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The
Ompompanoosuc Parish

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CHARLTON

in memory

The
Ompompanoosuc
Parish



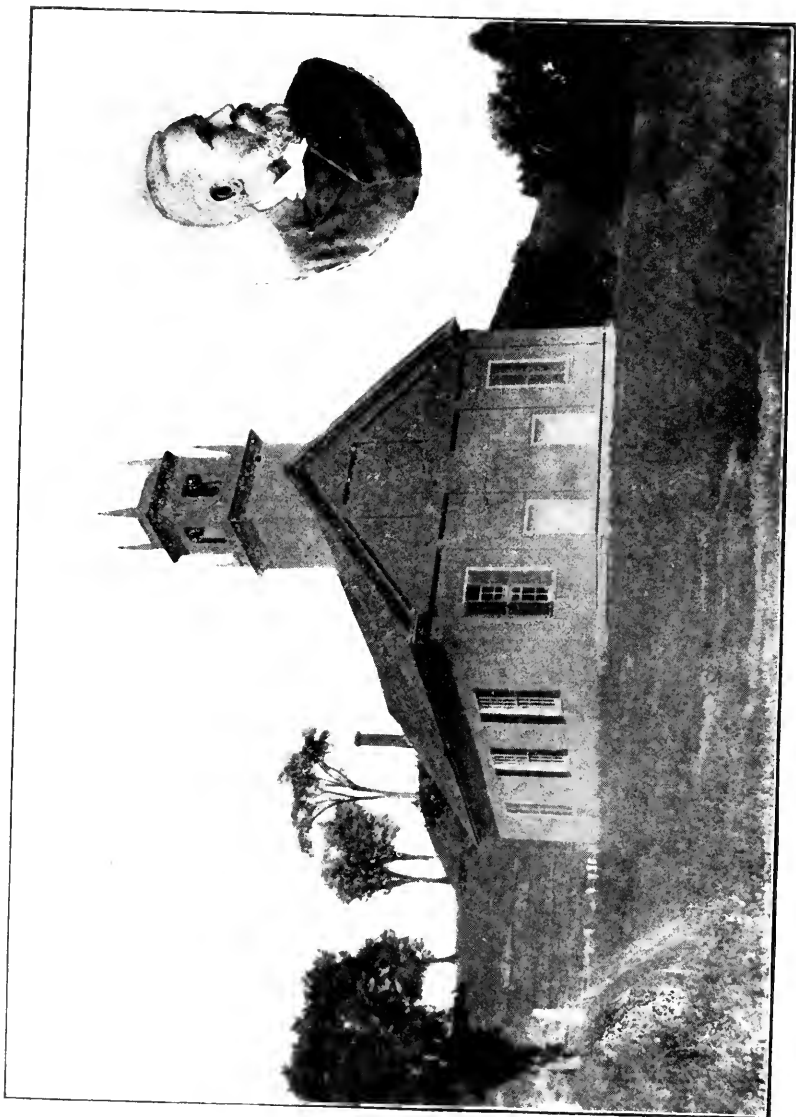
By
EMANUEL C. CHARLTON, PH. D.



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Methodist Meetinghouse, Beaver Meadow, Norwich, Vt.



Methodist Meetinghouse, Union Village.

INTRODUCTION.

All new religious movements are sure to arrest attention and make history. Methodism, in its early introduction into Vermont, was no exception to this statement. The appearance of a Methodist preacher in any community a hundred years ago, created "no small stir" among the people. Their doctrines of free grace, their intense earnestness in their religious exercises, their complete self-abandonment, and devotion to the work of soul-saving, contributed largely to their success in laying the foundation of the Methodist church in the communities they visited. They waited for no call from a church, for they had no church to call them; they demanded no stated salary for temporal support, for they had no people to pledge it, but they went everywhere where there was an open door, and preached that men should repent, "the Lord working with them, confirming the Word with signs following."

If all the facts and incidents of this early work could be gathered and written up, it would furnish most interesting and profitable reading for those who have inherited the fruit of those early self-sacrificing labors. "Other men labored, and ye have entered into their labors."

It is much regretted that so little care has been exercised, in some cases, to preserve the records of those early days, whereby much valuable history has been lost, though something can be gathered from the children of those who wrought in those days, when the records are not available.

Dr. Charlton while occupying the Union Village charge of the Vermont conference became interested to write up the history of the work in that vicinity, and has produced an interesting historical sketch. He has made diligent search for all available church records and traditions, leaving no stone unturned, that would furnish the least reliable information concerning the Preachers, traveling and local, Stewards, Class Leaders and private members, who contributed in any way to the establishment, and the building up of the church in that region; and he has woven his findings into an interesting story for the general reader, as well as for those most directly interested.

We commend the work as an important addition to the historical record of the Methodist Episcopal church, in Eastern Vermont.

A. L. COOPER.

PREFACE.

The data for this brief sketch was gathered during my year and a half pastorate at Union Village.

The memories of those days and months are a part of my own rich heritage.

These pages bear witness to my love and respect for the people of this parish.

With kind wishes for all, I remain

Yours in Christ-love,

EMANUEL CHARLTON

PUTNEY, VT., November 18th, 1905.

ERRATA.—Rev. Zerah Colburn died 1839.

The Ompompanoosuc Parish.

By EMANUEL C. CHARLTON, Ph. D.

The Prehistoric.

IN the beginning, God built the Green Mountains and deposited within their rocky fastnesses some of earth's choicest metallic treasures. Then He clothed them from base to summit with a rich luxuriant foliage for summer wear, and gave them a suit of stout evergreen for a covering against the cold and chilling blasts of winter; so that at whatever season one looks upon them they leave an impression upon the mind of the observer of their majestic grandeur, and yet of a homelike comeliness and repose.

The valleys are the legitimate offsprings of the mountains and their direct descendants, possessing all their sterling parental qualities and virtues. The soil of the valleys and of the plains is indispensable to the sustenance of human life. Whether it be the rude savage or the educated savant who industriously commands, it cheerfully responds and yields up its bountiful resources of bread and fruit for his physical nourishment. And in recognition of man's higher nature it spreads at his feet large varieties of beautiful fragrant flowers, mute, yet ever faithful witnesses of the life beautiful.

One of the fairest and most fertile of Vermont's many beautiful valleys is the subject of this sketch; through it flows the healing waters of the Ompompanoosuc River, a river which, though not having sufficient importance of its own to claim an independent right of way to the ocean, or of boasting that it carries the world's commerce on its bosom, yet has a mission, and for untold ages it has flowed tirelessly on in the performance of its ministry.

The headwaters of this river are in the hills of Vershire, near the borders of the present town of Tunbridge, where in the early

morning of time, from one fountain twin streams were born. The one, like a lusty turbulent youth flowing on in defiance of all obstacles, carving out for himself an independent course through rock-ribbed hills, then rushing madly o'er the ledges, brushing aside every boulder in his path through Strafford and a corner of Thetford.

The other, equally independent, like a saucy young maiden, skipped blithely down the hillsides of Vershire, then halting briefly in the meadows of Fairlee, where she either tired and sought a temporary resting place, or else she must have conceived the bold idea of there forming an independent inland sea, but finding herself too cramped and circumscribed by the surrounding hills, after chafing awhile under their restraint, she again broke her bounds and with flowing tresses she leaped and bounded like a very fiend down the valley into Thetford, where she again espied her noble brother. In her surprise and amazement she exclaimed "Um!" He equally embarrassed simply answered "Pompa!" And as they embraced both in unison cried out "No such." There they vowed never again to separate, and henceforth they have meandered gently together down the stream of time leaving their blessings and benedictions on either side of their pathway, until they were enticed with all their stores of wealth and power to enter the Broadway of the Connecticut, where their identity ceased; but their treasures still continue to enrich and to perpetuate the prestige of that larger river.

This beautiful valley with its rich table lands and splendid hunting grounds was for ages the home of the Red man. On its banks he fished for salmon and entrapped the wily beaver. On its sloping hillsides and through its primeval forests he chased the prey and slew the catamount, the wild bear, the panther and other ferocious animals which he regarded as enemies; while the deer, the turkey, the goose, and the ducks which happened within range of his unerring arrow furnished meat for his family. Amidst its towering pines he pitched his camp and built his wigwam. On the clearings he made he planted his maize, beans and squashes and raised his harvests. Its rock maple yielded him sap which he converted into sugar and sweetmeats. Under its tall and stately elms the Indian children played and sported as innocently as ours do now. There the youthful couples drank their sweet and delicious draughts of pure and unalloyed love and devotion as they plighted their troth each to other and entered upon life's solemn duties and responsibilities. In the light of the truth which the kind Father had caused to flash across their minds, according to the dictates of their conscience and subject to their traditions they worshipped the Great Spirit, possibly as acceptably as we do now.

That a large Indian village once existed on the East side of

the river, on the table land of the late Geo. W. Benton's farm, northeasterly from the present farm house is very evident; only one testimony need here be given, that is the stone mill, or mortar, discovered there, which is now in the possession of the writer.

The principal burying-ground of this village was on the banks of the Connecticut River, on the site now occupied by the Pompanoosuc Depot on the B & M railroad. Various implements of warfare and Indian relics have also been discovered near Mr. R. A. Tilden's Lily Pond, indicating either that a battle had sometime been fought there, or that it had once been a site of an Indian camp. But even the name of the tribe which inhabited this section is not now certainly known, though they are supposed to have been connected with the St. Francis Tribe, which was a branch of the Olgonquin family.

The Early Settlers.

Various expeditions of white men, are known to have passed through this section on their passage between Massachusetts and Canada before any settlements were made; these usually followed the Indian trail along the Connecticut River.

Nearly a century after the rest of New England had been parcelled out and possessed by the whites, Vermont remained practically a "No man's Land." During a long series of years it served as a bone of contention between the other surrounding colonies, Massachusetts, New Hampshire and New York each laid claim to the whole or a part thereof.

On July 4th, 1761, Gov. Wentworth of New Hampshire issued a charter of the Town of Norwich, Vermont, to Samuel Slafter, Jacob Fenton, Eleazer Wales, Judah Hatch and others. And on August 12th of the same year a similar missive to John Phelps, John Chamberlain and others for the Town of Thetford. John Chamberlain was probably the first settler in Thetford. He was nicknamed Quail John. His industry and parsimony has been perpetuated in Thomson's Vermont in the following lines:

"Old Quail John was the first to come on
As poor as a calf in the spring;
But now he is rich as Governor Fitch
And lives like a lord or a king."

His son Samuel was the first white child born in Thetford.

