

THE WEARE JUNIOR HISTORICAL SOCIETY



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Pine Tree Riot

April 14, 1772

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April 14, 1772

**\$2.00**

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## DEDICATION

We, the members of the Weare Junior Historical Society, dedicate our booklet to you, the late Mrs. Eva Speare, with sincere thanks for your endless devotion to New Hampshire history and to today's youth; and to you, Mr. William Loeb, with our sincere thanks for your generous cooperation and endless support during this past year, the year of our founding.



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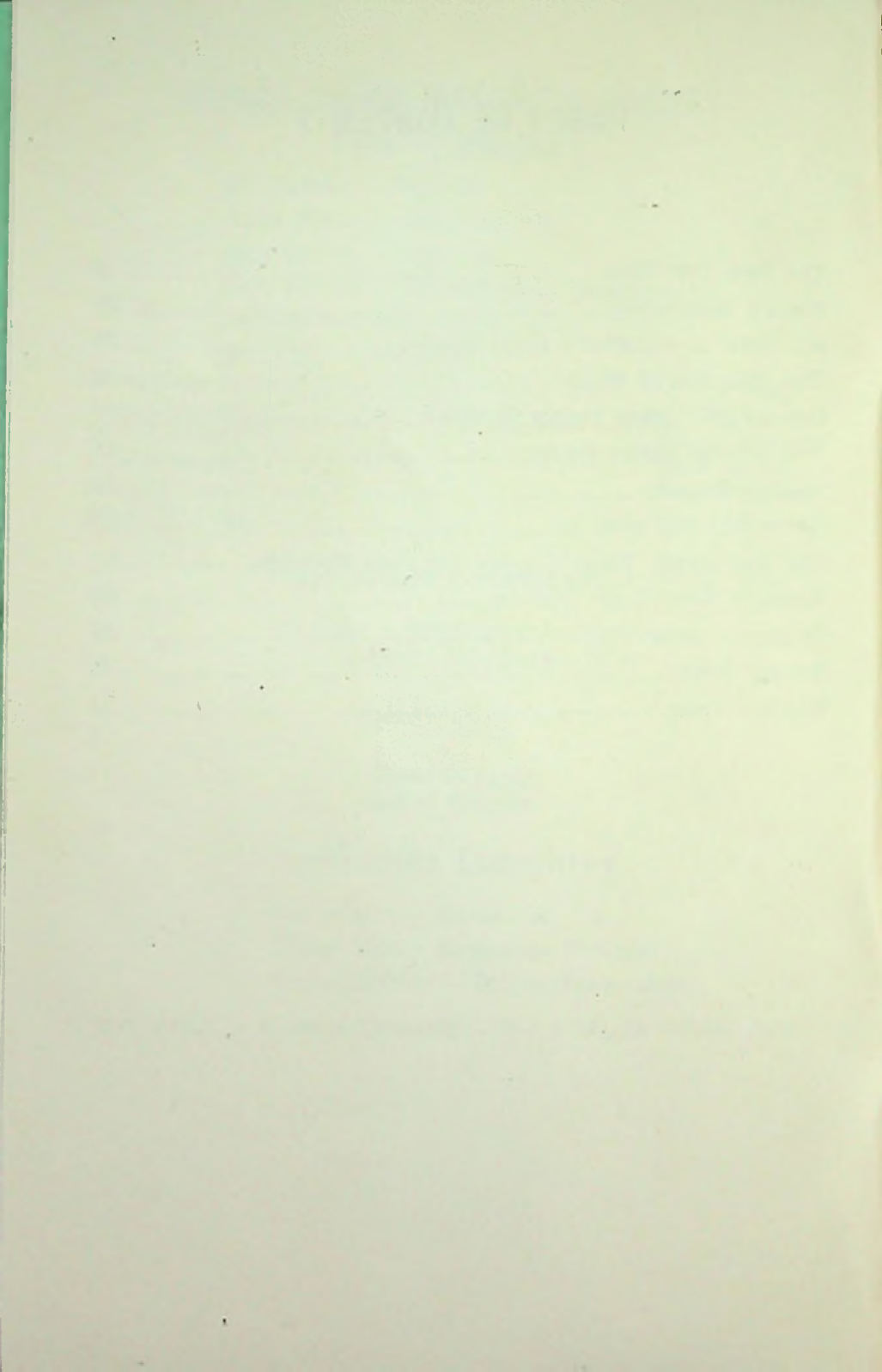
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## THE PINE TREE RIOT

### N. H.'s Answer to England's Hated Taxes

#### MAST PINE

The white-pine was undoubtedly the prince of the American forest in size, age, majesty and appearance. It grew to a height of 150 and sometimes 200 feet, straight as an arrow, had no branches save near the top, was 20 to 40 inches in diameter at its base, and appeared like a stately pillar adorned with a verdant capital in the form of a cone. Interspersed among these were the common forest trees of various kinds, ranging from 50 to 80 feet in height.

#### MAST PINES RESERVED FOR THE KING

King William and Queen Mary, in granting lands in America, 1690, reserved all white-pine trees above twenty-four inches in diameter, fit for masting the Royal Navy.

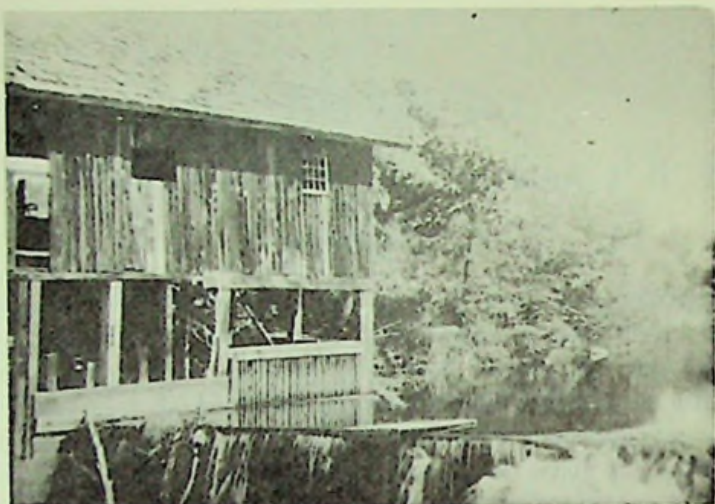
In 1772 in the reign of George I, the Parliament in England enacted a law making it a penal offence to cut white-pine trees in the province of New Hampshire without his majesty's license. At this time all over 12 inches in diameter were reserved.

The Lord Proprietors, who bought out John Tufton Mason, reserved in their grant of Robiestown (Weare) "all white-pine trees fit for masting the Royal Navy."

#### SAWMILL BUILT BY NATHANIEL MARTIN

In 1750 Nathaniel Martin became the first white settler of Weare and ten years later built the sawmill at Riverdale on the Piscataquog, then known as Halestown. Farming was the chief occupation of the newcomers, and lumbering was of second importance. Settlers began clearing their land, felled trees which were cut into boards at the sawmill, exported their surplus timber, which was carted overland to Portsmouth or rafted and floated down the Merrimack to Newburyport.





*Sawmill, Riverdale. Built in 1760 by Nathaniel Martin; the scene of stirring pre-Revolutionary events.*

Massachusetts had by this time cut off her available supply of heavy and long ship timber; therefore New Hampshire's commerce in lumber brought considerable revenue to her citizens.

Before the new settler could build his cabin and clear his land, he had to get a deputy to put the broad arrow mark (R for Rex, meaning King) on all the king's pine trees that were to be kept for masts. He then had to get a royal license to cut the rest, for all of which he had to pay a good, round sum. If this was not done, the land-owner might be arrested and fined before he had got the "pole and bark roof" on his cabin, or his chimney of "cobbles and clay" topped out, could they but find a white-pine log in his cabin walls.

### JONATHAN CLEMENT BUYS THE SAWMILL

In 1764 Martin sold his farm to Jonathan Clement, reserving 13/16ths of the sawmill.

In September of the same year, George the Third granted the town a charter, and added that he had taken the advice of "our Governor and Commander-in-Chief of our council for the Providence of New Hampshire" and believed the township should be incorporated. He named the town Weare after Meshech Weare, who later became the first President of the state.

While the king gave the citizens all the "powers, immunities, franchises" and "Prebilids" that other towns enjoyed, he reserved "all the white-pine trees fit for the use of our Royal Navy."

This law was very unpopular with all classes. The trees were wanted by mill owners to saw, by farmers to build dwellings and barns, and by ministers for new meeting-houses.

The mast trade was confined to England. The contractors and agents made large fortunes by this traffic; but the laborers who spent their time in the woods, and were supplied with provisions and clothing for themselves and their families, anticipated their earnings, and were generally kept in a state of poverty and dependence.

The British Navy for eighty years before the Revolution received its masts wholly from America. French ships of war which were damaged in the West Indies in 1782 came hither for new masts.

The value of this timber was as follows:

**PINE MASTS HEWN**

*Inches      Sterling   Price*

36	147 pounds
35	117 pounds
34	96 pounds
33	75 pounds
32	60 pounds

**PINE YARDS HEWN  
IN 8 SQUARE**

*Inches      Sterling   Price*

24	34 pounds
23	27 pounds
22	23 pounds
21	20 pounds
20	16 pounds

**PINE BOWSPRITS  
HEWN IN 8 SQUARE**

*Inches      Sterling   Price*

38	64 pounds
37	56 pounds
36	48 pounds
35	44 pounds
34	42 pounds

Masts were cut 3 feet in length for every inch in diameter; bowsprits or yards were cut shorter.

**GOVERNOR BENNING WENTWORTH**

Governor Benning Wentworth wrote into the Charter of Weare (1764) the usual provision that white-pine trees were to be reserved

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*Hardware Store  
Antrim, N. H.  
588-6565*

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**WEARE CENTER STORE**

and

**VILLAGE GIFT SHOP**

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merchandise and services*

for the Royal Navy. Under his rule the law was not rigorously enforced. In new towns but little attention was paid to it; in old towns, just enough was done to keep a supply of masts for the king. Governor Wentworth rode in his coach with a servant to drive when he attended to these duties.

When he resigned in 1766, his nephew, John Wentworth, was appointed Governor. The latter enforced the mast law, being also "Surveyor of the King's Woods." He appointed deputies in all places where the white-pine grew in plenty and acted himself in the old towns. A favorite method with the surveyor and his deputies was to visit the mill yards, and if they found any white-pine logs to put the broad arrow mark on each, and the same were the king's. When this was done, the owner dared not touch a log. The logs thus seized were libelled in the vice-admiralty court, and the owners were cited to come in by notice in some newspaper. If they did not pay a large sum to settle, which was what the governor and his deputies most desired (we have long ago lost the fine art of real grafting which was prevalent in Colonial times) the logs were sold at public auction. The proceeds, after paying

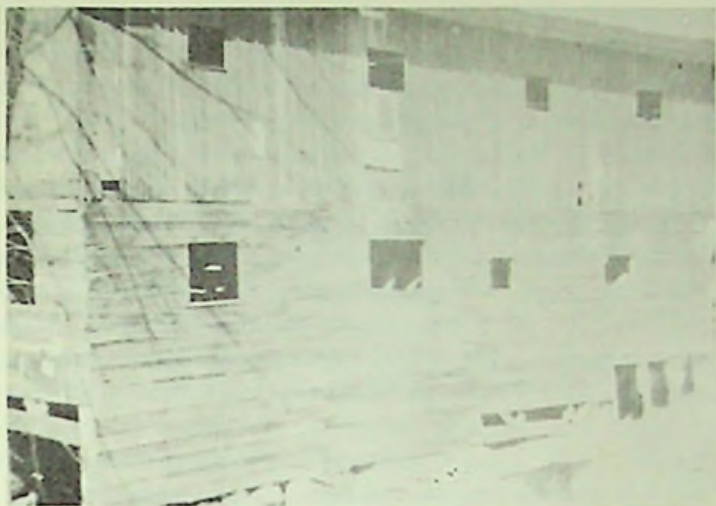
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*Sawmill, Riverdale, where pine trees were found by English during the Pine Tree Riot, 1772. South and east view.*

the costs, were turned over to his majesty's treasury, and the offenders were fined.

