On the fifth day of April, 1835, only three days after the formation of the second society, a third was organized in connection with it, under the name of the Concord Young Men's Total Abstinence Society. It took a step in advance of any preceding society in pledging its members to entire abstinence "from ardent spirits, wine, cider, porter, strong beer, and all intoxicating drinks," together with "tobacco in every form," and, also, "to temperance in eating as well as in drinking." This society urgently pursued the work of reform, and in five years had a membership of three hundred and seventy-six, about equally divided as to sex. From 1835 to 1838 a conflict on the "wine question" was vigorously waged, till finally abstinence from wine, as "incorporated in what was called 'the comprehensive pledge' of the Young Men's Society," was assented to "by all the friends of thorough reform as essential to ultimate success."[2]

The women of Concord had all along manifested laudable interest in the cause. Especially—and before the reformatory movement began—had the directors and members of the Female Charitable Society tested to their sorrow the evils of intemperance as a cause of the destitution which they were called upon to relieve. Onward from 1817 "they lamented, exposed, and protested against the miseries produced by the sale and use of intoxicating liquors," and thus were indeed "the pioneers in the temperance reform."[3] And now in 1836 the Concord Female Temperance Society was organized, having for its special objects "to discountenance and do away the use of wine

[1] Bouton's "History of Temperance Reform."
[2] *Ibid*, *pp.* 11, 12.
[3] Dr. Bouton's discourse on the fiftieth anniversary of the Concord Female Charitable Society, January 26, 1862, *pp.* 17, 18.

at social visitings, and to make appeal to all venders of intoxicating drinks, in behalf of husbands, sons, and brothers, and the poor families that, in consequence of drunkenness, were objects of charity."[1]

These societies as they arose marked eras of reform in Concord, corresponding to the progress of the temperance cause throughout the country. They wrought faithfully through the fourth decade. They saw to it that "temperance newspapers, tracts, and addresses were scattered broadcast over the town." They provided that the effective voice of the temperance lecturer should be heard by the people. Hence, such eloquent champions of the cause as Nathaniel Hewitt, Justin Edwards, and Jonathan Kittredge—three already mentioned, —George B. Cheever, Lucius Manlius Sargent, and John Pierpont—all, with their breathing thoughts and burning words, "gave impulse as well as dignity to the reformation"[2] in Concord. The societies, however, relied largely upon the individual, or combined, labors of their members; "and means adapted to the end in view were varied as circumstances required."[2] Thus, in 1836, a committee of theirs, consisting "of three highly respected and influential citizens, visited all the taverners and retailers of spirits in town, to persuade them, if possible, to relinquish the traffic. The same year the ladies drew up a memorial, and a committee of their number went into all the taverns, stores, and cellars to present it, and to plead that the sale "might cease." Nor was the community allowed to remain in ignorance of the extent and consequences of the traffic; for the Young Men's Society did not fail to collect and publish pertinent and alarming statistics. Such and other efforts put forth by the societies were, however, but partially successful,[2] though aided, as in 1836, by a vote of the town instructing "the selectmen to withhold licenses from the retailers of ardent spirits," and, as a last resort, by prosecutions for the violation of the license law, "which, though not successfully carried through, yet had a good restraining influence." The appetite of buyers and the cupidity of sellers still manifested a strong, though somewhat weakening, opposition, which, in one instance, became riotous. On Fast Day, in April, 1836, the Reverend George B. Cheever, whose famous temperance allegory, entitled, "A Dream about Deacon Giles's Distillery," had, the year before, subjected him to unjust persecution and a month's imprisonment at Salem, Massachusetts, delivered on invitation, a powerful address at the North meeting-house. The ire of sundry opponents of the temperance reform was aroused thereby; and, in the evening, six or seven of them passed noisily along Main street, and stopping before the pastor's house, where the lecturer had lodging, violently assailed the front door, and

[1] Bouton's "History of Temperance Reform," *pp.* 9, 10.
[2] *Ibid*, *p.* 13.

threateningly called for the man "who dreamed a dream." Timely police intervention hindered any direct personal violence; and the inebriate disturbers of the peace having satisfied their insane malice by burning a man of straw in the state house yard, were the next day convicted in Justice Albe Cady's court, and fined three dollars each.

The reform movements had produced, and were producing, intended results. The fashions of society and the sentiments of the community were undergoing a change. Even within a month after the formation of the first temperance society, Captain George T. Abbot's company of light infantry—one of Concord's six or seven military organizations at the time—abstained at its May training entirely from the use of ardent spirits—an incident of somewhat prophetic significance.[1] In 1836[2] the proprietor of the distillery, moved by argument and appeal, sold the "worm and still," and closed out a gainful business. Now and then a trader voluntarily gave up the sale of spirituous liquors; the first to do so being Asaph Evans,[3] whose place of business, at the northwest corner of Main and Pleasant streets, was on the site of Concord's first store, opened by Andrew McMillan in 1761. In establishments not completely relinquishing the traffic, sales of liquor, in quantity or by the glass, were lessening. Taverns were making less and less display of bars; and two, the Phœnix and the Columbian, were to become by 1843 "strictly temperance hotels."[4] Wine was disappearing "from tables and sideboards," and falling under taboo "as a token of civility," and an accompaniment of "social parties, public dinners, and weddings." While, "as for ardent spirits," the homes of the people were becoming "as free from them," says Mr. Bouton, "as were the houses of the Israelites from leaven at the Passover."[5]

Early in the month of April commenced a new era in temperance reform, when a drinking club of six, in Baltimore, became a temperance society under the pledge not to "drink any spirituous or malt liquors, wine or cider." This band of reformed men, now reformers, rapidly increasing in numbers and organized as "The Washington Temperance Society," soon had in its membership John H. W. Hawkins, who at once commenced his wonderful work of eighteen years as a missionary of temperance. It was on Sunday evening, the 20th of June, 1841, that this "reformed inebriate," then in his forty-fourth year, "of manly form"[6] and "of much fluency, force, and effect" in speech, addressed, on his first appearance in Concord, more than a

[1] Bouton's Concord, 408.
[2] Bouton's "History of Temperance Reform," *p.* 14.
[3] Bouton's Concord, 446.
[4] Bouton's "History of Temperance Reform," *p.* 16.
[5] *Ibid*, *p.* 7.
[6] Life of Hawkins, *p.* 97.

thousand people assembled in the Old North church. "He told," says Mr. Bouton,[1] "his own experience of the progress and woes of intemperance and the blessedness of reformation. Hearts as hard as adamant were melted; eyes, unused to tears, wept; resolutions, often broken, were renewed; and hands, tremulous from former intemperance, grasped the pen to sign the pledge of abstinence." Eight days later the "Concord Washington Total Abstinence Society" was formed with a membership of sixty, mostly made up of those who had recently been hard drinkers, and for the purpose, according to their constitution, "of promoting our mutual benefit, and aiding each other in our resolution to abstain from all intoxicating drinks as a beverage."[2] To them the former friends of temperance extended cordial fellowship; and, when subsequently the society was opened to membership from all classes, its numbers, within two years after its original organization, reached nearly four hundred. Soon another society arose, composed of young men, and bearing the name of Tahanto, the Indian sagamore, who, nearly one hundred and seventy-five years before, had, at the trading fort on the east bank of the Merrimack, urgently protested against the sale of strong drink to the red man.