The original settlers of this valley came mainly from Mansfield and surrounding towns in Connecticut. They were Puritans who from infancy had learned to stem strong currents, they counted it therefore, no serious hardship to make the journey to their new Vermont homes in frail canoes up the swift flowing river, or when necessary to shoulder their baggage, canoes and all, while passing its rapids.

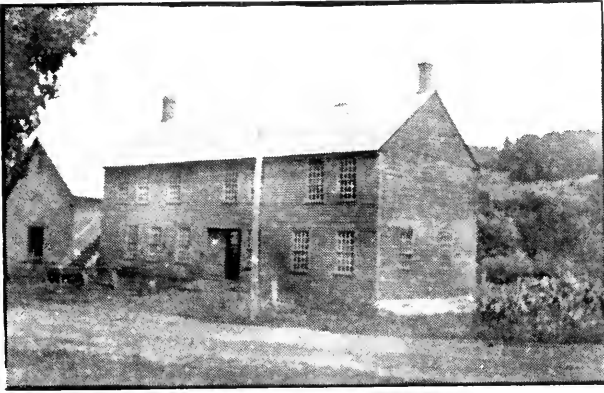
The first permanent settlement of Norwich was made during the summer of 1765, within the bounds of this parish. On a pine bluff on the Connecticut, immediately below the mouth of the Ompompanoosuc River they first pitched their camp and erected a log cabin, then they proceeded to clear the forest preparatory to planting their first crops in joyous anticipation of golden harvests, and of happy homes for their loved ones from whom they were separated.

But suddenly, there fell a dark shadow across their pathway which came well nigh discomfitting them, when on Friday, July 15, Jacob Fenton, one of that first trio of heroic pioneers who had ventured to make a home in these wilds fell asleep and found peaceful rest from his long years of toil. The following Sunday by the early dawn, Ebenezer Smith and John Slafter, his two companions solemnly prepared the earth chamber for their departed comrade, into which they devoutly lowered his mortal remains, shrouded in white birch bark, with an outer covering of stout brown hemlock which served as a casket; while the birds were chirping their morning notes of praise, and the tall pines the meanwhile were whispering in subdued tones a moaning requiem for their own fallen comrades. Mr. Fenton's unmarked sepulchre in our midst is a reproach to this recreant generation.

At a meeting of the Proprietors of the Town of Norwich held Sept. 17, 1770, it was voted "That Mr. John Slafter shall have the privilege of pitching seven rights in the lower meadow of the Ompompanoosuc River; and also Capt. Hezekiah Johnson to pitch six rights and one-half in said meadow on said river, and Mr. James Huntington to pitch one right in said meadow, as a consideration for first coming into the town and for the burden of first settling said town being proprietors or purchased."

The rights above referred to embraced about two acres and a half each. These special grants were evidently made with the intention of there establishing a village center, as their larger holdings had been drawn by lot and were consequently scattered over the township, and were therefore liable to Indian raids, an emergency for which these pioneers settlers were compelled to make provisions.

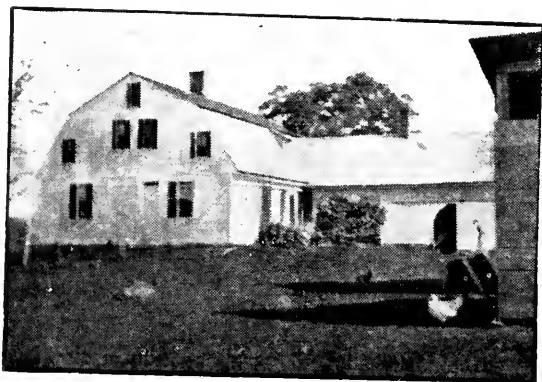
Among the earliest settlers within the bounds of this parish were John Hatch, who made the original survey of the town, Elijah Belcher Hatch, who did not remain here long, but his son Rufus Hatch, settled here a few years later, Gershom Bartlett, a civil engineer who laid out the first road between Norwich and Thetford, and the three Waterman brothers, Elijah, James and Daniel. Elijah and James moved away to Bradford but Daniel remained, his tenth child was the first white male child brave enough to venture to be born in the parish, an event which occurred July 2, 1768, and whose descendants in the third and fourth



Mr. M. S. Colburn's Wheelwright and Blacksmith Shop.



M. S. Colburn, the Village Blacksmith.



The Deacon Lord Homestead, Erected 1785.

generation still inhabit their ancestral estate. James Johnson, Calvin Topstiff, Ebenezer Heath, Jasper Storrs, Robert Turner, Peter Oleott and John Rogers were all honored names in the early annals of the settlement; the last named was the first to build a frame house in the parish.

On the Thetford side were Joel Strong, Burnhams, Ellises, and Newcombs, names that are yet borne with honor by the present generation, and others equally worthy, who toiled, and from whose toil we have derived comparative ease, with comfort and security.

The oldest house now standing within the bounds of this parish is the quaint old colonial mansion erected by Johnathan Lord in 1785, which is still in good state of preservation and one of the best houses in these parts.

An Heroic Age.

The heroism of the first settlers can not now be appreciated nor the privations which they endured, during the first long and dreary winter, in their rude log cabins, destitute of all modern conveniences, with but scant clothing, and an ill supplied larder, be adequately pictured. But Providence was there training and testing those men and women for the then impending struggle for human liberty. By their privations they were hardened to endure, as witnessed in the late autumn of 1777, when Richard Wallace, the original settler of what is now known as the Rices Mills District, volunteered to Gen. Lincoln, then encamped near Ticonderoga, to carry dispatches across lake Champlain to the American forces on the opposite shore, and during a dark and cold night, he swam a distance of two miles or more through the hostile fleet which then guarded the lake with tidings which led them on to victory. While he gave proof of his patriotism and of his nerves of steel on the battlefield, in the camp and through the flood, his wife certainly deserves an equally honored place in the annals of fame for her patriotism and courage, first in carrying on their desolate farm during the long years of the war, plowing, sowing, and reaping it, singlehanded and alone, miles away from the nearest neighbors; and in addition thereto serving as the only *ac-coucheuse* to the settlers in need of such service, pursuing her holy mission on horse back through the wild and well nigh trackless forests, now bravely facing wintry storms, then shrewdly eluding wiley, lurking savages, relying on God and on her rusty old blunderbus, and on the righteousness of her mission. John House was another patriot, farmer, trapper and warrior, a native of Hanover, N. H., who farmed and hunted in this parish until his unerring rifle had brought him fame and a competency, and when he had raised the fifth company of volunteers for the Revolutionary

cause, the Continental Congress recognized his worth and commissioned him a Colonel of Volunteers. When on the 16th of October, 1780, the Indians had made their successful raid on Royalton, this doughty New Boston farmer and his co-patriots hastened to the rescue of their imperiled country men and dispelled the savages, driving them hurriedly back to Canada.

Long before the close of the Revolutionary war all the available land in the parish had been taken up. By 1771 there were 206 inhabitants in the town of Norwich; and twenty years later the population had increased to 1158.

Early Religious Differences.

The early settlers were a religious people, nearly all affiliated with the Congregational Church, though there were some Baptists among them. Hezekiah Johnson and his brother James in Norwich, and Dea. Joel Strong and the Hovey family on the Thetford side of the river are known to have been of the latter persuasion.

In 1775 the Town of Norwich called the Rev. Lyman Potter as their first pastor and the year following they erected their first Meeting House near the geographical center of the Town. The location of the church was seriously contested by the dwellers in the Northern part of the town who were separated from the center by a high ridge of hills which formed a natural barrier between the two sections.

The location of the church and of the school house naturally had a tendency to create a social center, and here the Vermont Legislature held its session June 2-17, 1785.

The Congregational Church of Thetford was organized in 1773 and the Rev. Asa Burton was installed as pastor Jan. 19, 1779. He proved a very worthy and highly respected minister of the Gospel and remained in charge of that church until his death which occurred in 1836.

The Ompompanoosuc parish situated on either side of the river embraces about an equal part of the towns of Thetford and Norwich and separated by natural barriers from its Congregational neighbors on either side has the valley with its fertile meadow and rich uplands apparently carved out by nature as an independent field for social and religious as well as for agriculture and trade.

The swift flowing river offers many excellent mill privileges, the central one where the two towns and counties join was early selected as a site for a grist mill, which was erected by the Locke Brothers prior to 1795, and laterly owned by John Hall, Esq., who early in the 19th Century added a saw mill. He also built and managed the first tavern in the place, and opened the first store in the valley. The village was first named Hallville for

him and later Union, a name which is still commonly applied by the older residents. The name Union Village was given by the U. S. Post Office Department when the Post Office was established here April 17th, 1830 and Morrill J. Walker, then a young man partner in the village store was appointed the first Post Master. Stephen Eastman erected and operated the woolen mill which gave employment during the busy season to about a half-dozen hands; that mill remained until the great flood in 1869 which swept it with the dam and bridges clean out of existence.

On a farm within this parish, now owned by Mr. Daniel Waterman, is a little cemetery, enclosed by a rude tumble down cobble stone wall, containing two graves, that of George Knox and his wife Catherine. George Knox was a negro who, for many years, had been one of the trusted body servants of George Washington who, at the close of the Revolutionary war rewarded this faithful servant with freedom, gave him a letter of recommendation, and advised him to go North and remain there. On his arrival here he purchased this farm of about forty acres where he subsequently lived, died, and was buried. The tablets bear the following inscriptions.

In Memory
of
George Knox
who died
July 28th, 1825
Aged 92 years.

In Memory
of
Catherine,
wife of George Knox
who died
July 5, 1820.
Aged 60.

From death's arrest her soul is free.

This valley, containing a thrifty hamlet, beautiful for situation, and separated from the neighboring parishes, became very early the hopeful stamping ground of various ministers of all the then existing sects, who saw there an exceptional opportunity to gain a foothold for their several religious orders, without serious conflict with the established order, or of trespassing on their grounds. But aside from the Methodists, the Baptists, are the only ones that had any strong hold there, they had a few strong adherents, and for a number of years they held more or less regular services in the village hall owned by Mr. Walker, the merchant, who was not only friendly to them, but their main financial

supporter. To them belongs the honor of having established the first Sunday School in the parish, a school which flourished a number of years even after the present church edifice was erected. It was in this school where the late Rev. Alvah Hovey, D. D., President of the Baptist Theological Seminary at Newton, Mass., received his early religious training. Who can estimate the vast spiritual forces which received their first conscious impulses in that dingy loft over the store, which have flowed and will continue to flow from that little Sunday School, which is now almost forgotten?

