

George Sanborn
Old Moultonborough Churches
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It is always a great pleasure to come and talk to the Moultonborough Historical Society. I have been giving a lot of talks all over the place for the last year or so, and none of them seem to compare to coming back to Moultonborough.

Moultonborough is a funny place. I imagine a lot,, of you will agree with me, each one for his own reasons, but what I am referring to particularly is Moultonborough¹'s ecclesiastical history. The town started off with more than it's share of religious turmoil and denominational differences, and seems to have reached the point now of a much simpler state of affairs. In thinking about it, I am reminded of the development of the Latin language, although I hope it doesn't follow the same route. Things do have a tendency, I suppose, to simplify themselves. The early period, especially, of these inland communities was one of unrest and pioneer conditions, people finding their own way, and society in the throes of change, very much as it is today, for different reasons.

The early period in Moultonborough was certainly no exception. Moultonborough was an early town, inland from the coast, and as such was a bustling community, a lot of families and individuals who had outgrown the confines of Hampton, and Dover, and Berwick, and some of the seaside communities, came into Moultonborough because of it's promise of wide-open spaces, I suppose, and the early settlers were a lot like sheep; if one of them found a hole in the fence, the rest followed, and sure enough, you find that the early families in Moultonborough came from two or three places.

The Hampton contingent, as I call it, made up probably the largest proportion of people here in town, headed by such good names as Sanborn, and Chandler, and Vittum, and Richardson, Shaw, and Moulton; plenty of Moultons of different colors and hues, but all the same family, and so on, the old names that we all recognize. Then later on came large groups of people from Berwick, and the Rochester area, and so on.

The early period in Moultonborough I will say started in

the 1760's. Now, it's true that the surveyors came up before that and tramped around went back and reported to the people, and the officials, that the land looked good. Townships were laid out, and lots and plats were drawn by people who never saw the place, and so when the lots were granted out, of course people didn't know what they were getting; they just thought, "t'fell, this is fine, how can you go wrong?" And the lots actually were very cheap, even by those days' standards.

So, people did draw lots, and when they got here, " when they came up, they looked around, and they often decided that no, they didn't want a tract of land on top of Ossipee Mountain, or over on top of Red Hill, and they would swap around and change, or sometimes they would just let the lot sit there, and you find in going through the deeds, that very often 100 years later the town is finally auctioning off for back taxes a piece of land that hasn't had the taxes paid on it for 75 or 80 years.

Weil, Jeremiah Shaw, and others, were indeed among the original grantees. Now, it's true in Moultonborough, and true in other towns, that not all the original grantees came here and took up residence. They often never saw the place; they just speculated on a tract of land. what I am getting around to is saying that the earliest group of people, those from Hampton, came here, and of course it was decided that they really should make some arrangements here for a church. They all knew Jeremiah Shaw; he was a local Hampton boy. I might say that I am related to him two different ways, myself. Mr. Shaw's family, his parents and grandparents and aunts and uncles, and so on, are buried in the little tiny Shaw cemetery, which was at one time on the corner of the old Shaw property, the Benjamin Shaw property, in Hampton, which you probably go by every year, but don't know it's there. It's right in the middle of that terrible rotary, where you go around to go to Hampton Beach, And be real careful if you are rubbernecking looking for the cemetery, because you might find yourself in it, instead of in front of it. It's a very dangerous place, but if you know where the hole in the fence is, you can drive your car in there and shut it off and get out and look in the cemetery. It's very interesting. Benjamin Shaw, Jeremiah's great-grandfather, was the second generation in this country, and he has a crudely inscribed

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gravestone there, which is an original, and in fact it is the oldest gravestone in the town of Hampton. He is one of my ancestors, so I have been there and checked it out very carefully. It is an interesting thing, and Jeremiah's parents and family are all buried there.

