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THE VERMONT ANTIQUARIAN.

*A Quarterly Magazine devoted to
the history and antiquities of
Vermont and the Champlain and
Connecticut Valleys.*

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THE VERMONT ANTIQUARIAN.

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Mrs. KATE M. CONE, Hartford, Vt. BYRON N. CLARK, Burlington, Vt.
EBEN PUTNAM, 14 Beacon St., Boston, Mass.
THOMAS BELLOWS PECK, Walpole, N. H.

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And Extracts from Marriage Licenses granted by the Bishop of London, 1598-1629

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VOL. II.

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NO. 1

THE CHURCH OF CHRIST OF DARTMOUTH COLLEGE IN ITS NORTH HARTFORD BRANCH.

By KATE M. CONE, Hartford, Vermont.

The hamlet of North Hartford, or Dothan, as it has long been called, is situated about four miles from Hanover, N. H., and three miles from the Connecticut River, in the central northern part of the township of Hartford, Vermont, near the Norwich line. Eleven houses, placed within a radius of half a mile, accommodate its population today, most of them on old sites occupied a century and over. The lay of the land is west and east according as the farms lie with relation to a brook which flows through their midst, first in a southerly direction and then with a sharp turn to the east on its way to the Connecticut. The roads are steep which lead there from any direction, but once arrived you are on a fine fertile upland, opening widely to the north and with glimpses of the Grantham hills in New Hampshire to the eastward.

The place never had a postoffice, but a wheelwright's shop and a saw-mill once utilized its water-power; its present school-house (unused) stands where a school-house built in early times long stood, and in the center where roads from the four

points of compass cross, was once a church, Presbyterian in denomination and with a history worth telling partly because of its local and human interest and partly because of its connection with the events which, in the years 1815-1818, placed the existence of Dartmouth College in the balance.

Among the first consequences of Eleazar Wheelock's arrival in the wilderness of the upper Connecticut was the gathering by him of a church. He came, with all the plans and paraphernalia of Indian school and white man's college, in the summer of 1770, and early in the winter, under his guidance, apostle of the Great Awakening that he was, there followed a revival of religion in the college and town, so that on January 23, 1771, he gathered a church of twenty-seven members. It was one of the first churches¹ to be formed in the region and it long remained the church most convenient for the people in the northern part of Hartford to attend. As an early pamphleteer says, "the thin inhabitants of the neighboring towns united here in social and religious worship, and individuals from Norwich and Hartford in the state of Vermont, for their accommodation, joined to that church."² Even after Hartford had a religious society of its own and a town church edifice was built and pastor settled in 1785 at the Center of the Town, the families in the north part of the township continued their connection with the Dartmouth College church and were excused from taxation for support of the organization within their own borders. Thus the town records, under dates 1790 and 1792, assert that Hezekiah Hazen, Thomas, Solomon and Joshua Hazen, David Newton and Erastus Chapman were members of "the church of Christ of Dartmouth College, which is presbyterian in persuasion and Discipline," that Joshua Hazen had been so for fifteen years, and that he was, in January, 1792, an elder in the same. From a later record we learn that in 1795 the following persons belonged to "the Calvenstick Society composed of the North of Hartford and South of Norwich," Hezekiah Linkon, Gershom Dunham, Jermiah Chapman, Jus-

tin Smith, David Whitcomb, Daniel Hazen, Asa Pixley, Putnam Willson, Philop Sprague, William Pixley, Joel Richards and Philemon Hazen. The last entry implies what we learn from other sources to have been indeed the case, that in the course of twenty years the Hartford contingent of the college church had grown to the proportions of a branch, and that, whereas, up to the time of President Wheelock the elder's, death in 1779 the Hartford members probably attended church at Hanover, they after that time with increasing frequency held preaching services in their own neighborhood. Religion languished along with all the interests of the college after the death of the distinguished founder, the distance was considerable, four miles, the Connecticut had to be crossed by ferry or on the ice, and the North Hartford community had become considerable enough to make it easier to transport a preacher from Hanover to Hartford than for the eighteen families in Hartford to go to Hanover. Services were held for ten or fifteen years in the kitchen of Thomas Hazen's house, to which an addition was made for the purpose, and Prof. Smith was probably the most frequent supply. This was Thomas Hazen, Jr., who lived where Leonard Hazen lived in our day, opposite the site of the meetinghouse. To this period, and doubtless to Prof. Smith, belongs the story of the preacher's stopping in his sermon to warn Mrs. Hazen that the pot in which the meat was cooking for dinner seemed to be boiling dry, a homely interruption which we imagine Prof. Smith managed with dignified simplicity, for his was a gentle and conciliatory nature and long acquaintance must have made him entirely at home with the Dothan people. In 1795, the year in which the village church at Hanover was erected, or a little later, a meetinghouse, which a writer of the time describes as "handsome," was built in North Hartford and the neighborhood began to talk of settling a pastor of its own; they even went so far as to contemplate a call to a certain Mr. Cabbot. They had long ceased to unite, meet or act with the Hanover church or to contribute

toward the support of the preacher there,⁸ and there was only wanting, in order to make the separation complete, a formal recognition of the accomplished fact. At this juncture of affairs enter John Wheelock, second president of Dartmouth College and autocrat at large.

To him had fallen by his father's will, when he was twenty-five years old and a Lieut.-Colonel in the Revolutionary army, the College and Moor's Charity School, with all rights, titles, claims, appurtenances, authority, and power belonging thereto. He also inherited the mansion house and accompanying farm in Hanover and his father's London chariot and clock, so that, with the lands given to his five brothers and sisters, the property of the Wheelock family engrossed almost the entire village. Eleazar Wheelock's death fell at a time when far-reaching political plans centered at the college. The State of New Connecticut was in the brains and on the lips of the orators and committeemen who met at College Hall, and could they have brought it into being its capitol would have been at Hanover with who can tell what increase of importance and power to the already dominant family in the place? From these alluring prospects young President Wheelock was presently brought face to face with the stern facts of the opening years of his administration. The college had no money and few students, and its buildings were rapidly falling into decay. From a colonel in the army he got himself transformed into a minister of the gospel and addressed himself to the task of getting the wherewithal by which the institution might be fed and housed. He was plainly an able man, for both his own and the affairs of the college prospered. He married the daughter of a West Indian governor, whereby and through careful management, he acquired a large private fortune; he begged successfully for the college, and after ten years of struggle placed it on a fair basis of support. The period from 1790 to 1800 is regarded as one of prosperity in the history of the college as it was also the time of Pres. Wheelock's most unchallenged ascendancy.

What were the sources of his influence? How came he to dominate the minds of the sober, hard-headed population of North Hartford to an extent which made them determining factors in the great quarrel which, from the petty jealousies of two parties in the Dartmouth College church, mounted to heights of Presbyterianism vs. Congregationalism, endangered the existence of the college, wrought Pres. Wheelock's downfall, and set the whole State of New Hampshire in a political turmoil? Since one man could use such seemingly small means to so great an end, it seems worth while to linger for a moment and examine the elements of his power.