The spirit of reform thus effectually stirred was kept alive by varied efforts and instrumentalities. In the early '40s, Concord had its newspaper, *The White Mountain Torrent*, devoted to the temperance cause. Throughout the country "cold-water armies," composed mostly of Sunday-school children, with their teachers, were organized, and took a prominent part, especially in the temperance Fourth of July celebrations, which were held for some years. Concord had such an army, to which the religious societies respectively contributed their quotas. These were marshaled in distinct bands, each under its own banner, and marched in the procession of the day to the Old North, there to attend appropriate services, including temperance addresses; and thence to return, usually, to the state house yard for collation, where, as one has written, who, as a lad, participated in those occasions, "tired, hot, dusty and hungry, to be refreshed with cake and cold water or lemonade so long as the cake lasted, afterward with barrels of dry crackers brought from the bakery of Capt. Ebenezer Symmes."[3] It was the 4th of July, 1841, that the first of these temperance celebrations was held, and everywhere with much preparation and enthusiasm. Concord's "cold-water army" numbered on that occasion eight hundred and sixteen: The Episcopal church contributed to this total, seventy-one; the Metho-

[1] Bouton's "History of Temperance Reform," *pp.* 14, 15.
[2] *Ibid*, *p.* 10.
[3] Henry McFarland's "Personal Recollections," *p.* 52.

dist, eighty; the Unitarian, one hundred and seven; the Baptist, one hundred and eight; the North Congregational, two hundred and twenty; the South Congregational, two hundred and thirty.[1] Three years later a temperance celebration of the nation's birthday was held which was more numerously attended, and, of its collation, prepared in the state house yard, more than two thousand persons, young and old, partook.[2]

In 1843 more intense local interest began to be manifested in the work of temperance reform. In the latter part of April of that year, a citizen's meeting, held at the court house, appointed a committee of twenty to report at an adjourned meeting, "such resolutions and plan as, in their judgment, would most certainly and speedily cause the use of intoxicating drinks," and "the traffic" therein, "to cease in town, except for mechanical and medicinal purposes."[3] The committee—consisting of Franklin Pierce, Lewis Downing, Abraham Prescott, Hosea Fessenden, Nathaniel B. Baker, Moses T. Willard, Joel C. Danforth, Josiah Stevens, Jr., Zenas Clement, Joseph Low, Francis N. Fiske, Samuel Coffin, Richard Bradley, Chandler E. Potter, Abraham Bean, Joseph F. Dow, Harry Houston, Theodore T. Abbot, Moses Shute, and Atkinson Webster—reported, at the adjourned meeting held at the Old North, on the 7th of May, an appeal and preamble, with a resolution and pledge. The last two were as follows:

Resolution. "Resolved—That the signature of every individual present be solicited to the following pledge and appeal; and that the same be printed, and presented to the citizens of each school district in town for the sanction of their names."

Pledge. "We, the undersigned, citizens of the town of Concord, believing that intoxicating drinks of every description, used as a beverage, are not only useless, but injurious to men in health under all circumstances; and being fully persuaded that it would conduce to the best interests of said town, and tend greatly to promote the morality, happiness and prosperity of its citizens, of all classes and conditions, wholly to abolish the using and vending of such liquors within its limits, except for medicinal and mechanical purposes, hereby pledge to the accomplishment of so desirable an object our best exertions."[4]

The pledge, with accompanying appeal, received the signatures of one thousand seven hundred and sixty inhabitants of the town, male and female; while the movement was efficiently promoted by Franklin Pierce, who, on the evening of the 22d of June, following, at the

[1] Henry McFarland's "Personal Recollections," *p.* 52.
[2] Bouton's Concord, 460.
[3] Bouton's Concord, 453.
[4] *Ibid*, 454.

Old North, delivered a powerful address in support of it, that held, for an hour and a half, the breathless attention of his audience.[1] But, notwithstanding the urgent appeal of more than seventeen hundred inhabitants, the liquor traffic was not discontinued; for the considerable capital invested in it, though deriving less profit from home demand, yet found much from supplying intoxicants to other towns, from which the sale of ardent spirits had been excluded. Early in the last month of the year 1843, the Reverend Mr. Bouton, the pulpit pioneer of local temperance reform, delivered a timely address[2] detailing the progress of that reform, in a faithful historical presentment of facts, accompanied by impressive inferences, and, by wise suggestions as to future procedure—but not yet by that triumphant display of "trophies," as already specified in this chapter, which he would be able to make thirty-two years hence. As was natural enough, within twenty days after the delivery and publication of the stirring address, a temperance meeting was held, and, as a measure of restraint, at least, a committee was raised "to prosecute all persons who" should "continue to sell intoxicating liquors in town." At the town-meeting in March, 1844, the question of "License or No License" was hotly contested, and the three "No License" candidates for selectmen were elected. These were Nathan Stickney, Whig, and Jeremiah Fowler and Jeremiah S. Noyes, Democrats—all of whom were re-elected the next year.

At length temperance organization took another effective form when the "Order of the Sons of Temperance" was instituted. Two divisions of the order were established in Concord—the "Tahanto, No. 6," on the 14th of January, 1847,[3] and the "Aurora, No. 12," on the 13th of January, 1848.[3] Each had an active membership of goodly numbers, and held regular weekly meetings; the former at Tahanto hall, opposite the Phœnix hotel; the latter at Temperance hall, in Dunklee's building—one of the finest halls used by the order in the state.[3] The order soon took largely "the place of the other active temperance organizations in town,"[3] though the Concord Temperance Society remained in active existence.