The early people here in Moultonborough were in the habit of going back to Hampton once or twice a year to get married, have their children baptized, and visit their friends, as people called relatives in those days. Sometimes they call them that today. You'll find in going through the Hampton church records which have never been published, and they are all at the Hampton church, the First Congregational Church, the baptisms of most of the early settlers of Moultonborough. For the first ten or fifteen years, you will find all their baptisms, some of their marriages, and so on, right there in those church records. You will also find that so-and-so was "dismissed" to the church in Moultonborough, and somebody else might be readmitted to the church in Hampton, having come here for a short time and decided to go back. It's very interesting to hunt through those. Minutes of meetings are often dull reading; occasionally, in the case of the Hampton church records, they are of more than usual interest. They make mention of the fact that a committee in Moultonborough is raising money for the salary for a minister; or, the committee in Moultonborough is raising money for repairs to the church, or building a church, or whatever, and you find a lot of early Moultonborough church history in the Hampton Congregational church records.

Well, as someone said already, Reverend Jeremiah Shaw was the first settled minister in Moultonborough. He was also the first, I won't say unsettled, but the first minister whose pastorate came under close scrutiny, by a certain element of the population. Now, let me elaborate on that, before you jump to conclusions. The early people here knew Jeremiah Shaw and probably were predisposed to invite him to be the minister. However, there arose in the town a faction of people, and I've never been able to find out who these people were, but there was a faction here in town who did not favor Mr. Shaw. Probably not on personal grounds, but because of religious differences, because

It was around that time that the early Presbyterian Church was getting started, and the Second Parish of Hampton was a Presbyterian parish. And some of these Hampton settlers may have gone to that church, or were proponents of the doctrines of that church. In any case, Reverend Shaw did come here and settle on his tract of land, and of course, some of the influential people in town, the Ambroses and the Richardsons, and the Moultons and the Pennimans, and some of the others, had Mr. Shaw speak as their preacher, in homes and so on, here in town, and the people very often in great numbers, attended his sermons. It was decided that this situation really ought to be made a little more official, so a committee got started which was in favor of actually raising rates, as they called minister's taxes at that time, to pay Mr. Shaw. Of course, there was no separation of church and state in those days, which was a legacy from Massachusetts'time, and the towns actually raised tax money to pay the minister. If there was another denomination that came along, that was fine, and they could have a church, and conduct meetings and so on, but they had to raise their minister's salary from among their own adherents. The town was officially Congregational, and they had to support the minister.

So, Mr. Shaw was supported in his early endeavors by the community. And this other group of people, probably leftovers from the teetering Second Parish of Hampton, which never did have a real firm stronghold, except in the town of Seabrook, which at one time was part of Hampton. This other group of people decided that they would bring the Reverend Mr. Perley to town. And here's where the excitement began. Mr. Perley was a Presbyterian, and apparently this group of people presented a petition to him in words which made him think it was an official call from the town. Well, he was more than able as a speaker, and a well-educated man, a graduate of Harvard, as most of the early ministers were, and he decided that this was indeed an official call to come to Moultonborough, so he did. He came to Moultonborough, and immediately set about dealing with matters that early ministers dealt with. And this was a cause for considerable unrest among the people, who .didn't feel, the majority of them, had not been in favor of calling Mr. Perley. They felt that

it was pretty uppity of him to come into town and just take right over. Mr. Shaw had an exchange of correspondence, and some of it with Mr. Perley, but chose not to get into the fray, much to his credit, and let the townspeople thresh it out among themselves. t fell, a very interesting petition was gotten up "by those in favor of Mr. Shaw, and petitions are verbose and full of legalese, in those days the same as they are now, but I'll read it to you, just because it's an interesting document if you can get through the language of the time and read between the lines. You can see that the wheeler-dealers were in the town too, by the way, if you listen closely.

