

**Lowell Hebrew Community Center, Inc.**

**and  
Temple Beth El**

105 PRINCETON ST., LOWELL, MASS.

**President**  
EDWIN BRAVERMAN  
80 Church St.

**RABBI JOSEPH WARREN**  
105 Princeton St.

**Clerk**  
ALLAN L. LEVINE  
80 Church St.

To the People of Chelmsford:

We extend our congratulations to the people of Chelmsford as they celebrate the three hundredth anniversary of their existence as a community. This is an occasion for rejoicing and thanksgiving. We look back over a vast span of 300 years. Out of scores of scattered, tiny communities such as Chelmsford then was, America has grown into a vast and powerful nation, dedicated to high ideals. The pioneers of 300 years ago, were followed over the centuries by other pioneering spirits who came here from various lands, bringing to America their gifts of heart and hand, of mind and spirit, all contributing to America's cultural heritage.

How meaningful this three hundredth anniversary celebration must be to the people of Chelmsford I personally can fully appreciate, because another segment of America, the Jewish people, has just completed its own celebration marking the three hundredth anniversary of the establishment of the first Jewish community in what is now the United States.

We thank God for the many gifts He has so bountifully bestowed upon America; for the vast riches stored in mountains, fields, and streams; for the freedom from fear, tyranny, and foreign domination; for the freedom of conscience, and the opportunity to live at one's best. May the people of Chelmsford continue to prosper as they enter upon the fourth century of their community life.

Sincerely yours,

*Joseph Warren*  
(Rabbi)



CHURCH AFFAIRS COMMITTEE---Front, l to r, Mrs. Harold Clayton, Chairman Arnaud Blackadar, Mrs. Gordon DeWolf, Mrs. Jessie Stewart; rear, l to r, Daniel Haley, Rev. Landon Lindsay, Maxwell Carter, Bernard McGovern.

## CHURCHES — JOHN FISKE

The Rev. John Fiske was 54 years old when he and some of the Wenham church members came to Chelmsford to live (1655). He had come to America nearly 20 years before with his widowed mother, a brother and two sisters. According to his letter of introduction to Governor Winthrop, he was 'a good scholar and an honest man.'

His abilities as schoolmaster were almost immediately put to use in Salem. He conducted a private school in his own house and assisted the Rev. Hugh Peter for 2 years as pastor of the Salem church. In 1640, he resigned--perhaps to make way for the Rev. Edward Norris as permanent pastor, but more probably to be free to move to Wenham, where the Salem church had been considering the establishment of a village since 1639 and where a church was finally organized in 1664. In the interim, 'the godly and reverend Mr. John Fiske went thither...at first settling down as a planter among them, yet withal he became helpful in preaching the Word unto them when they were but a few in number, they afterward called him to the office of a Pastor.' He remained there for 11 years and then spent the remaining 22 years of his life in Chelmsford.

Continued on Fifteenth Page

REV. A. L. TEIKMANIS, PH. D.  
37 HAWTHORNE STREET  
LOWELL, MASSACHUSETTS

ARCHBISHOP'S RESIDENCE  
2101 COMMONWEALTH AVENUE  
BRIGHTON 35, MASS.



It is, indeed, a pleasure to extend greetings to the people of Chelmsford on their 300th Anniversary as an Incorporated Township. The spiritual growth of the Town, as well as its increasing population of over eleven thousand, are indicative of the confidence of its founders.

All must humbly thank God for the blessings and benefits bestowed on Chelmsford. In this hour of joyful celebration, there must be a renewal of faith and courage. Judged by the glorious accomplishments of the past three centuries, Chelmsford can look forward, under God, to even greater things in the years to come.