### NEW HAMPSHIRE CITIZENS AROUSED

Fines were assessed on a sliding scale, according to the stumpage. The people of New Hampshire were already in a state of excitement over the decision of England to allow no exportation of gunpowder and had ignored the passage of the Stamp Act. It was only because of Governor Benning Wentworth's popularity that he was able to land one cargo of tea at Portsmouth and was able to persuade the Captain of another vessel to sail immediately to Halifax and prevent the seizure of his cargo.

### LUMBER IS SEIZED AT WEARE

John Wentworth sent John Sherburn, a deputy "Surveyor of the King's Woods," to the Piscataquog Valley in the winter of 1771-72. He found white-pine logs at four mills in Weare, but the largest lot (consisting of 270) was at the sawmill in Riverdale (then known as Clement's mill). He thought the trees from which they were cut fit to mast the "royal navee" and that they were "The King's



White Pine Trees." They were at once libelled in the vice-admiralty court and advertised in the New Hampshire Gazette, February 7, 1772, at Portsmouth, the log-cutters being cited to come in and show cause why the same should not be forfeited.

Samuel Blodget, Esq., of Goffstown was sent by the mill owners to Portsmouth to settle. The Governor won him over to his side and, on February 11, 1772, made him a deputy "Surveyor of the King's Woods." He gave him a long commission and by it a large territory to look after. They agreed upon a settlement of the 'Squog valley matters with the men to pay a certain sum, the logs to be given up to the court, and the cases dropped. Then Blodget came home; he had not been quite true to the men who employed him.

February 24, 1772, Blodget sent each offender a letter in which he said the late seizure had caused him a disagreeable journey to Portsmouth to see the Governor for his friends, who have "cut the King's timber"; and that the Governor had made him a deputy to put the severe law in force, but that he should be loath to do it "unless obstinate or notorious offenders" should compel him.

*Kuncanowet Hills Mobile Home Court*

*Weare, New Hampshire*

Compliments of Clinton O. Rising, Jr.

**FRENCH and RISING FUNERAL HOME**

**Goffstown, New Hampshire**

Seventeen men from other towns meekly paid their fines and took their logs. But the men of Weare were "obstinate" and "notorious offenders." Remembering the hateful taxes recently imposed, and sympathizing with the attitude of the people of Portsmouth and Massachusetts, they decided to defy the king's men and refused to pay any fines whatsoever.

Warrants against them were put into the hands of Benjamin Whiting, Esq., of Hollis, sheriff of the county, who had already made himself hateful to the people, and he was sent to make arrests in the name of the King.

He proceeded to Weare April 13, 1772, with his deputy, John Quigley, Esq., of Francestown, for Ebenezer Mudgett, the chief of these offenders, who lived on the north road from Clement's mill—the present old sawmill at Riverdale.

## EXCITEMENT REACHES FEVER PITCH

It was late in the day when they found him, and he said he would give bail the next morning. The sheriff and his deputy then went to Aaron Quimby's inn nearby for the night. The news that the sheriff had come for Mudgett spread like wild-fire. Scores of men said they would bail him. They met at his house and made a plan how to give it. Mudgett went to the inn at dawn, burst into the room, awoke the sheriff and told him the bail was ready. Then more than twenty men rushed in, faces blacked, switches in their hands, to give bail. Whiting seized his pistols and would have shot some of them; but they caught him, took away his small guns,

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### KEY TO MAP ON FOLLOWING PAGES

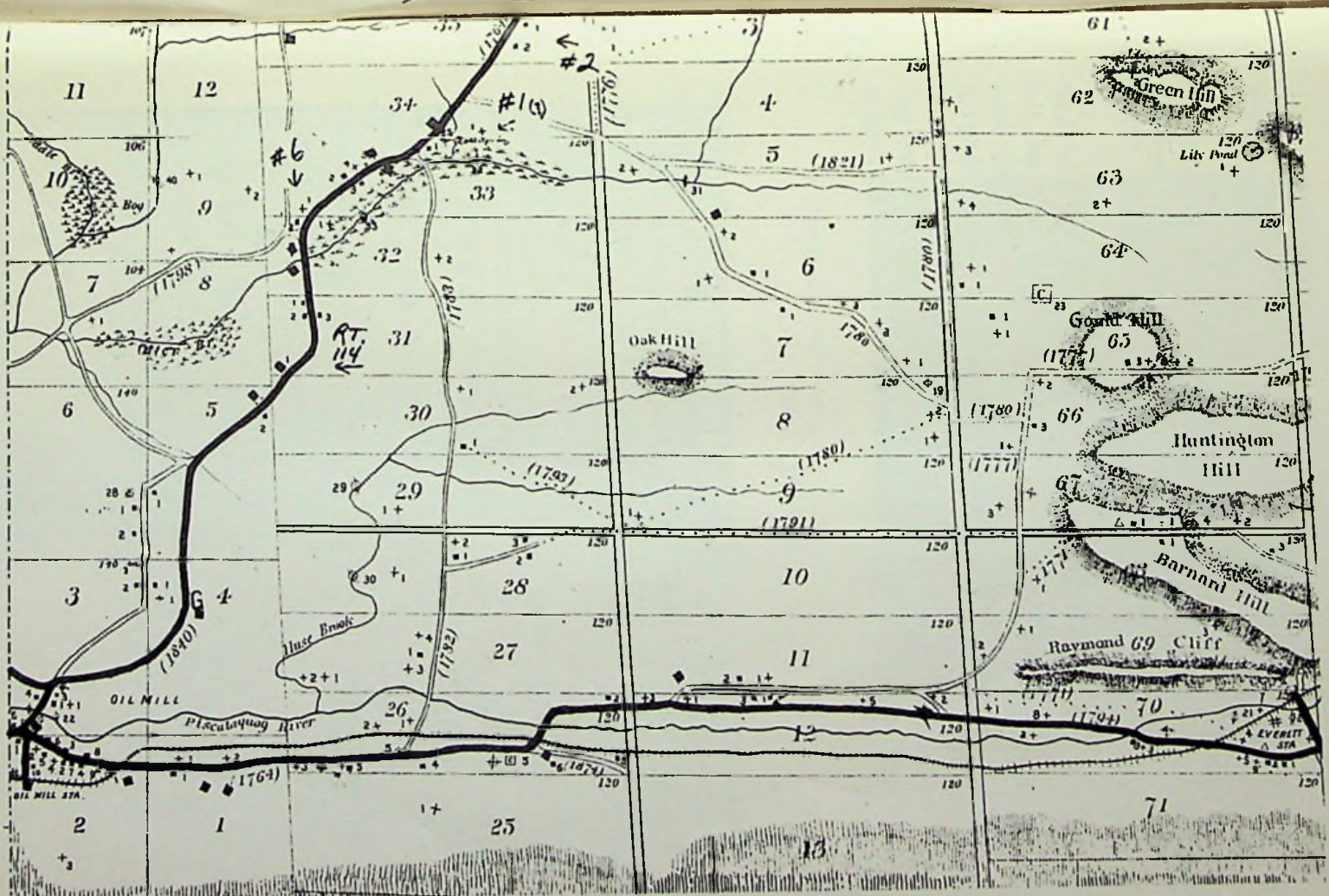
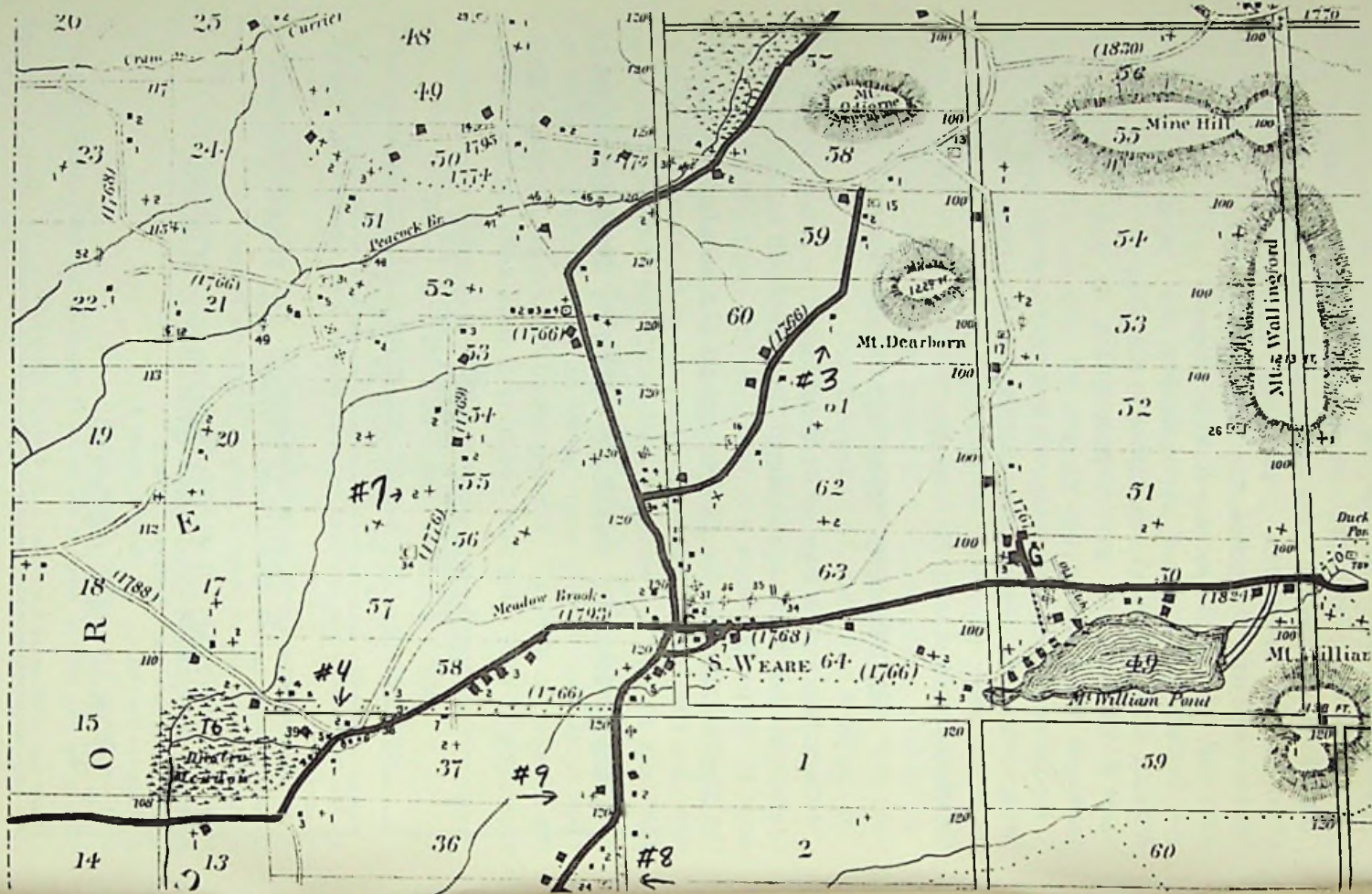
SHOWING THE LOCATION OF THE "HOUSES OF THE STARS"  
IN THE PINE TREE RIOT AT WEARE, 1772

- 1) Timothy Worthley may have lived on Lot 34, Range 1, Site 1, where his father Thomas settled. \*
- 2) Jonathan Worthley, Lot 35, Range 1, House 1. \*\*
- 3) Caleb Atwood, Lot 60, Range 2, House 1. (1971, Walker)
- 4) William Dustin, Lot 37, Range 1, House 1. (1971, The Tavern)
- 5) Abraham Johnson, Lot 1, in the Gore, Site 1.
- 6) Jotham Tuttle, Lot 33, Range 1, Site 1.
- 7) William Quimby, Lot 55, Range 1, Site 2.
- 8) Ebenezer Mudgett, Lot 36, Range 1, House 1.
- 9) Aaron Quimby's Inn, Lot 37, Range 1, Site 1.

\*This is the only location which is not shown in the section on Town Lots in the O. H.

