

## Chapter XI.

### Concord in 1766.

Out from the shadow of war and threat of Indian massacre, out of persecution and seizure of home and lands, Rumford folk emerged at length into the security and peace implied in the town's new name of Concord. Hope renewed that the pioneer dream of prosperity might be realized at last. Forty years had passed since the young settlers took possession of their Promised Land and those who still lived had aged with hardship and toil. The wilderness was subdued, there were comfortable homes, but it is useless to look for fine old colonial mansions in Concord. There was compensation for the years of hardship, in the development of a community character worthy of the best New Hampshire could bestow.

Concord in 1766 had no fine houses but it did have a new Meeting-house to replace the old log structure of pioneer days. Even while the French and Indian wars took their toll and the Bow controversy still menaced, the people determined that nothing must longer delay the building of a suitable house for the worship of God. Still deprived of their civic rights as a town, the enterprise could be carried on only <sup>by</sup> voluntary association and so a group of citizens organized as Proprietors of the Meeting-house. In May 1756 a committee composed of John Chandler, Jeremiah Stickney and Edward Abbot, purchased in behalf of these Proprietors an undeveloped house lot of an acre and a half, No. 4 on the west side of the main street. The price was "10 Spanish milled Dollars" and it is the lot now occupied by Walker School. Properly, according to Puritan custom, the Burying-ground was directly west.

Men had little money but they could supply lumber and labor, and these they gave gladly. The frame of the Meeting-house was of finest white oak timbers, and by June these timbers were hewn, fitted and ready for the "raising". That event called together for a space of three days, the men from all sections of the township and the women came also, for it was their responsibility to furnish the "victuals" on the spot for

for their men folks. We may be sure that they outdid themselves in baking and roasting good things for the occasion. At the end of the third day the great frame, sixty by forty-six feet and two stories in height, was standing in place. Its length was east and west and the entrance was to be on the south side. It stood practically where the School stands today and its west end was six rods east of the original line of our State St.

With what eagerness must the town folk have watched daily progress toward completion; with what joy and pride must they have worshipped for the first time within its walls! And yet it was a barren structure with no pretence to beauty or grandeur. There was no money to build a porch, or a gallery, or the steeple until after the Revolution. It was just a gaunt, barn-like building with two rows of many-paned windows. Within there was a broad center aisle with rough benches on either side and there, for years to come, it was the custom for the men to sit on the west side and the women on the east. The pulpit stood against the north wall and directly below it was the bench where the deacons sat facing the congregation.

Simple though it might be, this Meeting-house was a very real achievement for the town—a true symbol of faith in the ultimate justice of God—a pledge of their faith and gratitude to Him. Its weekly worship kept the people in heart through difficult years to come and they rejoiced in the dignity and spaciousness of its interior, so in contrast to their crude log Meeting-house. According to Congregational custom in the Puritan era, this Meeting-house was never dedicated. It was to be used literally as a Meeting-house for civic purposes as well as religious. Lot No. 5 next south of the Meeting-house seems to have remained undeveloped through the years and as early as 1778, there was agitation for its purchase for "the Parish". Three years later this was accomplished by its purchase from the heirs of Dr. Carter, and thereafter it became Concord's Common. About that time the Town Records note: "Voted, the se-

lectmen to be a Committee to take Care and prevent any person digging Clay near the Meeting house on the Common."

"Going to meeting" continued to be the universal custom as Rumford merged into Concord and every Sabbath found the townspeople sedately gathering along the village street, while the farmers from the Mountain, West Parish and the Iron Works joined them in observing the Lord's Day. In such families as owned a horse, the elders rode to meeting, father in the saddle and mother on the pillion behind, while the youngsters walked. Young mothers walked from the Borough and Horse-hill carrying the babies, who could not be left behind. Rachel Abbot who had married Daniel Abbot (1761) after his return from war, used to start very early from her home on the hill at the head of Long pond, with her children and carrying her most recent babe in her arms. Following a footpath through the woods, she left the baby at her father's house at the foot of present Pearl St. while she attended meeting. After the long service, she picked up the child and walked home.

Many of the young men coming in from the farms, walked barefoot to save their precious shoes and the girls wore coarse shoes, saving their best ones until they came in sight of the Meeting-house. West Parish young folks stopped under a large pine near the Bradley homestead on Penacook St. to make themselves seemly, while those from across the river stopped under a willow tree on the shore of Horseshoe pond.