Sincerely yours,

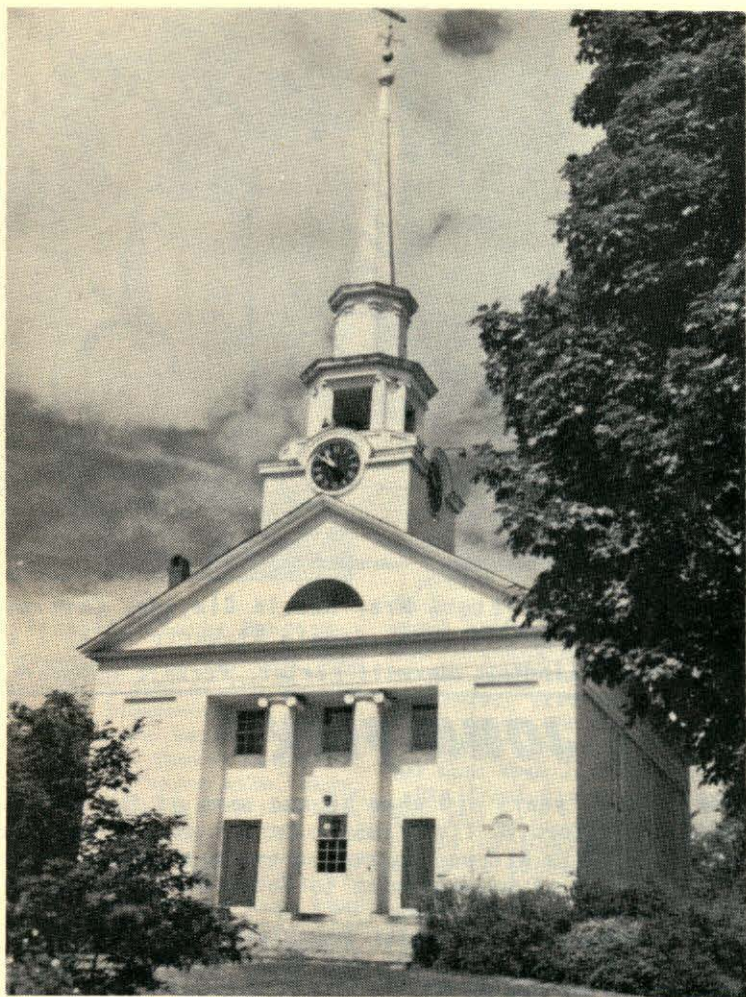
*Richard J. Finn*  
Archbishop of Boston

My heartiest congratulations to you, citizens of Chelmsford, on your 300th Anniversary celebration.

May this be a truly joyous occasion for everyone of you and may God bless you also in the future with success and prosperity and crown it all with the spirit of brotherhood and cooperation.

Rev. Arthur L. Teikmanis, Ph.D.,  
President, Greater Lowell Ministers  
Association.





First Parish Unitarian, Chelmsford Center

### First Congregational (Unitarian) Society

As the first and for many years the only church in town, the First Congregational (Unitarian) Church has a long history inextricably connected with that of the town. After this year, only the members of the Society contributed toward the support of the ministry. Previously, every inhabitant was expected to pay his 'ministerial tax.'

The present building is the fourth to stand on this site and was constructed in 1842. The town built the brick basement of the building and until the Town Hall was built in 1879, this basement was used for town meetings and various public gatherings. It is interesting to find that in 1876 the steeple blew down and about 1910 it was struck by lightning 'which followed the chain and weight of the clock' -- an accident which recurred on June 13, 1955. Plans are now completed for restoring the steeple and for building a parish at the rear of the church building. Work is expected to begin in October. Several years ago the former home of Mr. and Mrs. Walter J. E. Martel at Putnam Avenue and First Street was purchased as a parsonage but sold when Miss Susan S. McFarlin bequeathed her home in 1950 for that purpose. This too was later sold, and the present parsonage at 43 Acton Road purchased. Many changes have been made through the years in both the church auditorium and the vestry. Among recent gifts to the Society is the Wurlitzer organ, given by Gerald M. Kennedy in memory of his wife, the late Dorothy Kennedy Emerson, in 1950.