\*\*There are buildings at Locations 2, 3, 4 and 8 above—1971.







held him by the arms and legs up from the floor, his face down, two men at each side, and with their rods beat him to their hearts' content. They crossed out the account against them of all logs cut, drawn and forfeited, on his bare back, much to his great discomfort and their delight. They made him wish he had never heard of pine trees fit for masting the royal navy. Whiting said: "They almost killed me."

Quigley, his deputy, showed fight; they had to take up the floor over his head and beat him with long poles thrust down from the garret to capture him, and then they tickled him the same way.

Their horses, with ears cropped, manes and tails cut and sheared, were led to the door, saddled and bridled. The King's men were told to mount; and when they refused, force was applied and they got on and rode off down the road with jeers, jokes and shouts ringing in their ears.

## MARTIAL LAW

Whiting and Quigley were very angry, saying the incident was a high-handed outrage and that they would give the Weare men a dose of martial law. They went to Colonel John Goffe of Derryfield and Colonel Edward Goldstone Lutwytche of Merrimack, and from their two regiments they got a posse comitatus (company of militia) which, armed with muskets, marched to Weare. But the rioters fled to the woods and not a soul of them could be found. Matthew Patten, who set out to go to old "Hailstown" (Weare), perhaps to act as a justice in the case, said in his journal that he met the soldiers in Goffstown on April 17, 1772, coming home. (See "The Diary of Matthew Patten of Bedford, N. H., 1754-1788,"

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*Marker commemorating Pine Tree Riot, Weare, N. H.*



Concord, N. H., Rumford Printing Company, 1903, page 251.)

The diary states: "April 17, 1772—I set out to go to Hailstown on acct of a Number of Men that Resqued a prisoner from the High Sheriff on last Wednesday morning and Abusing the Sheriff and cutting one of his horses ears off the Malitia was Raised and Sent up they went up yesterday and I went within a few Rods of John Smiths in Goffestown and I met the High Sheriff and a number more coming home and I turned about and came home and John Jameson set the shoes off my horses fore feet that he made the 13th Instant and I writ seven letters at the desire of the high Sheriff to several persons or 9 of them in Goffestown on acct of the foregoing Disturbance this week."

But Sheriff Whiting did not let the matter rest. One of the rioters was soon caught and put in jail; the rest gave bail to come to court.

#### WEARE MEN INDICTED AND FINED

At the September term, eight men were indicted. They were Timothy Worthley, Jonathan Worthley, Caleb Atwood, William Dustin, Abraham Johnson, Jothem Tuttle, William Quimby, husbandmen, and Ebenezer Mudgett, yeoman. The latter lived near the sawmill.

They were charged with being rioters, routers, disturbers of the peace, and making "an assault upon the body of Benjamin Whiting, Esq., sheriff, and that they beat, wounded and evilly treated him and other injuries did so that his life was dispared of, he being in the execution of his office, against the peace of our Lord, the King his crown and dignity."

*Compliments of*

*LYHL and NELLIE PERRIGO*

*Weare*

Compliments of

THE NEW HAMPSHIRE  
HISTORICAL SOCIETY

Concord, N. H.

They were arraigned before The Honorable Theodore Atkinson, Chief Justice, and The Honorables Meshech Weare, Leverett Hubbard and William Parker, Esq., Justices, severally pleaded that they "would not contend with Our Lord the King but submit themselves to his grace." They were ordered to pay a fine of twenty shillings each, and costs of prosecution "standing committed till sentence be performed."

It was a very light fine. Such a slight punishment for so great an outrage on the sheriff of the county, when serving a legal process, seems to show that the court had more sympathy for the men who cut the logs, and regard for popular sentiment, than for the sheriff and the odious pine tree law.

#### TAXATION WITHOUT REPRESENTATION

While the quartering of soldiers in Boston by the mother country led to the fracas on State Street on March 5, 1770, and the hateful tax on tea to the Boston Tea Party, the Stamp Act to the burning in effigy and other evidences of the hostility of the Colonies toward England's demand that the colonies maintain the cost of England's standing army in America and the expense of the last French and

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Indian War, it is a known but little advertised fact that the cause of New Hampshire's great unrest was the reservation of all white-pine timber above 12 inches in diameter for the King's Navy. Settlers cleared and improved their land grants, yet a considerable part of their holdings had to be left standing for use of the Royal Navy.

At Portsmouth the citizens refused to allow tea to be landed at the wharves and imported molasses without paying any duty. No one was punished for violating these laws, although Governor Wentworth offered \$200 reward to find out the rioters. Public sentiment, as in the pine tree case, was on their side.

The pine tree law, as it was enforced, was more oppressive and offensive to the citizens of New Hampshire than all the above acts combined, and thus it contributed more to unite the people in hostility to the British Government. The only reason why the "Rebellion" at Portsmouth and the "Boston Tea Party" are better known than the Pine Tree Riot is because they have had better historians. The bitter feeling that grew out of these and other laws soon culminated in the Revolution.

All these things roused the people; they began to arm and drill. They formed companies, chose leaders, and prepared to march on a minute's warning—hence they were called minute-men. We have had its "trained band," "alarm list" and "Sons of Liberty."

One can scarcely realize such stirring events occurred at this sawmill, now in such a peaceful setting.

The ships of the Boston Tea Party are no more. Portsmouth contains no vestige of her miniature "rebellion." Only the sawmill at Riverdale is extant, set among peaceful hills, where scarcely a sound is heard except water pouring endlessly over the dam by its side. History's pages record the stirring events which took place here. A mill-stone monument has recently been erected to commemorate the event.

Riverdale's sawmill is older than the Frigate Constitution, and it should be accorded the prominence which history owes it. It is a national monument where occurred an historic episode which played an important part in shaping the destiny of our country. The scenes enacted here led New Hampshire to join with the other colonies in declaring their independence of England. Nothing bound the people of New Hampshire closer to the cause of the colonies than the famous Pine Tree troubles at Clement's sawmill, still standing in Riverdale.



## WEARE'S SHOEMAKERS

by JIM RICE

Shoemaking was a very early industry of Weare, and the service of the shoemaker was as essential as that of the blacksmith. In the early days of shoemaking in Weare, the shoemaker would travel from house to house and stay until everyone in the family was shod.

One of the first of the shoemakers was a Scotch-Irishman named John Anderson, who for many years lived on the Isaiah Breed place. He would go from house to house and during his stay would tell stories and sing Scotch songs which would delight and entertain the young people. Old shoemakers, like John Anderson, were called sons of St. Crispin.

The first manufacturer of wholesale boots and shoes was Josiah Gove. In 1823 he sold these boots and shoes in Vermont, Canada, and the South; and one year Josiah Gove and his workmen put out twenty-three thousand pairs of shoes and boots.

*Compliments of*  
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**HENNIKER, N. H.**

*Doris Brown, Proprietor*

### **SHOP IN THE WOODS**

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Mobile Home Park

In 1866, the business was owned by George and Josiah Gove. This was in Clinton Grove, where it employed eighty men and women.

In 1852, the business was moved to North Weare. At this time it was owned by John Hanson and Lindley M. Sawyer, the son of Allen Sawyer, the owner of the shop before.

By 1868, most of the shoe factories were making shoes by machine. The shoe factories had distributed more money to pay taxes and bring more comforts of life to Weare than any other mechanical industry since.

#### The Shoe Manufactories of Weare in 1870\*

Capital.....	\$24,000.00
Males employed.....	53
Females and children employed.....	20
Annual pay roll.....	\$15,000.00
Pairs of shoes made.....	31,000
Annual value of products.....	\$57,000.00

\*(According to the 1888 Weare Town History)

## Foley TV Sales and Service

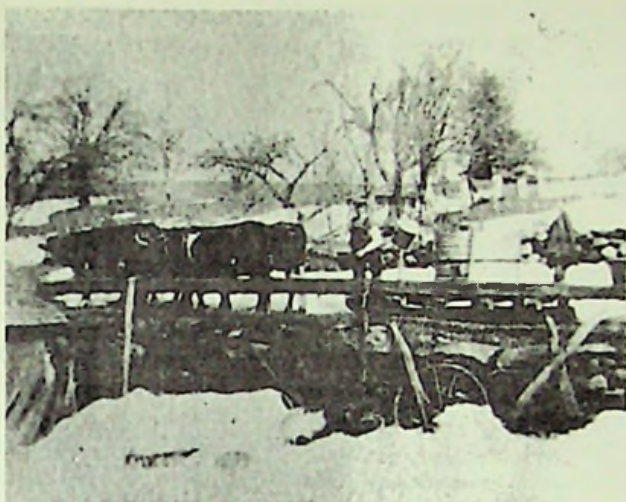
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*Gathering sap in the 1900s. Leon Grant.*

## MY GREAT GRANDFATHER'S SUGAR CAMP

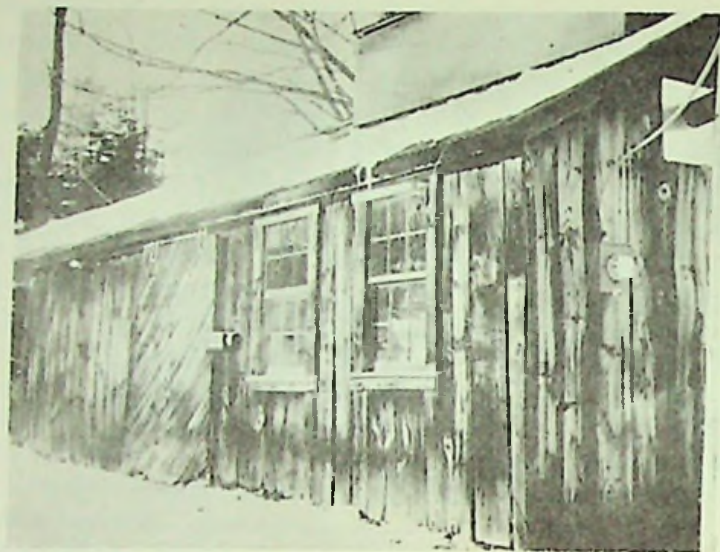
by BRUCE MARTIN

One of the early industries in Weare was the making of maple syrup and sugar. It states in the Town History that in 1870 the farmers made two thousand four hundred seventeen pounds of sugar and two hundred sixty two gallons of syrup for home use and market. The sap was boiled down in heavy iron kettles over open fires. Later, sugar houses were built, and the boiling was done over brick arches topped by huge metal pans.

There are very few of the old original sugar houses still in existence. One is the Hiram Grant sugar house on Mt. Dearborn Road, built in the early 1900s.

Grant cut down trees on his property and had them sawed into boards. He and a neighbor, Bert Farmer, built the sugar house on the foundation of the old Andrew Philbrick place, which had previously burned. The double floor was made of three-inch thick planks which came from a condemned town bridge. It was originally





*Exterior of sugar house as it stands today.*



*Exterior, Hiram Grant's sugar house, early 1900s.*



roofed with hand-made shingles, but was changed to tin when it started to burn. A big arch and a smaller one were installed. A large kerosene lamp was hung from the ceiling for light, because boiling continued through the night. A small deacon's bench sat near the big arch for the comfort of neighbors who came to visit. The sap was gathered in a huge gathering tank placed on a wooden sled pulled by a team of oxen.

Many gallons of syrup and boxes of sugar were sold locally or packed in wooden crates and shipped to other states. Hiram's wife, Jessie, made the sugar on a black iron stove in the farm kitchen. It was poured into molds or made into soft sugar and packed in metal buckets.

Hiram's sons also helped out. The following was taken from an old newspaper clipping. "Masters Maurice and Leon Grant of South Weare, New Hampshire, are two young farmers who are getting into the agricultural harness early in life. In the spring of 1908, they gathered all the sap from two hundred maple trees. This was done with their two pair of Holstein and Hereford oxen. Master Maurice was eleven years old. Master Leon eight."

Leon carried on his father's syrup business until about 1929. Since that time, the sugar house has stood vacant. The old oil lamp

Best Wishes

from

A Friend

and the deacon's bench were stolen, and the arches were sold. Vandals smashed the window frames and the little iron sink. Time and weather left the sugar house an empty shell except for several tons of lime that had been stored there years ago. The bags had deteriorated, adding one more touch of desolation to the old building.

Last summer, Brad Wood and I were looking at the old place and decided it would probably not be standing after another winter, and it seemed too bad that our great-grandfather's sugar camp should disappear like so many of the others.