As early as 1835 the Young Men's State Temperance Convention had denounced "licensing the sale of intoxicating liquors" as "throwing over immorality the shield of legislative sanction," and had thus struck the keynote of prohibition. Though moral suasion, with its pledge, and under license, was leading many an individual to give up alcoholic drink, yet all the while the question was recurring with ever-increasing emphasis, Would it not be better "to keep the

[1] Bouton's Concord, 454.
[2] Bouton's "History of Temperance Reform in Concord."
[3] David Watson's Directory, 1850, *p.* 87.

drink away from all individuals"[1] by absolute prohibition of the traffic therein? Towards the affirmative answer to this question, public opinion, especially in New England, was tending years before prohibitory legislation was tried. Concord was abreast with the prevailing tendency. Thus, by the year 1848, the town had advanced so far towards prohibition as significantly to cast one hundred and eighty-six votes in the affirmative to none in the negative upon the question submitted by the legislature, "Is it expedient that a law be enacted by the General Court prohibiting the sale of wines, or other spirituous liquors, except for chemical, medicinal, or mechanical purposes?"[2] Again, in 1851, the selectmen were instructed to license but one person to sell spirituous liquors and wines for medicinal, mechanical, and chemical purposes; and accordingly Joel C. Danforth received license.[3] Still again, on the 15th of March, 1852, the town authorized the appointment of two agents, having no "pecuniary interest in the quality or quantity" bought or sold—the "one residing in the main village, and the other, in Fisherville—to sell suitable spirituous liquors and wines for medicinal or mechanical purposes only —the said liquors and wines to be tested by some person experienced in the properties and qualities of the same, and having no pecuniary interest therein."[4] This action was accompanied by the decided expression in favor of prohibition, embodied in the following vote: "That the representatives elected on the 9th and 10th inst., to represent this town in the next legislature of this State, are hereby instructed to use their influence, and give their votes, for the passage of a law similar, in all its leading parts and provisions, to the law now in force in the State of Maine, entitled 'An act for the suppression of drinking-houses and tippling shops.'"[4] It was not, however, until after the town became the city that legal prohibition became the prominent policy of temperance reform, the progress of which under the new conditions will be noted in future narration.

It was natural that the moral awakening as to temperance should be accompanied by religious progress. In fact, it is recorded[5] that, from 1827 to 1842, "almost a continuous religious interest" pervaded "the minds and hearts of the people," resulting in the greatly enlarged membership of existing churches. Especially, both in Concord and throughout the state, was this true of the year 1831—the "memorable year," as sometimes styled. It has been written of the meeting of the "General Association of New Hampshire," held that

[1] Rev. Dr. Lyman Abbott's introduction in John B. Gough's "Platform Echoes," *p.* 52.
[2] Bouton's Concord, 465.
[3] *Ibid*, 469-70.
[4] Proceedings of Town Meeting, *pp.* 14, 15.
[5] Dr. Bouton' Third Semi-Centennial Discourse, 1875, *p.* 33; also, Discourse Commemorative of a Forty Years' Ministry, 1865, *p.* 19.

year at the Old North in Concord, that the "ancient temple was filled with the glory of God. Touched by His spirit, the hearts of the people melted and bowed before the Lord. As the result, one hundred and one were added to the church. In subsequent years, sometimes in connection with special means, and sometimes by ordinary means diligently used, large accessions were made." Those "times of refreshing"—according to the same authority—increased not exclusively the membership of the North church, but correspondingly that of the Baptist, and of "other churches that improved the heavenly visitation."[1]

With the growth of the town in population and material strength, the number and variety of church organizations increased. Of these seven existed in 1830:[2] The First Congregational, or the North; the Second Congregational, or the Unitarian; the First, or Calvinistic, Baptist; the Methodist; the Episcopal; and the Friends. Soon came a remarkable colonization. "Within a space of ten years, without so much as a ripple of discord," three churches left the parent North, for separate, permanent, and prosperous establishment—the West, in 1833, the South, in 1837, the East, in 1842. In the early '40's the Universalists, the Freewill Baptists, and the Adventists had their respective societies permanently established in the main village. Later the Congregationalists, Baptists, Methodists, and Universalists were in organization at Fisherville; the Congregational church having been formed in 1850—an offshoot mainly of the West, or West Parish, church, and consequently, a grandchild of the North. As early as 1833 there was a Christian Baptist society in the region of the Contoocook, "the members of which resided principally at the Borough and Horsehill."[3] This was recognized for more than twenty years later in the distribution of the parsonage fund.[4] But while religious societies were multiplying, the "Meeting" of the Friends, which had existed more than thirty years, was discontinued in 1840, and its meeting-house becoming the property of the Eleventh School District, was for a time used as a schoolhouse.

By 1850 at least ten meeting-houses of varied but becoming architecture, and of more or less elaborate adaptation to their purpose, adorned the face of the town; and even the Old North had seen its congregation withdrawn, on the 27th of November, 1842, to a New North. That removal had been preceded in September by a two days' union meeting of the mother church and the three Congregational daughters. The pastors of the four churches, Nathaniel Bou-

[1] See The Sunday School, in note at close of chapter.
[2] Rev. S. L. Blake's Historical Discourse, 1877, *p.* 11.
[3] Bouton's Concord, 619.
[4] Town Reports, 1851, and following.

ton, Daniel J. Noyes, Asa P. Tenney, and Timothy Morgan, participated in the exercises. In the afternoon of the second day "five hundred and fifty communicants sat down to the Lord's Supper. It was," writes the pastor of the First church, "a season of tender and affecting interest. Many wept at the thought of separation from the place where they and their fathers had so long worshipped."

Thus was relinquished, as a place of public worship, the venerable edifice so richly garlanded with historic memories. Within five years it became, and for nearly twenty-one years continued to be, the seat of the first successful attempt of American Methodism to establish and maintain a distinct school for the training of its ministry. This school was "The Methodist General Biblical Institute." Though, as another has written, "a Methodist theological school could not be otherwise than radically Arminian in its teachings, and aggressively anti-Calvinistic," yet "it is a noteworthy fact that the establishment of the institute was made possible through the open-handed generosity and liberal sympathy of the First Congregational Church and Society of Concord—a church and society, which, for more than a century, had been a leading representative of New England Calvinistic orthodoxy." [1] The offer of the building and its acre and a half of ground made by the North society, and supplemented by a citizens' subscription for remodeling the structure, was accepted by the "Wesley Institute Association," to be occupied at least twenty years for a theological school—the property thereafter to revert to its former owners. A legislative charter was obtained, and the Biblical Institute was opened in 1847, and its eighteenth and last class in courses of three years was graduated in 1867. It was then removed to Boston, where it became the school of Theology of Boston university.[2]

From ecclesiastical and distinctively religious institutions, attention may properly turn to those of unsectarian fraternity, social improvement, and Christian benevolence. Of Freemasonry, the elder of two of these, mention has already been made in connection with the establishment of Blazing Star Lodge, No. 2, in Concord, in the year 1799. Thenceforward, during the first quarter of the new century, Masonry prospered throughout the country. But between the years 1826 and 1845 it declined in public favor, from causes which there is no room here to specify. More charters were surrendered than granted. But that of the Blazing Star Lodge was kept, and its organization was maintained by such "faithful brothers" as Hosea Fessenden, Abel Hutchins, Ebenezer S. Towle, and Isaac Eastman, until popular prejudice gave way to reason, allowing the work of the

[1] William F. Whitcher, in *Granite Monthly*, April, 1899, *p.* 224.