Life was extremely simple in the town. Tradition tells that no clock was owned in the place until Rev. Mr. Walker brought one home from England. This seems unlikely since there is an entry in his diary dated March 1749, "Pd. Sam Little for making clock case." Little by little as confidence was restored, men began to improve their homes. Encouraged by the promise of success in his mission to London, the Minister began to finish the interior of his house during the summer of 1757. More than

twenty years had passed since its building and still there was no paint on its outside walls. This was not unusual for the wood was well seasoned to withstand the weather and paint was scarce and expensive. Not until 1764, according to his diary, were some of the interior walls of the house "plaistered", the last of the floors laid and one of the stone chimnies built. Nevertheless, the Minister's house seemed very fine to his neighbors for most of its partitions were panelled and the hall had a panelled wainscot and a staircase in three short flights with broad landings, a moulded handrail and carved balusters. Unfortunately none of this original woodwork remains in the old house.

The interior paint was mixed in the fine old crude colors: the north parlor was green, the south parlor blue, the bedroom for father and mother white and the kitchen in the less expensive and very durable red. A year before his house was entirely finished, Mr. Walker with the help of his negro servant, Prince, set four elms in front of his premises and others in his dooryard. All are now gone but this picture shows some of them as they approached dissolution. In their prime they were worth coming far to see.

This generation is, perhaps, not aware of the extent to which slavery existed in New England in colonial days. Well-to-do families here in Concord frequently owned slaves, both blacks and Indians and the Minister had three negroes, Prince and two women named Luce and Violet. Aaron Stevens had a negro man who was the town "dog-whipper" with the responsibility of driving dogs out of the Meeting-house during service, which activity, says Bouton, "afforded fine amusement for the children during Sabbath hours", as well as earning the slave a few pennies from benevolent members of the congregation.

Among all the slaves in Concord, none was better known than Nancy who lived with the ~~W~~ Herbert family for <sup>more than</sup> seventy years. She was born in Boston about 1766 and when nine days old she was given to a man in Bow.

When the baby was about eighteen months old, her master removed from Bow and so decided to sell her. Lieut. Richard Herbert bought her for twenty-five dollars and brought her up as companion and playmate for his children. The State Constitution of 1783, by implication, abolished slavery in New Hampshire and Nancy was distressed lest she lose her home in consequence. To her joy the family kept her with proper compensation. She became a member of the church and read her Bible faithfully, and, according to Bouton, "was much esteemed". Upon her death in her eightieth year, she was buried in the family lot in the Burying-ground with three generations of the family which she had served with affection.

In 1759 the Minister's only son, Timothy, was licensed to preach by the Association of Churches in session at Haverhill. Three years before, at the age of nineteen, he had graduated from Harvard college after taught school and then which he studied theology for a year but never held a pastorate. He did some supply preaching, notably here in Rumford during his father's last trip to London. Occasionally in the years following, the Minister's diary notes: "Son Timothy preached." In 1764-65 he apparently taught in the village school but very soon decided to enter trade.

"Son Timothy" was never called Timothy Jr., that distinction being given to the Minister's cousin at the South End, but in old deeds "Son Timothy" signs his name "Tim<sup>o</sup>," while his father's designation is "Timothy Walker, clerk" (i.e. cleric). Tim<sup>o</sup>: Walker's first business venture was as partner with Rumford's first storekeeper, Andrew McMillan, who must be properly introduced here.

In 1757, tavern keeper James Osgood died and his will left his homestead and his three acre pasture across the highway, to his wife, Hannah Hazzen, so long as she remained his widow. In addition she was bequeathed "my Indian Servant named George, also my Negro Servant named Lucy, also the two youngest children she now has \*\*\*\*\* the Peice of Wool Cloath

which is now at Mr. Robert Calls to be dressed," likewise the contents of the tavern and the supplies on hand which included "sixty gallons of Rum and one hundred weight of sugar \*\*\*\*\* if in Consideration of the above Articles my Said Wife shall bring up my youngest Son Hazzen Without any charge to my Estate untill he Shall Arrive at the age of Ten Years." To his son, Samuel, he bequeathed "the Negro Girl, Phillis". Hannah Hazzen Osgood remained a widow until her own death many years later and in her household lived Dea. John Osgood, the Proprietor, who outlived his son by eight years.