On the minds of the inhabitants of the region the influence of Wheelock the elder, can hardly be overestimated. Born in 1711, in Windham, Ct., Eleazar Wheelock brought to New Hampshire a reputation for learning, piety and missionary zeal as well known in Old England as in New. In his parish at Lebanon, Ct., his school for white boys and Indians received support from both Scotch and English missionary societies through the agency of Whitefield. In the Great Awakening Wheelock himself had been a leader second only to Whitefield and Jonathan Edwards, and his aims and ambitions in the removal of his educational enterprise into New Hampshire, together with the practical ability and energy which he showed in clearing the forest and bringing the institution into immediate and actual being, made him the figure of most eminence in the vicinity. It guaranteed the higher life of the region that the college should be set down in that raw wilderness, and its founder and first president was so truly a great man that the institution was the better because he regarded it as private property peculiarly his own. In no small degree his son inherited this prestige. He also inherited much of his father's power of winning and persuading men. "Tall and dignified, and graceful in manner, courteous and affable, and of rare conversational powers, he made strong personal friends and built up the young college by great zeal and persuasive influence in its

behalf"; such is the description of him by one who saw him in his last years.⁴ Add to this the fact that he was rich, successful, of strong will and perfect faith in his right to have his way in all that concerned the college, and the picture is complete of the man whom our Hazens and Newtons, Gilletts and Duttons trusted and stood by to the last.

The first act of notable interference on the part of Pres. Wheelock in the church affairs of the people of North Hartford, was his offer to supply them with preaching at a cheap rate when, on the completion of their meetinghouse, they proposed settling a minister of their own. "This, as they were unable to pay a full price, naturally drew them under his influence," says the writer on whose authority we have the fact. "This dependence made it necessary for them to please him and as he thereby acquired a dominant influence [in the college church] he never would consent that they should form a church by themselves."⁵ This meant that the arrangement which had existed for many years continued practically unchanged. Several of the college faculty were qualified to preach, but Prof. Smith preached most often both in Hartford and in Hanover.

The second act in the drama demands an understanding of the religious situation in Hanover village. Stated in a nutshell, it was as follows:—the people owned the meetinghouse and the college supplied the pulpit; each party was dependent on and jealous of the other, and Pres. Wheelock lorded it over both. After nine years of bickering on grounds which these brief outlines suggest, there occurred a church meeting on December 13, 1804, which formed an epoch for all concerned. Its object was formally to invite Mr. Roswell Shurtleff, the newly appointed Professor of Divinity, to undertake ministerial relations over the Dartmouth College church; the place was the village meetinghouse, familiar to our eyes, and the occasion was marked by the presence, for the first time in years, of several of the members from Hartford. The preliminaries over, one of the Hanover village members stood up and read, we fancy

with smiling complacency, the following draft of an address of appreciation to Prof. Smith, who, though never their settled pastor, had supplied their pulpit for many years. The address had been composed in perfect good faith and was based on a general understanding of Prof. Smith's wishes, long since made public.

"To the Rev. John Smith, D. D.

Sir,

As the time you have so long wished for at length has come, that you are released from a part of your too arduous labours, by the appointment of Mr. Shurtleff to the Professorship of Divinity at this College, and as we hope he will consent to undertake the ministerial office and pastoral care of this church and congregation, it is with pleasure we embrace an opportunity of manifesting to you our congratulations at this pleasing event. And while we present you with our cordial and grateful thanks, for your ministerial services and pastoral care of us, since your first undertaking of that relation, we cannot avoid an expression of our sense of the benevolent motives which have influenced you therein, and of the integrity and uprightness of your heart in the discharge of the important duties thereof. We hope still to be favoured with your friendly advice and assistance, in the important object of settling one to succeed you in the pastoral care of this flock, and that particularly, when we are convened, to consult and act relative thereto, you may be present and preside as heretofore. May our prayers for your felicity reach the Heavenly throne. May you long live and enjoy the unspeakable satisfaction of being useful—and may you finally, from our Heavenly Father, receive the celestial reward of a good and faithful steward."⁶

To the astonishment of those who had prepared this address, when the motion for its adoption was put, Pres. Wheelock and Prof. Smith himself, with the members from Hartford, voted against it. The motion was lost and its opponents, being in the majority, passed a vote to the effect that Mr. Shurtleff should be ordained Prof. Smith's colleague, and that Prof. Smith should not be retired but should ordinarily officiate at Hartford while Prof. Shurtleff officiated at Hanover. Judge Weld, Capt. Hezekiah Hazen, and Capt. Ingols were to serve as a committee to request this arrangement.

Pres. Wheelock, self-possessed and cool, had prepared this denouement two months beforehand and could exhibit a paper signed on October 12, by the trustees of the college, in which they expressed their opinion that it was expedient to ordain Mr. Shurtleff as Prof. Smith's colleague. Prof. Smith also had known what was coming when he notified the Hartford members of this meeting, on which occasion he had requested a very general and punctual attendance, since business of great importance was to be transacted. How he squared it with his conscience and his previous frequently expressed desire to be relieved from pastoral and ministerial duties, we cannot say, but unless he was bolder on this occasion than his general character seems to warrant, he sat with head bowed and with furtive glances at his leader, Pres. Wheelock. As for Dea. Dewey and James Wheelock, Caleb Fuller and Mills Olcott and the rest of the members of the Hanover community, their indignation was of course plainly apparent. Henceforth there would not be occasional skirmishes between village and college, but open war, and with anticipations of a church quarrel of the first magnitude both parties separated to their several homes.

The next step was a vote of the church, passed three weeks later by the Wheelock majority, to request Prof. Shurtleff to receive ordination at large. After this the situation is generally described by saying that whatever moves the Hanover members made the Hartford members checkmated. They declined a mutual council, they objected to the action of the *ex parte* council, they refused private arbitration, they denied that they wished to be separated from the parent church, and when at last, an appeal having been made to the trustees of the college, a mutual council was convened, they differed from the Hanover members as to the interpretation of the result. Letters at the hands of Hezekiah Hazen, David Newton, and Samuel Dutton meanwhile described the North Hartford members as "the aggrieved brethren of the Church of Christ at

Dartmouth College," subject to a cruel conspiracy to deprive them of their rights.

The Hanover members hesitated to form a new church, hoping that the Hartford members would take that step and so leave the Hanover contingent to remain the church originally founded in the vicinity of the college. This the most influential members in Hartford, in private conversation, declared to be entirely agreeable to them, "but observed at the same time, 'they could not bind the Samson with cords and deliver him over to'" the other party, by Samson meaning of course Pres. Wheelock. On his shoulders, therefore, rests the burden both of causing and prolonging the quarrel, with what motive other than the assertion of his own power it is difficult to say. In the famous "Sketches," published with his authority in 1815, the church trouble is attributed mainly to the misappropriation by the trustees of the funds of the Phillips divinity establishment, which they used after 1801 for paying the preacher of the college church. With whatever justice this accusation was made, the trustees in the end supported the Congregational church which was finally organized in Hanover village. The original college church, Presbyterian in denomination, was left with but two or three members in Hanover, its main strength being in Hartford, so that the later stages of the quarrel, to the confusion of the reader, involve not merely the seceding church but a Hanover branch and a Hartford branch of the so-called Church of Christ at Dartmouth College.