[2] For other facts see special chapter on Education.

institution to go quietly on; and "it was found that the brethren were good citizens, friends, and neighbors, and not engaged in plots and conspiracies, as their neighbors had professed to believe, but living creditably and acting honorably."[1]

While Masonry was undergoing its ordeal, another secret benevolent and social institution had been growing in favor, numbers, and influence. The Independent Order of Odd Fellows had been instituted at Baltimore, on the 26th of April, 1819, by five men of English birth, of whom Thomas Wildey was foremost. The first lodge bore the auspicious name of Washington. For some years the progress of the order was slow, but at length it became more rapid, when certain obstacles, including prejudice against secret societies, inflamed by anti-Masonic agitation, had been surmounted. At "Father Wildey's" death, in 1837, the order "had 200,000 members enrolled in its ranks."[2] In 1843 Odd Fellowship was introduced into New Hampshire, the first five lodges constituted being, in order, the Granite at Nashua, the Hillsborough at Manchester, the Wecohamet at Dover, the Washington at Great Falls, and the one "known and hailed as White Mountain Lodge, No. 5," at Concord. The five charter members, authorized, under "the dispensation" of the Grand Sire of the Grand Lodge of the United States, "to constitute a lodge in the town of Concord," were Albert G. Savory, William T. Rand, Nathaniel B. Baker, George H. H. Silsby, and Edwin W. Buswell. On the afternoon of Wednesday, the 7th of February, 1844, the five met in Athenian hall, "small and somewhat stuffy,"[3] situated a few steps north of the northwest corner of Main and Pleasant streets, and then and there instituted White Mountain Lodge. In the evening of the same day the membership became twenty, fifteen applicants having been admitted and duly initiated into the mysteries of the order. Within a month the twenty became fifty, and within a year the number swelled to one hundred and forty-three. Odd Fellowship, thus introduced, was to go forward in Concord, prospering and to prosper: with its Lodges, the White Mountain, the Rumford (instituted in 1867), the Grand, the Contoocook, and the Daughters of Rebekah, represented by the Fidelity and the Hannah Dustin; with its Encampments, the Penacook and the Rumford; with its Grand Canton Wildey and Component; with its Harmonial Association, an important social element; and, finally, with its Odd Fellows' Home;—all effective means to desired beneficent results,—the last, moreover, being of itself, both a shining result and a blessed means.

[1] Horace A. Brown's Historical Address at Celebration of the Hundredth Anniversary of Blazing Star Lodge, June 1, 1899.

[2] John W. Bourlet's Anniversary Address, Feb. 7, 1883.

[3] John W. Bourlet's Semi-Centennial Address, Feb. 7, 1894, *p.* 16.

That is proud testimony which could be borne by a competent witness, on the fiftieth anniversary of White Mountain Lodge, in these words: "This Lodge has been engaged in this work for half a century. . . . Where distress and want have been found, there it has given relief. Where disease has laid its paralyzing hand, there watchful care and sympathy have been extended. Where death has entered the household, the last rites which the living can render the dead have been lovingly performed. The widow and orphan have not been neglected, and the benefactions of this Lodge have not necessarily been confined to the limits of its own membership. . . . It is a boast of the order that no Odd Fellow, or a member of his family, has ever become an object of public charity; and it is equally true that no man imbued with the principles of the order can be other than an upright and exemplary citizen in all the walks of life." [1]

Proud, also, is the testimony which another competent witness could give on the one hundredth anniversary of Blazing Star Lodge, wherein it was declared: "Our records attest that the lodge has not been unmindful of its obligations. It has dispensed its charity to the widow, the needy and unfortunate, from fire, from flood, from poverty's oppressive hand, quietly, and without ostentation, in the spirit of that charity which has for its sanction the Divine Master's command, 'Let not thy left hand know what thy right hand doeth.'" [2]

Thus acting upon principles fundamentally the same, differences of ritual and formula could not destroy fraternal sympathy between Freemasonry and Odd Fellowship, or even prevent many a brother in one from being a brother in the other. Their commodious temples stand in brotherly neighborhood, significant of a common beneficent mission, while each order strictly preserves its identity—and properly; for the world of charity is wide enough for both.

Attention now turning in historic glance to certain means of intellectual progress existent in Concord, at this period, finds a growing interest in the common school, howeve rconservative may have been the public sentiment as to progressive educational changes. The appropriations for schools, keeping pace with the increasing number of scholars, were cheerfully made, but with comparative neglect of schoolhouses. An attempt made in 1846, under a law passed the year before, to effect a union of the Ninth, Tenth, and Eleventh districts in the main village for the support of a High School, was unsuccessful. Nor could the scheme be carried out until ten years later, when, in 1856 the three districts became one Union District—an event to be marked with a white stone in the educational history

[1] John W. Bourlet's Semi-Centennial Address, Feb. 7, 1894, *p.* 29.

[2] Horace A. Brown's Historical Address at Celebration of the One Hundredth Anniversary of Blazing Star Lodge, June 1, 1899.

of the town. Before this, however, the Tenth district had adopted, in 1850, the Somersworth act, so-called, passed in 1848, and had graded its schools, with the high school at the head. The same year the Third district, at West Concord, was organized under the same act, and a year later the Twentieth, at Fisherville, both with gradation, but without the high school. The Ninth and Eleventh districts in the center precinct, though not organized under the Somersworth act, went on until 1856 with gradation similar to that of the Third and the Twentieth.