"The petition of Bradbury Richardson, Nathaniel Ambrose, Abraham Burnham, Jonathan Moulton, and John Adams, a committee for and in behalf of the Town of Moultonborough in said state, humbly show that there are great uneasiness and disaffections subsisting in said town, which has been occasioned by the Reverend Samuel Perley's removing himself and family into town with a pretense of being a settled minister of the gospel here, and by his continuing as such, and preaching and other administrations, and by his unjustly claiming and demanding public privileges granted to the first settled minister of the town, (That was a land grant), which he, the said Perley, claims by virtue of a pretended settlement here, by certain persons acting under the denomination of an ecclesiastical council in October last (this was 1778), which council this town avers convened and acted in that matter without either the order, voice or controls of the town, and against the general sense of the town, as much the greater part of the people were against his being settled here. The conduct of said council has, by this town, at a legal meeting, been wholly disavowed, and greatly disapproved of, as their records may appear and which said Perley has been duly advised of, and treated with to relinquish his aforesaid settlement on equitable terms, and has been legally requested by the town, with the church to join the town in calling a council to judge of his aforesaid settlement, all which he refused to comply with, but still persists in preaching, and in his unjust demands for the same, wherefor your petitioners in their aforesaid

capacity pray your honorable court to view the particular situation of this town, and the difficulties they are under with respect to said Perley, and the inconvenience that will ever attend the town in obtaining a regular settled minister so long as there is a person laying claim to that office and the privileges belonging to the same, and that your honorable court would so far interfere in the matter as to order .-and appoint an _ ecclesiastical council to take cognizance of the transactions that have happened here with respect to the said Perley, and to judge and determine whether said Perley has ever been fairly and legally settled as a minister of the gospel for the town of Moultonborough, and your petitioners shall ever pray, Moultonborough, 10th March, 1779."

Well, to make a long story short, he was ousted in October of that year. You can see what happened. When they were getting ready to formally call Reverend Jeremiah Shaw, that was already living here, they probably saw no reason to rush in the matter; everybody seemed to like him. This other group of people got up a would-be official petition and presented it to Perley, who thought, well, he took it in good faith, he thought that the town was calling him, and so he arrived, and wanted his extra grant of land that the first minister got, and his salary, and so on and so forth. You can imagine, after that, the relationship between some of the families in town, depending which side of the fence you were on.

Well, the earliest meetings in Moultonborough, that actually took place here, were, as I have said, in people's homes around town, which doesn't surprise me; if I were a new denomination I would start that way today. Some of these sects that we never heard tell of a few years ago, I presume are meeting in somebody's house, somewhere. There were very rare itinerant preachers that probably traveled through from time to time, but Mr. Shaw, as I have said, was here very early, and conducted the first services. Now, it is arguable, from whatever your point of view is, whether he was the first "settled" minister, or whether it was Perley. I think it is obvious, if we allow for the intent of the matter, that the intent of the majority of the town was to have Mr. Shaw

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settled, even though the petition wasn't presented until one had been presented to Perley. Perley was quite a controversial figure, and always had "been. He had been settled in various communities all over the place. He ended up in Gray, Maine. He went from here to Hebron and Groton, New Hampshire, and then he went over to Gray, Maine. And I have been over to the Maine Historical Society, which has his original diaries and record books, in which are recorded marriages and baptisms of Moulton-borough people. And those documents are at the Maine Historical Society, in the Manuscripts section; if you just look in the manuscript catalog you will find them.

So Reverend Shaw stayed here and was the preacher, the only preacher, until 182[^], when he died. The last few years of his life, he did have an assistant, who helped him out, but the town would just not hear of his retiring as such, because he was such a beloved pastor. It is estimated that he performed over 400 marriages during his stay here. Of course, not all of those were Moultonborough marriages. People came from Tamworth, and Ossipee, and I even found one in his records from Parsonsfield, Maine, who came over here to get married. I don't know if they were just passing through, or actually came over here to get married. A copy of his marriage records, of course, are at the Moultonborough Library, but they were published in the New England Historical and Genealogical Register, and you can find them there; I don't recall off-hand which volume it was. The originals, the last I knew, were in St. Paul, Minnesota. Apparently one of his descendants...the person in Minnesota was Shaw, he had the originals, which he made a copy of for the Register, and someone has typed that copy out of the Register, and given it to the Library. The originals, perhaps, are still in Minnesota somewhere. It would be interesting to know where they are and if whoever has them would bring them back to New Hampshire and put them down at the state historical society.