Curious complications resulted: the new body and the Hanover branch of the old body each used the village meetinghouse, though at different times, the old body once or twice asked the new body to commune with it, and whereas "the thin inhabitants" of North Hartford had formerly sought their church privileges in Hanover, the adherents of the old order in Hanover were now often compelled to journey into Hartford.

Prof. Smith died in 1809, and hopes for a peaceful settlement revived in the breasts of the seceding Hanover church. It seemed both natural and expedient that the Hartford members should now be made into a distinct body, while the members of both churches living in Hanover should unite in one organization under the ministrations of Prof. Shurtleff.

This arrangement Pres. Wheelock forestalled by providing a successor to Prof. Smith in the person of the Rev. Eden Burroughs of Hanover Center, long a trustee of the college and devoted to the Wheelock interest, and whose influence at North Hartford Pres. Wheelock thought of sufficient value to himself to lead him to add one hundred dollars annually, as long as Dr. Burroughs lived, to the salary the Hartford people could pay.

At this point the church embroilment mingles with the larger current of Pres. Wheelock's affairs. Dr. Burroughs came to live in Dothan, the first preacher in the Dothan church who had done so; he also first began to keep a separate church record there, and Dothan church having thus played out its part in the larger field of college and state history and in fact if not in theory begun a separate existence of its own, we may now devote ourselves to its local history.

It is pleasant to think that the position which the Dothan people took in the great controversy was not wholly due to subserviency or stubbornness, but was assumed, in part at least, out of affection for Prof. Smith. In the midst of that generation of contentious theologians, he was of a mild and peaceable disposition. Not a very lively or compelling preacher, his personality and his character were of the sort that people smile at yet love. He was tall and very stout, bald-headed and blue-eyed, and he died of consumption at fifty-nine. In temperament he was nervous and timid, very obliging and tender-hearted, and somewhat slow of wit, not the sort of person for generous souls to take advantage of, and if Pres. Wheelock made it appear to the Dothan people that young Mr. Shurtleff, late tutor and newly-elected professor of divinity at the college,

was about to be put forward at the expense of this familiar and beloved figure, he pulled the right string to bring them out in his defense. One instance of respectful regard for Prof. Smith still exists in Hartford and may be seen on the inside of the cover of an old account book whereon Philemon Hazen, long Prof. Smith's parishioner, thought it worth while to inscribe a copy of "Verses by John Smith first Professor of languages in Dartmouth college." Two are as follows:—

1. Eternal being Source of light,
To thee we come O God of might
To sing thy praise our hearts unite.
Creation rose at thy command
All worlds are governed by thy hand,
Thy councils firm forever stand.
2. Sojourners in this land of pain
Where darkness and confusion reign,
Draw us O God to thee again.
Descend to earth celestial dove,
Warm all our hearts with sacred love,
Thus fit us for thy courts above.

Another trace of his memory's having been kept green in that locality, appears in the Dothan church records wherein Hezekiah Hazen, appointed clerk in 1817, wrote, eight years after the event, "Apr. 7, 1809, Departed this life the Rev. John Smith D. D. in his fifty-ninth year: for more than twenty years he officiated as pastor of this church."

In the Rev. Eden Burroughs the Dothan people got a minister well known in all the region and indeed throughout New England, as a principal in the other church quarrel which existed in Hanover in those days, that of the town church at Hanover Center, and as the father of Stephen Burroughs, the counterfeiter. The rise and progress of that other controversy had doubtless been followed in Dothan from its beginning in a case of discipline in 1784, in which the Presbytery had failed to sustain Mr. Burroughs, till its end twenty-five years later when Dr. Burroughs, having been at last sustained by the

Presbytery of that day, the two churches which had grown out of the difficulty agreed to unite, though certain members of the original organization thought "they could not feel privileged under the administration of Dr. Burroughs." This was in September, 1809. Prof. Smith had died the April before. Here was an opportunity to oblige both churches which Pres. Wheelock could not be slow to improve, and under his agency, in November of that year, Dr. Burroughs was dismissed from the church at Hanover Center, to be established within a month over the church of Dartmouth College in North Hartford.

In view of the amount of plain, unsanctified human nature which this arrangement subserved, the prolonged and formal politeness of the council which ratified the proceedings excites a smile. I will give the conclusion, which, like the whole result, was read by Rev. Bancroft Fowler of Windsor, Scribe, before the delegates and public assembled at Hanover Center on the 15th day of November, 1809, with what accessories of chill autumnal weather, wind-swept common on slightly hill-top, and Ascutney Mountain presiding over all, I leave to you to imagine.

"The Council cannot close this result without expressing their deep regret that this separation should be necessary and only consent to it from an apprehension that the interest of the Redeemer's kingdom may be thereby advanced. They would now commend both the Pastor and the Church to the grace of God, wishing the venerable Pastor yet many days of usefulness in the church of our Lord Jesus Christ, and that the bereaved church may speedily be blessed with another faithful Watchman, through whose instrumentality they may be built up in the faith and order of the Gospel. And in the meantime we would earnestly recommend to them to study the things which make for peace and the things whereby one may edify another. (Signed)

Martin Fullar, Moderator,
Bancroft Fowler, Scribe."

The best testimony as to Eden Burroughs' character which is available for us today, is in the records of the church at Hanover Center during the thirty-nine years of his pastorate. They are for the most part in his hand and contain a detailed

account of the town church in its first years and of the church which seceded from that original under Dr. Burroughs' leadership. They were long lost, were found in a garret, and are now in the custody of Asa W. Fellows at Hanover Center. There he who wishes may read, with the flavor imparted by the handwriting, the leather cover, and the embrowned pages of an original source of history, the story of the difficulties which a man of the true old Puritan stamp had in making people good in a New Hampshire country parish a hundred years ago. Within sight is the burying-ground in which many a record confirms the record in one's hand; beyond rises the church which finally took the place of the two contending churches, and two old houses which look as if they might have sheltered some of the contestants, stand on the north side of the green. Dr. Burroughs lived half a mile to the east of the green in a house at the foot of Moose Mountain. Out of such an examination one gets an impression of a strong man, of the type of Eleazar Wheelock, conscientiously and ably upholding what he believed to be right in a petty and somewhat lax country district. He stood alone, but in the end came off triumphant. Testimony as to the singleness of his purpose and his kindness of temper is given by one who had been a member of his church, Eld. Ariel Kendrick,⁷ while in a sermon preached in the Hanover Center church in 1876, Rev. C. A. Downs of Lebanon throws this further light on his character: "That he had pleasant and attractive qualities is most evident, otherwise he could never have held the affections and confidence of his people as he did. There are those still living who felt his kindly touch upon their childish heads, as he came up to them after they had made the exacted 'manners' by the wayside, and kindly talked with them. A grain of the old Adam he must have had, but in him it was put under constraint, to appear later."