In the fourth decade more than two thousand district schools were supported in New Hampshire at the public expense. While these enjoyed general favor and confidence, there was a growing desire to supplement their advantages by academic instruction. This desire, unaccompanied by any idea of combining, to some extent, primary and secondary education in the common school, led to a great multiplication of Academies. One of these was the Concord Literary Institution and Teachers' Seminary. There was in its name and purpose a suggestion of the high and training schools of the future common-school system. It was established by the subscriptions of citizens, who became its proprietors, and erected upon Academy hill a convenient building suitably furnished and equipped; so that in September, 1835, the institution was, with enthusiastic hopes, dedicated to its purposes, and forthwith opened in four departments to pupils of both sexes. Its corporate existence continued nine years, in the course of which Concord's first and last public academy did useful, honorable work.[1]

During this period the newspaper asserted itself as a potent educator; and journalism, political, religious, and miscellaneous, competently met the requisitions of a progressive day and generation. But as the newspaper press is treated in a special chapter, present or future reference thereto in this narrative need be only incidental to the treatment of other subjects.

It is a fact worthy to be noted, as attesting the popular appreciation of higher intellectual culture, that the Lyceum was a favorite institution in Concord. The lecture courses, provided by progressive young men in lyceum organization under the name of Concord, Penacook, or Merrimack, found cheerful public support; and the lecture platform of that and a later period, with such masters upon it as Emerson and Parker, Giles and Whipple, King and Chapin, Saxe and Gough, Holmes and Lowell, Phillips and Beecher, always had its full, enlightened, and appreciative audience.

Nor did Concord lack scientific diversions. On the 14th of Febru-

[1] See other facts in special chapter on Education.

ary, 1846, a meeting was held at the office of Charles H. Peaslee for the purpose of considering the expediency of forming a Natural History Society. After remarks from Dr. William Prescott, who had suggested the movement, and from Rev. Mr. Bouton, Franklin Pierce, Nathaniel G. Upham, Paul Wentworth, Henry H. Carroll, and others, it was voted, on motion of Stephen C. Badger, to be expedient to form such a society. A fortnight later, one was organized with the following officers: William Prescott, president; Nathaniel G. Upham, Paul Wentworth, vice-presidents; Nathaniel B. Baker, recording secretary; Asa Fowler, corresponding secretary; Isaac F. Williams, treasurer; John H. George, librarian and cabinet keeper; Joseph Low, Charles P. Gage, Richard Bradley, Abiel Chandler, managers. In August of the same year a corrrespondent of Hill's *New Hampshire Patriot* wrote: "The Natural History Society, organized only the last spring, has enrolled more than two hundred resident members and about one hundred and twenty corresponding members, and promises to be an important auxiliary in diffusing and perpetuating a knowledge of the natural productions of our state and country, as well as a most efficient means of self-culture. It has a hall, fifty by thirty feet, and a spacious room adjoining, in Ayer's block on Main Street, at the southeast corner of the State House Yard. In these are contained five or six hundred specimens in geology and mineralogy; one or two hundred in conchology; a variety of insects; interesting artificial curiosities; and the nucleus of a library. Meetings are held Saturday afternoons with a view to mutual self-improvement."

The interest in the society, thus early manifested, continued for some time; its cabinet was enriched; addresses were delivered, and papers read at its meetings. It became also the depository of numerous specimens of New Hampshire geology and mineralogy, collected by Dr. Charles T. Jackson, in his scientific survey of the state. But at last, after eighteen years of more or less active existence, it lost, in a fire, which, on the 22d of April, 1864, destroyed the two upper stories of Ayer's block (then called Sanborn's), its hall with the valuable contents thereof, and never afterward renewed its praiseworthy efforts.

Dr. William Prescott, a diligent scientist, and the society's first president, had also his private cabinet of geology, mineralogy, conchology, ornithology, and miscellaneous curiosities, laboriously collected, and scientifically arranged, in a hall connected with his residence, formerly the abode of Dr. Peter Renton. The collection was especially rich in conchology, representing one hundred and ninety-six of the two hundred and ten genera of shell-fish known to science, with most of the species complete. The other departments were also

very full. Many visitants yearly examined and admired the extensive, interesting, and instructive cabinet, till at length it became by purchase the much-prized possession of a flourishing college in a distant state.

It seems worth while in this connection to record the fact that the hall thus latterly set apart for science had formerly been somewhat devoted to art. For in the early 40's it was occupied by the "Concord Thespian Society," consisting of ten ladies and twenty-seven gentlemen, for the frequent exercise of dramatic art in amateur theatricals, creditable to the histrionic talent of the performers and highly enjoyed by select audiences.[1]

With such progress in the moral, religious, social, and intellectual life of the town, material advancement was keeping pace, both as cause and effect. The New Hampshire Savings bank was instituted in June, 1830—the first of its kind in town; and in which two hundred and twenty-one persons deposited nearly nineteen thousand and five hundred dollars the first year[2] of its long and honorable existence. More directly to meet the increasing wants of active business, the Mechanics' bank[3] was organized in 1834—being Concord's third bank of issue. Its fourth was the State Capital, incorporated in 1852.

In 1830 two mutual companies—the New Hampshire and the Merrimack County—shared the business of fire insurance with the Etna of Connecticut. Twenty-three years later five additional companies, the New England, the Equitable, the Columbian, the Union, and the People's, were in the field. Of course, the fire risks of the town constituted but a small part of those dealt with by these companies. Their operations took a wider range; extending in some cases throughout New England, and even beyond. For some years Concord was a lively center for this department of business activity; but upon the prevalent adoption of the stock plan of insurance, and from other causes, most of the mutual companies ceased to operate.

Though the insurance companies proffered indemnity for loss by fire, the town, as ever, was seeking security for its people against such loss by maintaining an effective fire department. In 1835 two new fire-engines were purchased for use in the main village; the two before used there being respectively transferred to the East and West villages. In 1845 a new organization of the department was effected under a recent state enactment whereby a Board of Engineers, consisting of a Chief and not more than twenty Assistants, annually appointed by the selectmen, could be substituted for firewards. Luther Roby was appointed chief engineer, with eighteen assistants.[4] He

[1] See Thespians, in note at close of chapter.
[2] Bouton's Concord, 412.
[3] *Ibid*, 421.
[4] See Fire Department Reorganized, in note at close of chapter.

served in that capacity, with a varying number of assistants, till 1852, when he was succeeded by Nathaniel B. Baker. In 1846, upon report of a committee, consisting of Franklin Pierce, Joseph Low, and Richard Bradley, the town purchased for two hundred dollars Engine No. 3, its house and fixtures. It had hitherto belonged to Lewis Downing, who for two hundred and twenty-five dollars had purchased it in 1833, for the main purpose of protecting his manufacturing establishment. His employees had always manned it. There had been no occasion to use it for its special purpose, but the engine company had done good service in the protection of other property in different parts of the town; and private subscription had provided an engine house, buckets, and twenty-five feet of hose. In 1847 a Hook and Ladder company was organized; and thenceforward other requisitions of the department were successively met by the town.