Shortly after the war a young veteran of Rogers's Rangers, Andrew McMillan by name, came to town and it is likely that he lodged at the Osgood tavern. At any rate he promptly fell in love with Hannah Osgood, daughter of the Widow Osgood who continued to run the tavern. According to her father's will, Hannah would inherit "eighteen Pounds Sterling money of Great Britain to be paid When She Shall arrive at the age of Eighteen Years, or upon her Marriage Day." Three months after her eighteenth birthday, Hannah with her dowry wed the young Ranger.

McMillan had come to America from Londonderry, Ireland, when he was twenty-four years old and four years later he was given his commission as lieutenant in Rogers's Rangers at Lake George. It is said that he was at the attack on St. Francis. Perhaps it was his association with the Rangers from the vicinity of Rumford which led him hither to make his home. Immediately after his marriage, McMillan purchased from his "Hon<sup>d</sup> Mother-in-law" the tavern property which included beside the dwelling house, a barn, an orchard and seven and a quarter acres of land. This property was bounded on the south by the homestead of the deceased David Kimball (Range I, Lots 24 and 25) and later on Lieut. McMillan purchased this Kimball property. He also bought from Widow Osgood the pasture across the highway comprising, roughly, the land bounded by No. Main, Pleasant, No. State and Warren Sts. today. On that lot he built a small

one story building and there he opened the first store in town. We may assume that the young couple made their home in the old tavern while Widow Hannah Osgood built with her newly acquired funds, a more up-to-date house of hospitality on the narrow strip of land which she had reserved on the north side of her inheritance. This second Osgood tavern stood approximately on the site of the present First National Bank.

In 1765, Tim<sup>o</sup>. Walker began his business career as partner with McMillan, but after a year, he was convinced that a store at the North End would be a good venture. Withdrawing from the partnership with McMillan, he opened an establishment "near his Father's house"-in fact, in the very dooryard south of the Minister's home.

Bouton preserves for us copies of the ledger sheets from McMillan's account books from 1762 till 1765 and they testify as to the tastes of the period, especially in wine, W.I. rum, N.E. rum and brandy which sold in amazing quantities to all sorts and conditions of our townspeople. These gallons upon gallons of spirits added to barrels upon barrels of home-brewed cider, consumed by the average family, startle the imagination. The Minister, himself, made twenty-five barrels of cider in October, 1764 and it was long the custom of James Abbot on the Cortocok (Boscawen) road to make sixty barrels each fall.

But there are other and milder articles on the ledger: tea and "coffey" in small amounts and at infrequent intervals: blue broadcloth and blue "camblet" for John Chandler's new suit, with buttons as well: black and white gloves for the women in Dea. Farnum's family: bits of lawn a handkerchief, a "scain" of silk and "3 yds. of red shoe binding" for Judith Walker, now in her attractive teens. The townspeople are no longer content with homemade products in food and finery and Tim<sup>o</sup>. Walker is justified in his new venture as storekeeper.

Shortly before the Revolution, Mrs. Hannah McMillan's brothers, James and Benjamin Osgood, moved from Concord to settle on farms in Con-

way and soon thereafter, Lieut. McMillan and his family followed them and took possession of valuable land in the Saco valley which the provincial government bestowed upon the Ranger in recognition of his war-time service. Prominent in civic affairs always, the name of "Col. MacMillen, Esq." is to be found on "The A Larm Least Men" of Conway in 1776.

McMillan was a slave owner and Bouton prints the receipts for two negroes whom he purchased—a "Negro Boy slave named Caesar" who accompanied his master to Conway, and "a Negro Girl, named Dinah" who seems to have been left with Widow Osgood at the tavern, whence she married and settled in Canterbury leaving descendents in that town. This may have a bearing upon the story told by Miss Rebecca Abbott to the effect that her father, Simeon Abbot (b. 1807) told her that following the Revolution a number of negroes migrated to this section—enough to establish a colony near the town line of Canterbury or Loudon.

Widow Osgood was a good manager and the family property extended along the east side of the village street south from the present Eagle Hotel site to a point below Pleasant St. The old tavern disappeared more than a century ago and only its cellar hole adjacent to the house of Hosea Fessenden, was left in Dr. Bouton's day. The second Osgood tavern (site of First National Bank) was destroyed by fire in 1854—"an ancient looking building" which, after use as Fessenden's saddlery shop (1830) became a tenement house known as "the Wiggin house". As it burned, "its oak frame remained intact after all else except its huge chimney has fallen to ruins." A third Osgood tavern famous in Revolutionary times has place in a later chapter.