As already noted there was a lack of harmony, even among the earliest settlers, in their religious views. The town records of Norwich show a number of dissenters from the established church. The earliest record of which is that of John W. Armstrong, Feb. 21, 1803, and among others are Joseph Pattrell, April 4, 1804; James Waterman, April 19, 1805, and Jarius Bartlett, Aug. 7, 1807, with many others. In each instant the record reads "I do not agree in religious opinion with the majority of the inhabitants of the Town of Norwich." And the signatures of the several protestants are appended to their respective protests.

The immediate cause of this unrest, is easily traced and readily attributed to the several itinerant preachers of various orders who more or less regularly visited the settlement. That was a restless age. Society was in the process of re-making; Church and State were being shaken to their very foundations; nothing seemed stable every thing appeared to be in a state of transition. The very atmosphere appears to have been charged with the bacteria of religious as well as political revolutions. The latter had successfully accomplished its immediate object, and most everybody recognized that a religious reformation was as sorely needed. The old forms of arbitrary doctrines of decrees did no longer fit that more enlightened age in its new environment of social and political freedom. It was the dawning of an age of reason, impelled by a universal yearning for spiritual as well as for political liberty. The psychological hour for a revival had struck; the now is the accepted time was ringing out upon the morning air of the new born National era.

The Advent of Methodism.

As nearly as can now be reasonably ascertained, Methodism was introduced into Norwich by the Rev. Elijah Hedding in the Fall of 1804. He was then stationed at Hanover, N. H., and travelled the Hanover Circuit, which is said to have been an easy one, while he was convalescing from a recent severe illness. It was there, while under the stimulating influence of Dartmouth College that he began that systematic self cultivation which in due



Union Village as Viewed from the Lord Homestead.



John Waterman.

time gave him fame and fitness to assume the responsible office of a bishop in the Methodist Episcopal Church. Thus did this grand Congregational institution of learning founded by the British Methodist, Lord Dartmouth, touch and inspire American Methodism. The immediate results of Mr. Hedding's occasional incursions into the neighboring town of Norwich appear to have been destructive rather than constructive, as the records show that a number of persons who about that time severed their connections with the established church became later active workers in the Methodist ranks; and their assertions that they were no longer in sympathy, nor could they subscribe to the doctrines then preached in the parish church can be attributed only to Mr. Hedding's well known sledge hammer blows against the Calvinism of that age.

In the midst of a snow storm during the fall of that year Mr. Hedding forded the Connecticut River near the mouth of the Ompompanoosuc, there he fell in with John Waterman, a congenial spirit himself the first pioneer white man brave enough to venture to be born in the parish. It was probably at his house where the Methodist Circuit rider found a welcome and where he sowed the first seed of Methodism in this fertile valley. At the following session of the Hedding was appointed to the Barre Circuit and the Rev. O. Beale to the Vershire Circuit. In 1806, Mr. Hedding was appointed to the Vershire Circuit which then included the towns of Thetford and Norwich among its regular appointments.

The Conference year 1807 found Rev. B. F. Lombard in charge of this Circuit, and he was succeeded the year following by the Rev. Elezer Wells under whose administration there is the first evidence of any marked prosperity, and the new sect gained a decided foothold. Mr. Wells was very popular and ere the Conference year expired, May 2d, 1809, he married Miss Olive Bartholomew, the daughter of Luther Bartholomew and sister to Noah Bartholomew who for long years served as an honored steward in the church of Jericho—a little hamlet on the borders of Norwich and Hartford. During 1809, the Rev. Joel Steele, a very amiable and godly pastor was in charge of the Circuit. He was succeeded by the Rev. N. W. Stearns, an aggressive evangelist, under whose two years pastorate a gracious revival was experienced.

The Church Organized.

At the session of the New England Conference held at Barnard, Vt., 1811, Elezer Wells was made Presiding Elder of the Vermont District, and he appears to have made Jericho his home during his Presiding Eldership. About his first official work as P. E. was the filing of a copy of his Certificate of Ordination with the Town Clerk of Norwich, and assisted by the Rev. W. Banister, Preacher in Charge, of the Vershire Circuit, he immediately proceeded to

H. I. Lombard

organize the First Methodist Episcopal Church of Norwich, with the following members.

Norwich, Class No. 1. John Armstrong, Class Leader, and Olive Armstrong, Nathaniel and Betsy Hovey, Cyrus Brewster, Tabitha Bissell, Clarisa Slafter, Anderson Minor, Betsy Ball, Isaac Hovey and Elizabeth Hovey, Experience Griswold, Sally Johnson, Martha Brewster, Sally Johnson, 2d, Polly Goodrich, Sally Yarrington, John Broughton, Clemina Baxter, Moses Elkins, Amelia Waterman, Lyman Culver and Fanny Culver, Susana Waterman, Erastus Elkins and Sally Elkins and Ira Broughton. Two of the above number, Lyman Culver and Anderson Minor, were for many years faithful and efficient Local Preachers on the charge. Three members of this Class were later expelled.

Norwich, Class No. 2. Jason Walker, Leader, who afterwards joined the Conference and gave many years of valiant service to the Church, Eleazer Goodrich and Dorothy Goodrich, Mabel Goodrich, Annie Crary, Jairus Bartlett, Sabra Shepherd, Mina Hanks, Sarah Lord, Elizabeth Gilbert, Eunice Gilbert, Edward Goodrich, Esther Johnson, Mary Burnap, Lydia Proctor, Esther Walker, Nathan New England Conference held in Lynn, Mass., July, 1805, Mr. Whiting and John Goodrich. One member of this Class was afterwards expelled.

Thetford Class. Jacob Annis, Leader; Abigail Annis, Esther Alger, Bethia Briant, Mehitable Rider, Eunice Osmore, Hanah Robinson, Eunice Parker, Naby Buzzell, Anna Briant, Silvia Beeman, Sally Gallop, Reuben Hubbard, Nathaniel Stearns, Lavina Stearns, Lucy Reynolds, John Reynolds, John Drew, Naby Lane and Hannah Kincaide. Out of this Class Nathaniel Stearns became an honored Local Preacher, and one member was expelled. The fact that five persons out of the original membership were expelled indicates that those early Methodists were strict disciplinarians. Out of respect to those of the present generation who bear similar names, it has seemed best not to repeat the names of the expelled parties.

The First Quarterly Conference on the charge of which there is any record, was held at Norwich, Oct. 24, 1811. Moses Davis was then licensed to preach, and Jason Walker and Calvin Powell to exhort. In the Second Quarterly Conference Record for 1811, the following charges are credited with their contributions for the support of the ministry: Norwich, \$6.10; Vershire, \$6.07; Corinth, \$2.02; Washington, 90 cents; Chelsea, \$1.50; Sharon, 90 cents; Hartford, \$4.50 and Bradford, \$4.00 in clothing. These charges then evidently formed the Vershire Circuit. At the 4th Quarterly Conference for the same year which ended June 6th, 1812, Jason Walker was licensed to preach, and the following additional credits are given the several charges for the support of the ministry: Norwich, \$4.59; Hartford, \$2.57; Vershire, \$2.21; Corinth, 55 cents;

Washington, \$1.06, Sharon, 72 cents, Thetford, 25 cents. This Circuit which then embraced eight or more towns was recognized as the best in the state of Vermont. There were at that time only six Circuits in the entire State, Athens, Weathersfield, Barnard and White River, Vershire, Barre, Danville, and Stanstead, Canada, which was attached to the Vermont District, and all embraced in the New England Conference.

The Rev. Erastus Otis served this charge during the Conference Year 1812, and Rev. Benjamin R. Hoyt during the years 1813 and 1814. Under the latter's able leadership plans were laid for the erection of a church edifice, and a gracious revival crowned his two years ministry. The following baptisms are recorded May 14th. Elder Otis baptized Hannah Tucker, Moses Elkins, Clemina Baxter, John Broughton, Sarah Yearington and Jemma Hanks, and Elder Hoyt baptized Mary Burnap.

The First Church.

The new church was probably completed during this pastorate in the early summer of 1815, and dedicated by his successor, Rev. Amasa Taylor and Presiding Elder Joseph A. Merrill. That first church was a very modest and unpretentious plain frame building clapboarded and shingled, but never painted either outside or within. There was no cellar under it, but it rested on several cobble stone pillars. Internally it was severely plain. The seats were simple board benches, on which the people sat, the men on the left hand and the women on the right. The only semblance of the churehly about the place was the high pulpit in the rear of the house, with a plain mourners bench in front of it, which served as an altar. That was a house of prayer solemnly dedicated to Almighty God, and free to all, there were no owned or hired pews for the privileged few, but a primitive christian simplicity pervaded the very atmosphere of the place. Persons are still living who remember the marvelous outpourings of the Divine Spirit in that Holy place, and the sweet seasons of refreshing experienced before its rude altar as penitents bowed in sorrow and contrition arose and poured forth their peans of praise in the conscious joy of a religious experience.

There Joseph M. Stearns, infant son of the Rev. Nathaniel and Lovina Stearns, Daphana, daughter of Amaziah and Susana Bartlett, and Lydia Ann, and Anna Turner Proctor, children of Lydia Proctor, a widow, with many others were dedicated to God in the holy ordinance of Christian baptism. The following honored pastors successively served that church: Jona Worthen in 1816 and Lewis Bates in 1817. The latter baptized Lydia Bartlett, Anna Hues and Catherine Hues.

When President Monroe visited this town, July 22d, 1817, Jairus

Bartlett, one of the stewards of this church, was on the reception Committee to receive him. Rev. Solmon Winchester served the church acceptably during the next two years, 1818-1819. He was succeeded by the Rev. Elezer Wells who returned to these scenes of his earlier labors in 1820. The baptism of Mahitable Cluff is the only record of this his second pastorate of this charge where he was greatly beloved. The obituary of this saintly pastor is in the Vermont Conference Minutes for 1852. He died at Strafford, Sunday, April 25th, 1852, and was buried there along-side of his faithful and devoted wife who had preceeded him Sept. 1825. He was known by his associates as the weeping prophet on account of his great tenderness of heart, and the copiousness of his tears as he plead with the unconverted. Joel Steele, another highly esteemed former pastor, followed him. Mr Steele had quite a revival during which he baptized Olive Armstrong, Serena Drew, Polly Elkins, Cynthia Goodrich, Fanny Stowell, Thankful Tilden, Simeon Goodrich, and Hannah Miller, and on Jan. 11, 1822, the entire family of Oliver Cushman, Mrs. Clarissa Cushman, and Almyra, Polly, Oliver, Marthena, Lovina, Luey and Anna, their seven children, also Phebe Goodrich and Rufus Knapp. Mr. Steele remained here full two years. He resided at Strafford, where his honored son, the Rev. George Steele, D. D., an eminent educator and divine, was born. He was succeeded by Revs. Joel W. McKee and C. D. Cahoon, Circuit preachers and the Rev. Wilbur Fisk as P. E.