Active organizations of the Society are the Evening Alliance, the Women's Alliance, the Liberal Religious Youth group, the Men's Club and the Unitarian Players, a dramatic group.

Pastors of the ancient church have been: Rev. John Fisk, 1655-1676; Rev. Thomas Clark,

1677-1704; Rev. Sampson Stoddard, 1708-1740; Rev. Ebenezer Bridge, 1741-1792½; Rev. Hezekiah Packard, 1793-1802; Rev. Wilks Allen, 1803-1832; Rev. William Andrews, 1836-1838; Rev. John Lewis Russell, 1840-1842.

Rev. Darius Forbes, 1844-1845; Rev. Frederick F. Thayer, 1845-1847; Rev. Charles W. Mellen, 1849-1853; Rev. William Morse, 1854-1856; Rev. Russell A. Ballou, 1856-1858; Rev. Horace W. Morse, 1860-1867; Rev. Fiske Barrett, 1867-1869; Rev. Frederick W. Webber, 1870-1872; Rev. Duane V. Bowen, 1872-1874; Rev. Ezekiel Fitzgerald, 1874-1876; Rev. James J. Twiss, 1876-1879; Rev. Andrew M. Sherman, 1879-1881; Rev. Daniel F. Goddard, 1882-1883; Rev. Joseph A. Chase, 1883-1891; Rev. Granville Pierce, 1892-1901; Rev. Alfred D. K. Shurtleff, 1901-1907; Rev. Lorenzo L. Greene, 1907-1927; Rev. Lyman M. Greenman, 1928, Rev. Floyd J. Taylor, Rev. Edward Cahill, Rev. Karl Bach, Rev. Percy Brayton, Rev. Joseph Giunta, Rev. Philip Larson.

### Women's Alliance First Parish Unitarian

Before the War of the Rebellion there was a society known as the Ladies Charitable Society, composed of the ladies of all denominations; the original object was to work for any worthy causes presented by any of the ladies.

When it passed out of existence is not really certain - but there had been a Ladies Society for many years. There was one connected with the Unitarian church that met once a year to elect officers to enable it to hold trust funds. These funds were drawn out and the Society disbanded in 1876.

During the war of the Rebellion (1860), there was a Soldiers Aid Society composed of members of the different religious societies. Later there was a 'Freedman's' Aid, and still later a 'Western



an old picture of the Unitarian church minus the curbing and the beautiful bushes it now has, the spire of the Baptist church can be seen to the right of the Unitarian church. Pictures were submitted by Arnold Perham.

Aid' of the great 'Chicago Fire' in 1871. These societies, having some definite object after the time of need, usually passed out of existence.

The present society, which was probably organized sometime between 1866-1868, has no existing records but presumably came to life in the latter part of the fall of 1868.

The Freedman's Aid Society was about to disband. A social and supper was held at Parkhurst's Hall (then standing where the flagman's house now is).

The ladies had been in the habit of meeting regularly and felt the need of some social organization. Mrs. Joseph Reed suggested that the ladies of the Unitarian Society should have a society of their own. The matter was talked over, and being favorably received, a meeting was called to be held at the house of Dr. Bartlett. The result of this meeting was the formation of the present Ladies' Circle, with Mrs. Maria Bartlett as president, Mrs. Emma L. Buzzell, vice president, and Mrs. Clorinda H. Parkhurst, secretary and treasurer, which had a large membership. The original object of the society was to work for any deserving charity which might be presented and also to hold socials. The money went toward fitting up the town hall for a vestry, whenever the Parish Committee could purchase it from the town.

Meetings of the society were held on Wednesday afternoons once every two weeks, at the home of some member. Attendance was always large.

During the winter suppers were held. The gentlemen invited and accepted and with a general social in the evening, a very good time was enjoyed until nine or ten o'clock. These socials are looked back to with a great deal of pleasure by the older members of the parish.