It was probably this grain of the old Adam in him which bore such extraordinary fruit in his only son, for this apostle

of Calvinism, this Doctor of Divinity and Trustee of Dartmouth College, was the father of as naughty a boy as ever distracted a college faculty or grew up to be the despair of jail wardens and convict keepers. No one in Dr. Burroughs' Dothan parish, we may be sure, but knew the whole story of Stephen Burroughs' misdeeds. Such as he owned up to had been published, with his father's sanction and assistance, in Hanover in 1798, under the title, "Memoirs of Stephen Burroughs," with the motto,

"When such sad scenes the bosom pain,
What eye from weeping can refrain."

Later and apparently pirated editions have the guise of a Sunday-school book and appear as "Memoirs of the Notorious Stephen Burroughs," with the motto,

"He left a villain's name to other times
Linked to no virtues, but a thousand crimes."

For many years he pointed the admonitions of anxious parents in the region as an awful warning, and to this day the verbal tradition of his misdeeds is considerable and widespread.⁸ What concerns us is the way his conduct affected his father. How did the old minister, coming at seventy-one into a parish where the misfortune and shame of it all would be one of the chief associations of his name, carry it off? In Hanover Center people had got used to the wound and had ceased to point at it and remark upon it; in Dothan it could not happen but that the subject would be upon every one's lips.

In answer we have the letters which in the years of his wanderings Eden and Abigail Burroughs had written to their son. In them he always appears as their "dear Child" and they his "affectionate parents." Pity for his sufferings, joy at his periods of reclamation, gentle reminders of religious duty, welcome for his little son Edward and for himself and all his family in the old home, indicate the lines on which they took up their burden. They seem never to have forgotten that he alone had remained to them of the six children of their youth.

Whatever his shortcomings, his irreverence, his crime against the government, his odious Tom Paineism, and general flippancy and instability of character, they were ready to shelter him, to love him, and give him yet another chance. Old Eden Burroughs went to Dothan with a sermon in his life on the text, "Like as a father pitieth his children," and I fancy his talking freely of Stephen there, telling now of his success at Stanstead, in Canada in managing his father-in-law's mill and farm, and later of his return to his old occupation of school-teacher, at Three Rivers.

Our town historian says, "The following entry, in his [Eden Burroughs] own hand-writing, appears in the church records: 'Took upon me the charge of the church of Christ at Dartmouth College Nov. 1st, 1809, and removed with my family into Hartford, in the State of Vermont, on the 30th day of October (1810) following.'"⁹ They lived in the small black house, known to this day as the Parsonage, which is the first on the left hand side of the road as you enter Dothan from Christian Street. The household consisted of the old minister and his wife and their youngest child, Irene, twenty-three years old when they first came to Dothan, and doubtless as capable and creditably strong-minded then as she showed herself in later years. She was uncommonly intellectual, sensitive, and imaginative by nature and had received from her father an excellent education. Two glimpses of her are to be had in our church and town records: in the first she appears as having adopted a little girl, Abigail Davis Kimball, probably her sister's child, and in the second as having bought for fifteen dollars a piece of land of Thomas Hazen, a little over half an acre, which began at the northeast corner of Solomon Hazen's mowing: for what purpose we can only guess, but from the fact that the Parsonage was situated between the home-lots of the two Hazens mentioned, and the purchase was made less than a month before Irene's marriage, it would seem to have been a provision on her part for the comfort and convenience of her

father and mother. She was married on the 16th of June, 1812, to Richard Foster, a farmer from Hanover Center. On the Burroughs farm, which she inherited, in the large unfinished house which Stephen, in one of his periods of good behavior, had helped to begin but never to complete, her husband and she devoted their lives to the intellectual and spiritual upbringing of their eleven children, seven of whom went to Dartmouth and six became ministers.¹⁰ Many stories are told of Irene Burroughs' intellectual tastes and housekeeping. It was commonly reported of her that she had read every book in the college library, and her eldest son wrote of her, "There were but two things which she loved more than her books—her family and her Savior." Her character and history were as notable as her brother's were notorious, and form a proper foil to the story of his mistaken and perverted career.

After Eden Burroughs went to Dothan his name appears often in the Dartmouth College church controversy, but always in the interests of peace. He continued pastor of the Dothan church for five years. One of Hezekiah Hazen's sons remembered of him in this period that the children coming home from school and seeing him abroad, purposely put themselves in his way that he might speak to and praise each one, as was his custom. As the same thing was remembered of him in Hanover Center, it seems good evidence that in his old age he was the sort of man that children love.

His old wife and he ended their lives within four days of each other, she on May 18, and he on May 22, of the year 1813, the very week that Irene's eldest child, Eden Burroughs Foster, was born. Very likely they were buried together from the church. One pictures the procession to the burying-ground at Christian Street. The two coffins would be carried by neighbors and church people down the road from the church, past the empty parsonage with its little front garden, past the lilacs nodding obeisance from Solomon Hazen's doorway, round the corner and down the steep pitch of Sawmill

Hill. Perhaps they rested at Half-Way Rock, whence they resumed their burden along the lesser incline which leads to the level of the Street. It was the season of apple-blossoms and fresh spring green; the singing of birds and the sound of the tumbling brook was in the air, and at one spot the spire of Hanover church and the hills back of Hanover Center could be seen. Thus, in our fancy, the first minister and minister's wife in Dothan church went to their last resting-place.

Dothan had no settled pastor again for thirteen years. Eden Burroughs' death fell at the time when Pres. Wheelock was plainly too absorbed in his struggle with the trustees to provide a successor and the Dothan people were too deeply affected by the spectacle of his and the college's impending ruin (to which they had unwittingly contributed) to move for themselves. Nowhere outside of Hanover, we may be sure, were the excitements of those troubled years more deeply felt than in this little stronghold of Pres. Wheelock's sympathizers. After he was deposed from the college presidency, in 1815, it seems not unnatural that, proud old man though he was, a Samson shorn and bound at last, he should sometimes have come to Dothan to preach and enjoy the society of his friends. He survived his removal a year and a half. "Apr. 4th, 1817, Departed this life the Hon. John Wheelock, 2nd President of Dartmouth College, a member of this church," say the Dothan records in Hezekiah Hazen's hand, with what a world of meaning between the lines!

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father and mother. She was married on the 16th of June, 1812, to Richard Foster, a farmer from Hanover Center. On the Burroughs farm, which she inherited, in the large unfinished house which Stephen, in one of his periods of good behavior, had helped to begin but never to complete, her husband and she devoted their lives to the intellectual and spiritual upbringing of their eleven children, seven of whom went to Dartmouth and six became ministers.¹⁰ Many stories are told of Irene Burroughs' intellectual tastes and housekeeping. It was commonly reported of her that she had read every book in the college library, and her eldest son wrote of her, "There were but two things which she loved more than her books—her family and her Savior." Her character and history were as notable as her brother's were notorious, and form a proper foil to the story of his mistaken and perverted career.