Mill road (Pleasant St.) although a very old highway dating back to the building of the mills on Turkey river, was not reserved in the original survey of the town. The first record of building on this road goes back before 1757 when Stephen Farrington began his new house on the present site of Wonolancet Club. He purchased a four acre lot from Faverri

er James Osgood, which extended west to present Green St. Under a later owner, John Stevens, it became one of the best type colonial houses in Concord with some excellent interior woodwork and carving. Unfortunately nothing of this was salvaged when the house was destroyed to make way for the Club House. One relic only remains today, in possession of the N.H. Historical Society: the iron crane which once hung in the great fireplace of the Farrington house.

In the early days it was the custom to hang kettles on a lug-pole in the fireplace and sometimes the pole caught fire. This happened in the Farrington home one day when kettles were loaded with hot water. The younger children, Jeremiah (b. 1746) and Samuel (b. 1748) were playing on the floor and barely escaped the scalding flood. Their father took warning and, on his next business trip to Portsmouth, he purchased a bar of iron, brought it home on horseback and took it to the local blacksmith who made it into this crane.

Mill road was a lonely highway in those days and for some years to come. A few years later than the episode of the breaking lug-pole, Jerry Farrington was out near his home when he heard the geese making an unusual racket. He got his gun and started to investigate down by the brook which crossed the highway somewhat east of present Spring St. He found the geese in a panic and some of them were injured. Curious as to what had attacked them, he followed fresh tracks to the Whale's Back on top of the hill and there he found himself faced by a big wolf. Although only a lad, he had the courage to shoulder his gun and aimed between the beast's eyes. The fine shot with which the gun was loaded, blinded the wolf so that he ran around yelping until men who heard the shot came to Jerry's help and killed the beast.

The North End had its own blacksmith in these days, in the person of Nathaniel West, son of Edward West, the pioneer. Nathaniel married Sarah Burbank before 1742 and ten years later he purchased the house lot on

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the south corner of present Franklin St..In 1767 a mortgage deed describes the property as "My dwelling house in Concord" with "barn and blacksmith shop,bellows,Anvil,Voyce and all the tools in it."

About 1760 a new blacksmith came to town,young Daniel Gale of Haverhill.He courted Ruth Carter,the doctor's daughter,and they were married the following year.Ruth was only seventeen when the first of their thirteen children was born and her mother,Mrs.Ruth Eastman Carter,was thirty three when this,her first grandchild was born.Dr.Carter sold to his son-in-law a two acre lot off the south side of his extensive farm and there the young couple made their home and Daniel plied his trade.In time they added to this home place by buying a section of Andrew McMillan's land next south so that their frontage on the main street was increased to nine rods.In later years their house was enlarged and became the Anchor Tavern on the site of the State Capital Bank of today.South of Mill road the highway was lined with farms which will be described in a later chapter.

The North End was the section of the village which was changing most noticeably.From the beginning it had prestige as the neighborhood where the Minister lived and the new Meeting-house added to this prestige.As peace was restored,young men moved away from the village to the farms across the river and along the Boscawen road,to West Parish and to Horse-hill.Tim<sup>o</sup>. Walker's new store was well warranted.

The storekeeper and his wife,Susannah,already had two children and twelve others came along in succeeding years.A growing family needs a roomy house and Mr.Walker built such an one directly south of his father's home.The south part seems to have been for the family home while the north section was a large open room where the store was located.After the Revolution began Mr.Walker gave his time to patriotic service and the store was transformed in time for living quarters.In this house Joseph B.Walker,great grandson of the Minister,and leading citizen of

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the Concord of his day, was born in 1822. In later years the building was moved to the west side of No. Main St. and now stands at 225-227. It is said that the pillars at its doorways are relics of the ancient Meeting house: probably they were supports of the great gallery built after the Revolution and removed when the old church was converted into the Biblical Institute.

On the original site of this house and in front of the house now numbered 274 $\frac{1}{2}$  No. Main St. is the old well, relic of the potashery which was a side line in Mr. Walker's storekeeping. In that day when wood ashes accumulated in great quantities in every household, potash making was a considerable industry. Mr. Walker exported some of his product, for the Minister's diary records "June 23, 1766, J<sup>n</sup> Colby went to Haverhill with a load of Potash". Andrew McMillan also produced this commodity for it is on record that he had "a Potash" on the south side of Mill road at the corner of Country road (present South St.)