In the latter part of the year 1875 it was voted to take the funds of the charitable society and purchase crockery. This was done in February, 1876, at a cost of somewhere over \$100.00. The charitable society, having met once a year to elect officers, was then disbanded. This crockery, with additions since made, is still in use.

After purchasing the crockery socials were held in the town hall until 1880, when the present town hall was built.

From 1880 to 1886 the ladies met during the winter in the lower town hall or more properly named, the supper room.

During the year of 1886 the old town hall was purchased from the town by the standing committee of the Unitarian Society. Mr. Perley Perham and Mr. Adams Bartlett acted for the Parish.

At the Annual Meeting of the Ladies' Society on November 3, 1886 at the home of the president, Mrs. Joseph Fletcher, it was voted to engage a carpenter to look over the hall to see what the cost of fitting it up as a vestry would be, within their means. Mr. Almon Holt was engaged to do the work, and on April 13, 1887 the Ladies' Parlor and Vestry was dedicated; the entire cost being about \$519.62. The money was raised by fairs, entertainment and by private donations.

Mrs. Joseph Fletcher had a large part of the care of the work and other troubles incident to such responsibility. To her, due credit should be given for our now very enjoyable vestry.

Previous to this, two furnaces had been placed in the basement at a cost of \$406.00.

One important feature not directly connected with the Ladies' Circle was remodeling of the church in 1888. The committee included Mrs. Eliza

A. Fletcher, Mrs. Harriet Bartlett, Mrs. Emma Buzzell and Mrs. Louise C. Howard, in connection with the Parish Committee.

Through the efforts of Mrs. Buzzell and Mrs. Fletcher the larger part of the money was raised by subscriptions; the impetus sermon by their pastor, Reverend Joseph A. Chase was followed by the earnest and indefatigable efforts of Mrs. Bartlett. The church was rededicated November 21, 1888.

The prosperity of the Parish commenced at that time and continued to the present date.

The hard work of the society commenced with their first fair, which was held October 31, 1883, netting the society \$119.42. In addition to fairs, there were rummage sales, socials, dinners, etc.

I will mention a few of the most important donations of the circle:

To the Sunday School Library, \$50.00; Piano for vestry, \$285.00; To Church Organ Fund in 1906, \$100.00; Toilet room and other repairs, \$196.62; and lastly, in 1913, repairing church, \$750.00.

Many years the ladies furnished flowers for the church, commencing in 1892.

In 1895 through the efforts of Miss Emma J. Stevens, then president, the Ladies Sewing Circle joined the National

Continued On Fourteenth Page



Float of Rev. John Fisk and congregation represented by First Congregational (Unitarian) church.





Congregational Church, North Chelmsford

### North Chelmsford Congregational Church

In 1821, members of the Congregational church at the Center who were living in the vicinity of Middlesex Village requested that they be permitted to build a church there and that the then-minister, Wilkes Allen, and his successor be permitted to preach there 'one Sabbath in three.' This was agreed to, and a building was erected next to the Middlesex Tavern, on the corner of Baldwin and Middlesex streets.

Three years later, the Second Congregational Church was organized and consisted of 13 members, all from the First Church, Chelmsford. Mr. Allen supplied the pulpit regularly for nearly two years, dividing his time equally between the two churches. The first minister was the Rev. John A. Albro,

who was ordained and installed Nov. 21, 1827. Three years afterward the courts of Massachusetts held that the majority vote of the pew-holders could determine the denomination of a church society, and, the majority of this being then Unitarian, those who clung to the old Congregational belief left them and held their services in Wood's Hall, nearby. Mr. Albro continued as their pastor until 1832 and was succeeded by the Rev. Mr. Noyes and others. In 1836, the Unitarian group disbanded and the building was sold, some 20 years later to the Roman Catholics. The Congregational Society, meanwhile, had left Wood's Hall in 1836 and established itself in the old red schoolhouse at North Chelmsford. This was destroyed by fire in 1893, and the next year on April 26, 1894, the present church building was dedicated. Various changes and



Congregational Church float.

improvements have been made since that time. The Johnson organ, for example, was electrified in 1950. At present the active organizations of the church are the Women's Guild, the Pilgrim Fellowship, the Couples' Club, and the Missionary Society. The society now had 270 members.