The next year saw three preachers on the Circuit, John Lord, Joseph B. White and John Foster. Mr. Levi Goodrich, an honored layman of this charge, served as Secretary of the Quarterly Conference during that year.

In 1825 Norwich again appears as a separate Circuit from Vershire, with Joseph B. White as preacher in charge. He was followed by Elijah Spear and Horace Spaulding, during whose administrations the ten resident members at Beaver Meadow were organized into a separate church by John W. Hardy, then the P. E. At a Quarterly Conference held during that summer at Strafford the following members are recorded as present. The P. E. and the three Ct. Preachers also Stephen Morrill, an uncle to the late U. S. Senator Morrill, who as a boy drank in the fervour of the early Methodist preachers, and Calvin Walker, who represented the Union Village charge, John Hazeltine, Zerah Colburn, Elisha Quimby, Jeremiah Baldwin, and Junia Chapman, a very strong body of men, both intellectually and socially. Stephen Morrill was elected Recording Secretary, an office which he filled with care for a number of years.

At this Q. C. Zerah Colburn was first licensed to preach, that was about two years after his return from Europe where his phenomenal natural mathematical ability had astonished the learned

men of France and Great Britain. Oct. 14th of the same year a Q. C. was held at Norwich at which "The Discipline was read and very urgently enforced in many points." The Quarterly Collections reported amounted to \$6.28 out of which the Presiding Elder received 50 cents, and the two preachers \$2.71 each.

During 1827, Caleb Dustin and Zerah Colburn served the charge as preachers. At the 3d Quarterly Conference for that year which was held at Hartford, Calvin Walker and Suel Gleason, Guy Beckley and W. Reynolds, local preachers, were present, and the two latter were recommended for admission in the Annual Conference. A committee consisting of Seth Hall, Suel Gleason and Noah Bartholomew was appointed "To superintend the proceeding or erecting a house for the preachers, and to estimate the preachers table expences and house rent." That committee evidently never proceeded to the erection of any such house. Eliphalet Hunt and Maria Pike were baptized during the year by the Rev. Caleb Dustin. The total receipts from the circuit for the first three quarters of the year was \$149.85, of which Norwich is credited with \$45.50, Strafford, \$23.44, Quechee, \$23.27, Thetford, \$12.51, Sharon, \$9.58, Colburn neighborhood, \$11.44. There were certainly no tempting financial inducements held out to young men to draw them into the ministry in those days.

In the spring of 1828 a freshet carried away the bridge and gristmill at Gleason's Flat, (Pattersonville). Zerah Colburn was succeeded as junior preacher by C. W. Levings while Caleb Dustin as senior preacher remained the second year. On May 14th, he baptized Betsy Wood of Thetford, and later in the season the Rev. Russell H. Spaulding, the then Preacher in charge, baptized Timothy Tilden and Mrs. Campbell in the Connecticut River near the old crossing. He had associated with him as Junior preachers, Peter Bean and Job Dinsmore, the latter was evidently then a local preacher as he was recommended to the Annual Conference. A brother Samuel Elliot was voted "To be licenced to improve in public."

That year another committee was appointed to procure a house for the Circuit preachers.

The following baptisms are recorded by Peter Dean:—Betsy Carpenter, John Wade and Hannah Wade, James Pingree, Amaziah Carpenter, Jasper Carpenter, Hannah Carpenter, Lydia Shepherd, Ira Moore, and Roxanna Moore, Lucy Freeman, Jacob Merrill, and John Eastman. Also Harriet Sawyer and Almira A. Cushman by the Rev. R. H. Spaulding.

The Circuit Preachers for 1830 were Joseph I. Cummings and Charles Granger, both intellectual men who attracted strong intellects among whom were Dr. Ira Davis, Calvin Sawyer and Fannie Sawyer, Theodore Foster, and Mahitable Simonds who were added to the church that year.

The year 1831 was one of mingled sadness and joyous experiences to this charge. The preachers were a trio of fearless and faithful men. Henry J. Wooley, with large executive ability, great faith and fervent in prayer, James Campbell thoroughly familiar with his bible and a voice like the thunder of Sinai when he proclaimed the Law, which was his favorite theme. An incident is related of him how he spent a night in prayer with Rufus Hatch, who was a Universalist until 3 o'clock in the morning when Hatch was gloriously converted. Aurin Gale, young, but polished and refined, was the Junior preacher. A gracious revival resulted from their untiring labors and the following members were added to the church: Thomas Lamphere, Elizabeth Lamphere, Mary Ann Lamphere, Eunice Waterman, Martha Root, Laura Hall, Margareth Freeman, Maria Jewell, Joseph Reynolds, Louisa Reynolds, Henry Foster, Achsah Bartlett, Ishmael Vincent, Lucy Pierce, Mary Burnham, Mary Ann Root, Laura Wilmott, Don B. Pike, Fanny Gillett, Humphrey Broughton, Frances Broughton, John Broughton, Joseph Wilmott, Temperance Jewell, Angelina Lyman, Mary Pattrell and Joel Pattrell.

A church trial was ordered to try the senior member of the church on the charge of drunkenness, the immediate result of which was that the accused party was vindicated and Lyman Culver, the accuser, a faithful and devoted local preacher had his license revoked. But two years later the case was again taken up, the first accused was proven guilty, and his wife who had appeared in his defence was also found guilty of falsehood and conniving to cover up crime. Lyman Culver's license was renewed, and the guilty parties were expelled.

Oct. 22d, Dr. Ira Davis was elected Recording Steward, an office which he filled with credit to himself and to the Church for a great many years. Dr. Davis was a practising physician, a resident of Norwich Plain, interested in everything tending to advance the interest of the community or of humanity. He was associated for a number of years with the Hon. Aldin Partridge in the work of The American Literary, Scientific and Military Academy, and a member of the Faculty. He was the chief promoter and one of the proprietors of "The White River Advertiser and Vermont Family Gazette," the first newspaper printed in that section and various other enterprises.

The Circuit Preachers for the Conference year 1832 were Washington Wilcox, C. Liscomb and Amasa Buck. At a Quarterly Conference held in the White Meeting House in Strafford, Aug. 3d of that year, C. Liscomb and Enoch H. Ladd were recommended to the Annual Conference for membership. And another name destined to be honored by the local church and community here first appears, that of Joel Morris. He was then elected Steward.

The preachers appointed for 1833 were Moses Lewis, James Kidder and Zerah Colburn, the latter does not appear to have served the church that year, partly by reason of his failing health and also because his services as an educator were in larger demand than his preaching. His scientific methods were not appreciated by the average audience. This was a sore disappointment to him as well as to his most intellectual friends. He was not the only Methodist minister of that period who suffered for his love of knowledge, and consequently went heroically about remedying the evil. He graduated at Norwich University in 1836 and served some years on the Faculty as Master of Civil Engineering. He died in Norwich 1859, age 34 years, 4 months.

That year the Revs. Amasa Buck and Moses Lewis, who was preacher in charge of the circuit, established the Franklin Academy at Norwich Plain which was designed as a preparatory school for Norwich and Dartmouth Scientific Departments. They carried it on amidst many discouragements for three years or more until the new Methodist School of similar grade and under official sanction of the church was established at Newbury, Vt.

At a quarterly Conference held in Jericho June 29th, in addition to the Circuit Preachers, there were present a Local Elder named Allen, Calvin Walker and Lyman Culver, Local Preachers, and J. M. Young, an exhorter, also Noah Bartholomew, J. Chapman, Ira Davis and Joel Morris, Stewards; Wm Brockway, Elihu Jacqueth and T. N. Pike, Leaders. The Preacher in charge made the following report: "At Norwich Meeting House a Bible Class of 30 scholars, a Sabbath School with two superintendents, three teachers and ten scholars. At Beaver Meadow a Sabbath School with one superintendent, four teachers and twenty three scholars, also at Norwich Plain and vicinity two schools with two superintendents, five teachers and twenty-six scholars." That is the earliest record of a Sunday School on this Circuit. Joel Morris was the first superintendent, an office which he held for nearly forty years. The total membership in these Methodist Schools at that time was 116.

One of the members of the church who had previously been a steward was expelled on charges of immorality.

This year there appears the first record of a number of marriages. Rufus Hatch, Irena Vincent and Martha Johnson were baptized by Moses Lewis in April 1834.

The following minutes appear in the records for that year. "To all whom it may concern. This may certify that in the judgment of the Methodist Society in Norwich, Bro. Ira Davis is a suitable person to improve in public as an exhorter, he is therefore approbated," signed Moses Lewis, Preacher in Charge, Aug. 4, 1834. It is unfortunate that the records fail to show whether the honorable physician did improve any because

of the authority imposed upon him. The Rev. Mr. Lewis resided at Gleason's Flat during his pastorate here. N. Culver served the charge as Junior Preacher during the year 1834.

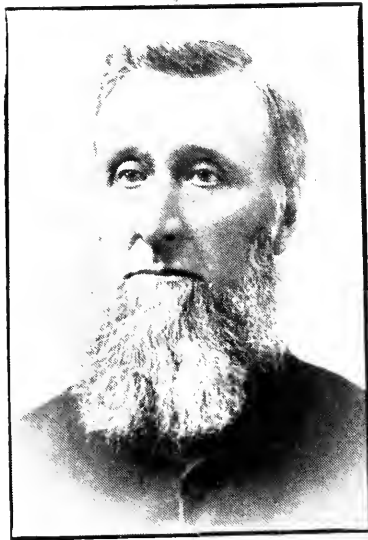
A New Church Building.

The Rev. S. Richardson was appointed to this charge at the Conference of 1835 and was reappointed in 1836. His first work on the charge appears to have been to institute proceedings against one of the members for "Unchristian conduct" which resulted in the expulsion of the guilty party. A revival soon followed, in which John L. Spaulding, Harvey Quimby, and Judith Quimby, Susan Foster, Polly Blanchard, and Mary Ann Whitecomb were baptized, and added to the Church.