Isaac Walker, Jr., cousin and neighbor of the Minister, built a frame house in 1765, for on August 3 of that year this entry appears in the Minister's diary—"Attend Taylors Raising." This house burned in 1845 and the "Taylor's" grandson, Abiel Walker, rebuilt it on the same site and after the original plan, with its front door facing the village street across a deep and sloping dooryard. There it stands today, but numbered on No. State St. Abiel Walker (b. 1766) was one of the town's prominent men in his day and his integrity and good judgment made him a valuable asset in town affairs. He continued the virtues of his pioneer ancestors being industrious and thrifty—a farmer by day and a shoemaker at night. He used for his shop the old log house on the homestead and there, it is said, he often made an entire shoe during the evening after a long day of toil in his fields. In time he accumulated a considerable property.

In lieu of direct heirs, this Walker home place passed on to a nephew, Lyman A. Walker, who was at one time warden of the first State

Prison built in 1812. When this old Prison was torn down, Mr. Walker was given two keepsakes: some of the large granite blocks quarried from Rattlesnake for its construction, and, as a gift, the upright timber of the Prison gallows. The stones are now steps to the south porch of the house and the gallows post is in use on the porch as shown in our picture.

Time had taken inevitable toll among the North End pioneers and in the summer of 1754, Abraham Bradley, "being Sick and Weak in Body", proceeded to make his will, with sublime faith, as he approached the unknown. He recommends—"my Soul into the Hands of Almighty God, who gave it me, and my Body to the earth, to be decently interred, at the Discretion of my Executor\*\*\*\* nothing doubting but that at the General Resurrection I shall receive the same again, together with Remission of all my Sins, by the Power of Almighty God, thro the Merits of Christ my Redeemer." After such declaration of the Faith, this patriarch continued to the disposal of the comfortable property which his wisdom and his labor had won for him.

The homestead was bequeathed to his grandson, John, whose father was one of the victims of the massacre in 1746; and with it John received the faithful negro slave, Pompey, who had been his constant companion in boyhood. "Pomp" as the village called him, had been purchased for thirty bushels of corn, and Abraham Bradley's will provided a half acre of land near the house to be his property for life. In addition the will stipulated that kind treatment and justice be accorded the black man in every concern of his life.

John Bradley was only eleven years old when his grandfather died. His mother had married again and moved away and the boy continued to live with his grandparents. The grandmother survived for some years and "Pomp" lived even longer until John was grown to maturity and fully ready to take his place in the life of the town.

Across the highway (Penacook St.) from the Bradleys, lived Capt. John Chandler, aging now after his full and vigorous life as a pioneer. His two older sons were married and had homes of their own, but a third son, Daniel, was living at home with his second wife, Sarah Merrill, daughter of the good deacon at the South End. Daniel Chandler (b. 1735) was one of the very few inefficient products of a remarkably virile and reliable generation of Concord men. He never prospered and always lived on the verge of poverty. Of his nine children, however, Abiel (b. 1777) won success and with the fruits of that success, he made a contribution to his native state. That record belongs to a later chapter. The Chandler home was on the site of the house now standing at 35 Penacook St.

After a lapse of more than twenty years, the name of Coffin reappears in this town when, about 1752, two nephews of Rev. Enoch Coffin settled here. Peter and William Coffin were brothers and the considerable farm lands which they acquired in Rumford, were held in "equal halves". For their home they selected Lot No. 2 on the west side of the village street, directly south of the homestead of Isaac Walker, Jr. and in 1753 they purchased from the Minister, "the westerly end of the House Lot that was formerly Isaac Foster's and lays Between s<sup>d</sup> Coffin's Lot and y<sup>e</sup> Lot y<sup>t</sup> was Zechariah Chandler's." (i.e. Lot No. 4)

In 1758 Peter Coffin was appointed by the Proprietors as member of a committee to dispose of "Iron Ore" to raise funds for the defence of local property owners in suits brought by the "Bow associates". At Concord's first legal town meeting eight years later, he was elected Parish Clerk, but shortly thereafter he moved to Boscawen where the Coffin family had large holdings. His brother, William, remained in Concord with his wife, Sarah Haseltine and their sons, Enoch, Jr. (b. 1755) and John (b. 1765)