The pastors have been: Rev. B. F. Clark, 1839-1869; Rev. Daniel Phillips, 1870-1874; Rev. L. J. Merrill, 1876-1878; Rev. J. H. Vincent, 1878-1880; Rev. H. L. Hurchins, 1884-1889; Rev. L. I. Bryant, 1889-1897; Rev. R. W. Dunbar, 1898-1904; Rev. Dorr A. Hudson, 1904-1910; Rev. William C. H. Moe, 1910; 1912; Rev. Franklin H. Reeves, 1912-1917; Rev. E. Ambrose Jenkins, 1917-1923; Rev. W. D. Harrison, 1923-1925;

Rev. Clement Hahn, 1925-1930; Rev. Herman Van Lunen, 1930-1943; Rev. Lawrence W. Fairchild, 1943-1946; Rev. John Logan Findlay, 1947-1950; Rev. Kermit E. White, 1950-1954; Rev. Wm. J. Cox, Jr., 1951-1952; (interim); Rev. Marshall Jenkins, 1954- (interim).

The Massachusetts Bay settlers were Puritans, largely but not exclusively believers in the doctrines of John Calvin, with the Congregational form of church organization. The early ministers were highly educated--graduates of Oxford of Cambridge at first, then of Harvard College. They were the acknowledged leaders of the community and for a long time maintained close supervision over civil and

business affairs as well as in their own special field of religion and morals. In their early zeal to establish and perpetuate a Bible Commonwealth, clergy and laymen alike were stern and uncompromising toward those who did not hold their beliefs. Later, little by little, their attitude toward other peoples and other beliefs changed and became more tolerant and helpful.

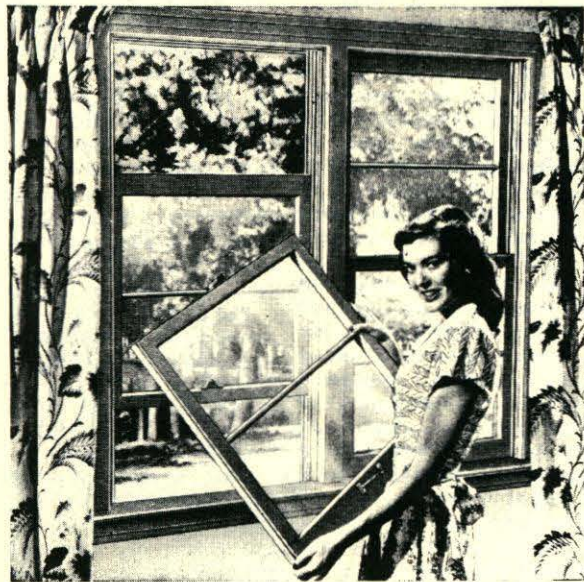
1893

It will be a rare opportunity to hear Bishop Phillips Brooks at the Episcopal church next Saturday afternoon at 3 o'clock. All Saints church cordially invites all other denominations of the town with their pastors to be present.

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First Baptist Church, South Chelmsford

## The First Baptist Church

Some few of the first settlers in New England were persons inclined to the sentiments of the Baptists, and the rulers of the colony had used every effort to check the spread of their opinions. Some they fined; some they whipped; some they imprisoned; some they banished; and some were subjected year after year to ecclesiastical discipline, and delivered up to Satan for not hearing the church.