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ward became acting pastor and had probably often preached in Dothan before. He lived in Norwich and was in charge of the Scientific Academy there and later became pastor of the Norwich South Church. In 1825, Rev. Bennett Tyler, D. D., Pres. of Dartmouth College, was elected moderator, and within a year Dothan had its second settled pastor. In fancy let us attend the ceremonies by which the Rev. Abraham Browne was inducted into office. The council met on the afternoon of Tuesday, September 26, 1826, at David Newton's house, the first on the right as you go north from the church. Rev. Samuel Goddard and Dea. Brown drove over from Norwich North Church, while James Wheelock and Bro. Boardman came from the South Church. Rev. Samuel Bascom and Bro. Burbank climbed the hill from Sharon. Hanover Center sent the Rev. Josiah Towne and Dea. Pinneo. Lebanon contributed Calvin Cutler and Bro. Allen, and the South Church in Hartford was represented by Rev. Austin Hazen and Bro. Marsh. "Rev. Messrs. Theophilus Packard D. D., John Dutton, Sam'l Marsh and Fayette Shipherd being present, were invited to sit with the council." Last of all came Pres. Tyler, a little late. Imagine the excitements of their arrival: the heralding of their approach by the younger members of the family, the greetings bestowed by old David Newton and such of his sons as happened to be present, the taking of the horses by the boys, and Miss Elizabeth and Miss Lucy Newton's anxieties about the housing of such a company. Would they have bitters in the square room? Some may have done so, while others followed the Rev. Austin Hazen's example and declined.¹¹

Together they were an assembly of black-coated New England men, grave and decent as became the exponents of the moral and spiritual interests of the community, a little threadbare as might be expected from those none of whose annual incomes much exceeded four hundred dollars, and with signs of the wear and tear of age and a rigorous climate impressed upon a few, but as a whole full of agreeable anticipation of the

theological tournament which formed the day's program, and of the social intercourse and enjoyment of Dothan hospitality which would follow a successful termination of the same. What the Rev. Abraham Browne was like we have only the evidence of the records tells us. That he was young may be inferred from the fact that he was ordained at the time of his settlement in Dothan, and that he was recently married would seem to be inferred by the original adequacy of his salary to his support. His wife's name was Lucy and she was admitted to the Dothan church by letter from a town in Connecticut, the name of which I cannot decipher. He wrote a large, flowing, handsome hand and spelled his name with an e. I resume the version of the records. "After being certified of Mr. Brown's regular standing in the christian church, his license to preach the gospel, his call from the church, and the provision made for his support, the council proceeded to his examination. Receiving a satisfactory evidence of his acquaintance with doctrinal and experimental religion, his aptness to teach and his views in offering himself as a candidate for the ministry, voted unanimously to proceed to his ordination tomorrow morning at 11 o'clock. Assigned the several parts of the ordination services as follows. Br. Towne offer the introductory prayer, Br. Tyler preach the sermon, Br. Goddard offer the ordaining prayer, Br. Bascom give the charge, Br. Hazen give right hand of fellowship, Br. Wheelock address the church and people, and Br. Cutler offer the concluding prayer. Voted to adjourn till 10 o'clock tomorrow morning. Wednesday Sep. 27, met according to adjournment. Dea. Kellog from the church D. College and Rev. Amos Foster from the church in Canaan appeared and took their seats. The council repaired to the meeting-house and the ordination services were performed according to assignment and Abraham Brown was therefore consecrated to the work of the ministry and ordained pastor of this church and people this 27 Sepr 1826.

"Sam'l Goddard Moderator,

"Austin Hazen, Scribe."

Alas for Mr. Browne and the bright hopes entertained on this interesting occasion! In just three years from the date of his ordination and settlement at Dothan, a council met at the parsonage and dismissed him from his charge, reasons for dismissal being his poor health and the inadequacy of his salary "to the support of his family and to extricate him from debt."

It is time that we turned our attention to the church edifice, the building which, though dismantled and taken down about 1850, still looms big in the memories of many of our old folks. It stood in the corner of what is now F. E. Smith's home-lot, close by the road which goes up to the Newton district. A difference of opinion exists as to its size. "As big as Hartford village church," which is 70 by 50, says one. "As much like the Hanover church as anything you ever saw," says another. "Like the church at Norwich Plain before it was cut in two and a piece let in," says a third. A general consensus seems to indicate that it was a little smaller than the Hartford village church, perhaps 60 by 40. It was two stories high, had a pitch roof, no steeple, no jet, and no paint, as plain a building as could well be,—"God's barn," some one calls it. There were three doors, opening to the south, the step of one of which may still be seen. In the gable of the front was a round wooden ornament. There was no chimney and no horse-sheds; while their masters endured the chill and frost of the interior, Andrew Newton's old white horse¹² stood out in the wind and weather and David Dutton's long-suffering animal is still seen in the mind's eye hitched to a post between the church and Hezekiah Hazen's. Inside, the pulpit rose high against the middle of the north wall, a lofty arched window "like a hall window" behind it, and above it a sounding board suspended on a twisted iron rod from the ceiling overhead, "to fall on the minister's head if he preached lies," is the legend, impressed in early youth, which nearly every one recalls. The pews were of the old-fashioned square variety and had spindles round the top. These spindles were not so close together but that the children

could stick their heads through between them, though in order to get back the mothers had to hold their ears close to their heads. To enter the wall pews one had to step up two steps. There were three aisles, and a gallery round three sides of the church, supported by posts which went from ground floor to ceiling. The inside of the church was never painted. There was no carpet and at first no stove. Later a small round stove stood in the rear or in the middle of the church, with its pipe sticking out of a window-pane. It was not intended to heat the church, but to furnish coals for the footstoves. This stove is the subject of some lively reminiscence. It was made of sheet iron and regularly became red-hot, when it contracted in the middle to a terrifying extent. It rested lengthwise on four legs which are described as so many small iron posts ending in a circular iron foot, excellent for cracking butternuts on week-days. In some of the pews were chairs, even rocking-chairs, for the lame or aged.