The Coffin homestead as shown in this old picture, was for many years one of the most charming reminders of colonial days in Concord. Like so many of our early homes, it was originally one story in height

and one room deep, but as the family grew and prospered it was enlarged. After the Revolution, in which both Enoch Coffin, Jr. and his Uncle Peter of Boscawen served, the former was licensed as inn-holder (1797) and it may have been that the house was enlarged for that purpose. The magnificent elm, famous for four generations as the most symmetrical in Concord, was set out by Capt. Enoch Coffin and his brother in 1782, and sometimes it was called the Webster elm because that was the year of "Black Daniel's" birth. The elm stood in its beauty until the fall of 1926 when decay necessitated its removal. This picture reminds us that, before the opening of Fiske St. (now Bouton St.), the old Boscawen road ran from the main street diagonally up the slope and between the Coffin house and its elm. The old house so changed that none of its beautiful dignity is left, now stands on Cummings Ave. .

The home property of Lieut. John Webster next south of the Minister's house, had been sold to a young man from Bradford, Mass. named John Kimball. He was twenty-five years old when we first hear of him in Bradford, and by trade he was a "joiner". Again, the Minister's diary is a source of information when, under date of Dec. 5, 1764, the entry reads - "Jno. Kimball came to help me lay my best room floor" and "Capt. Walker laid me two hearths." A year later, John Kimball returned to Bradford and took to himself a wife, Anna Ayer of Haverhill, probably the daughter of that Samuel Ayer who, as a youth, is said to have ploughed the first field in Pennycook Plantation.

A month before his wedding day, John Kimball acquired the title to the Webster homestead which has been the home of his descendants down to this day. A short time later he purchased ninety acres of land on the north side of "the highway to New Hopkinton", lying on either side of Ash brook. Young Kimball was a valuable addition to the town in more ways than one. The quality of his workmanship commended him and we find that he was paid 6s. 3d. for "making five staves for the tything men," 13s. for

"Mending the meeting-house and for nails do.", and 6s. for making a coffin. For three years he served as clerk for the Proprietors and when the Revolution began his name stood second on the list of Concord signers of the Test Act. He served two terms on the Committee of Safety. When, after nearly forty years of service as deacon of the church, the estimable George Abbot went to his heavenly reward, it was John Kimball whose piety and worth commended him as successor to the office, and he served as deacon for the twenty years of life remaining to him.

Soon after his arrival in town, John Kimball joined the singers in the Meeting-house and, as young folk are prone to do, he suggested an improvement in the choir singing. The old mode of "lining out" the hymns seemed to him quite out of date and he asked Parson Walker if it might not be dispensed with. "Lining out" consisted in the reading by the choir leader, of two lines of the hymn or metrical psalm, after which the choir led the congregation in singing the same. And so, two lines at a time, the hymn continued to its end. This custom began in the days when hymn books were rare, but it had continued locally ever since Parson Walker's ordination in 1730.

Mr. Walker was somewhat dubious about trying so radical an experiment on the Sabbath, so he compromised with John Kimball by allowing the suggestion to be tried at the Thanksgiving service. The result justified the Minister's caution for the leader persisted in his prerogative of "lining out", while the singers, loyal to John Kimball's plan, kept right on singing and drowned out the leader. Innovations always came hard in Concord.

Another young man new in town, was Benjamin Emery whose name appears as the constable chosen at the first "legal meeting of the freeholders and inhabitants of the Parish of Concord" in 1766. He was a nephew of Col. Benjamin Rolfe and with his wife and three young children, he seems to have made his first home in town on the east side of the main

street and directly opposite Edward Abbot's homestead. He sold the place: (Lot 17, Range I) in 1762-"my now dwelling house\*\*\*with all edifices my Corn House only *excepted*". The purchaser was Benjamin Hannaford, another newcomer in town, a joiner by trade and a veteran of the last French war, during which he was taken captive. He comes into prominence locally at a later period.

Meantime Benjamin Emery was building a new home which stands today as pictured, at 238-240 No. Main St. When it was built the street sloped steeply to the east: when, in modern days, the street was raised to a consistent level, this old house was left much lower than the sidewalk. Today, on a new foundation, it stands about eight feet above its original level. Although somewhat modernized, the house still has some of its old twenty paned windows and some of its handmade, overlapping clapboards. In 1769 Benjamin Emery was building another home and he sold this one to Dr. Philip Carrigan who entered practice in Concord following the death of Dr. Ezra Carter.