Murray Wood, Brad's father, agreed to help us on the project, which turned out to be more work than any of us had expected. The lime had to be removed, the building straightened up with the help of a wrecker and "come-along." Next the old floor had to be ripped up, and a cement floor was poured with the help of Bill Adams and Eddie Palmer. A difficult search finally turned up old, small-pane windows. Don Putnam contributed a little black iron sink to be used with the original iron hand pump. This led to the next step, cleaning out the well.

After hours of work, the building was ready for making syrup; but the equipment is very expensive and we had only a small arch and some buckets. As usual, good neighbors came to our rescue. Mr. Hood had a big arch and plastic pipe line. It was decided that we would use Ralph's equipment, and Bob Colburn would help with the gathering and boiling. Bob brought up his saw rig, and we filled the shed with wood. Mr. Rand showed us how to use the plastic lines. When the season starts, we should be ready to make syrup again.

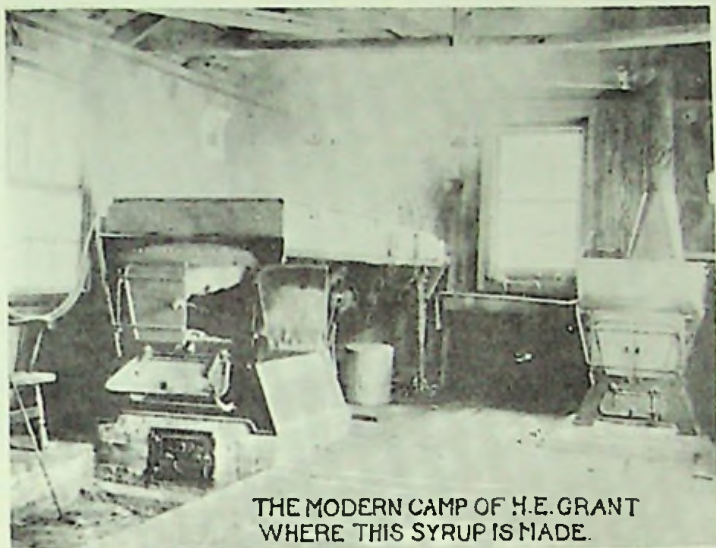
Plastic pipe lines and a gathering tank drawn by a four-wheel vehicle won't be as picturesque as in our great-grandfather's day, but at least it's a little step towards keeping Weare like it was in "the good old days."

COMPLIMENTS OF

**J. A. Lanctot and Son**

GENERAL MERCHANDISE

SOUTH WEARE



*Sugar house interior in the early days.*



*Sugar house interior after recent renovation.*



# THE CHURCHES OF WEARE...

## Past and Present

by JEFF EATON

Religion was a very important part of any colonist's life, and it was no different in Weare. Religion, of course, was one of the major reasons that the people of Europe emigrated from their homelands. Actually, though, the people of Weare did not have a church to call their own until 1786, four years after the incorporation of the town. Before this, all religion had been obtained from missionaries in the early years of settlement and from travelling ministers later.

The two early grants of Halestown and Robiestown both provided for a meeting house and a minister, but when these two grants failed, the proposition never materialized. When the town was incorporated in 1764 under the name of "Weare," nothing was mentioned about a meeting house or minister. Then, in the first town meeting, the motion was made that the town appropriate eighty pounds for preaching in the year 1765, and that the meeting house be at Esquire Allen's home. This motion finally met the approval of the townspeople and was passed.

This eighty pounds brought a great many ministers to town, including Samuel Haven of Portsmouth, John Strickland of Andover, Massachusetts, John Houston of Bedford, and David MacGregor of Londonderry. They were each paid one pound four shillings each time they preached. The next year the town appropriated only ten pounds for preaching. It was also decided that the meeting house was to remain in the same place, although it now was the home of Ebenezer Mudgett, Esquire Allen having sold it to Mudgett. The newest preachers in Weare then were Hezekiah Smith of Haverhill, Massachusetts, and Samuel Hovey of Newton. They were Antipedobaptists and the people of Weare agreed with their doctrines, so they stayed through 1767 even though the town appropriated no money to pay them for their services.

Finally, in 1798, after both of these men had moved their homes

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*I have just briefly touched the subject of churches in Weare by presenting information on only those that are now being used. A great deal more on the subject can be found. For other reading on the churches of Weare, consult the "old" Town History, chapters XIII, XXVI, XXX, XXXII, XXXIII, XXXV, XXXVII, XXXIX, XLI, XLVII, XLIX, LV, LVI, LXII, LXIII, and LXVI. In the "new" Town History, the whole of Chapter V is devoted to the churches of Weare. These are good sources, and I obtained a great majority of my material from them.*





*Bible Baptist Church, Weare.*

and families to Weare, they added another minister to their group, Belatiah Tingley. After they baptised some of the townspeople, they formed a church. This historic event took place on April 19, 1798. This church was the second Baptist Church in the state, the first being founded in Newton in 1755. There was a covenant adopted which thoroughly explained the beliefs and aims of the church. Great harmony was the rule in the early beginning of the church, but dissension soon followed and remained in the church off and on until 1773, at which time this church was ruined and Hovey and all of his followers were excommunicated. At this time the records of the church were no longer kept. In 1781 and 1782 the members of the church met, but not as a church.

In 1783 a new church was founded. It was very prosperous and moved on smoothly, having only to remove a member of the church for dancing, which the members of the church frowned on. Finally, in 1788, a meeting house was built, and Amos Wood was recognized as the minister of the town. The site of this first church can still be seen in South Weare.

The first Friends (or Quakers) came to town in 1768, and in the fifteen years immediately subsequent to this, probably as many as fifty families of Friends moved into town. The first Quaker settlers were Johathan Dow and Elijah Purington. Dow and Purington came from Hampton Falls, and most of the other Quakers came from Seav-

rook, Hampton, Kensington, Lynn and Salem. The first Quaker meeting house was in Weare Center, close to the place where the present Town Hall is. The Quakers had two churches, one in the south and one in the north of town. On October 31, 1920, the Quaker and the Congregationalist churches merged to form the North Weare Federated Church.

The first Congregational church in Weare was formed on July 17, 1789, by several ministers from neighboring towns. It is suspected that Rev. Solomon Moore of New Boston and Jonathan Barns of Hillsborough were the founders, although no one knows for sure. In the beginning its membership was small, but it soon grew. Its platform and beliefs were as follows: the members believed in one God, composed of three gods, Father, Son, and Holy Ghost; in the Bible as God's Word; total depravity; infant damnation; the atonement; a free justification of sinners by faith alone; salvation by grace; the resurrection; everlasting punishment for the wicked, and life eternal for the righteous. These ideas have not changed a great deal, but they have been slightly modified in the Congregationalist church since.

At first the Congregationalists did not have their own minister, but the sermons were preached by many ministers. Among them were Revs. Daniel Merrill, Christopher Page, Walter Harris, David Long, Moses Bradford, and William Sleigh. Rev. Sleigh, who was unpopular in his own town of Deering because of his ideas, was accepted in Weare. Finally a resident minister was found in Rev. John Cayford in 1802. He was a new minister, having been ordained on October 20. The first deacon was James Emerson. As mentioned before, the Friends and the Congregationalists were united in the North Weare Federated Church in 1920.

The Universalists were just like the Congregationalists, except that the Congregationalists believed in the damnation of most of mankind while the Universalists believed that most of mankind would be saved. For this reason, they separated from the Congregationalists and formed their own church.

Universalism was introduced to the state of New Hampshire around 1773. There is a story, supposedly true, yet very doubtful, that the father of Universalism, John Murray, preached a sermon in Weare at one time. At first the Universalists had a hard time. Then a Universalist convention was held July 5, 1803, at the home of William Whittle at Weare Center. It was decided that some money would have to be raised for preaching. Two men, Captain John Stevens of Goffstown and Jonathan Page of Weare, came up with a unique idea. They circulated a petition type paper and had men sign it, asking the town for their share of the public money. All totaled, twenty-seven men signed it, asking from one half dollar to two dollars each. This was not easily done until Universalism was accepted as a religion by the

state legislature in 1807. At this same time they adopted a Constitution. The first Universalist minister was Rev. Sebastian Streeter, who was succeeded by his brother Squire. Their brother Russell preached occasionally and also taught school. The meetings were held in the home of William Whittle part of the time and at the South Weare meeting house the other part of the time. The Universalists used the South Weare Church sixteen weeks out of the year, the Freewill Baptists seventeen weeks, and the Calvinist Baptists nineteen weeks. There are still Universalists in town.

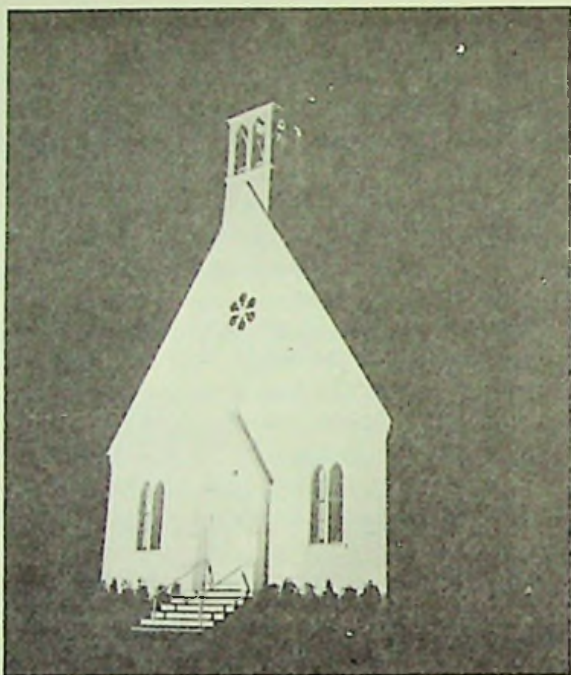
The Freewill Baptists' beliefs are slightly different from the Calvinists' beliefs. They believe in the Bible, that it is given by the inspiration of God, and that it is our rule of faith and practice; in God as Father, Son, and Holy Spirit; of uncountable attributes and righteous providences; in the atonement; in the foreknowledge of God; in free moral agency; in the freedom of the will, Freewill, a name that was reproachfully forced on them; in the resurrection, the judgment, heaven and hell.

The first Freewill Baptist ministers came to Weare around the beginning of the nineteenth century. They formed a church in 1806. One of the most well known and interesting of the Weare Freewill Baptists was Hezekiah Buzzell, who lived in South Weare but preached in all parts of town. There were nearly two hundred members in the church, and his meetings were well attended. He was very witty. However, he was sometimes outdone. He invited a fellow elder to



*Town Hall and Universalist Church, Weare.*





*South Weare Union Church.*

have a social drink with him. Elder Buzzell smilingly added, "Brother, I never invite anyone to drink with me unless he is homlier than I am." The brother, proving his wit to be more than a match for Buzzell's, after a moment remarked, "I guess, Brother Buzzell, you don't very often ask anyone to drink with you." The Freewill Baptists later adopted a doctrine of temperance. In 1840 they sold their interest in the meeting-house at the center to the Universalists, contented themselves with the church at East Weare, and built themselves a chapel to the west of North Weare village.

The East Weare Baptist Church was a Calvinist Baptist Church, which was an off-shoot of the old Antipedobaptist Church. The East Weare Calvinist Church was formed on November 1, 1829. The reasons given for their having a church near home were for their good, for the good of the town, and for the good of the cause of Christ. The first meeting was held at the home of Tristram Barnard. Homes for meeting houses sufficed for those thirty years from the first meeting in 1829, even after they obtained Asa Niles as the first pastor. In 1860, a building to house the Church was begun. The land was donated by Brother David Cross. The materials for the building cost



*North Weare Church.*

\$650, and the men donated their time to do the work. This meeting house lasted until the flood control project called for the leveling of every building in East Weare, in the 1960s. At that time a new Baptist Church was built just north of Weare Center. The present minister, Robert Parelius, is new to Weare.