The first Baptist church in Massachusetts was organized (1665) in Charlestown in defiance of colonial law. Its members were ordered by the General Court to attend the established (Congregational) church but they refused and were questioned sharply in court about their faith. Several of the leaders were indicted for not attending public worship although they had gone to their own meetings regularly; then they were imprisoned, released, re-committed, and finally told to leave the colony. When Gov. Leverett, more lenient than Gov. Bellingham, took office in 1673, the Baptists were encouraged by his attitude and decided to build a meeting house in Boston (1678). 'The proceeded with so much caution in building their house, that it was not known for what purpose it was erected until it was completed.'

Hardly had the members begun using the new building when they were notified that since they had acted without the town's consent, it would be torn down or seized if further meetings were held. Word fortunately came from King Charles at this time forbidding such restrictions on freedom of worship. The Baptists ventured to meet again; they were summoned at once to court and an order was issued to the constable to nail up the church doors. On the next Sunday the congregation met outdoors, but when they met again, the closed doors had been mysteriously opened. Thereafter they were left to worship as they pleased although the law still prohibited the establishment of any 'irregular' church in the colony.

Why was such treatment of the Baptists not only allowed but encouraged? Quite simply, because divergence in religious views threatened the positions of those already in authority. We suggested earlier that the founders of Massachusetts Bay were seeking to establish a Bible Commonwealth in which the political

and religious elements would be so combined as to become actually two aspects of the same method of regulating individual lives for the purpose of bringing them into harmony with God's will as expressed in the Bible and as interpreted by these self-appointed leaders. These Puritan leaders sincerely felt that their views represented God's will for mankind, and that they were best-qualified to supervise the carrying-out of His commands. But also being good business men, these same leaders--who had invested their fortunes in the colonizing enterprise--quite naturally would not favor any possibility of allowing control over the enterprise to fall into the hands of others and thereby jeopardize their own futures. This concentration of power in the hands of a few men and the restriction to the comparatively few church members of the right to vote on public matters led to the establishment of a church-state which was for a time able to overcome all opposition, but its failure was eventually brought about by its very efforts toward self-perpetuation--a most interesting and involved chapter in the development of religious, political and economic relationships.

For 25 years or more before a church was organized here, Chelmsford people were interested in the Baptist viewpoint. It is said that Daniel Lock and his wife not only rode on horseback to attend communion services at the Boston church quite regularly, but that Mr. Lock walked at least once on snowshoes to Boston for the same purpose. This was the man mentioned by the Rev. Ebenezer Bridge (1749) as '...a most violent New Light. I was not asked to attend the funeral of his child.'

Other entries in the Bridge diary suggest further difficulties caused by the presence of New Light sympathizers in town. 1750: 'Discoursed with Gershom Proctor's wife. She expressed sorrow for some of her conduct as a New Light, and particularly asked me to forgive her in matters relating to her conduct toward me. She had absented herself from the Lord's Table this seven years past.' 1751: 'Baptized Mary, wife of Andrew Betty, daughter of Dr. Tucker, who was an Anabaptist, so was not baptized in infancy.' 1754: 'Dr. Tucker buried his only son, Hyde, ye Separate speaker at ye South End attended the funeral.' 'Lord's Day. Sacrament. Was obliged to desire Sarah, the wife of John Burge,

to withdraw, she being one of the followers of Hyde, the Separatist speaker.' 'At Boston. Met with Mr. Whitefield who had been preaching about considerable and this morning preached a farewell sermon to the Town of Boston.' 1757: 'Conversed with John Blaisdell and wife about owning the covenant. She can't say that she will submit to the discipline of this church, being considerably attached to Hyde, the Separate speaker at the South end.' 1758: 'Discoursed at night with Jno. Spaulding, jr., about his turning to ye antipedobaptists, and his being about to be rebaptized, but I fear to little or no purpose.' 1770: 'Nathan Crosby turned baptist, and was baptized by plunging, when one of their preachers preached at Jno. Spaulding's.'