Among the original Proprietors were three from Haverhill by the name of Davis, but only one, Ephraim Davis, became identified with our town. His lots were developed by his son, Ephraim, Jr., but after a brief time his name disappears from the record. Ephraim, Jr. had at least five sons one of whom, Robert (b. 1734) was living in Haverhill in 1753, at which time he bought four acres of land on the south side of present Franklin St. and west of Nathaniel West's homestead. Young Davis moved to Rumford not long after for he courted and married the daughter of Isaac Walker, Jr. and their first child was born in 1757. Possibly the little family made their first home on the southwest corner of Franklin and No. State Sts. An old house stands there today and it may be an older building in enlarged form. Certain it is that a granddaughter of Robert Davis, Mrs. James Buswell, lived there with her husband for many years.

In 1756, Robert Davis's brother, Nathaniel of Nottingham and his wife, gave to him a quitclaim of "all rights" "in the property of our

brethren" in Rumford, so that Robert became sole owner of the Proprietors' right. Lieut. Robert Davis acquired land on the north side of Franklin St and made his home there in the house still standing at 102 No. State St. The frame of this house was built by feckless Daniel Chandler near his father's home on Penacook St. Unable to finish it, he sold it to Lieut. Davis who moved it to its present location where he finished it into a home where three generations lived. He bought <sup>nearby</sup> land on the west side of No. State St. and some of his fields and pastures lay west of the Burying-ground and on the slopes of the hill beyond. Access was by means of a farm lane which later became Church St. In 1816 the old man sold to his grandson and namesake, "Robert Davis 3rd, watchmaker" for the sum of \$1500. "All the homestead or houselot where I now live on the main Street \*\*\*\* with buildings". Although the house faced State St., the houselot extended as did all the original lots, through to the main Street.

In the Patriot's notice of "Capt. Robert Davis's" death in 1823, he is referred to as one of "the town's oldest, most industrious and peaceable citizens—a Christian and a patriot." He was buried in his field directly west of the Burying-ground and when, in later years, it was necessary to enlarge the Burying-ground, this field was taken over for the purpose.

Robert Davis 3d, (b. 1790), known in later life as Gen. Davis, was the third generation in the old house and with him lived his father, Capt. David Davis, youthful patriot during the Revolution. He enlisted as fifer Apr. 1, 1777 for one month, and again May 1st when he served until Jan. 1, 1778 with his older brother, Corp. Samuel Davis, in Capt. Simon Mars-ton's company in Rhode Island. At the end of that service he was only sixteen years old. In his honor, the old house is now called "Fifer Davis House." Capt. Davis was one of Concord's best known musicians in his day for he sang in the Meeting-house choir, played the fife in the first of our local bands and was one of that group of enthusiasts who brought in- to being the first singing school in Concord.

Well back from the present line of our narrowed main street, there stands the house built by Richard Herbert about 1765. Tradition tells that it marks the original line of the ten rods wide highway laid out in the early survey of the town. (see Chapter VII) Until recent years the house stood as our pictures show: it, one of the most picturesque in all Concord, with its original hip roof, huge chimnies, small window panes and six panelled front door—all sheltered by a fine old elm tree. It has been so ruthlessly rebuilt that it is no longer recognizable as the ancient house on the ancient road\* which led to Hale's Point and the Kimball ferry across the Merrimack river to Sugar Ball.

When Richard Herbert came to Rumford from Salisbury in 1752 to carry on his trade of shoe making, he caused some merriment on the village street by investing \$100 in a two acre lot for which the Proprietors had hitherto been unable to find a purchaser. It was a sandy hillock considered to be quite worthless, but Herbert proceeded to build his house there, a little to the north of the site of William Barker's log cabin of pioneer days. To this home, in 1757, Richard Herbert brought his bride, Hannah Hall of Bradford, Mass. and there they prospered. Eight years later he sold "my Home Place on which my now dwelling House and my Barn stands" to David Hall, "cordwainer," who was, presumably, a relative of Mrs. Herbert's.

Then the Herberts moved to their new house on the ferry road and there they prospered. Eventually the family holdings extended along the street from the site of No. 236 No. Main St. southerly to ~~the Old Building of the N.H. Historical Society~~ <sup>214 No. Main St.</sup>. The deed of the lot where the Herbert house stands refers to the "Highway two rods broad through the s<sup>d</sup> Lott to Hale's Point", and also to the fact that a certain Robert Blood had lately "erected a Malt House" on the place. This is our first mention of malt making in Rumford. A generation ago the North End knew the old ferry road as "Herbert's Lane", for the family occupied the ancestral house until the present generation.