The Episcopal Church in North Weare at the present time was built on its original site in East Weare in the summer and fall of 1893. Like the Baptist Church of East Weare, the Episcopal Church had to make some provisions because of the Hopkinton Everett flood control project. The Holy Cross Episcopal Church chose to move their building to its present site in North Weare on Center Street.

The present South Weare Church has been around for a long time. The oldest of churches still existing in Weare, it is called the Union Church. The reason it was built and called the Union Church was that when it was decided to tear down the old South Weare meeting house, the Universalists still owned one-fourth of that meeting house and would not sell their share to the Congregationalists, who had spearheaded the drive to get a new church. When the church was begun, the Universalists paid \$675 and the Congregationalists raised

\$2,025 for the cost of the church. Now services are held in the South Weare Church in the summer time by guest ministers, Dr. Poling or the minister of the North Weare Federated Church. This church has had a great diversity of denominations in it. The people of South Weare and the rest of the town hold a pride in their church. When writing this, I came across the following quote in the "new" Town History: "The citizens of South Weare are proud of their church, which stands on a hill facing Joe English and the Uncanoonues, a truly inspiring view on a Sabbath morning." Mrs. Dearborn put it nicely.

The North Weare Federated Church found its beginning as a Baptist Church. It was changed to its more recent state as a Congregational Church in 1891. Rev. S. H. Goodwin was acting minister for a long time. Rev. Winfield S. Randall was the first regular Congregationalist minister. On October 31, 1920, the Quakers were united with the Congregationalists. The present pastor is Henry H. Amsden. He was preceded by Rev. Earle Y. Fellows. The church is very active, having Sunday School, Services and Youth Fellowship every Sunday.



*East Weare Episcopal Church.*





*Picture showing the structure of this ageless cape.*

## ONE OF THE OLDEST HOUSES IN WEARE

Found surrounded by magnificent spruce and oak trees, this house sits on the west bank of Cold Spring Brook. It is a Cape Cod style house, with a brown stained paint finish. It has 9-over-6 windows and a large central chimney. The inside of the house consists of seven rooms, the downstairs rooms centering around a large central fireplace. Hand crafted paneling accenuates the hand-hewn beams which span this entire room with functional support for the upstairs rooms. These beams are 12 inches by 12 inches and measure about 25 feet long. One may have to search for a long time to find a tree with these dimensions today.

Leaving the living room, one enters a small front parlor used today as a comfortable study. With its fireplace and paneling, which show the labors of its builders, this is a room where one can easily become lost in thought.

The ell was added after the main house was built. It has low ceilings and gun stock corner beams and is now used as a dining room and kitchen.

The upstairs rooms are small and sunfilled. The large central fireplace is exposed and supplies ample heat to warm the inhabitants. The house was built in the early 1750s.

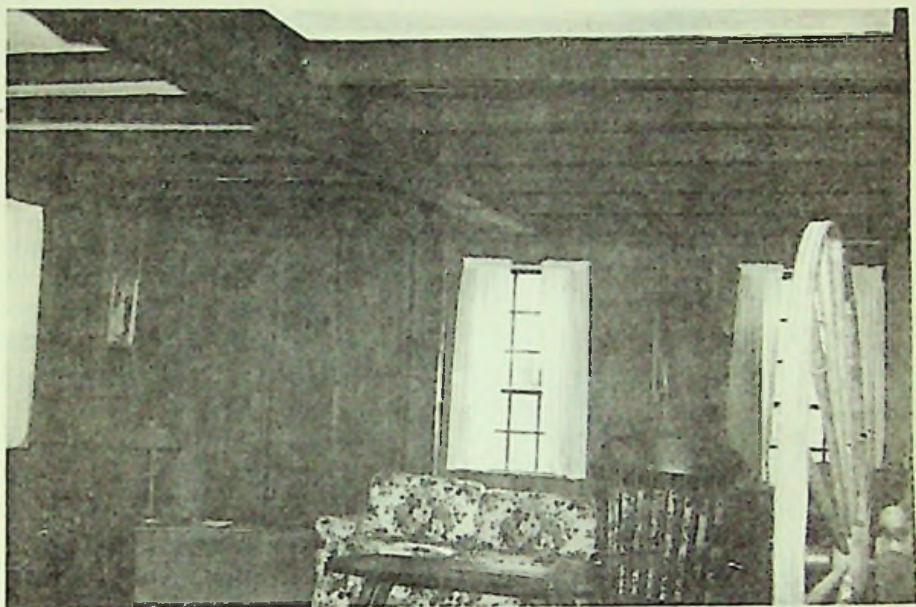


*Central staircase. Notice the steepness and width of paneling above the harness bench.*

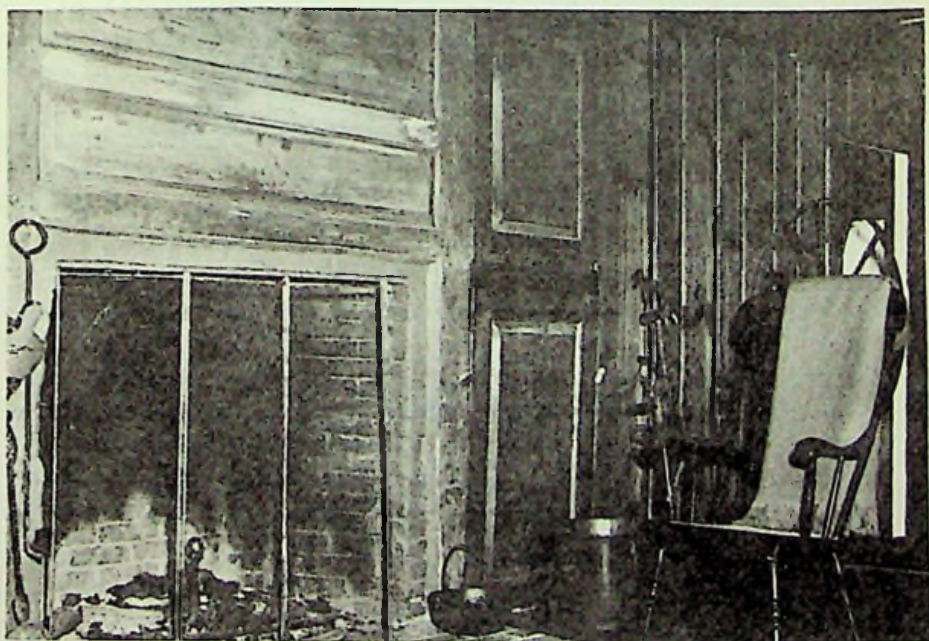


*Small fireplace warms the front study. The paneling and hearth are original.*





*Panoramic view of main living room showing hand-hewn beams and hand-crafted paneling. Original glass in windows.*



*View of central fireplace with dutch oven and paneling accentuating the age.*





*Small library off the main living room.*

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# THE ITHAMAR EATON HOUSE

by NELLIE PERRIGO

There were still marauding Indians in New Hampshire in 1767, the year that Ithamar Eaton, native of Plaistow, New Hampshire, bought his land—lot ninety-two, range seven, in "Robietown," as East Weare was then called. He bought the one hundred fifty acres from William Rowell, of Kingston, for one hundred twenty pounds lawful money. Two years later he built himself a house on the north side of "Shugar" Hill Road. The house was solid and comfortable in the current style—one we now refer to as "Center Chimney, Four-Square Colonial." According to the Old Weare Town History, "His sitting room windows commanded a magnificent view."

Mr. Eaton was a man of ability and was popular with his townsmen. He left his new home to fight in the Revolution as a member of the Fifth Company, New Hampshire Regiment. Returning, he lived out his life in the house he had built. He held the office of selectman for many years, represented his town in the legislature, and was one of the pillars of the old congregational church.

The Sugar Hill Cemetery was established in 1779. It was part of The Ithamar Eaton farm, and he walled about one-half an acre for his own use and that of his neighbors. One of the oldest marked stones is at the grave of Abigail Eaton, daughter of Ithamar, who died in 1781 at the age of ten days. A double slate stone marks the resting places of Ithamar and his wife in the old burying ground.

From then until now, with the exception of fourteen years, the house has remained in the family of the Eatons and their descendants. It was the birthplace of Mrs. Joseph Malfet, a direct descendant of Ithamar Eaton, who now lives in the house with Lyhl and Nellie Perrigo. Mr. Malfet bought the farm from Henry Holmes in 1941, and at Mr. Holmes' death in 1951, restoration was started.

Mr. Holmes had had no urge to "modernize" the house; neither had he succumbed to the temptations offered by Henry Ford, who scoured the Weare area for antique interiors to construct the Wayside Tavern in Sudbury, Massachusetts. The basic structure of the house was never tampered with or altered, but it had suffered from the sort of attention which covers beautiful feather-edge paneling with newspapers and oilcloth, fills chimney and fireplaces with rocks and sand, and covers original stenciling with wallpaper.

Once the fireplaces were opened up and cleaned out, the huge center chimney was made sound and completely cemented on all

four sides from cellar to roof. The stone base of the great chimney takes up one half of the cellar. The entire fireplace wall of each room is completely paneled, and in order to cement the chimney, these paneled walls were taken down in one sheet because they are pegged together. Today there are five working fireplaces in the house. The largest fireplace is in the "keeping room," the long kitchen along the back of the house, and will burn a five foot log. It has a giant dutch oven and coals holder. It was over this fireplace that the cooking for a family of twelve was done. Water was heated here for Saturday night baths, which were taken in wooden tubs before the blazing logs. This same fireplace provided heat for the family as well as a certain amount of light. Incidentally, when the present-day mason opened up the fireplace to make the chimney secure, he suggested that he would probably find a baby's shoe within the chimney wall which was put there for good luck when the house was built. As he expected, a tiny leather shoe put together with wooden pegs had been resting peacefully on a chimney shelf for over two hundred years.

In the "keeping room" the original family cooked, ate, spun, read, courted, visited, studied the scriptures, and probably slept on cold winter nights. This room is completely paneled in feather-edged pumpkin pine with both vertical and horizontal boarding. The ceiling

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*Pumpkin pine paneling in the "keeping room.*



*Dining room showing Moses Eaton stenciled wall and original corner cupboard with key-stone arch.*



*Downstairs parlor showing Indian shutter. White plastered wall with charcoal gray paneling.*



*White plastered wall with charcoal paneling in downstairs parlor. Notice closed Indian shutter.*

is open beamed with plaster between. When insulating this room, it was discovered that the windows here were not put in when the house was built (because of Indian raids) but were added at a later date after the fear of Indians had subsided.

As is common in most houses of this construction, there is a small room adjoining the "keeping room" which was known as the "borning room." It was used for precisely this purpose. The "borning room" was transformed into a modern, compact kitchen with old pine walls and cupboards. As was customary, the attic had a double floor of wide pine boards, and the kitchen cupboards were created from some of the attic floor boards.

The other two rooms on the first floor, a dining room and a "Funeral and Wedding Parlor," have one-piece paneled Indian shutters which slide out from the wall to completely cover the windows and prevent arrows from coming into the house during an Indian raid. They now serve as excellent insulation during a February blizzard. The dining room boasts an original graceful stencil of sumac with red and green against a white plastered wall. This stencil was discovered under layers of newspaper and wallpaper. It has been traced to Moses Eaton, an itinerant artist and descendent of Ithamar Eaton, who

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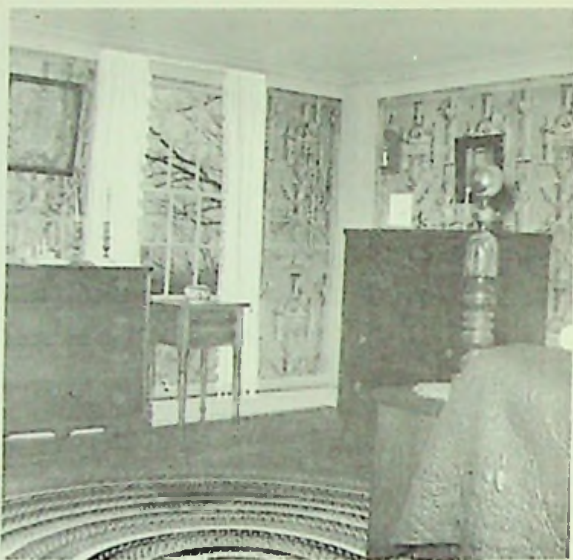
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*Master bedroom showing original blue and white French wallpaper put on in 1800.*

worked in this area during the eighteenth century. These itinerant artists would stencil a room in return for a night's lodging and a couple of good meals. There is a corner cupboard in the dining room with a keystone arch and butterfly shelves. In spite of the wilderness in which he chose to build his house, Ithamar Eaton was apparently able to employ the services of a master carpenter and mason.