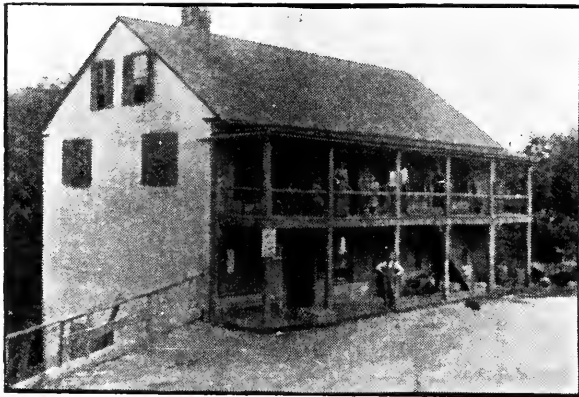
The First Meeting House was unfortunately located on the Waterman road in what is now Mrs. Jenk's garden away from every center. On the River there were then three flourishing little hamlets Gleason's Flat with a saw mill and a gristmill had several houses around it. At Buzzell's Bridge there was the axe and gun factory, and a short distance above it a woolen mill. On the West branch of the river there was a saw mill and at Rice's Mills there was another quite active center.

Union Village was situated between these extremes and had the largest number of residents, besides a flourishing store, the Post Office, and a popular Tavern, therefore the residents there naturally claimed the right to have a church located there also. The Thetford Center people also felt the need of church accommodations. They therefore urged that a church to accommodate the entire charge ought to be near Buzzell's Bridge, but the residents of Norwich on the other hand would not consent to go so far to meeting. The discussion over the claims of the several sections lasted for a year or more and caused not a little misunderstanding.

Finally through the efforts of the faithful pastor a meeting was called at Union Village for Jan. 14, 1836. The following copy of the minutes of that meeting is important. "At a meeting of the inhabitants of Union Village and vicinity at the school house in said district for the purpose of taking into consideration the propriety of erecting a house for the worship of God; the meeting was organized by choosing Stephen Eastman, Moderator, and the following persons were chosen to draft a constitution and to present it to the next meeting, viz., Lyman Fitch, Dr. Buckley, A. Tyler, Stephen Eastman, James D. Crocker, and Joel Morris." These were all members of the Methodist Church except Dr. Buckley and he was a positive adherent to that faith. The meeting adjourned until Jan. 24th, when they again met and the committee presented the Constitution, which was adopted seriatim. Only



W. H. Clogston.
The Senior Steward of the Church.



The Village Store.

Henry E. French, the Postmaster. Mrs. French and Miss Grace Gordon.

the essential Articles of which will here be presented.

“Whereas the Episcopal Methodists and their friends of Union Village and vicinity being destitute of a convenient place for the worship of God contemplate erecting a house for that purpose, and adopt the following Constitution.

Art. 1. This Society shall be known by the name of the Methodist Episcopal Society of Union Village.

Articles 2 to 10 inclusive simply indicate the several officers and their respective duties.

Art. 11. The pulpit shall be occupied by Methodist Episcopal Ministers of the Gospel. Said house may be occupied by other regular ministers of the gospel when unoccupied by the Methodists, with consent of the Prudential Committee.

Art. 14. After the first annual meeting this Constitution may be altered or amended once in three years, and no oftener, by an article being inserted in the warning for the annual meeting to that effect, and the concurrence of two-thirds of the proprietors of said house. Provided nevertheless that, if at any time two-thirds or more of the proprietors of said house shall so alter the Constitution as to give the occupancy of said house to any other order of Christians than the Methodists, the proprietors so altering shall purchase of the remaining proprietors in said house all their rights and interests in said house, if they wish to sell at a fair price, to be priced by a disinterested Committee, which the parties shall agree upon, and each slip shall be entitled to one vote only, be the proprietors more or less.

Art. 15. We the undersigned promise to pay to the Treasurer of said Society for the number of slips subscribed for by us, one half to be paid by the first day of September next, the remainder by the first day of January, 1837. Stephen Eastman, Buckley O. Tyler, M. J. Walker, Roswell Burnham, Asa B. Closson, Thomas B. Pike, John Lord, Seth Ellis, Diodate Newcomb, Simeon Newcomb, Levi Newcomb, William Burnham, David Wilmott, Joel Morris, William Hutchinson, Isaac Pierce, Valentine Wilmott, William Farnham, William Wilson, Orange Fullington, Hiram Barrett, Rufus Hatch, Samuel Shepherd, James Waterman, Jairus Bartlett, Levi Sanborn, James Blood, Micheal Burnham, James Bly, Jr., Don B. Pike, Artemus W. Dodge, Humphrey Broughton, Otis Gillett, Noah Ellis, Peter Russell, Joseph Wilmott, Oliver Cushman, Jr., George Benton, Lyman Pattrell, John Hall, Ishmael F. Vincent, John Wright, John M. Kent, Lyman D. Church, Daniel W. Powers, Isaac Senter, James Eastman, David Lyman, Jr., Charles Copp, Peter Copp, Sylvanus Sayres and Edwin Hibbard.

The following officers were chosen, Lyman Fitch, President, Stephen Eastman, Vice President and Secretary, Morris J. Walker,

Treasurer. In subsequent records Mr. Walker appears as Secretary, an office which he held 43 years to the end of his life.

The present brick edifice was built during the summer of 1836. The bricks were made by Seth Ellis and the masonwork was done by Dexter Parker. The entire cost of the building was \$1800.00. On Jan. 17th, 1837, the work was completed and the Society met and sold the pews at auction to the highest bidders. The names of which are already indicated by their pledges.

Troublous Times.

The immediate result of that building enterprise caused much sorrow and contention. The Thetford people found themselves obliged to erect a church for their own accommodation at Thetford Center. And the Norwich and Beaver Meadow section were also obliged to provide for themselves, as neither of these had been permitted to own pews in the new church, a system which the most devout portion of the church thoroughly abhorred. They believed in the more democratic and Methodistic method of free pews in a free church. But their earnest entreaties backed by their devoted pastor and Presiding Elder were scorned by those immediately in charge, mainly because the Treasurer did not favor the Methodists. He had been elected as a compromise to the non-church-going element.

Neither the pastor who had toiled so assiduously for that church enterprise nor the Presiding Elder were ever permitted to preach in the new church at Union Village, and the members of the church who had sacrificed so much for the church were not allowed to have it dedicated according to the rules of their church. Indeed there was a persistent effort made to turn the actual owners out of their building. There was a strong Universalist element headed by the hotel keeper, and a Baptist element headed by the store keeper, which together with a time serving element in the church caused much trouble and anxiety to the devout element in the community, who as usual refused to wrangle over the matter.

Finally the Congregational people both from Thetford and Norwich came to the assistance of their wronged Methodist brethren and one of their number drove over to Norwich and brought the Rev. Zerah Colburn over to preach the opening sermon on Sunday morning, Feb. 12th. He was then in declining health. His text was from 2d Cor. 5th chapter, and 1st verse. "For if our earthly house of this tabernacle were dissolved we have a building from God, a house not made with hands, eternal in the heavens."

It is difficult to ascertain when the next service was held in the new church, certainly not until the godly pastor who had labored so hard for them had been sent to a new field of labor. That there was not a little friction is evident from the fact that

at the Quarterly Conference held in the Baptist Meeting house at Beaver Meadow, Jan. 27, it was voted to hold the next Quarterly Conference at the old chapel in Norwich, March 25th. April 2d the following Trustees were elected for the old meeting house, Joseph Wilson, Oliver Cushman, Jr., Jairus Bartlett, Levi Goodrich, Timothy Tilden, Joel Morris, Thomas B. Pike, and Joseph Wilmott.

The new Wesley Chapel at Beaver Meadow was dedicated Jan. 23d, 1838, by the Rev. G. W. Fairbanks, P. E., and at that time a Quarterly Conference was ordered to be held at Union Village for the 7th and 8th of April, 1838. By that time the recalcitrant element had evidently been subdued by the tactful new pastor, the Rev. D. Wilcox and his assistant, E. Adams.

The Rev. G. W. Fairbanks was the newly appointed Presiding Elder 1838 and 39. Rev. Richard Bedford were in charge of the circuit and witnessed a most sweeping revival the church has ever experienced

Among the first fruit gathered into the church during 1838 were Samuel Root and B. Penock, and their families. Samuel M. Root, the son of Samuel relates the following incident. "I came into the barn and found my father on his knees crying. I asked him, father, what is the matter and he answered 'Child, I am praying.'" During his two years on this charge Elder Bedford baptized 61 persons, 39 of that number were at Sharon, 7 at Hartford, and 15 at Beaver Meadow.

Elder Jonah Scott whose residence was at Union Village, the part of the circuit with which this sketch mainly deals, baptized Sally Waterman, Sarah E. Waterman, Wm. Fullington, Allen Waterman, Almira Fullington, Thomas Bond, Hiram Barrett, Otis Gillett, Wm. Moore, Polly Wiley, Lyman Cook, Isaac Pierce, Mary E. Pierce, Zelotas Morse, Clarissa A. Hall, Fredrick Strong, Lyman Clark, Emery Clark, Mary Hedges, Rhoda Flood, Archibald Bowen Sarah Bowen, Celesta Bond, Ellen Stowell, and Cyrel Penock, and at Norwich Plain Sophia J. Cushman and Anna Morse.

Most of these converts were the fruit of Campmeetings. One was held during the latter part of August at Beaver Meadow, and another at Pompanoosuc in what is now Mr. Richard Waterman's sugar orchard. In both of these groves, Campmeetings were held annually for a score or more of years.

Feb. 11th, 1840, the following were appointed a Committee "To liquidate the claims on the old meeting house." Dr. Ira Davis, T. B. Pike and Rufus Hatch. The appointment for 1840 reads Sharon and Norwich, N. Culver and J. Scott and for 1841, Thetford and Union Village, Richard Bedford and Ira Beard.

The anti-slavery agitation was then growing and several good men were carried on its tidal wave out of the church, among that

number was the Rev. James Campbell who afterwards joined the Free Methodist movement.

In March 1841 Isaac Pierce, Noah Ellis and Joel Morris were appointed a Committee "To act with the Stewards for the purpose of building a parsonage." That year the old church was torn down and all the available material from it were utilized in the erection of the first parsonage, on the plot of land still used for that purpose, but on the extreme southerly end of the lot. At a Q. C. held June 5th at Beaver Meadow Cornelius Fuller was licensed to preach and recommended to the Annual Conference.

Ira Beard, the Junior preacher was the first occupant of the new parsonage. We are indebted to him for a list of church membership of this period as follows.