Let's talk about the early churches. The first church that was built in Moultonborough blew down in a gale in 1819. It stood between the Shaw house, the one that preceded the present house', it stood between that and the cemetery that has been alluded to, where Reverend Shaw is buried, down at the corner of

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the Mountain Road.** A few years ago, my aunt, and my mother and I went down there and walked through the woods to see if we could find anything that looked like the outline of the foundation, or any of the stones that might have come out of the foundation, and we went away disappointed; we couldn't find any trace of it at all. Although I did find in some writing back around the turn of the century, somebody said that the outline of the foundation could still be seen.

That first church was built, if you read the "History of Carroll County", by Georgia Drew Merrill, which is an unusually accurate and reliable reference book, that book claims that that church was built in 1773. Four years ago, I was at a private home down in Alton, going through the Alton Free-Will Baptist Church records, from the 1700's and early 1800's, which are still, in private hands in this woman's house, and she said, "We have another thing here that you might like to see. It was my husband's 3-great grandfather's diary." I said, "Sure, I'd like to look at it." You never know what you'll find in these things. So, she went and produced this very frail old book. And I was leafing through it, not thinking that I was going to find anything of great interest, that section of iCast Alton having no significance for me, I was just examining church records, and lo and behold, doesn't it say in there under a specific date, which I have copied down at home, and do you think I could find it to bring tonight? But I do have it, and if anyone would like to see it at; any time, I'll tear the place apart again to try and find it> but I know it's there somewhere. On this particular day, date and month, and for some reason it seems to me that it was October 10, 17&9» but I have to check that to be sure. It says, "Colonel Moulton raised the frame of the first meeting house in Moultonborough today." So, we have an unusually accurate record of when the first church was built, and I would challenge any other town to come up with a date like that, "tie know the exact day that the frame of the first meetinghouse was raised in Moultonborough. And I made a verbatim copy of that interesting item, which was kept by Mr. Roberts, and of course for anyone who knows East Alton, the place is crawling with Roberts's, and always has been; it was one of the earliest families there. Anyway, this was the church that

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was built. Colonel Moulton was Jonathan Moulton, and I don't imagine that he stood out there and hoisted up the frame, but he was responsible for it, of course, and so that is why it was worded in that way. This building existed until the gale blew it down in 1819• and then the people spent another three, four, five years getting another church raised. And that church stood there until it was hauled down to Melvin Village, and it's the Melvin Village Community Church today. And that's the second church that stood on that same foundation over there at the corner of the Mountain Road.

Now, somebody once told me that the church had a steeple on it. Is that true? I have no picture of it. It may have, or it may not have. It was customary, of course. The early meetinghouses didn't have steeples on them. That is a more recent architectural embellishment. I don't think it has a steeple on it today. I went down and looked at it a couple of years ago, to see if I could detect anything of significance on the outside of the building. I don't recall seeing a steeple.

The church couldn't really have been organized as such for some time after the frame was raised, and as you can imagine, people were donating their time, and lumber, and so on to build it, and with the type of tools they had at that time, it probably took them a while to really get the place in shape. The first covenant of the church wasn't drawn up and signed until March 12, 1777. Which sounds like a long time today, but in those days you didn't rush about things, and a few years went by, and they finally had everything all set, and agreed upon a church covenant. And Georgia Drew Merrill very thoughtfully and nice for us, had access to and copied off, the names of all the people who signed the first covenant. And if you read the early church covenants, they are all about the same, not terribly exciting. But there is a list in the Carroll County history, in the Moultonborough section, of all the people who signed the first covenant, males and females. She says that at that time, when she saw it, (in the 1880's or '90's) she says that at that time, or a year or two before it, whenever it was that she was gathering her data, that she had access to these church records, or at least a copy of them, in the Moultonborough town books. That's the next stop