But in spite of wise municipal precautions, Concord was not a stranger to destructive fires that got the better of its firemen. Thus, on the evening of February 13, 1849, the extensive plant of the Downing-Abbot coach manufactory (then owned by J. Stephens Abbot) was, with the exception of its fire-proof blacksmith's shop, entirely consumed. Thus, again, on the night of the 21st of August, 1851, occurred the greatest conflagration with which Concord was ever visited. At an hour before midnight the church bells rang out the startling fire alarm; for flames were seen issuing from the old "Mechanics Row" building, wooden, and three-storied, standing in rear of the apothecary shop of Edward H. Rollins, and near to and northerly of the Eagle Coffee House. The firemen, including those of Fisherville and East and West Concord, were prompt in answering the call to duty; but despite their best efforts, the flames spread in all directions from the place of origin, until they had reduced to ashes and charred ruins the whole densely occupied business area extending in length, south, from a point opposite Park street, to Rumford block, opposite the junction of School and Main streets; and in width, east, from Main street to the railroad tracks. Fortunately the atmosphere was calm; but within the doomed area, Stickney's block, the Eagle Coffee House, the Merchants' Exchange—recently erected upon the ashes of Butterfield's block—and other structures, large and small, were consumed with much of what they contained; what was saved mainly finding temporary security across the street, in front of or within the state house yard.[1] Four engines, manned by five hundred men, had come up from Manchester, but their arrival was too late to be of much service. "The night," writes Asa McFarland, "was one of great commotion, the parallel to which had

[1] See List of Sufferers by Fires, in note at close of chapter.

never been experienced by the people of Concord, many as had been the fire alarms to which they had responded by their presence and their labors."[1] The light of this "great fire" was seen far and wide over the state, and beyond, even as far as Franconia, Thetford, and Portland. "At Portsmouth," says Dr. Bouton, "it is said, it appeared as if only twelve or fifteen miles distant; and at Francestown it shone into sleeping chambers like the light of the waning moon." The fire was probably of incendiary origin, and a reward of one thousand dollars was offered for the arrest of the criminal, but without avail.

The work of rebuilding soon began and went briskly on. The reimbursement of losses by insurance materially helped the losers promptly to replace old structures by new and better. Within a year after the August conflagration, "the burnt district," which had been extended to Free Bridge road by a lesser fire in January, 1852,[2] was largely occupied by new and elegant buildings, nearly all tenanted or ready for use. Meanwhile, some of the merchants whose shops were destroyed had found tolerable accommodation in a line of long and narrow ten-footers, along and between the east side of the state house yard and the west margin of Main street, where was to be seen for about a year a busy Merchants' Row.

Newly and forcibly impressed by the August conflagration, as to the importance of a fully equipped fire department, the town, in November, held a special meeting, at which Joseph B. Walker, Luther Roby, and True Osgood were made a committee "to investigate the wants of the fire department." The committee reported in March, 1852, that the town was provided with six good engines: Nos. 2, 3, and 4, in the main village; No. 6, at West Concord; No. 7, at East Concord, and No. 8, at Fisherville; that it owned two thousand one hundred and fifty feet of reliable hose; and that it had fourteen public reservoirs in the main village, and three in Fisherville—aggregating a capacity of nearly ten thousand cubic feet. The committee's recommendations, to construct five other reservoirs, to obtain additional hose, and to continue the compensation of firemen at twenty-five cents per hour, as fixed the preceding year, were adopted. The town, however, while taking such measures to promote the efficiency of its fire department, indefinitely postponed the article of the warrant—"To see if the town will vote to abate any part of the taxes of the sufferers by the fire in August last."[3] But, in fine, with all attempts to meet the wants of the fire department, there was the one great want—that of an adequate supply of water—which could not

[1] "An Outline of Biography," etc., 89.
[2] Bouton's Concord, 491; also, see List of Sufferers by Fires, in note at close of chapter.
[3] Proceedings of Town Meeting, 1852, *p.* 17.

be met by the town; nor, indeed, was it to be until the twentieth year of the city.

In March, 1834, the town, conscious of growing importance, and aware, "from the great increase of inhabitants in the compact part, that new streets or highways" might be required, voted that "streets" might "be authorized by the selectmen, and become highways to be thereafter maintained by the town." The proviso was added that if any street should "be required for the especial benefit of the owner of the land through which" it might "pass, the necessary land" should "be given for the purpose by the owner," and "the road and suitable water-courses be first made" by him "to the acceptance of the selectmen." It was further voted that "whereas, for more easily describing lots and residences, the names of the several streets now made, or hereafter to be made, should be known and recorded, therefore, in order that suitable names may be given to such streets within the limits of the 9th, 10th, and 11th school districts, a committee be appointed, who shall be authorized, with the concurrence of the owners of the land, when it has been given for the purpose, to report proper names to the selectmen; the same, when approved by them, to "be entered on the records of the town," and the streets thereafter to be known by those names. Whereupon, William A. Kent, Abiel Walker, and Timothy Chandler having been appointed "to name streets," reported in June following twenty-six streets named and described, together with Rumford square, "a plat of ground appropriated by George Kent, for a public square, containing five acres, lying between Merrimack and Rumford streets." [1]

The avenue afterwards to be known as Bridge street was not then defined, and there was no bridge to give it name. For the Free bridge in Concord—and the first free one on any part of the Merrimack—was not built until 1839. In that undertaking citizens in the central part of the main village took especial interest. At the first meeting for consultation called by John P. Gass, and held at the American House, in the fall of 1838, Governor Hill in the chair, a committee was raised to obtain subscriptions in Concord and towns to the eastward. The subscription having reached four thousand three hundred eighty dollars, Nathan Call and John P. Gass, of Concord, Bailey Parker of Pembroke, and Cyrus Tucker of Loudon, as building committee, erected in 1839 a bridge of wooden piers. A road, opened across the interval on both sides of the river, and through the gully eastward, was laid out by the road commissioners, who assessed one half the cost upon the town. In 1841 the bridge was carried off by a freshet, but was restored at a cost of three thousand dollars.

[1] Bouton's Concord, 394-397; also, see Streets, in note at close of chapter.