Union Village, Class No. 1. Stephen Eastman, Leader; Hannah Eastman, Catherine Burnham, Asahel Burnham, Ruth Burnham, Roswell Burnham and Marinda Burnham, a Probationer, Noah Ellis, Nancy Ellis, Sabara Shepherd, Jemima Hanks, Mary Burnap, Mary Eastman, Stephen Foster, Hannah Campbell, Lydia Ferguson, Salome Burnham, Frances Baker, and Lucinda Chesamore, the last two named were probationers.

Norwich, Class No. 1. Nathaniel Leavit, Leader; Mary S. Leavitt, Oliver Cushman, Clarissa Cushman, Polly Cushman, Olive Johnson, Julia Johnson and Rufus Hatch; probationers, Rowana Hatch, Levi Goodrich, Mary Goodrich, Betsy Hewes—widow, Catherine Miner, Timothy Tilden, Sophia Tilden, Lovina Cushman, Oliver Cushman, Jr., Sophia Cushman, Susan Hovey, single, and Betsy Mason, who resided at Hanover.

Norwich, Class No. 2. Joel Morris, Leader; Mary Leavitt, Eunice Waterman, Mary Bartlett, single, Lucretia Bartlett, widow, Margareth Freeman, Hanah and Maria Freeman, both single, Susanna Root, Martha Pattrell, Emely Smalley, Sarah Vreys, Lydia Holt, Mary Ann H. Palmer, Samuel Root, Sarah E. Waterman, Martha J. Waterman, Jededia Huntington, s., Stephen Huntington, s., Jairus Bartlett, Lydia Bartlett, Ambrose H. Thayer, Joseph Root, prob., Mary Hedges, prob., Harriet H. Crary.

New Boston Class. Thomas B. Pike, Leader; Mary E. Pike, Susan H. Pike, s., Emeline Sawyer, Olive Sweat, Hiram S. Spaulding, Sophia O. V. Yearington, Don B. Pike, Sarah Ann Pike, Barzilla Pennock, Mary Ann Pennock, Sally Mooringham.

Unfortunately Thetford Class No. 1 Record is missing.

Thetford, Class No. 2. Joseph Wilmott, Leader; Mary Wilmott, Laura W. Stearns, Lyman Lamphire, Eliza Lamphire, Mabel Goodrich, w., Simeon Goodrich, s., Levi Newcomb, Diode-ma Newcomb, Jeotha Stevens, Lucinda Stevens, Simeon Newcomb, Lois Newcomb, Harry D. Wilmot, an Exhorter, Martha J. Wilmott, Martha Lyman, Angelina Lyman, s., Isaac Pierce, Mary F.

Pierce, Archibald Bowen, prob., Sarah Bowen, William Wilson, Jr., s., Temperance Jewell, w., and Sarah Cook, prob.

1842 Revs. Wm. Peck and A. C. Smith served as Circuit Preachers, and in 1843 Union Village first appears as an independent charge with Abel Heath as Pastor. He was succeeded the next year by H. Guernsey, whose administration here was saddened by the death of his wife, July 29th. She was buried in the cemetery immediately in the rear of the church. Among the official members for that year appear the names of George Currier, Henry R. Mathews and Phillip Wheeler.

The Vermont Conference.

From 1804, the year Methodism was introduced into this parish until 1832, the Methodist churches in Vermont were embraced in the New England Conference. The latter year about all the territory now included in the Vermont Conference was made a part of the New Hampshire Conference and remained so until 1845, when the Vermont Conference was first organized. That year Union Village and Thetford were again united as one charge with Copperas Hill apparently under the joint supervision of the pastors of this charge and of Beaver Meadow. The membership of the charge at that time is given as 210. The salary of the pastor was estimated at \$270.00. But the actual receipts for the year was only \$145.00. The average salary in the Vermont Conference for that year was \$256.00.

Perez Mason was the next preacher on this Circuit and under his administration the membership grew up to 263, the highest point ever reached by the charge. Mr. Mason is still pleasantly remembered by the older residents as a large, jovial man who was ever ready to assist a parishoner at the woodpile or in the hayfield, and who never objected to sitting down to a hearty dinner as he was an acknowledged epicure. He was held in very high esteem in the parish. Twins were born to him while on this charge. At a Q. C. held that year it was voted "That we will keep the subject of furnishing the parsonage before us until it is accomplished." Whether this resolution was in consequence of the increase of the family, or no, we know not. Samuel Swinburne served as Secretary of that Q. C. Mr. Mason was succeeded by J. L. Smith, a lame man, but an exceptionally fine tenor singer, and devoted pastor. He is remembered especially as a horse fancier and many anecdotes are still current about the Elder's fine horses. Much of his preaching dealt with the Restoration of the Jews to Palestine and the Second Advent doctrines, all of which he came to greatly regret during later years and in his maturer judgment.

The Rev. Peter Merrill was appointed to this charge in 1849. He reported a membership of 80 with 6 Probationers at Union Village. The membership at Beaver Meadow and Copperas Hill was then 78 and 7 probationers. He was succeeded by S. G. Kellogg who served the charge two years, and he in turn by Dennis Wells, who served during the years of 1852-53.

At a Q. C. held at Beaver Meadow Feb. 17, 1852, the record reads that "Ira Davis, Calvin Sawyer and Noah Bartholomew were appointed to the General Convention of the Church to be holden at Philadelphia, May 3." This resolution is absolutely incomprehensible as the General Conference, if that was meant, was held at Boston during May of that year. E. Pettingill was the Junior pastor during 1853.

About this time there appears to have been several years of decline as by 1854 the membership had dwindled down to 63 with 11 probationers and only 40 members in the Sunday School.

June 1, 1854, the Vermont Conference met at Putney and Bishop Janes presided. The Rev. R. H. Spaulding was appointed to this charge and served one year. During 1855 A. L. Pratt was in charge of the parish. The following article appears in the record. "Voted to appoint a special committee to solicit subscriptions and finish the inside of the house and to make it comfortable through the winter." 1856, E. Pettingill was the pastor and in 1857 E. Dickerman reported 66 members and 7 probationers. The probable value of the Church \$1400, and of the parsonage, \$500. His salary was estimated at \$385, receipts \$197.

The Beaver Meadow church had a Mr. H. O. Dockham, a spurious local preacher on their hands at this time whom after due trial they expelled. Capt. Thomas Howard, a retired sea captain was then an active steward in that church.

The years 1858 and 59, John LeSeur was Preacher in Charge, during his first year he reported 60 conversions. There does not appear to have been any corresponding increase in the Sunday School and at the end of his two years pastorate the net increase in the full membership was but 2, but the probationers had increased to 86. He was very popular and received \$429.00 during his second year as salary, the highest amount paid to any pastor up to that date. That peculiar character had a very brief but brilliant career of but a few years in the ministry and then he was expelled to the great sorrow of his many friends. The stately elm by the roadside directly in front of the church was planted by him and Brother Truman Barrett. His successor was Mulford Bullard for one year, and he was followed by Wm. B. Howard in 1860-61. At the close of his faithful pastorate here the membership in full connection was 94 with 54 still on probation. The great revival of four years previous proved very evanescent and unsatisfactory to the church.

The following record appears in the minutes for 1861. "Have the Minutes been properly kept?" The answer was, "Not for 15 years or more."

The year 1862 brought Joseph Enwright, an energetic and wide awake preacher to the charge. He served this church and Thetford successfully for two years. Under his administration the church enjoyed a fair degree of prosperity and the church edifice was thoroughly repaired and painted within and without. E. Pettingill, a former pastor followed him and remained during the next three years. The Stewards for this period were Daniel Waterman, who was also Recording Steward, an office which he filled a number of years. Hiram Barrett, Secretary, Howard Sayre, Lyman Cook, Samuel Root and Joseph Wilmott.

During the next Conference year, the Rev. H. G. Day was Preacher in Charge. He was succeeded by C. S. Buswell who served the church faithfully during 1868-69. During his pastorate Oscar Pattrell, Alonzo Moore and W. H. Clogsdon were added to the Board of Stewards. The last named is still an active and honored member of the Broad having served faithfully in that and various other offices ever since. Among other positions he has filled is that of Sunday School Superintendent for twenty-seven years. He has also held many important town offices, and has represented the Town in the Legislature. The Sunday School at that period averaged 105 in attendance and the one at the Depot averaged 25.

The year 1869 was a destructive year to the little village, a flood swept away the dam and the bridge, together with the woolen mill, which had so long served the neighborhood, and which was never replaced.

The Rev. D. H. Bicknell came to this charge in 1870. The records indicate that he bent his chief energies to the enlargement of the Sunday School as at the end of the year he reported 200 scholars, which registered the high water mark in the history of the School.—

In 1871 J. S. Little, a former pastor was returned to the charge. The outlook must have appeared dark to him, as at the First Q. C. he reported "No social Meetings, as the brethren appear to be a little discouraged," and "The Spiritual state of the Church is low." But nothing daunting he wrought vigorously and as a result had a gracious revival and several additions to the church. That year Mr. William Roberts was added to the Board of Stewards, an office which he filled during the remainder of his life. A committee consisting of O. L. Pattrell, Daniel Waterman and the Pastor was appointed to secure subscriptions for a Church Bell. F. T. Lovett was the next Preacher in charge during 1872-73.

1874-6 Joseph Enwright, a greatly beloved former pastor was returned to the charge and did effective work. The old parsonage

was completely reconstructed under his supervision. His salary, which is usually a fair gauge of a pastor's popularity, was \$600.00, and house rent. A wholesome revival also crowned his effort.

At the Conference of 1874 the Presiding Elder reported that the churches at Jericho and Beaver Meadow had not been occupied for years and that they would never again be needed. A. Roberts, a devout local preacher and Martin Wallace, a Steward, tried in vain to rally the dying remnants at Beaver Meadow, but deaths and removals of the young and a most virulent element made their efforts futile.

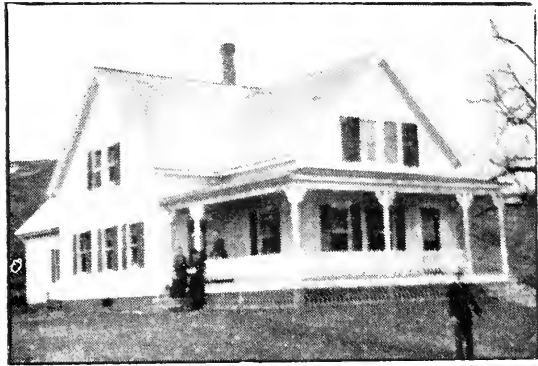
1877-9 the Rev. L. Dodd was the pastor at Union Village. He was an exceptionally good preacher and had probably the largest congregations in the history of the church. During his last year on the charge the church enjoyed a revival and a number of additions were made to the membership. The organ was then put into the church, and the sweet toned bell which still calls the worshippers to the services was put in the tower, and some money was put into the treasury towards needed repairs. A well authenticated anecdote is still current: The elder was greatly annoyed by the sale of liquor in the village. So he painted an old straw hat vermilion red, put it on and drove to the P. O., when the crowd gathered around and the Post Master asked him why he had his hat painted red, he replied, "If you will tell me why these men are having their noses painted, I will tell you why I have my hat decorated.