in my searching, to find out if there are any books salted away over in the town office, or in the back of the safe or something, that might have any of these early church records, because I haven't been able to find them; and I want to find them, I don't know where the Congregational Church records are. I had a conference not too long ago with Harold Worthley, a name which may be familiar to some of you. He is the archivist for the Massachusetts Congregational churches, Church of Christ, and the office is on Beacon Street, in Boston. Anyway, they have the old books for a great number of the old Massachusetts Congregational churches. They have odds and ends from Maine, New Hampshire, and Vermont. So I had a long talk with him. He says they do not have the early Moultonborough Congregational church records. I had him search high and low for them, and they don't have them. But in explaining the problem to him, he said, "Be sure and check your town office. Sometimes an old book has found it's way there and been tucked into the back of the vault. They don't use it every day, and so they might think it is just another town book, whereas actually it might be the church record book." If it's not there, it's going to be a matter of traveling over the countryside to see if we can locate it. I can't imagine anybody since 1897 would have pitched it out. They might have, or a house may have burned down, but who knows? I hope we can find it, because it would probably answer a lot of genealogical questions as well as historical questions.

So, this was the old Moultonborough church that stood there until 1819. 'Ve can see the second one, which is still standing, only in Melvin Village. You might wonder what the early Congregational church looked like, and you will recall that four or five years ago I gave a talk to this group at the fire house about the early ministers, in which I mentioned some of these things. It wasn't more than two weeks after that, that I got poking around in some old manuscript materials at the New Hampshire Historical Society in Concord, and didn't I come across something that I could hardly believe. And that was an old, original, contemporary diagram of that first Congregational Church Meeting-house here in Moultonborough, showing the layout of the pews, who owned each one of the pews, and what they paid for the pews.

The meetinghouse had two floors to it, and there were pews on "both levels, and they went around all four sides, and there was a raised area in the middle of the first floor where the minister stood. And there was more than one door. I made two copies of the entire diagram, one for me and one for the town, and I will donate that copy to the town. I'll put it out here on display and we can take a look at it afterwards. That's the ground floor, and it's quite an elaborate thing, and I wish that it still stood today. Question-Is it as wide as the (Methodist) church is today? G.S.-We don't know. I would guess that it was a larger and a more square building than that one is now. Of course, this is the one that blew down, so we'll never know what the exterior looked like. That was quite a gale; it did a lot of damage. It is no reflection on the construction of the building.

The second meetinghouse flourished for a while. Of course, the majority of the people were Congregationalists, although around 1810, some Free-Will Baptists started being active in the area. Now, as you know, the Free-Will Baptist denomination is the only religious denomination, as far as I know, which was indigenous to New Hampshire. The Free-Will Baptist denomination movement started right here in New Hampshire. Boston, or some other place, might claim Mary Baker Eddy, but we can certainly claim the Free-Will Baptists. The originator of the denomination, the founder of the denomination, was one Benjamin Randall, Elder Randall. And for many years, everyone was naming their children Benjamin Randall so-and-so, the most recent that I know of being Edith Banfield's father, who was Benjamin Randall Dow. The name proved to be quite popular. The Free-Will Baptists became a very popular movement. It was rather a fundamentalist movement, and just seemed to sweep like wildfire across northern New England. It didn't make the inroads here in Moultonborough that it did in some other towns. The first, original Free-Will Baptist Meetinghouse is still standing, of course-the one down in New Durham, where Benjamin Randall preached. And lots of others are very old. The Crown Point church down in Strafford and others around are almost as old as that one. But it never really caught on as such in Moultonborough, possibly because of the force of Mr.