The next year a powerful opposition was raised against it by inhabitants in other parts of the town, and the bridge was voted to be, "in its conception, location, and construction, impolitic, unequal, and oppressive, and ought not to be continued at the expense of the town." The question of maintaining it went into court, but in 1850 selectmen in favor of a free bridge were chosen, and, as instructed, rebuilt the bridge in a substantial manner.[1]

The street named Park, in honor of the builder of the state house, and running along the north side of the capitol grounds, was the opening, to Main street, of a court hitherto reaching from State street to the residence of Judge Nathaniel G. Upham, built in 1831.[2] At the northwest angle of Main and Park streets, from which, in March, 1834, the "green store" and the "Emmons house" had been removed a short distance,—the former west, the latter north,—John P. Gass and son laid the underpinning of the American House in April, and, in six weeks and two days, completed the spacious hostelry and opened it to guests, having thus accomplished a feat of expeditious building rarely equaled.[3]

Naturally, the defining of the streets, the number of which by 1850 had become forty-seven,[4] was gradually followed by greater attention to making the side tracks, worn by pedestrians, into regular sidewalks, properly detached from the main highways, and otherwise improved, so as the better to answer their purposes. But the paving of the natural surface with brick or other material, with or without granite edge-stones, was rare for many years, while definite widths and grades were never established under the town government.

In those days, too, gradually accumulating capital sought more profitable investment, and business enterprise new channels of gain. The example of Lowell helped stir the desire of appropriating to manufacturing purposes the rapid waters of the upper Merrimack. The Amoskeag and Hooksett Falls, with Garvin's and Sewall's in Concord, promised returns more or less rich upon capital invested in their improvement. Naturally, "the mighty falls at 'Skeag," with which Governor Belcher had been so much pleased nearly a century before, were most attractive. Capitalists of Boston and vicinity were now taken with them, and in 1831 the Amoskeag Manufacturing Company was chartered with a capital of one million six hundred thousand dollars. To prevent competition, the corporation, four or five years later, absorbed by merger of stocks, the companies controlling the water-powers of Hooksett and Garvin's Falls, that of the latter being in the hands of the Concord Manufacturing Company, with an appraised capital of one hundred thousand dollars. In this merger,

[1] Bouton's Concord, 741-2.
[2] Residence of Dr. Charles R. Walker in 1900.
[3] Bouton's Concord, 411.
[4] David Watson's Directory, 1850.

the investments of several Concord men contributed to a corporate stock that, by wise handling, was to become one of the world's great manufacturing enterprises, as well as to found a new Manchester, and cherish its marvelous growth to metropolitan proportions. But a heavy river dam constructed above Garvin's became the sole sign, and was to remain but a sign, that "Bow Gore" might possibly become a populous manufacturing center. What there might have been of advantage to the growth and material welfare of Concord, had not the control of its fine water-power at that point passed to the Amoskeag Company, is a matter of speculation, not of history.

In 1835 an attempt was made by the "Sewall's Falls Locks and Canal Corporation" to utilize another water-power for manufacturing purposes. Already, some ten years before, a sawmill had been erected by Ebenezer Eastman, Simeon Virgin, and Jeremiah Shepard on the east side of the river, about midway between the place of the modern dam and Sewall's Falls bridge, and by them was used for sawing all kinds of lumber until it was destroyed by fire in 1837.[1] The new enterprise contemplated the construction of a dam at Sewall's Falls, whence a canal was to be excavated terminating near Federal bridge in the village of East Concord, the site of the contemplated cotton mills. The works were begun, but never finished, and the enterprise was given up, "with heavy loss to the corporation,"[2] and with not a little disappointment to many who had grounded upon its anticipated success high hopes, especially for the growth and improvement of the east village, and generally for the consequent advancement of the town. At the same time, however, just above on the Contoocook, where, for some years, miscellaneous manufacturing had been carried on, the property of the chartered Contoocook Manufacturing Company came into the possession of Freeman and Francis Fisher, of Boston, by whom were commenced operations, destined to a better issue than were those at the falls of the Merrimack, just below, and for whom a precinct of the town was long to bear the name of Fisherville.

In 1835 a company was incorporated in Concord with a capital of $25,000 for the manufacture of silk. The feasibility of silk culture in New Hampshire had for some years considerably engaged the attention of thoughtful minds, and tests thereof on a limited scale had been made. The purpose of the new company was to experiment under more favorable conditions. Isaac Hill, Albe Cady, G. Parker Lyon, Stephen Brown, Moses G. Atwood, Samuel Evans, Charles Smart, and John Whipple were prominent in the enterprise. The farm of Ballard Haseltine in the southwestern part of the town

[1] Fact communicated by Charles Virgin.

[2] Bouton's Concord, 432.

was purchased, hundreds of mulberry trees were planted, and other provisions made for prosecuting the business. Silk was produced in small quantities for a few years, at the end of which the undertaking was given up—leaving in reminder the name of "Silk Farm" to the pleasant locality of the unsuccessful experiment.[1]

But a more profitable industry had been for years, and was still, developing in the inexhaustible granite deposits of Rattlesnake hill. Here, from 1819 to 1834, the work of stone quarrying and finishing was pursued by different contractors with vigor and profit, giving employment to many, and finding a market near and remote for its products. In the 30's, 40's, and early 50's the "stone business" was energetically prosecuted by Luther Roby. In subsequent years its operations were greatly enlarged, the history of which is told in a special chapter.

The years from 1833 to 1837, inclusive, were remarkable throughout the country for a speculation in real estate and its signal collapse. This "wild-cat" scheme for getting rich became a mania by 1835; the phase of it prevalent in New England being known as the "Eastern or Maine Land Speculation." It was not confined to real estate in the wilds and paper townships of Maine; it extended to lands in almost all the principal cities and villages of New England. It raged in Boston and infected Concord. As Dr. Bouton has recorded:[2] "Visionary schemes were projected, airy hopes raised, and extravagant sums paid for land with the expectation of amassing thereby a large fortune. Lots in Concord valued at from forty to sixty dollars per acre suddenly rose to twice and five times that sum; purchases were made—generally on credit—and many lots changed owners. Associations were formed of gentlemen who had by their industry laid up a few hundred or thousand dollars, and the whole was placed at stake in a race for wealth. In 1837 the crisis was reached, the bubble burst, and a large part of all who had enlisted in the enterprise found their money gone without an equivalent. The loss to persons in Concord, principally by speculation in eastern lands, was estimated at from seventy-five to one hundred thousand dollars. The consequence was a pecuniary embarrassment which lasted long afterwards, and from which some never recovered."

That crisis of 1837, which put to crucial test the financial soundness of banks as well as of individuals, found in Concord the "Upper" or Merrimack County bank in good trim and able to weather the storm of revulsion. Without formal suspension of specie payments it maintained its credit, suffering comparatively little from

[1] Bouton's Concord, 433-4. [2] History of Concord, 423.

specie runs; the holders of its notes deeming them as good as Benton's bullion. The "Lower" or Concord bank was less fortunate. It foundered, and finally, in 1840, sunk into hopeless bankruptcy; thus contributing an element of temporary reaction to the financial progress of the town.