The Rev. J. D. Beeman rendered great assistance to this as well as to other churches during the past four years as Presiding Elder of the Springfield District.

The Rev. C. P. Flanders served the church faithfully during the year 1880 and 1881. At the First Q. C. of 1881 it was "Voted to pay the minister in the old fashioned way, each pay what they please," which would indicate that he was not popular with the Official Board.

From 1882 to 1884 inclusive, the church enjoyed the ministrations of the Rev. C. H. Walter; during the summer of 1884 the church was thoroughly repaired and painted at a cost approximating \$1000.00. The membership was then 95 with 5 on probation. During this period the church enjoyed the efficient ministrations of the Rev. A. L. Cooper as Presiding Elder, an office which when filled is a great blessing to the church. Mr. Walter was succeeded by the Rev. W. A. Bryant whose ministry covered the years 1885-7. The Sunday School showed marked improvement under his wise leadership, numbering again 150. His successor was the Rev. S. L. Hedges who wrought faithfully during the year 1888.

The Rev. H. F. Forrest served the church efficiently for four consecutive years from 1889-1892 inclusive. He has the honor of being the only pastor on this charge to exceed the three years



The Parsonage.

The Pastor and wife, daughter-in-law, and son, Benjamin, July, 1904.



Rev. Emanuel Charlton, Ph. D.



Mrs. Belle M. Charlton.

limit. Under his administration the church enjoyed a healthy revival, which added several of the present members to the church. He was followed by the Rev. J. W. Naramore during the Conference year 1893.

The Rev. W. A. Evans had a successful pastorate here during 1894-5 under his pastoral care a gracious revival was experienced, mainly at the New Boston school house. The Rev. J. E. Badger was the minister here during 1896-7. H. C. Millington was appointed as his successor but failed to take up the work here. In June H. T. Robinson, a Boston University student came and supplied the pulpit during the remainder of the conference year 1898. The Rev. Guy Lawton followed him in 1889 and served the church faithfully for one year. The most important event of his pastorate was the destruction of the old parsonage by fire and the erection of a new and modern cottage in its stead. The Rev. W. N. Roberts toiled and tilled this field faithfully during the years 1900-1. He was succeeded by the Rev. J. D. Beeman who, when in his prime was recognized as one of the ablest preachers of the Vermont Conference. He wrought heroically for a year and a half, until the kind Father bade him lay down his armour and enter into rest.

On Sunday morning he was in his usual health and preached with vigour and unction; but when evening came he was obliged to retire from the field. And the following Friday, Sept. 18th, he was not, for God had taken him home. He was the first pastor to fall at his post in this parish.

Emanuel C. Charlton, who had been temporarily laid aside from active work came here Oct. 10th, to recuperate his exhausted nervous force and in the meantime to supply the pulpit during fall and winter, he was invited to remain and served until the end of the next Conference year 1905. During his pastorate the Church was renovated and painted within and without and re-carpeted, at an expense approximating \$500.00. Two new Sunday Schools were organized, one at New Boston and the other at Pompa which brought an addition of about 70 new scholars to the charge. The three Schools numbering a total membership of 166, inclusive of officers, teachers and a Home Department. A threatening cloud had long hovered over the church horizon, which broke during the summer of 1904 and in breaking caused the breaking up of a family and of one of the Stewards of the Church to withdraw from the membership of the Church. The pastor's salary during the last year was \$725.00, including house rent but exclusive of many valuable tokens of friendship. He also served as superintendent of public schools and planned systematic courses of study in all the schools. The parsonage grounds were improved by walks, flower beds, hedges and several shade trees in the front yard. The Rev. W. E. Lang succeeded him in April 1905. The Rev. W. M. Newton is the present Presiding Elder.

The Church of Today.

The following persons were members of the Church at the close of the Conference year, April 1905. Truman Barrett and Alma his wife, Mr. Barrett is one of the honored Stewards of the Church, himself the son of an honored Steward. Day T. Barrett and Closson H. Barrett are their sons. James E. Barrett, a Thetford miller and Sarah E., his wife and son John E., and Bertha, his wife. Miss Addie A. Bartlett and her niece, Miss Minnie Bartlett, an accomplished school teacher. Mrs. Sarah E. Benton, widow of the late George Worcester Benton. Miss Eva M. Benson, a qualified teacher, Jesse W. Bradley and wife Celia Campbell Bradley are sturdy and respected farmers. Mrs. Marcia Campbell is the mother of Mrs. Bradley. Sarah J. Broughton, a non-resident, Oramel F. Chamberlain and Olive M., his wife, are residents of Thetford and descendants of the first settler there. Mrs. Lona Carpenter is the daughter of the Church treasurer, Mrs. Mary S. Colburn, a widow in her 90th year, the oldest living member, is tenderly cared for by devoted children and grand children. Dana B. Cloud, a stirring young farmer at New Boston and Mrs. Lilla C. Cloud, his mother. Emma E. Cloud and Villa E., her adopted daughter. William Clough and Freda his wife. Lyman W. Cook and Mabel his wife, Mr. Cook is an industrious young farmer, the faithful Superintendent of the Village Sunday School and an highly respected Steward in the Church. W. H. Clogston, the senior Steward and Ellen his wife. Sophia Cushman, a widow 84 years of age, a godly pilgrim whom it is a benediction to meet. Allen S. Charlton and Idella M., his wife are students and prospective farmers; he is President of the Epworth League and Superintendent of the New Boston Sunday School. James Scott Eastman, the devoted Superintendent of the Pompanoosuc Sunday school, grandson of the first Class Leader in the new church; his son Linwood and wife Lillian Clogston Eastman. Miss Grace B. Ellis, an accomplished teacher, Eber M. Fullington, a faithful Steward, the church treasurer and proprietor of the Cottage Inn, the present village tavern, Sarah J. Fullington, his wife. Miss Harriet N. Gleason, a refined spinster. John H. Goddard the respected grandson of an honored Congregational pastor of Norwich Center, Ida E. Goddard, his wife, Miss Nina E. Goulett, a non-resident. Charles H. Haskell, for several years an honored Steward, recently removed to Wilder, Lizzie, his wife, and Nancy, his widowed mother. Mrs. Hattie Ivers, Mrs. Anna Jackman, Mrs. Mary E. Judd of Thetford, Miss Lucinda A. Kenney, and Miss Ethel M. Kenney, an efficient teacher, are all highly respected members. Mrs. Betsy King, and her daughter Mabel, are non-residents. Fred Moore and Stella, his wife, reside at Norwich Depot, Jeanette Morse and Mrs. Sarah Lucinda Nott, Mrs. Maud Cloud Nicholson

and Mrs. Meribah Newcomb are highly esteemed in the church. George H. Pattrell of Huegenot ancestry, a faithful Steward and persistent choir leader, a liberal supporter of every good cause. Jennie E. (Hatch) his wife, is the efficient President of the Ladies Aid Society, and a former Superintendent of the Sunday School. Ernest and Avis are their children. Mrs. Melissa Pennock, non-resident, Miss Jessie Isabel Pierce, an industrious teacher, Mary A. Robinson and Eliza A. Roberts are respected widows. Luther W. Roberts is one of the trusted and tried Stewards of the Church, having taken up the work when his honored father laid it down. Lucy A., his wife, and Mrs. Mabel Johnson, their daughter. Alfred Rogers and Ellen Rogers, his wife, are industrious farmers. Samuel Merriek Root and wife, John M. Root and Frank Root, three honest God-fearing and industrious brothers, and their sister, Miss Nancy Root, are of honest Puritan stock and sterling characters, Percy Root, the son of John M. and Sylvia, A., his wife. Mrs. Kate Ruggles, one of the faithful workers in the church. Charles F. Sawyer and Leonard E. Sargent, young men of promise, the latter a non-resident. Lizzie Smith and her daughter Norah live at Rice's Mills. Jason Simonds, a Steward, greatly beloved, and Flete, his wife. George H. Stickney, a thriving conservative farmer is one of the reliable Stewards, Hattie L. Kenney, his wife, and Miss Elsie, their daughter. Mrs. Percy A. Taylor, a devout widow. A. V. Turner, the efficient janitor, one of the Stewards, Ellen E., his wife, and Miss Sfa Turner, his accomplished daughter. Daniel Waterman, one of the faithful Stewards of a former generation, a "Forty-niner", having rounded The Horn in quest of gold, and Roxanna, his wife. Mrs. Cora Waterman, one of the elect ladies of the Church, and her daughter, Mrs. Angie M. Wilmott. Henry Young and Lottie, his wife, are non-residents.

The membership of the Church, an even 100, as a whole is respected by the community. Nearly all the heads of families maintain family altars. One often wonders and would almost like to listen to the eaves droppings what some of these venerable heads of families are praying for, the Church they dearly love, but even more so for the children that have gone out from these homes into the great world to toil in its wider fields, to make new clearings in its wilds, or to wrestle in its games, leaving the old folks at home to live over again in memory the former days when those children's cries and laughters, tears and songs, sports and mischiefs divided their attention with their toils and cares. Blessings upon you! you venerable fathers and mothers.

The greatest present need of the parish is babies, real live human babies. The net product of babies during the past year and a half in the entire parish embracing more than one hundred and thirty families was but a mere half dozen, less than one baby to

every twentieth household. The public schools are languishing for the want of children. The homes of former generations are passing. Only desolate cellar holes now remain where formerly stood more than half the happy human dwellings in the parish. The Sunday School has well nigh ceased to be the joyous Sabbath Home of children but the Sunday School board alert to existing conditions has a regularly appointed teacher for babies yet unborn. That devoted teacher like as a hen clucking for her wandering chicks that she might gather them under her wings patiently watches and waits for pupils that may never be born. Such heroic patience must surely find its reward in some fairer world valley than this.

The Present Parish.

The Parish still has many well tilled and fertile farms with an abundance of rich pasture lands where goodly herds of sleek cattle are grazing during the summer season. The best paying product of the farms at present appears to be the dairy products. A well equipped creamery at Pattersonville takes care of all the cream that the farmers can produce and returns a fair profit to its patrons.