Shaw's personality. But they did "begin to become active here around 1810, holding meetings here and there as such small groups do, and did, in later years, for a short time have a meetinghouse. And some of you will remember that that is the old meetinghouse that stood over at Green's Corner, at the head of Moultonborough Neck. Which I am told was probably taken down around 1935; that was just a little bit before my time. Maybe someone has a more accurate date on that. I went rummaging through my pictures today and came up with a picture that shows at least a corner of that building, and I'll be happy to show you that afterwards, as well. That church, in later years, was a non-denominational church, a Christian church, although the Adventists had been in there for a short time. But it was originally a Free-yfill Baptist church, but on the tail end of their movement; the Free-Will Baptist movement really began to fizzle out about the end of the 1800's. Just when that church was constructed I don't know. And I always thought that that was probably the only church over in that part of Moultonborough, until the Church in the Valley got started, within my memory. However, there was for a short time a church down on Moultonborough Heck someplace, I don't know where, which was called a Christian Disciple Church. I don't know anything about that denomination; I have seen the names of two or three ministers, who came and preached at it for a short time, but they came and went and that was that.

The only other big church in Moultonborough started up about 1840. They had no building at that time; they had just a lot of interest.' The old Congregationalists had decided that it was too much for them all to travel from the part of Moultonborough toward Center Harbor (not the Neck), and Moultonborough Corner here, it was too much for them to travel down there. And around the 1820's it seems that a church building was built here at the Corner. Most of the population used to be down that way, but they began to move up here to Freese's Corner and this area, this part of town, and they decided that rather than go down there all the time, that they should have a building up here, and they would have their services here on alternate Sundays. I don't know about the Tuesday and Wednesday services, but on alternate Sundays they said that they would have their services here, and

then then the other Sunday they would go down there to the old meetinghouse, the one that's now down in Melvin. So, that's what they did. And they built a building here and I'm told that it didn't sit exactly where the Methodist church down here sits now, that it's been moved around a little bit. But that was a second Congregational church, not a capital "S" but a small "s". It wasn't another congregation, it wasn't another Society; it was just another building where the same ones could meet. That was around the 1820's sometime.

So, they had the two for a long time. Less and less did they use the old one down by the corner of the Mountain Road, probably because there were fewer people down there. And you can imagine that as time went on, it became uneconomical for them to keep both buildings up and so on, so the building sat there for a long time in a state of non-use, until finally it was sold and hauled down to Melvin. Whereas this one here became enlarged and improved, and I'm told was moved slightly and deposited in the place where it is now. And didn't exactly flourish. The Methodists had started up here about 1840, holding their meetings around in different houses and so on, and they seem to have siphoned off a good number of the Congregationalists. Wow, you will read that that wasn't the case; that the Congregationalist families either moved away or died out, but of course that's nonsense. They all didn't move away or die out, they probably just started going to the Methodists services for some reason or other, Who knows what that might have been—a popular minister, or religious controversy, or better refreshments. But they appear in the majority to just have swung over to the Methodist Church. And so the population just dwindled down and died out. In 1844, there was a Congregationalist population in town of only 73 people. So, it hung on into the 1850's and then finally gave up the ghost to the Methodists in the late 1850's. And we have had, until recent times, mainly that one church here in town, if you discount the church at Green's Corner, and in recent years the one down in the valley. It's been basically that church. Of course, in passing I should say that there were some Baptists here in the early days. Passing itinerant preachers would stop and hold services and those few families that felt very strongly

about the Baptist church actually made the trek up to Sandwich every Sunday to attend the Baptist church there. But there was never a Baptist church as such here in town, until that one down in the valley, if you don't count the Free-Will Baptists as a "bonafide Baptist church. They considered themselves different, so we will too. But there were a lot of families, up on Sheridan Road and so on, that did make the trek up to Sandwich every Sunday, including the Mason's over here that the Mason Cemetery is named for. They went up to Sandwich every Sunday to the Baptist church. I have quite a "bit of information about that, how they would get on their horse and go up there. I am a descendant of the Masons and have some interesting old papers and letters and so on.