\* In 1947 Ferry St. was blocked by an addition to the Rumford Press.

The good folk who scoffed at Richard Herbert's purchase of the \$10.sandy hillock where he built his first house, would have found it impossible to believe that a century later(1854)that same lot would be sold for\$6,000.to Merrimack County for the building of our Court House. The old house standing there was purchased by Reuben Foster and moved to the south corner of No.State and Foster Sts.to become the nucleus of Fosterville.There it stands today as pictured,one of Concord's few houses of the colonial period.

Land on the south side of the ferry road which later became Herbert property was,In 1766,the homestead place of Ephraim Carter.In 1772,"Ephraim Carter,Concord,yeoman"deeded this home place to his sons,Daniel and Ezekiel:"Whole of my Homestead" with its house and barn,being bounded on the north by "Neals (sic)point Road so Called." Thus did the Registrar of Deeds at Exeter translate "Hale's Point".

The tanyard on the brook which crossed the highway just below present Pitman St.,was an important industry in town and its proprietor was Jeremiah Abbot(b.1744) one of Nathaniel Abbot's sons.He soon sold a half share of the business to Benjamin Eastman,son of Joseph Eastman (4).Benjamin had come to Rumford about 1749 and lived on the site of No.186 No.Main St. His youngest son,Edmund,graduated from Dartmouth college in 1793,taught school in Concord for two years and then took a pastorate in Limerick,Me.

Farming was Concord's main occupation but there was a large industry in masting.The King's broad arrow marked for the Royal Navy,the finest of the first growth pines in our forests and Reuben Kimball(b.1730 and Lieut.John Webster vied with each other as famous mast masters.The best mast timber was cut on the Contocook river in the vicinity of Mast Yard where it was rolled into the river and floated down to the Merrimack.In later years the logs were collected at the Borough above the new dams and carted overland to the Merrimack below Sewall's falls.Af-

the Revolution had freed our forests from claims of a King, masting developed into lumbering operations which produced wealth for generations of Concord men.

The masting business was a highly specialized one. During the winter months, Reuben Kimball would take a force of men, twenty or more yoke of oxen with wood sleds, and camp in the woods. Various groups were assigned to special work: "Swampers" cleared the way; "Peelers" stripped the bark; "Teamsters" drove the oxen and two "Tailsmen" guarded the hind team lest at any time the tongue of the sled in descending a steep pitch, should run so high as to lift the oxen by their yoke. Should that happen, the "Tailsmen" seized the tail of the ox and dragged him outward so that the tongue of the sled as it dropped into place might not strike and injure the animal.

After the ice went out in the spring and the masts had been floated down river, Capt. Reuben returned to the gambrel roofed house at Sugar Ball, opened his ferry and farmed the fertile acres on the plain where Indian tribes had warred in bygone days. He and his wife had a family of fourteen children—the oldest born in 1756. It was a family trained in reverence, in faith, in civic responsibility: a family prepared to carry on the pioneer tradition in Concord.

The end of the French and Indian wars found the younger generation in Concord restless for change and adventure. As a result there was a considerable exodus of young men to the country of the Pigwacket tribe along the Saco river. There they pioneered in the towns of Conway in our state and in Fryeburg in Maine. Nineteen of these young men are listed as Fryeburg settlers and nine in Conway, so that our local names of Bradley, Eastman, Farrington, Merrill, McMillan, Osgood and Walker became established in those new towns.

These former members of Parson Walker's flock still depended upon him for pastoral service and from time to time, Mr. Walker or his son

Tim<sup>o</sup>. made visits to Pigwacket to preach, to officiate at weddings and to baptize babies born in those frontier towns. The journey took rather more than three days and was by way of Kennebunk, Me. In the year 1765, Tim<sup>o</sup>. Walker spent the weeks from July 19 till Sept. 3 with the Pigwacket folk. It was in 1766 that his father made his last recorded trip to this very remote part of his parish, travelling the rough, hilly roads where, for more than fifty miles on a stretch, there was no habitation. Shortly after that the Pigwacket pioneers established their own church after the pattern of the one in Concord.

Concord was still, primarily, a community of farmers. For years to come there continued to be sizable farms along our main street and the young men in increasing numbers, went out to clear and cultivate the land on the surrounding hills. Little by little the trade in the town grew, but it was the character and enterprise and thrift of her farmer citizens which was the essential factor in the growth and progress of our town for years to come.