The winding ship's stairway is rather unique because of the fact that the walls are paneled from the first floor straight up to the second floor ceiling. The forty-inch-wide double-paneled front door had no lock, but it features an inside wooden bar which slides into place and offers maximum protection. This wide front door enabled undertakers to remove coffins from the "Funeral Parlor."

The loom room extends across the back of the house and is paneled in pumpkin pine. The ceiling has unusual massive beam bracing for wind protection.

The master bedroom was the only room in the house which was wallpapered. Three walls are covered by a very old blue and white French paper which was put on around 1800 when wallpaper came into fashion in America.

With the exception of the pumpkin pine paneling in the kitchen, the "keeping room," the loom room, and the bathroom, the paneling is painted to match the original paint. The plaster, which is all original and well loaded with hog bristles to keep it from crumbling, is painted white, as was the custom in the eighteenth century, to harmo-



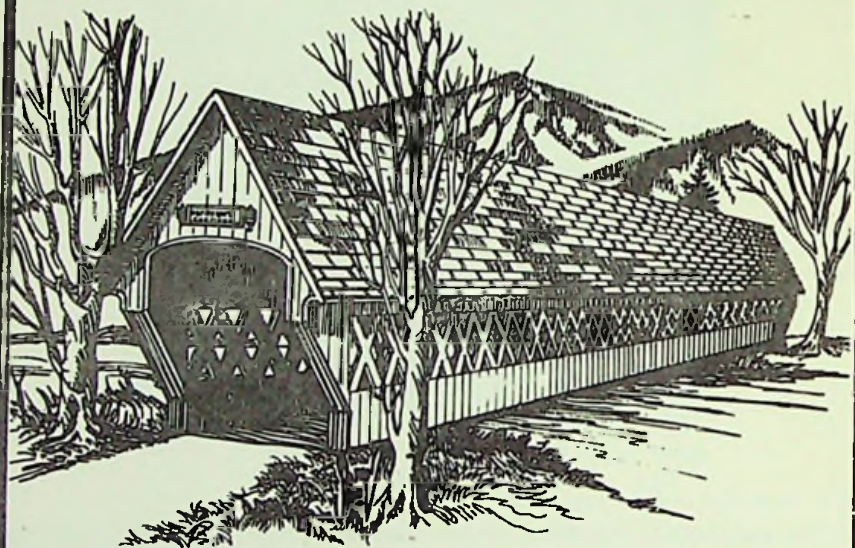
*Front hall showing double paneled "coffin door" with bar lock.*

nize with the colored paneling.

The most exciting thing about colonial houses of this era is the fact that, from cellar to attic, everything was hand made. The massive beams and wide pine boards were carved out by hand with broad axe and hand plane. The "hand plane" marks on the boards attest to this truth and never cease to thrill a lover of early Americana. The wooden pegs which held the beams together were carved out by hand. The old square headed and "rose head" nails, as well as the hinges, latches, and cranes, were hand wrought by the smith. The early hand-made bricks, which were somewhat smaller than those made today, have stood the ravages of time. These early craftsmen had the patience and took the time to create exactly the right piece of hardware for a particular design.

We all agree that modern architecture is amazing, but for sheer grace, beauty and quality, nothing excels the creations of these early craftsmen. We can take no credit for the engineering of these fine old masterpieces, but we can appreciate and respect them like a treasured friend. And we can hope that after they have served us faithfully, someone else will afford them the tender loving care which they so richly deserve. If the spirit of Ithamar Eaton ever ventures forth from the cemetery on the hill, he should find contentment and satisfaction in the fact that his house has been preserved as nearly as possible in the manner in which he designed it, and that those who are privileged to live in it share that same warm feeling for it that he did.

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# WEARE'S SCHOOLS

by BILL HERMAN

For eighteen years after Weare's first settlement in 1750, there was no public school. All the children learned to read and write at home, or once in a while a master went from house to house.

Not a cent was raised for schooling until 1769, five years after the town became incorporated, when the fourth article in the warrant read "To see if the town will raise any money for a town school." At the March meeting of the town, the clerk made a rather unique record of what went on. "Voted to raise money for schooling and voted to the negative." They adjourned and thought on the matter for one week. They changed their minds, met, and voted to reconsider the vote. It was decided that five pound lawful money be appropriated to hire a school dame. South Weare's first public school was at once opened and was operating in the spring and summer of 1769.

The first school was kept at South Weare in the home of Johathan Atwood, who lived at the southern foot of Mt. Dearborn. As the law stated at that time, the selectmen had the sole charge of it.

School opened at nine o'clock in the morning. The small children first read in the New England Primer and then recited the catechism it contained. The larger students used the Psalter and the Bible, from which some read with ease while others stumbled and drawled in the most wonderful manner.

These exercises were followed by arithmetic, usually taught orally by the teacher. Then came recess, the time for the children to go storming out to play. This was followed by writing and spelling, at which time they held numerous spelling matches. The afternoon exercises ran on nearly the same basis as the morning sessions.

Their schoolroom was very simple. The seats were rough, the wooden benches had no desks, and there were no slates or blackboards. Sometimes there was a table for the teacher, on which the children learned to write with quill pens. Some children carried a chair from home so that they might be more comfortable.

It would have to had been a large school, for the first settlers usually had large families. The children were happy playing such games as snap the whip, tag, and high-spy, while the larger boys "asseled." Later on when the school was in autumn or winter, they skated or went sliding.

Weare became dissatisfied with one school district. It was too far

to go to school. Therefore, the following year they raised three times as much money, fifteen pounds, and voted to divide it into new districts. It was easily forgotten to do this at the annual meeting, and in 1771 they raised thirty-five dollars. In 1772 they raised fifty dollars, and the selectmen divided the town into the following districts: South Weare, by Captain Atwood's; New Boston Road, near Bond Little's; Mt. Road by Mt. Misery; Philbricks, near where the Honorable Moses A. Hodgdon lives; North Road to Sugar Hill; Center Road, near Center Square. The next year the North Road district was called the Shugger Hill district.

It was decided that a grammar school must be set up, for the town had more than one hundred householders in 1772. They hired Dr. Benjamin Page, the first physician in Weare, and paid him the huge sum of twelve shillings for taking care of the grammar school. Elinzer Breed followed him in the job. Soon after, Dr. Philip Hoit, Weare's second physician, taught the grammar school. For one year he was paid three pounds for his services, while Caleb Atwood was paid for the doctor's board in the South Weare district a sum of one pound 5s, 8d; and Ebenezer Bailey for his board in the Mt. Road district, fifteen shillings. During the time that Dr. Hoit was teaching, one of the selectmen visited the school with an Irish school-master and asked the doctor for his credentials, as he wished to have a teach-

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er who understood English grammar employed in the school system. After they left, one of the boys asked the teacher what was meant by credentials. He replied, "I don't know, but I suppose it is some Latin word Donovan put into his head." This Irish master also taught grammar school, thus being the first to teach English grammar in town.

A great portion of the time in the old days was spent on discipline, and the masters didn't hesitate in using the rod and ferule. Some of the teachers spent nearly half of the school day in this exercise. Blistered hands, swollen ears and smarting limbs were a common sight. Milder punishments consisted of sitting on the top-end of an old-fashioned elm-bark chair turned down, holding a heavy book horizontally from their chests; standing in the corner facing the wall; stooping down to hold a nail or peg in the floor, the student often getting a sharp slap on his rear to keep him from bending his knees. Still think you have it hard now adays?

Larger sums of money were raised each year for Weare's schools, beginning in 1769 with five pounds; and in 1774, \$150 was raised.

Very little was paid at first for teaching, and the price of board was a mere nothing. At a later time, two to three shillings a week was paid to females and up to ten shillings to males. Board was at one time two shillings for females and four for males.

The town owned no schoolhouses until after the American Revolution, and then they were built here and there by individuals. They were usually made of logs and covered by long, shaved shingles, which were fastened on with wooden pins.

In 1775, with the war at hand, it was "voted to drop schooling for the present." In 1779 at a special meeting, the town voted to raise 300 pounds for schooling children for the present year. With the money raised, school was kept in all districts.

Mrs. Elijah Brown taught at South Weare. She was very well liked and was employed for several years. Master Robert Hogg taught on Sugar Hill. He came to town in 1772. He opened school in his own home; and when he wasn't employed by the town, he kept a private school. Being a strict disciplinarian, it is told that he punished one of the larger girls by making her ride "piggy-back" on the shoulders of one of the boys. He also raised her dress and gave her a severe spanking. Most people thought this very indecent, and Master Hogg was severely criticized. The present school board, 1972, has on their books a ruling that the teacher may still strike the student upon the buttocks. Maybe the old timers weren't as wrong as some of us would like to think.

Again in 1781, schools were voted to be discontinued, and for many years there was only Master Hogg's Private School; and occasionally Mistress Brown taught in South Weare.



With the war over, in 1785 they raised sixty pounds and instructed the selectmen to divide the town into districts and to provide a school in each. Ever since then, schools have been kept in Weare each year.

In 1792 at the annual meeting, a committee of seven was chosen to divide the town into fourteen school districts. These stood until 1805, when the state made a new school law and other arrangements were made. Exactly when and where the first school house was built is unknown, but it was probably at South Weare. The next was probably built at School Hill around 1785. It stood until 1792, when the district was broken up into the Brown district, near East Weare, and the Eaton district. The first schoolhouse in the Brown district was kept by Master O'Neil. A great many foreigners were teaching in the country, and Irish school-masters were plentiful in Weare. Among them was Master Richard Adams, one of the most popular. When he taught on Sugar Hill, he had as many as twenty great boys, each six feet tall, among his pupils. One of his rules, which applied to him as well as his students, was that no scholar should set foot into a schoolroom with his hat on. One time he forgot and broke the rule himself. One of the boys saw him, slipped behind him, and crushed the hat down over his eyes, hurting him badly. Adams said,

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*Weare Elementary School.*

"God bless my soul, my son, you are a nice fellow," and he gave the boy a silver shilling. It is this way of his that made him popular, and he's probably one of the best teachers Weare ever had.

Many of the excellent masters taught in Weare. Among them, in the Hodgdon district, was Samuel Bell, who afterwards became a United States Senator and governor of the State of New Hampshire.

With a state law that each town was to be divided into school districts, a committee of fourteen citizens divided Weare into thirteen districts in 1806. Many were dissatisfied, and soon thirteen more districts were added, making a total of twenty-six districts. Many of these were later abolished. In 1808 the state legislature passed an act requiring towns to choose three or more inspectors of schools. Their duties were to hire the teachers, examine the schools, and make a report to the town on the condition of each school.

In 1828 such a committee was chosen, and there was one from each district. In addition to those duties mentioned above, they had to provide board and fuel, make repairs, and call district meetings. In 1850 at the town meeting, the number of districts was changed to sixteen.

When the school register came into use, school work was systematized and uniformity of textbooks was established. Children were grouped into fewer classes so that the teacher's efforts would be more beneficial. The town became quite liberal in the support of its schools. Five hundred dollars was raised several years, which was

more than the law required. Better schoolhouses have been built, better furniture provided, and wall maps and reference books bought. The town refused to establish a high school in 1873, since the students were scattered over so large a territory and it would not have been profitable to maintain a high school.

The state abolished the district school system in 1885, and each town was made one district. The law provided for a school board of three members, who would perform all the duties of supervising and serving on committees. Their terms would be for three years. The following were chosen as members of the board: Almon Sleeper, Lindley Osborne and Robert Peaslee. Again the board divided the town into fourteen school districts, being nearly the same as the thirteen that were made in 1805. The schools were held at places that were thought to be for the best interests of the people.