As for the people, "wad some power the giftie gie us" to see them, as one of our informants says she can, "exactly as they looked." In the first place, on a Sunday morning, Thomas Hazen issued from his house on the other side of the road and, taking position in front of the church, blew a mighty blast on a conch shell,¹⁴ twice to the north, south, east and west. He weighed over two hundred pounds and his notes could be heard both in Jericho and on Christian Street, each two miles away. In due time the people began to approach from all directions. Four families of Gilletts, two of Duttons, two of Hazens and a Chapman or Andrew Newton came via Sawmill Hill from Christian Street. Up Church Hill from the south the Crandalls and Marshes drew near. Over from Goshen trooped a tribe of Gibbes and Savages, Pixleys, Wilsons, and Sheldon Newton. Three Hazen families (Daniel, Elijah and Philemon) approached from Jericho, with Philo Sprague, Joel Richards' boys, and a sprinkling of Bartholomews. One family of Wilsons lived beyond Jericho on the West Hartford

road, and a well-remembered figure is that of Mrs. Wilson who always came to church, in winter on horseback, ploughing through the snowdrifts, dressed in a calico gown with a little shawl pinned over her head. People used to say when they saw her coming, "What a good woman Mrs. Wilson is!" William Savage is also remembered as coming to church in the winter with oxen and a sled on which he brought his whole family. The Smiths and the Norwich contingent came down from the north. In the immediate neighborhood lived Solomon, Thomas and Hezekiah Hazen, three families of Newtons, Philemon Gibbs, Hastings Savage, Philip Sprague and a Chapman family. The church had a seating capacity on the ground floor of about three hundred and on the testimony of old inhabitants we have it that it was usually full. Everybody went to church in those days; the whole north part of the township besides the south of Norwich was drawn upon for attendants, and the families were large. Twelve children was a common number and it is one of the boasts of Dothan that at one period three families sent fifty children to school. In appearance the congregation was characteristically New English: an assembly of its survivors and their children today would look very much the same, the main difference being one of clothes. Almost all the men had surtouts for outer wear, long, unlined, grey woolen cloaks or sleeveless coats, made with a series of shoulder capes which covered the arms. Those for college students or bridegrooms were sometimes lined with green. The women wore shawls and hoods in winter with woolen or cotton gowns for ordinary occasions and black silk for communion days, sacred black silks which, brought out only on such occasions and at weddings, lasted a lifetime. Miss Elizabeth and Miss Lucy Newton, maiden ladies, had long cloth garments called habits, which they wore to church summer and winter. They wore also each a huge bonnet with her habit, the same bonnet and the same habit through many years. Miss Temperance Dewey was another maiden lady who is remembered as sitting prim

and unmoved with folded hands throughout the service. David Dutton had fits, usually in prayer-time. He made a great racket, stomping, but did not often have to be taken out, though the minister frequently stopped praying or preaching until he recovered. Uncle Bill Savage sat in the singers' seats and was in the habit of laying his head on the ledge of the gallery under the raised shelf for the singing-books, whence he watched what was going on below. He and Mabel Gibbs stood each behind a gallery post when they stood up to sing. The Gilletts were all of them singers. The choir had no musical instrument, but got its pitch with a tuning-fork. Philemon Gibbs, who had the wheelwright's shop down by the brook, was the tidyman and with a long stick poked sleepy or unruly ones. Philip Sprague was an old Revolutionary soldier, and the organizer and leader of a musical band in Dothan of considerable local reputation. His long life comprised the whole existence of the church. He saw it built and he saw it torn down.

Between the morning and afternoon services, nearly every one who came from a distance went over to Hezekiah Hazen's for luncheon. He lived in the large yellow brick house just west of the church in which F. E. Smith now lives, and was one of the most prominent members of the Dothan congregation. The fourth of Thomas Hazen's nine sons who, with their father, came up from Woodbury, Ct., about 1770, he married in 1781, Sarah, daughter of John and Sarah (Hammond) Marsh and had become the father of eleven children and a thrifty farmer in middle life at the time the church trouble began. His name heads the list of those who in 1790 were exempted from the support of the town church; he helped build the Dothan meetinghouse, he was one of the members to go over to Hanover to the assistance of Pres. Wheelock and Prof. Smith, was on the committee appointed to carry out the wishes of the majority at the decisive meeting in 1804, and wrote at least one of the letters which were exchanged between the contending parties during the next six months. Tradition says that he held the office

of Presbyter and went every autumn (we do not know for how many years nor in just what years) to attend the Presbytery at Hartford, Ct. His setting forth was an event which the children of the neighborhood never missed if they could help it. His saddlebags were packed with food and other necessities for a long journey, and when at last, dressed in his best and mounted on horseback, he said goodbye to his family, it seemed as if he were going to the ends of the earth. This was he whose Sunday hospitality is remembered by all who know anything of Dothan church. Not only were the church folks made welcome to his fireside, but to the good things on his wife's pantry shelves, while the tea-pot always stood ready on the hearth-stone for the old ladies and, at least in the early times, the minister's bitters waited for his coming. His wishes were that Saturday's baking should be large enough to feed everybody not otherwise provided for on Sunday, and so in the habit did Mrs. Hazen get of cooking for the public that the children of the neighborhood on week days had only to rap on the kitchen door or window, to get their fill of cookies and doughnuts from her kind hand. They kept ministers' hotel also in all those years when the pulpit was supplied from Hanover and Norwich, for it was not the thing for the minister to drive over on a Sunday. Mrs. Hazen outlived her husband by nearly a quarter of a century and in her dotage was wont to complain, "The ministers nearly ate us out of house and home in the old days. And the church folks on Sunday would walk into my pantry without asking anybody and help themselves." It also ran in her mind that the children about her did not get enough to eat, and having been satisfied on that point she would fall to praying for all her family, naming each by name. Poor old soul! She lived to see the old church taken down and her great-grandchildren playing in the ruins, herself a sad ruin of former dignities.

Not a few recollections gather round the communion seasons. After the Dothan meetinghouse was built these were celebrated

sometimes at Hartford and sometimes at Hanover, and whether we fancy Pres. Wheelock and Prof. Smith riding over from Hanover with the two or three students who with them formed the Hanover branch, or the Hartford members journeying to Hanover to take their turn in occupying the Hanover village church, the scene is a significant one in the history of the great quarrel. How often it was repeated after Pres. Wheelock's death we do not know.

This picture remains from the year 1820. There had been a time of special religious interest in the Dothan church, but after it only one convert presented himself for admission, whereupon the minister, who may have been a Mr. Woods who often supplied the pulpit during that year, preached on the text, "Were there not ten cleansed: where are the nine?" with such effect that at the next communion season the front seats were crowded with new communicants. Of that occasion we have the following description from the diary from which we have already quoted: "June 24th, 1820. Yesterday was an interesting day to my soul, a day long to be remembered. Was permitted to go up to the house of God and witness the most solemn scene that I ever did. Thirty-five came forward and consecrated themselves to the service of God before a large concourse of people. My soul trembled for them when I reflected upon the awful responsibility of the vows they were taking upon them and oh that they might honor their profession better than I have done." The records contain the list of those then admitted. The religious interest continued through the fall and early winter, particularly in the school of the neighborhood under the leadership of a Mr. Hall, "a pious man instructor."