The high prices of lumber and of cord wood within recent years have been the resistless motive for the almost wanton denudations of the hillsides of their once magnificent forests. But the immediate financial returns have added materially to the comforts of the homes and to the general prosperity of the community. Destitution and want are at present absolutely unknown within the bounds of the parish. On the other hand there is no one who is considered rich, or specially looked up to because of his earthly possessions. They are an industrious community who by their own or their fathers honest toils and frugality have come to enjoy life's comforts and to appreciately sample a few of its modern luxuries. They are an intelligent and hospitable people whom it is a pleasure to know and to dwell with.

Among some of the most prominent people of the parish at present, are Henry E. French, the Post Master and owner of the village store where all the necessaries of life can be had at reasonable prices. Joseph French, his nephew, is the affable clerk of the establishment.

J. E. Blaisdell, a retired merchant with a competency, is a kind hearted generous soul, doing much good in his own way. Myron S. Colburn is the genial, musical village blacksmith and wagon builder, a Grand Army veteran. His daughter Mary has the distinction of being the only college bred representative of her sex in the Parish.

Ed. Carpenter is in possession of one of the best centrally located farms in the valley.

Luman Ellis and Henry Pennock, sons of noble sires, are unpolished diamonds and thrifty farmers, their wives are crown jewels in the parish, each ready to do anybody a good turn.

On the road toward the depot is Joseph B. Cloud, the venerable head of the several families bearing his good name and J. H. Cloud a son. Calvin Seaver of original Puritan stock is an highly esteemed friend of the writer, a respected citizen and a solid farmer.

On the road leading to Norwich lives Mills Lord, a direct descendant of the first Lord of the Parish. Fred A. Ruggles, is one of the most intelligent and forehanded of citizens, a thorough farmer and an ever ready friend in need. Wayne Johnson is an honorable representative of one of the pioneer settlers who in his old age looks complacently upon the three generations that are following him. The three Goodriches of the original Goodrich stock occupy the parental and neighboring estates.

R. Appleton Tilden, inherited the Lilly Pond Farm, which is probably the most extensive as well as the most remunerative farm in the Parish, the respect in which he is held by his fellow citizens is evidenced by the various political offices to which he has been repeatedly elected. He is the present Representative to the Vermont Legislature.

Truman Waterman is very appropriately named, he is every inch a true man and his helpmeet is as true a woman. Julius, his brother, by his economic tactics and financial generalship has evinced some of the qualities of a Caesar. Fitz Waterman is another respected branch of the original Waterman stock. Eugene F. Wilmot, a worthy scion of good old stock resides on the same road near the bridge. S. C. Campbell occupies the original settlement in the Parish. James Campbell, his father, entirely consecrated to his farm and to his home, is the respected grandson of an honored pastor of the church. Myron Pierce, the industrious son of worthy parents, a trusted and tried Town officer. Nelson Bartlett is an intelligent, conservative, and always reliable citizen, a safe counsellor.

Leslie Spencer Patterson, the maker and owner of Pattersonville, is a native of the upper end of the valley, who drifted down the stream to his present place of business about thirty-three years ago, where he bought a rickety, tumble down old saw mill which his industry and skill converted, and reconstructed into the present up to date mill which saws annually 1,000,000 feet of lumber, much of which is converted into a variety of chairs in his commodious Chair Factory employing on an average 40 hands. Mr. Leslie M., his courteous son is the successful manager of their large and attractive store.

Mr. Richard Waterman is one of the best known of the older citizens of Pompanoosuc. Hiram Sargent is a respected farmer on the road to Thetford Hill.

Returning to Union Village there is Mr. Daniels, the Civil War Veteran, and Dr. W. A. Gustin, the Parish physician, the son and grandson of physicians. Mr. Will Johnson, the butcher and meat dealer, and his brother George, the miller. Nearly two miles up the stage road lives Mr. Wilbur Clark, a thriving farmer, with his three industrious sons, each occupying neighboring farms. Overlooking the River road are Will Parker, an industrious farmer, and Mr. Homer Martin, a great hearted though but one armed farmer on one of the sightliest and best kept farms in the neighborhood.

On the corner beyond is the Sargent Homestead owned and successfully operated by Prof. Will Sargent, a Dartmouth graduate and a respected Massachusetts educator, just beyond him lives James Cook, the genial story teller.

On the New Boston road are Mr. Clough, Will Robinson, and uncle Phineas Sargent, three respected farmer citizens. Beyond is Mr. Edwin Illsley, the great producer of maple sugar and the honored father of several fair and accomplished daughters, the best of all Vermont's products. Bartlett Sargent is an intellectual farmer worthy of equal honors with his last named neighbor. He has honored his native Town in all the various offices he has held including that of representative to the Legislature. John Cloud is respected and honored for his industry and probity. Leland Sargent, Seymour Sargent, Frank Sargent and Urban Waterman are young but progressive New Boston farmers. Mr. Orson Sargent is one of the solid farmers of Norwich.

And there are many other equally worthy names which brevity compels one to omit. The Rev. Urban Sargent, an honored son of the Parish, a graduate of Dartmouth, a member of the Philadelphia Conference is, as far as known to the writer, the only living representative of the Parish in the ministry.

And what shall be said of W. H. Davis, the Town treasurer of Thetford, he is in the Parish and indispensable to the Parish, yet not of the Parish. And Ed. Newcomb, a Methodistic Orthodox farmer who, while toiling in the valley, prefers to worship on the hill top. And Mrs. Pierce, farmer, and dressmaker who, happy in her new found mother faith, that all is good, and that ills are only delusions. And since all is good there can be no ill delusions, an excellent neighbor. Mrs. Harriet Wilmot is the village Madonna of the wash tub, the critical Bible student and the floral artist for special Church occasions.

Good men and noble women, most of them direct descendants of the original settlers, are the stable human stock of the parish.

The public schools are fairly well maintained. A competent and industrious corps of teachers are doing faithful service in the four schools within the bounds of the parish. The Union Village school had 14 pupils, the Pompa school, 23, the New Boston school

11, and the Rice's Mills school, which is properly within our borders had 8 scholars at the end of the school year, March 1905. A total of only 56 scholars of all ages.

Thetford Academy has four additional scholars from this parish. This excellent institution situated at Thetford, organized and fostered largely by the Orthodox Church at Thetford has long been a blessing to the surrounding country, and its beneficent influence is felt throughout the Parish.

Dartmouth College is about seven miles to the South of the center of the Parish. As it stimulated the first preacher to this parish so it has continued to stimulate and fit several of the sons of the Parish for high and responsible positions in life.

The business and social center of the Parish is the village grocery. There the men gather in groups to discuss all important topics. And nothing is settled until after it has been thoroughly canvassed on this popular forum. There business is transacted, love affairs aired and war is declared on any and all who do not recognize its mandates. There the wise men and the otherwise meet to listen to the Parish orator who in his early youth exhausted the mine of learning at the neighboring Academy, which wealth he later expended for the benefit of the state in the Legislature. His mercantile experiences added much to his profound wisdom and absolute knowledge of matters that are not so. His oratory is greatly admired by himself and appreciated by the quaint habitues of the place. Only second in importance is that noted trapper who has trapped in the Dakotas and hunted in the Carolinas and who can tell the biggest fox story of any in the crowd. Next to him is the veteran who fought in the Wilderness, who suffered and bled at Antietam, and who is still telling the wonderful story for the edification of the rising generation. There are several other noted story tellers who take pleasure in repeating their own stories o'er and o'er like sailors at sea spinning their yarns, or the Arabian in his desert tent, telling wonderful tales. Humanity is after all one great brotherhood, this is only one evidence of the relationship.

Among the staple stories which fathers are likely to hand down to their sons is one about the Guardian Angel of the parsonage dung hill whose one oration and warning to his unsophisticated pastor will surely entitle him to a niche in that temple of fame.

Another story is about a certain sinner whose besetting sin is "The Grippe" which he orders at will, and has it come in sealed packages. It is said to have the real grippe symptoms while it lasts, except that it has never proved contagious. The biggest sinner in the parish is also the freest hearted philanthropist, a strange paradox.

The Outlook.

What of the future of this rural parish? With the exception of Pattersonville, which appears destined to grow as a manufacturing-center, there is no immediate prospect of any village improvement. But there ought to be a healthy revival of farming. It is at least safe to predict that the price of abandoned farms has reached its lowest point. One of the most potent factors in the predicted revival is the Telephone, which is gradually and rapidly taking possession even of the most remote farm houses on the bleakest hill tops, putting these in touch with every other farm, with the village physician, and the Post Office, and with the large villages and remote towns and cities, even with the whole wide world, thus eliminating loneliness and putting an end to isolation.

It must of necessity enhance the value of this class of real estate, especially to city people for summer residences, and ultimately for practical farming.

The superb summers amidst these varied scenes of hills and dales, of uplands and meadows, of mountains and of valleys, of swift-flowing river and of rippling, dancing mountain streams, in a dry atmosphere with gentle alternations of summer heat and of invigorating mountain breezes, within three or four hours ride of nearly two score large manufacturing and mercantile cities, cannot long remain hidden from the seekers of genuine intellectual and social homelike retreats. The many waste places in these present wilds are not only to be restored but are soon to be immensely improved.

But winter in Vermont, which is so dreaded by strangers has to the writer much greater charm than its acknowledged beautiful summers, while the summers are refreshing, the pure dry atmosphere during the winter, owing largely to its high altitude, are still more salubrious and invigorating. Only criminals are guilty of suffering from pulmonary diseases amidst such environments. But violaters of the plainest natural laws anywhere must suffer the consequences of their temerity.

Winter in Vermont! Who can adequately describe it? It is more than the fitting complement of its fragrant summers. It is summer and autumn, seed time and harvest, conserved and refined. While nature rests under her snow white mantle, the Green Mountains, not naked and barren like wild savages, but clothed from base to summit in their stout and varied evergreens mingled with a variety of birches, ashes and symmetrical maples, an evidence of their high state of culture and refinement, rearing their majestic heads high into the Father's clear sky and smiling face, are dispensing their own enchanting scenery together with physical vigour and intellectual strength to an intelligent and appreciative people that dwell securely and happily in their own

peaceful homes. Twilight and evening shades around such fire-sides and amidst such environments awaits home loving contented families, perusing current literature, enjoying the very latest world message over the phone in homes where love dwells and there are many such homes in the Ompompanoosuc Parish.





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