Around 1900 the amount of \$3,500 was raised for the support of the schools of Weare. At this time there were schools being kept at North Weare, Clinton Grove, Weare Center Friends, Rockland, Sugar Hill, East Weare, Barnard Hill, River Road, Riverdale, South Weare, Buxton, North Western, Mountain School, and the Dearborn School at the Tavern.

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Most of the old school buildings have been sold to individuals, the last being retained for the American Legion. It has been remodeled and made into a very useful building.

In the years 1948 and 1949, the enrollment increased by twenty per cent over the past years. The school building situation became very serious, especially the rural buildings. They were badly in need of repair and modernization. Only one building had running water and half-way decent facilities.

In 1947 it was voted that a consolidated school was a must, but no appropriation was made. The town felt the expense was too much. There was also the prospect that some federal aid might be forthcoming. By 1951 the increase in the number of pupils made it necessary to vote again on the proposition of building an elementary school. The voters gave their consent, and the sum of \$42,000 was raised to build and equip a two-room school with service facilities for additional rooms.

After much discussion and two special meetings, it was decided to build a four-room building, using lumber from the town forest whenever possible in an attempt to keep within the appropriated \$47,000 (including the purchase of land).

The responsibility for building such a school went to Mr. Vernon Wood. He did the job well, adding the framework of two additional rooms for the \$47,000. Most people of East Weare didn't want to send their children to the center, and they requested that their school be put in suitable shape, which was done. By the end of the first year of school in the new building, the advantages of a teacher for each grade plus a new modern building offset the distances the children had to travel became apparent. The following September, all children of elementary school age attended the new building.

In the next year, the two rooms already framed in had to be finished to accommodate the growing school population. Again in 1955, two more rooms were added.

The building is found in Weare Center in what is known as Colburn Field. It is a colonial type building containing eight well-lighted and ventilated classrooms, five more in the newest addition, a large kitchen for the hot lunch program, an office for the principal, a room for the school nurse, a large, adequate gymnasium. Enrollment has forced the school district to add two mobile classrooms. These are situated behind the latest addition to the wooden school building. They have been rented for a two-year period, beginning in the school year 1971-1972.

Weare had wanted a high school so it could keep its students in town. The possibilities were discussed by concerned citizens and the school board. In 1873, a proposition to build such a high school was brought to vote but was rejected. Nearly forty years passed, the dis-



*Weare High School.*

cussion still continuing until those who as students were disappointed in 1873 had become leaders in town affairs. They brought the question to a vote. Conservative people felt it to be an impossible task because (1) the town was too small to provide enough money or students, (2) the town had no central village and the homes were spread, making it impossible for children to gather, (3) no school building was available, and (4) many believed a small school to be a poor one.

In 1914 the superintendent of schools recommended a high school to be built in Weare. Finally, in March of 1919, it was voted to build a high school in Weare Center, the most central village in the Town. The vote passed by a bare majority. At the Center there was a well built, forty by sixty feet, New England Church building which had been built in 1837. It had been used as a combination Universalist Church and town hall. The school board was able to secure this building for the high school.

The building was remodeled in the summer of 1919 and was ready for the opening of school in September. The building was divided into four rooms, one large main room and three smaller rooms. One of the smaller rooms was a kitchen for domestic arts, one was a dining room, and the third was eventually used as a classroom. For some six to eight weeks, church pews were used for seats, until the new movable desks arrived. A good portion of these desks are still in use at the present time (1972). The cost of remodeling this building was

within the price of one thousand dollars.

The pupils took pride in their school; and with the help of the headmaster, they helped in modernizing it by laying floors, installing a new heating system, and remodeling the hearse house into the vocational-agricultural department.

On September 15, 1919, the new Weare High School opened with twenty pupils enrolled in a single class. The enrollment continued to grow, and in 1926 it was too large for the original quarters. At the annual meeting in March, it was voted to construct a new building at a cost of \$25,000. It was to be built by local labor as far as possible.

On the first floor there was a large main room, a home economics room, and a classroom. The second floor consisted of four classrooms and the office of the principal. The basement contained the locker rooms and unused space.

Mr. Dalzell, the first principal of Weare High School, felt the need for a gymnasium. Money was raised to make a small one in the basement. Presently this room serves as the science laboratory. The basement also houses another classroom. To the rear of the high school a shop was built, which houses the vocational-agricultural program.

In 1972 the town voted to drop the vocational-agricultural program from the school program and to add an industrial arts program.

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our friends and customers,  
and we are proud to be  
part of the community.*

*Alma E. Schmid*



## PRINCIPALS OF WEARE HIGH SCHOOL

1940-1943	Jonathan Osgood
1943-1947	John Dodds
1947-1951	Gordon Traver
1951-1959	Lester Rysnik
1960-1961	E. Curtis Hall
1961-1970	Joseph Dischino
1970-1971	Leonard Hall
1971-	Gordon Traver

## SCHOOL STATISTICS 1900-1970

<u>Year</u>	<u>Total Budget</u>	<u>Teachers' Salaries</u>	<u>Teachers Employed</u>	<u>Students Attending*</u>
1900	\$ 3,042.77	\$60-\$110	26	Unknown
1910	3,833.14	\$60-\$121	24	231
1920	9,065.83	\$336-720	15	190
1930	26,428.58	\$756-\$1800	15	232
1940	21,066.48	\$1,912.67-\$3,800	15	260
1950	51,450.00	\$2,462.50-\$5,720	12	248
1960	131,706.33	\$3,272-\$6,010	20	319
1970	281,880.13	\$6,500-\$8,500	22	452

\*(in both elementary and high school)

## HIGH SCHOOL CURRICULUM, 1972

College and General English 9-12 — French 1-3 — Algebra 1 & 2 — U. S. History — World History — Consumer Education — Advanced Science — Advanced Math — College and General Biology — Physics — General Math 1 & 2 — Typing 1 & 2 — Shorthand — Office Practice — World Geography — Psychology — Economics — General Science 9 — Home Economics 9-12 — Industrial Arts 9-12 — Physical Education (elective) 9-12 — World War II (extra course after school) — American Foreign Policy since World War II (extra course after school)

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## WEARE TOWN CHARTER

*Provence of New Hampshire ) George the Third by the grace of god of great Britian  
france and Ireland King Defender of the faith & cc. To all to whom these presents Shall  
come greeting where as our Soving Subjects Inhabitants on a Tract of Land within our  
Provence of New Hampshire aforesaid by the Name of Weare have humbly Petitioned  
and Requested that they may be Excited and Encorporated in to a Town Ship & Infran-  
chised with the same Powers and Privildges which other Towns have & Enjoy within our  
said Provence*

*and it appearing to us to be Conclusive to the general good of our said Provence as well  
as to the said Inhabitants in Particular by maintaining good order and Encouraging the  
Culture of the Said Lands that the Same should be Done. Know ye therefore that we of  
our Especial grace Certin Knowledge & for the Encouragement and Promotion of these  
good Ends & Purposes by and with the advice of our Trusty and well beloved Benning  
Wentworth Esq. our governour & Commander in Chief & of our Council for said Provence  
of New Hampshire have erected and ordained & by these Presents for us our Heirs &  
Successors do will and ordain that our Loving Subjects Residing on the Tract of Land  
aforesaid or that shall hereafter Reside & Improve hereon the same being limited and  
bounded as follows Vir Beginning it the Norwestly Corner of a Tract of Land lately  
granted by said Proprietors to Archibald Stark and others thence Running South Eighty  
five Degres West Six miles thence South two Degres East Six miles thence North Eighty  
Five Degres East six miles thence North five Degres West to the Corner first mentioned  
so as to make up the Quantity of Six miles Square together with a Slip of Land on the  
South Side of Said Town being Six miles Long and one mile in width joining on New  
Boston shall be and by these Presents are declared and ordainece to be a Town Corprated  
and are hereby Erected and Incorporated into a Body Politicle and Corpated to have  
Continuance until His Majestys Pleasor Shall be Signified to the Contrary by the Name  
of Weare with the Powers and authority priviledges Immunities and pranchises which any  
other Town in Said provence by Law hold and Enjoy allways Referring to us our Heirs  
and Successors all white pine Trees that are or shall be found growing or being on the  
Said Tract of Land fit for the use of our Royal Navy Reserving also the Power and Right  
of Dividing the Said Town when it shall appear Necesary and Convinient for the Benifet  
of the Inhabitants theirof Provided Never the less and it is hereby Declared that this  
our Charter and grant is not Intended or shall in any manner be Construct to Extend  
to or affect the Privet Property of the Soil within the Limits afforsaid and as the several  
Towns within our said Provence of New Hampshire are by the Laws there of Enabled  
and Authorized to assemble and by the Majority of the Voters Present to Chuse all such  
officers and Transact all such officers as by the Said Laws are Declared. We do by these  
Presents Nominate and appoint John Goffe Esq. to call the first meeting any time within  
Thirty Days from the Date hear of giving Legal Notice of the time Place and Design of  
Hoding Such meeting after which the annual meeting for said Town for the Choice of  
Officers and managingment of the affairs afforsaid shall be held within said Town Ship  
on the Second Tuesday of March annually.*

*In Testimony where of we have caused the Sec. of our said Provence to be hereto  
affixed Withness Benning Wentworth Esq. our Govenor and Commander in Chieff in and  
over our Said Provence of New Hampshire the Twenty-first day of Sept. in the forth year  
of our Reign Anno Domini 1764.*

*By His Excellenys Command with advice of Councel-----B. Wentworth, T. Alkison Junr  
Sectry Provence of New Hampshire September 21--1769. Recorded in the Book of Charters  
NO Page 272 & 273 T. Alkison Junr Soverg. a true Reccord by me Jeremiah Corlles Town  
Clerk*



Province of New } George The Third  
Hampshire. } by the grace of god of great  
Britain France and Ireland King Defender of the  
Faith &c To all to whom these Presents shall come  
greeting whereas our Loving Subjects Inhabitants on a  
Tract of Land within our Province of New Hampshire  
aforesaid by the Name of Weave have Humbly  
Petitioned and Requested that they may be Erected  
and Incorporated in to a Town Ship & Infranchised  
with the same Powers and Priviledges which other  
Towns have & Enjoy within our said Province  
and it appearing to us to be conducive  
to the general good of our said Province as well as to  
the said Inhabitants in Particular by maintaining  
good order and Encouraging the Culture of the said  
Lands that the same should be Done Know ye therefore



62  
that we of our Especial grace Certain Knowledge & for the  
Encouragement and Promotion of these good Ends &  
purposes by and with the advice of our Trusty and  
well beloved Benning Wentworth Esq<sup>r</sup> our Governour  
& Commander in Chief & of our Council for said Province  
of New Hampshire have erected and ordained & by  
these Presents for us our Heirs & Successors do will  
and ordain that our Loving Subjects Residing on  
the Tract of Land aforesaid or that shall hereafter  
Reside & Improve thereon the same being Limited  
and Bounded as follows viz Beginning at the Norwestly  
Corner of a Tract of Land lately granted by said  
Proprietors to Archibald Stark, and others thence  
Running South Eighty five Degrees West six miles  
thence South two Degrees East six miles thence North  
Eighty five Degrees East six miles thence North five

63  
Degrees West to the Corner first mentioned so as to make  
up the Quantity of six miles Square Together with a  
Strip of Land on the South Side of said Town being six  
miles Long and one mile in width adjoining on New Boston  
shall be and by these Presents are declared and ordained  
to be a Town Corporated and are hereby Erected and  
Incorporated into a Body Politick and Corporated to have  
continuance until His Majestys Pleasure shall be Signified  
to the Contrary by the Name of Weare with the Powers and  
authority privileges Immunities and franchises which  
any other Town in said Province by Law hold and  
Enjoy allways Reserving to us our Heirs and Successors  
all white pine Trees that are or shall be found growing  
or being on the said Tract of Land yet for the use of our  
Royal Navy Reserving also the Power and Right of  
Dividing the said Town when it shall appear Necessary  
and convenient for the Benefit of the Inhabitants thereof