In February, 1830, Rev. Austin Hazen became pastor. He had been a Dothan church boy and was a graduate of Dartmouth in 1807. His first pastorate was over the church at the Center of the Town in Hartford where he preached from 1812 till 1829 when that church body transferred itself to the new meetinghouse in Hartford village. Two baptisms in the early

part of his pastorate, one in November, 1831, and the second in August, 1832, are remembered, each by persons who were themselves presented for the rite, the first being Ruby Hazen, Hezekiah Hazen Jr.'s only child, five years old at the time, and the second, Adeline Hazen, Dea. Julius Hazen's daughter, four and a half years old, with whom her younger brother, George Tyler Hazen, was also baptized. There seems not to have been the haste about baptizing young children which was a characteristic of the churches at an earlier period. The Dothan people, at all events, waited till a convenient season of the year or the presence of a favorite minister made it desirable and then presented all the children born in the interval.

We have already learned that the communions were days on which the best black silks were worn. The same person on whose authority we have that item, remembers that quantities of bread were prepared beforehand, so that the plates were heaped up, each person had not a morsel but a good large piece, and Thomas Hazen's family ate bread and milk for dinner the next day out of what was left.

The summer and fall of 1831 were marked by a revival of religion, as the fruit of which seventy were admitted to the church at the November communion. The memory of a communion Sunday somewhat later, when eight young people united with the church, is still fresh in mind. They were Annette, Jane and William Dutton, sisters and brother, Frances and Harriet Russell, the minister's daughters, Amanda Crandall, Jane Town, and Elizabeth Pratt. It was summer-time, July 3, 1842, and Jane Town, who was baptized, wore white. Mr. Russell, the minister, asked the candidates for admission to assemble in the singers' seats, and at the singing of a certain hymn they marched down stairs and up the center aisle to the space in front of the pulpit. This was sixty years ago.

Rev. Austin Hazen remained pastor of the church seven years. He lived in the parsonage where Eden Burroughs had lived and died, and there his wife and an infant son died the

year after the family came to Dothan. She was Frances Mary Dana, born in Pomfret, Vt., and a sister of her husband's brother Allen's wife. Mr. Hazen was left with two little daughters and a son. His second wife was Lucia Washburn, daughter of the minister at Royalton. Some one who remembers it saw him bringing his bride home one raw March day (March 25, 1834) and pitied her, thinking she would be lonesome. The next Sunday Mr. Hazen preached on the text, "What is my beloved more than your beloved?" to the amusement of the congregation. A cousin of his remembers that Mr. Hazen used to say "Holy Spirt" instead of Spirit and another that he had a peculiar voice; but that he was an able man is proved by the growth of the church during his ministry, by the efficient way in which he kept the church records, and by the good works of his children, four being ministers, two missionaries, and two teachers at Mt. Holyoke Seminary.

Apart from its peculiar relation with the college church, Dothan district always had the connection with Dartmouth common to other places in the neighborhood of that institution. It sent its own boys to college there and from time to time received from Christian students assistance in its prayermeetings and Sunday-school. It is part of the tradition of the place that the college boys used to come over for evangelistic work and to enjoy the Hazen hospitality, though these helpers were probably most often the young men who belonged in Dothan and their friends. Student-fashion they had a rhyme to describe the scene of their labors:—

"Poor old Dothan, poor old people,
Poor old meetinghouse, without any steeple,"

or as it appears in another version:—

"A church without a steeple,
A crazy pastor and a wicked people,"

either of which is valuable chiefly for the light it throws on the question whether Dothan church did or did not have a steeple.

In the years of controversy, from 1801 to 1820, the district had seven sons in Dartmouth, and in all, during the existence of the church, had twelve graduates of the college besides three or four who went to Middlebury and the University of Vermont.¹⁵ We wonder if Nathaniel Dutton or Jacob Gillett of the class of 1802, ever brought home for over Sunday with them a certain black-eyed, big-browed youth who thus acquired one more association with the college which he loved. Very probably the Dothan people knew Daniel Webster by sight and local reputation and might have followed the words of his famous defense of the college as if one of their own sons had spoken it. As we look over the plan of the meetinghouse which the memory of a few survivors of the old days has made it possible to draw, we are struck with the far-reaching associations with which one and another name endows the place. Not Dartmouth alone, but Andover Theological Seminary, Mt. Holyoke, the missionary field in India, and Congregational churches in many parts of New England were brought by Dothan's sons and daughters into its sphere of influence. Allen Hazen, missionary to India for twenty-seven years, and Henry Hazen, closely identified with the development of Congregationalism in his time, were both of them members of the Dothan congregation in boyhood and lovers of Dothan to the end of their lives. Cyrus Richards was another Dothan boy whose career was a special credit to his first church home. Born in Dothan and educated at Dartmouth, he became immediately on graduating, principal of the Kimball Union Academy at Meriden, N. H., the relation of which with Dartmouth had been another point at issue in the Dartmouth College case. As a teacher there for thirty-five years he exercised a moral influence which spread all over New England and was particularly felt in his own and the surrounding towns, where for a generation every boy and girl who could afford an education beyond that of the district school, went to Meriden to obtain it. It is claimed for the Dothan community that a larger proportion of its popula-

tion were church members than was the case with any other locality in the region. This strong religious influence bore fruit, as we have already seen, in the men and women there nurtured. There is also claimed for this church the credit of having had the first Sunday-school in this part of New England, and to two of its good women, Mrs. Sheldon Newton and Susan Hazen, is attributed the honor of starting it. Another of the good works in which the ladies of the church were engaged is described in the above mentioned Susan Hazen's diary. "April 10th, 1817. Attended the meeting of the 'female cent society' in Dothan yesterday. The meeting was opened by prayer. Reading and conversation employed the remainder of the time until they closed. The concluding prayer was made by Mrs. Dutton. There was but little freedom used by the sisters."

A foreign missionary society existed in Hartford in which the Dothan ladies bore a part. Its records indicate that it lasted ten years, from 1825 to 1835, that women from all parts of the township belonged to it, one hundred and thirty in all, and that its annual meetings occurred for the first four years at the Center Meetinghouse, then three times at White River (Hartford village) Meetinghouse, at Dothan Meetinghouse in 1832 and 1833, in 1834 at West Hartford, and in 1835 at White River again. On these occasions a sermon was preached to the assembled ladies and the business of the society was transacted. Mrs. Sheldon Newton was president three years and Mrs. Elizabeth Gillett, secretary four years. In 1826 the society made Rev. Austin Hazen a life member of the A. B. C. F. M. and did their utmost to bestow the same honor on the Rev. Abraham Browne of Dothan. Failing this and having in 1828, \$23.53 in the treasury, "A desire was expressed to make the Rev. Abraham Browne an honorary member of the A. B. C. F. Missions."