During these years the Railroad enterprise was developing throughout the country. In New Hampshire, notwithstanding the hostile tendency of excessively conservative legislation as to "right of way," and "the personal liability" of corporate stockholders—to say nothing of the financial stress of the times—it forged ahead. The iron track of the Concord Railroad, under the charter of 1835, was to thread the valley of the upper Merrimack. Concord had early appreciated the advantages to accrue from the undertaking, and had in its municipal capacity subscribed, in 1837, for eight hundred shares of Concord Railroad stock at fifty dollars the share. The public interest had become so enthusiastic by 1839 that William A. Kent, Robert Davis, and Joseph Low, who had already served as a subscription committee, "were empowered and directed, in behalf of the town, to subscribe for two thousand shares of the Concord Railroad stock, and to borrow a sum not exceeding one hundred thousand dollars, redeemable after the year 1850; the interest on the loan to be paid from the income of the road, or otherwise, as found expedient."[1] But this proposed action was deemed, upon second thought, too venturesome, in view of all contingencies, and was not carried out. Moreover, the town, two years later, manifested its continued shyness of such investments in disposing even of its eight hundred shares of railroad stock without reluctance; for the future prosperity of the Concord Railroad could not be foreseen, nor had a glimpse of the golden gleam of its ten per cent. dividends been caught.

But this action of the town in its municipal capacity did not prevent individual contribution of wise, strenuous, and persistent efforts for completing the iron tie of communication between the metropolis of New England and the capital of New Hampshire. Nor did such efforts fail; the thirty-five miles of track from Nashua to Concord were duly laid: to Manchester by July, 1842; to Concord, the northern terminus, by September. Early in the evening of Tuesday, the sixth of the latter month, came into town over the completed road the first through passenger train from Boston. As the engine "Amoskeag," heading "three passenger cars and some baggage,"[2] puffed into the corporation grounds—afterwards known as Railroad square—the multitude of men, women, and children thronging about

[1] Bouton's Concord, 427.

[2] *Ibid*, 446-7.

the temporary station, received with loud acclaims the wondrous visitation, while peals of cannon thundered welcome.

Thus, at last, had been accomplished a work of great promise for the progress and welfare of the town—a promise the fulfilment of which would and did at once begin. During the very next year thirty-seven dwelling houses, supplying fifty-one tenements, were erected; as were also buildings, not a few, for mercantile, mechanical, and other business purposes. Between the years 1840 and 1850 the population nearly doubled. Preëminently eligible, indeed, was now the situation of Concord as an attractive center, upon a railroad bearing its name, which, at the latter date, had already become a leading trunk road with its important radiating branches, the Northern, the Montreal, the Claremont, and the Portsmouth.[1]

The electric telegraph was introduced into Concord in 1848; six years after the opening of the Concord Railroad, and four years after the construction of the telegraphic line between Baltimore and Washington—the first in the world. The first Concord telegraph office was in a ten-footer lean-to specially built for it and adjoining the south side of the Columbian Hotel. Ira F. Chase, of Vermont, was the first operator. He was succeeded in 1852 by Joseph W. Robinson, who was the first resident of the town to learn the art and mystery of telegraphy. Ten years later, this same Concord operator, having become superintendent of the Boston and White Mountains District of the American Telegraph Company, commenced the construction of the lines which, in a few years, connected nearly all the prominent towns in northern New Hampshire, as well as all the mountain hotels,—not even the summit of Mount Washington being excluded from the circuit of communication.

In November of the year 1842, and thus nearly in coincidence with the opening of the Concord Railroad, the New Hampshire Asylum for the Insane was opened for the reception of patients, to the blessing and honor of the state and the enhanced prestige of the capital. For ten years had this great enterprise of wise philanthropy prominently occupied the public thought. But how effectually its accomplishment had been promoted by the wise counsels and untiring exertions of Concord men, and the financial liberality of the town, has, with other facts in the history of the institution, been so fully treated in a special chapter, as to necessitate here only this passing reference.

While, as has been seen, the town was in the mood of subscribing for Concord Railroad stock, and by authority of the legislature could, in 1837, hire money for such investment, a new source of revenue

[1] The detailed history of Railroads in connection with Concord is to be found in a special chapter.

promised to supply loans wherefrom to pay assessments on subscriptions, and did in fact pay, in part, one on six hundred shares. Somewhat later an appropriation was made from the same source for the Asylum for the Insane. This new and promising financial resource was the Surplus Revenue. For, the national debt having been totally extinguished, with a surplus still remaining in the treasury, an act was passed, in 1836, by congress, and approved with misgiving by President Jackson, to "deposit" with the states all of that surplus found on hand January 1, 1837, except five million dollars,—the deposit to be held till recalled by the general government. The amount thus to be disposed of was thirty-five million dollars; and, upon the prescribed ratio of representation in house and senate, New Hampshire's share was nearly nine hundred thousand dollars. At the winter session of 1836-'37, the state legislature accepted the trust, and provided for the deposit of the money with such towns as might vote to receive it, and pledge faith for the safe-keeping and return of the same upon demand; the division to be made, "one half on the apportionment, and the other half on the polls, as returned at the" winter "session." The measure, having passed both houses after weeks of deliberation without party division, received the assent of Governor Hill, rather in deference to the judgment of the legislature than in obedience to his own convictions; for he felt that it was a mistake to scatter the money among the towns, rather than—as he had recommended in a message—to allow the state to invest it, and use the proceeds for the relief of state taxation; or to loan a portion of it, on easy interest, for the promotion of enterprises of public value.

On the 30th of January, 1837, seventeen days after the passage of the deposit act, it was voted at a special town-meeting held in Concord, to "receive from the treasurer of the State," the town's allotted "portion of the public money of the United States, deposited with the State." Isaac Hill was appointed agent in behalf of the town, to receive the money as it should become due; to receipt for it, and to pledge the faith of the town for the safe-keeping and repayment thereof when demanded by the state treasurer. Three quarterly instalments of a little more than two hundred twenty-three thousand dollars each were, during the year 1837, received into the state treasury; but the fourth instalment never came; congress having wisely decided, in view of the condition of the national treasury, that "money should not be borrowed by the government for the sake of making a deposit with the States." Of the sum received by the state, Concord's share was nearly fourteen thousand five hundred dollars.[1]

[1] Bouton's Concord, 426.