64  
Provided Never theless and it is hereby Declared that this  
our Charter and Grant is not Intended or shall in any  
manner be Construct to Extend to or affect the Privet  
Property of the Soil within the Limits aforesaid and as  
the severel Towns within our said Province of New Hampshire  
are by the Laws there of Enabled and Authorized to assemble  
and by the Majority of the Voters Present to Choose all such  
officers and Transacts all such officers as by the Said Laws  
are Declared We do by these Presents Nominate and appoint  
John Goffe Esq<sup>r</sup> to Call the first meeting any time within  
Thirty Days from the Date hereof giving Legal Notice  
of the time Place and Design of Holding such meeting  
after which the annual meeting for said Town for the  
Choice of Officers and management of the affairs aforesaid  
shall be held within said Town Ship on the second  
Tuesday of March annually

In Testimone where of we have caused the Sec

of our said Province to be hereunto affixed Witsnes  
Benning Wentworth Esq<sup>r</sup> our Governor and Command  
in Chief in and over our said Province of New  
Hampshire the Twenty first 21<sup>st</sup> Sept<sup>r</sup> in the  
forth year of our Reign Anno Domini 1764

65  
By His Excellencys Command  
with advice of Council in \_\_\_\_\_ B. Wentworth.  
J. Alkison Jun<sup>r</sup> Sec<sup>y</sup> Province of New Hampshire  
September 21 - 1769 Recorded in the Book of Charters  
At Page 272 & 273 & J. Alkison Jun<sup>r</sup> Sec<sup>y</sup>  
a true Record by me Jeremiah Corlies Town Clerk



Province of } At a Meeting Leagly warned 1 By John  
 New Hampshire } Goffe Esq<sup>r</sup> who was appointed by the governor  
 and Council of the said Province to Call the first meeting of the  
 Town of Ware in said Province to Chuse their Town officers  
 and other things Express in the said Warrning bearing Date  
 the 21<sup>st</sup> Day of September 1764 which meeting is Held at the  
 House of Left Jeremiah Allen in said Ware the 9 day of  
 October Ad 1764 according voted to Except the Charter.

Voted that the officers be Chosen by Poll

Voted the select men that shall be Chosen this year shall  
 have no allowance for their Labor Except Charges born by the  
 Town.

Voted Jeremiah Corlles

} Town Clerk

Voted five Select men this year

Voted (pt Nathaniel Martain Select man

Voted John Muget Select man

Voted Moses Dymally Select man

Voted Jeremiah Corlles Select man

Voted Moses Gile Select man

Voted Ensign Jacob Jewell Surveyor

Voted Jonathan Clement Surveyor

Voted Thomas Worthely Surveyor

Voted William Darling Surveyor

Voted John Jewell Constable

Voted Josiah Brown Community man

Voted Jonathan Clement Community man

Voted Aaron Dumble to take the Invoys

Voted Abraham Johnson High Reaf

Voted Asa Heath High Reaf

Voted Nathaniel Corlles

put to Vot to raise money for freshing  
 and voted to the Negative.

} Select men

} Surveyors of  
 Highways

} Constable  
 to Examman the  
 Select mens accus  
 inventory

} High Reaf.

} Tiding man



Providence of } At a Meeting Leagly warned 1 By John  
 New Hampshire } Goffe Esqr who was appointed by the govern  
 and Council of the said Province to Call the first meeting of the  
 Town of Ware in said Province to Chuse their Town officers  
 and other things Express in the said Warrning bearing Date  
 the 21<sup>st</sup> Day of September 1764 which meeting is Held at the  
 House of Left Jeremiah Allen in said Ware the 9 day of  
 october Ad 1764 according voted to Except the Charter.

Voted that the officers be Chosen by Poll

Voted the Select men that shall be Chosen this year shall  
 have no allowance for their Labor Except Charges born by the  
 Town.

Voted Jeremiah Corlles

} Town Clerk

Voted five Select men this year

Voted (pt Nathaniel Martain Select man

Voted John Mudget Select man

Voted Moses Dumbe Select man

Voted Jeremiah Corlles Select man

Voted Moses Gile Select man

Voted Ensign Jacob Jewell Surveyor

Voted Jonathan Clement Surveyor

Voted Thomas Worthly Surveyor

Voted William Darling Surveyor

Voted John Jewell Constable

Voted Josiah Brown Community man

Voted Jonathan Clement Community man

Voted Aaron Dumbe to take the Invoys

Voted Abraham Johnson High Reaf

Voted Asa Heath High Reaf

Voted Nathaniel Corlles

put to Vot to raise money for preaching  
 and voted to the Negative.

} Select men

} Surveyors of  
 Highways

} Constable  
 to Examman the  
 Select mens accus  
 inventory

} High Reaf.

} Tiding man

## RECORD OF FIRST TOWN MEETING

Province of New Hampshire at a meeting legally warned by John Goffe, Esq. who was appointed by the governor and council of the said province to call the first meeting of the town of Weare in said province to choose their town officers and other things expressed in the said warning baring the date the twenty-first day of September 1764. Which meeting is held at the house of Left Jeremiah Allens in said Weare the ninth day of October AD 1764. According voted to accept the charter, voted that the officers be chosen by the pool, voted that the selectmen that shall be chosen this year shall have no allowance for their labor except charges born by the town.

Voted for Town Clerk

Jeremiah Corlles

Voted five selectmen this year

Nathaniel Martin

John Muget

Moses Qumbe

Jeremiah Corless

Moses Gile

Surveyors of the Highway

Ensign Jacob Jewell

Jonathan Clement

Thomas Worthly

William Darling

Constable

John Jewell

Community Men

Josiah Grown

Jonathan Clement

Inventory

Aaron Qumbe

Hogh Reafse

Asa Heath

Nathaniel Corlles

Tiding Man

Nathaniel Corlles

Put to vote to raise money for preaching. Voted to the negative.

# Weare Parent-Teacher Association



## ORIGIN OF NAME

Weare has the distinction of having had five names during its long history, possibly more than any other town in the state. Its original land was included in a Massachusetts grant in 1735 to soldiers in the Canadian Wars who came from Beverly, Massachusetts; and it was then called Beverly-Canada. Later it was called Halestown after Colonel Robert Hale, one of the first soldiers; and in 1790 it was known as Robiestown after an early settler, Ichabod Robies.

In 1745, after New Hampshire had become a separate province, a considerable part of the territory had still not been settled. As a result it was regranted to petitioners from Bedford, Hampton, and other "boundry" towns, under the name of Wearestown after Colonel Meshech Weare, who served as the first governor of the state. In 1764 it was incorporated under its present name, Weare, in his honor.

The petitioners included members from the families of Dustin, Little, Atwood, Corliss, Quimby, Clement, and Jewell. Also among them was Colonel John Goffe of Bedford and the Rev. Ebenezer Flag, who built the town's first sawmill, and who in his petition considered the new proprietors under the Wentworth government as "a good Providence. This," and hoped his land might be "as near Amoskeag as we could."

Colonel Weare, with his biblical name Meshech (meaning "merchant trader"), appears in the list of grantees with the title "Mr."—in those days a mark of respect. He served New Hampshire as a "farmer, lawyer, legislator, and patriot," and he became its "president" (a title later changed to "governor") in 1776, continuing in office until 1785. Before the Revolution, Colonel Weare received grants from the Wentworth proprietors in Enfield, Lancaster, Orford, Piermont, Plymouth and Unity, and in eight towns then a part of New Hampshire but now in Vermont—Bridgewater, Cavendish, Dummerston, Halifax, Manchester, Norwhich, Rupert, and Waterbury. His son Richard died in the Revolution in 1777.

Weare has been known as a "mineral" country of glacial origin, but its only products of commercial value seem to have been talc and soapstone. It has four mountains—Dearborn, Wallingford, William and Misery—and includes the villages of Riverdale, South Weare, Maplewood, Weare Center, Clinton Grove, Chase Village and North Weare.

## SOCIETY NOTES

On Wednesday night, August 11, 1971, at the Weare Town Hall, the Weare Historical Society decided to sponsor a Junior Society. The Junior Society would have its own officers and constitution, and members of the group would conduct all affairs of the society as they saw fit.

Wednesday, August 25, saw the first meeting of the Weare Junior Historical Society. At that meeting the fifteen people in attendance voted and passed the proposed constitution, elected officers, and set a few goals for themselves.

The officers elected were:

President.....	Bill Herman
Vice-President.....	Bruce Martin
Secretary.....	Jane Warren
Corresponding Secretary.....	Barb Herman
Treasurer.....	LuAnne Griswold
Historian.....	Jeff Eaton
Representatives.....	Sue Taylor, Barry Eaton

*Compliments from*

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TEACHER  
ASSOCIATION

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GOFFSTOWN, N. H.

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The first official act of the Junior Society was to purchase and present to the Town of Weare a state of New Hampshire flag to be flown at the Town Office Building. The following week a rummage sale was held at the Town Hall, and a profit of nearly one hundred dollars was shown. The Society then learned of the Manchester Historic Association's plans to celebrate their 75th anniversary on October 17 and offered its services in any way it might be needed. The Junior Society entered a walking group into the Manchester Association's parade and walked off with a blue ribbon, best in the division.

The next major project was the applying for a commemorative stamp to be issued in honor of the Pine Tree Riot. The Society employed the aid of Senators Norris Cotton and Thomas McIntyre, Congressman James C. Cleveland, Governor Walter Peterson, Publisher William Loeb, Town Clerk Burnham Davis, Principal Gordon Traver, and all the historical societies in New Hampshire. It seems the project didn't get passed by the Citizens Stamp Advisory Committee, but the Society gave it all of its energy and did the best job it could.

The Junior Society became a member in good standing of the Association of Historical Societies of N. H., Inc. At a meeting of the Association held in Exeter, our society was given the chance to speak about our group and our stamp project.

Next in sight of the society was a program in honor of the Pine Tree Riot and the publishing of a booklet also centered on the Riot. Miss Ruth Woodbury and Representative James C. Cleveland accepted invitations to speak at the program, Miss Woodbury on the Pine Tree Riot and Rep. Cleveland on plans being made to celebrate our nation's 200th birthday. With this in mind, the society set out to find information and support by way of ads the publishing of a 50-page booklet which would be on sale at the program. Five hundred copies were printed, and as you can see, we ran over 50 pages!

While work was being done on our booklet, we had the idea to also start a town newsletter, which would come out once a month and would pick up where "Town Affairs" left off. "The Weare Free Press" was born in early January, 1972, and is presently in its fourth month of printing.

With the generosity of Mr. and Mrs. Murray Wingston, the Junior Society made \$25 extra to go towards this booklet. The Wingstons had 100 round bales of hay in one of their barns, and they told us that if we would be willing to come and move it, we could have it to sell for our profit.

A future project of the society is to maintain the second oldest cemetery in Weare. With the help of Richard Frazier, our advisor, the society has been able to secure the cemetery. Work will begin



as soon as possible in the summer.

Also, the society sent a few representatives to Hartford, Conn., around November, to attend a meeting of all New England Historical Societies. An exchange program has been set up between our society and another junior society in Connecticut. In the summer the Conn. society will spend a week up here learning about the town, our society, our history, etc. Then our society will spend a week down there to learn the same data about their town. The trip should be very interesting and exciting.

We must admit that it has been active the first eight months. We have a great group of kids, who are willing to do some work and give up some of their time for the society. This is only a sample of what our society hopes to do.

We wish to extend our thanks to Richard Frazier, Nelson Whittier and Terry Martin for all the hours and help that they have donated to our cause.

## READER'S NOTE

The preceeding booklet is the result of seven months work done by a group of high school students who were willing to give up some of their time towards the preservation of Weare's history.

This booklet was completely done under the steam of these youths, who compose the Weare Junior Historical Society, with the aid of adult supervision. The only article not done by a Junior Society member was done by Mrs. Nellie Perrigo, who was asked to do so as the contribution of the Senior Society, since her house was present at the time of the Pine Tree Riot.

The members went out and sold ads, researched and wrote the articles, and took the time to help type, proofread, and edit the booklet. We hope that this sort of work will inspire more people to take an active part in preserving the local history of the town of Weare.

## BOOSTERS

*Bruce's Auto Body, Weare  
Country Cupboard, Weare  
James Cudihee & Family, Weare  
Duck Pond Road Residents, Weare  
Mr. & Mrs. David Eaton, Weare  
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