So, briefly stated, that is the history of the church. Now you can see, from a period of early turmoil and controversy between the Congregationalists and the Presbyterians, we now end up with basically two churches in town, which I think is a little unusual compared to some other towns, especially those that date back as far as Moultonborough does. Most of those towns seem to have a more stable and simple early period where they had one appointed minister, one church, there was no fighting; and then as time goes on, more and more churches were added, and different congregations, and people would get in their wagon, or get in their car and drive to another town if they didn't like any of those. Moultonborough has had a different ecclesiastical history. It's also -unique in the fact that, of all the towns around, I can't think of any besides Moultonborough that don't have an old white Congregational church, unless you say that this one was, and it was just taken over by the Methodists. It's too bad in a way that Moultonborough, such an old town, and one starting out almost thoroughly Congregationalist, in the early days, and with such a popular minister as Reverend Jeremiah Shaw, who was here for so long, that after all that we don't even have a Congregational church. It's almost prophetic that the gale blew the first one down in 1819, and it's been having stormy weather ever since.

I wish that we had lots of money, not only each one of us individually, but the Historical Society or the town as a whole. Wouldn't it be nice, as an attraction, to go down there and rebuild, now that we have the specifications, the old church

with a building that was exactly like it, with the pews with the names of the early families, and have that as our house, or at least as a museum that we could open to tourists in the summer. I think it would be beautiful. Of course, now somebody's gone and put a road right through where the church stood, so it would be a little hard to do it now unless you set it over to one side. I imagine that it stood, or at least part of it did, approximately where that road goes now. Does anybody know where it goes? Voice-It is a private house. G.S.-I'd like to talk to the person who did the excavating, to see if they came across anything like a foundation. I sure couldn't find it when I was traveling through the woods. Voice-A young man is building his own house there, and he would probably know. I can't think of the name right now. Others-Worthington. G.S.-I'll make contact with him someday. It would be interesting to know if he did; I'd like to know exactly where it stood. I suspect that it did cover at least in part where that roadway goes.

To talk about some of the early characters here in town, and the ministers in particular, is always a lot of fun. I'm not sure why early ministers come in for all that levity, but they always manage to somehow. There is here something that I would like to read to you, and that is, what happened at the ordination. We have heard about Reverend Samuel Hidden, over in Tamworth, and his elaborate ordination at Ordination Rock, which is over there by the old cemetery. I have here a little report on the ordination here in Moultonborough, which is very interesting and shows you just what an elaborate affair it was. At that time, they sent out a call to every minister of any consequence, as well as others, in just about any town they could think of, and there was a committee in the church, an ordination committee, that actually sent out these notices, and I have seen a lot of the original letters, to all the different churches from as far away as Maine, Massachusetts, Connecticut, all over the place, for those churches to send their minister to the ordination of the new minister in town. Moultonborough was no exception. They sent away, all over the place, for ministers to come to the ordination of the Reverend Jeremiah Shaw.

This is sort of the scenario. It doesn't tell in as great

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detail as we would like, but the services went like this. There was a prayer by Rev. Mr. Porter of Conway; there was a sermon by Rev. Mr. Thayer of Hampton, from Ezekiel 33:9; there was an ordaining prayer by Rev. Mr. Haven of Rochester. Now if you are familiar with the history of New Hampshire at that time, you know that these were all important ministers. There was a charge to the pastor by Rev. Mr. [redacted] of Sanbornton; the right hand of fellowship was extended by Rev. Mr. Fessenden of Fryeburg, Maine, and the closing prayer by the Rev. Mr. Smith of Gilmanton; of course that is Isaac Smith of the Smith Meetinghouse. So, it was quite a shindig, and probably there were lots of other ministers too, who would attend ceremoniously but didn't actually have a hand in the services. And I imagine they were decked out with whatever trappings the ministers of the day wore for such occasions. It must have been quite a sight.

They also made a great fuss back in those times, talking about ceremonies, every time the Independence Day came around. This was an ecclesiastical event as much as it was a patriotic one. Probably at that time people didn't normally distinguish between those two things anyway. This is what happened in Moultonborough, as reported in the New Hampshire Gazette of July

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**Presently known as Route 171.