An enumeration of the activities of the church would not be complete without mentioning its strictness in cases of disci-

pline. "Folks had to walk straight in those days. If they didn't, they got hauled up in meeting," is the testimony of some now living, and instances are remembered in which poor erring human nature was pitilessly displayed to public view by elders and deacons whose character is attested by the nicknames, "Dea. Wilful and Br. Stubborn" which stuck to two. The significant words "Suspended" or "Excommunicated" or "Restored to full communion" which are opposite certain names in the records, stand each of them for a small drama of neighborhood scandal and personal disgrace. As if to illustrate the course of one such case, the records devote several pages to the history of Capt. Dan Hazen's troubles with his neighbors. In consequence of these difficulties he asked for a letter for himself and wife to the South Church in Norwich, saying that his feelings had been injured, the brethren had lost confidence in him, and he thought he should enjoy himself better somewhere else. A later stage of the proceedings was marked by the following letter: "To Wm Savage Moderator of the North Church in Hartford. Sir, I present you with an unpleasant subject to myself and I presume an unwelcome one to you. And first I complain that Capt Dan Hazen has abused my oldest boy Wm. H. Crandall by using violence upon his person when he was in a passion. 2. By making an attack upon the character of the boy by stating things about him that I say are false. 3d. I complain that said Hazen refuses to settle and adjust a fair book account, &c, &c.

(Signed) Joseph Crandall, Hartford, May 21st, 1837."

Still further on Capt. Dan breaks out to the effect, "I do not believe the government of this church is according to the word of God. I have no heart to try to do anything where there is no confidence in me. This from a poor, sinful, depraved and degraded brother." In order to settle matters, four years of time were consumed, two councils were called, and the government of the church formally changed from Presbyterian to Congregational. So vanished the last remnant of "the Church

of Christ of Dartmouth College which is presbyterian in persuasion and Discipline."

The last minister in Dothan was the Rev. Carey Russell. Like his three predecessors, he lived in the Parsonage, and with him lived his wife Roxana, three daughters and a young son, Carey, who died there. One of his old parishioners thinks he had a salary of nearly three hundred dollars, yet even this sometimes got in arrears. He was so careful of expense that when it was bad travelling and any of his parishioners were sick, he went on foot to visit them in order to save a blacksmith's bill. He was not a great preacher, though he used to speak of certain of his sermons as his "masterpieces." When there began to be talk among his flock about going to Hartford village to church, he gave them one of his masterpieces on the text, "And Lot pitched his tent towards Sodom," but without effect, for like Lot their minds were set townwards. The church at White River [Hartford], built in 1828, had supplanted the church at the Center of the Town, and that at West Hartford, an offshoot from Dothan in 1830, was drawing heavily from the parent church.¹⁶ The tendency was from the hills to the valleys, from the farms to the manufacturing centers; and the fate of Dothan church was sealed by considerations of convenience. Mr. Russell was dismissed January 2, 1844, on account of insufficient salary and because the church was likely to disperse. On December 9, 1844, it was voted to place the members of the church under the pastoral care of Rev. Mr. Lord at White River Village and give letters of recommendation to those who wished to go elsewhere. Some one remembers Mr. Russell's farewell sermon. After preaching it, he said impressively, "To this beloved people and to this consecrated desk, farewell," and walked down the pulpit stairs. Fifty years before when the meetinghouse was being completed, the first person to go into the pulpit is said to have been a child, little Amy Smith by name, who preached there a play sermon of her own. A companion picture to these two is of Uncle

Solon Newton, one of the few who for several years could not believe that the end had come, going on a Sunday into the deserted meetinghouse and ascending into the pulpit where he would read aloud a chapter from the old Bible and declare it sounded 'most as good as a sermon.

About 1850, the building was torn down. Its fragments had various destinations, here a timber and there a timber. From one person we learn that Dea. Harper Savage of West Hartford built Holt's store of that place out of part of it. Some one also says that Carlton Hazen who lived on the present David Mossey place, bought it and built of it a barn. Another claims that some of its spindles went into the ornamenting of a cradle, and the frame of its arched window adorns Charles Newton's barn. What we may be sure of is that some of its stones remain upon the spot, its records are in the Town Clerk's office at Hartford, of its communion service one plate is to be found in Dothan and another in the library at Hartford, the old conch shell is held as a family possession by Thomas Hazen's descendants in Lawrence, Kansas, and last of all its history and a few crumbs of tradition and old association about it have been gathered from the pamphlets in the Dartmouth College case, from its records, and from the lips of its few surviving members and attendants, and thus imperfectly presented.

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NOTES.

¹ The Lebanon church bears date of Sept. 27, 1768, but it was not organized nor was the first communion held till 1772.

² "A True and Concise Narrative of the Origin and Progress of the Church Difficulties in the Vicinity of Dartmouth College, &c., &c.," p. 4.

³ "A True and Concise Narrative, &c.," p. 4.

⁴ "The First Half Century of Dartmouth College," by Nathan Crosby. pp. 40-41.

⁵ "A True and Concise Narrative, &c." Note 2.

⁶ "A True and Concise Narrative, &c." p. 7.

⁷ "The Life and Times of Eld. Ariel Kendrick."

⁸ The most common stories that are current about him relate to his college days. They are Towser and the Wig, the Sign of the Prophet Jonah, the President's Coat in the Watermelon Patch, the Shoes with Heels on their Toes, and, much later, the appearance of S. B.'s daughter in Strafford, Vt., with a pair of fast horses and a pocketful of counterfeit money. He remarks in his memoirs that he got the credit of many acts which had no foundation whatever. In Canada Stephen Burroughs is said to have been very respectable. His daughter became lady superior of a convent in Montreal, and his son Edward was Clerk of the Court and an honored citizen. In a newspaper clipping found in an old concordance, in Hartford, is this information, "Deaths. In Three Rivers, Lower Canada, Jan. 23, after an illness of a few days, the notorious Stephen Burroughs, one of the earliest settlers of the eastern Townships in that Province." In the 1853 edition of the

Memoirs which I have seen there is written in pencil this information, "S. B. ob. C. E. Jan. 23, 1840, Æ. 75."

⁹ This does not appear in the Dothan church records as we have them.

¹⁰ They were Eden Burroughs Foster, Daniel, Cooper, Roswell, Baxter, and Davis.

¹¹ Austin Hazen started a temperance society at the Center of the Town.

¹² The Old and The New, No. 2. Verses, pp. 16-18.

¹³ It has been suggested, and there is some grounds for the belief, that this conch shell had been used at the college church in Hanover before it was used in Dothan.

¹⁴ See Tucker's History of Hartford, ch. xxvi.

¹⁵ At a meeting of the church May 2, 1830, the following petition was presented by David Ingraham, Elder, "To the Pastor and church of the society called Dothan Society in Hartford, greeting. We whose names are underwritten being providentially situated at an inconvenient distance to attend generally the meetings of the church to which we belong, and in a neighborhood which has of late formed a religious society for the purpose of supporting the preaching of the gospel, request letters of recommendation to a council which may be called to form a church at West Hartford. David Ingraham, Truman Newton, Burpee Prouty, Zavan Hazen, David Wilson, Polly Wilson, Abigail Hazen, Sophia Ingraham, Rebecca Smith, Daniel Newton, Sabra Newton, Rachael Benton, Eunice Newton, Abigail Savage, Lucius Hazen, David Hazen."—*Records of Dothan Church.*