It is possible to read a good deal into these notes. We may find, for example, the distaste of a college bred, properly ordained minister of the Standing Order who held a position of the highest influence, for a man who is a lay exhorter, a tailor by trade, probably with little formal education, unconnected with any recognized church. Although he attempted to persuade some of 'Hyde's followers' to return to the fold, Mr. Bridge hints at the strength of their belief and fears that his own efforts are nearly useless. Nevertheless, he does his best to point out the way to salvation as he sees it and to enforce church discipline by regretfully excluding Mrs. Burge from the communion service. At the same time, however, Mr. Bridge found it possible to dine with and entertain Mr. Brown, 'a minister of the Church of England' and, surprisingly enough, in Boston he actually met Mr. Whitefield, whose eloquent preaching had fired great crowds and spread throughout New England a spirit of religious independence and controversy which was a major factor in the eventual separation of church and state. One distinguishing mark of Whitefield's followers was their unalterable opposition to infant baptism and their preference for baptism by total immersion or 'plunging', so they became known as Baptists; but they were also called New Lights, because they claimed to have received new divine guidance, and Separatists, because they separated from the established Congregational churches.

'On Tuesday, October 22, 1771, a number of men and women, baptized on profession of faith by immersion, assembled at the house of Daniel Lock, in Chelmsford...being assisted by Mr. Bartlett of New Town, who was chosen therefor by the church of Leicester, under the pastoral care of Elder Thomas Green.' Letters from the nearest Baptist churches--in Boston and Haverhill--gave permission to those of their members who wished to be dismissed in order to form this new church, and after the 9 men and 15 women signed the covenant which set forth "the cardinal truths of 'the faith which was once delivered unto the Saints'" the organization of the Chelmsford church was completed with the naming of Asaph Fletcher as clerk. 'Thus, with the sanction of no Synod or Council, with no bishop save the Great Head of the Church to preside over the important proceedings, and even without the presence of a clergyman, a church of Christ

began its existence illustrating the severe simplicity of Baptist church policy, and the absolute independence of Baptist churches.'

A year later, the first Baptist meeting house was located in the south west corner of what is now Heart Pond Cemetery, near the junction of Hunt Road and Parkerville Road. Meetings had previously been held at private homes. This 1772 meeting house had been built as the first Congregational church in Westford about 1724, and stood near the site of the present First Parish Church in that town. In 1768, Westford voted not to repair this building again but to construct a new one, which was first occupied in December 1771. The old church was sold to Aaron Parker, Jr., for whose family the Parker Village section of Westford is named. He apparently acted on behalf of the Baptists of the South End in Chelmsford, and the purchase created such excitement 'That the building was entered and robbed of its pews and finish. The house was hastily taken to pieces by the purchaser, and and probably from fear of molestation the Baptists went by night, with ox-sleds, and brought it. load after load, upon the snowcrust, in a direct line over the tops of walls and fences to the site selected. Two days only (Jan. 14, 15,) were occupied in erecting it upon the new ground.'

This building could not have been very pretentious, judging by the length of time needed for its re-construction. It had no ceiling, we know, and rude benches instead of pews. In 1796, pews were installed and sold to the church members, and the proceeds were used for making further improvements in the building. In 1836, however, the structure was sold for \$75 to James Robbins, who moved it to his farm nearby at the corner of Hunt Road and Garrison Road, and converted it into a barn which was standing at least as late as 1883 a short distance behind the present barn on property now owned by Mrs. Anne Clarke, 50 Garrison Road. Mr. Robbins' great-granddaughter, Mrs. Benjamin Heald, Center section, still remembers this old barn.

The Robbins farm has a particularly close connection with this first church for the Tucker and Betty families mentioned by Mr. Bridge lived here, and the front part is said to have been a 'noon house' where those attending the church services from a long distance could eat their lunch between the morning and afternoon sessions. (At this time the territory served by the church was about a hundred square miles, and members came from Stowe, Billerica, Acton, what are now Lowell and Carlisle, and also from Hollis, New Ipswich and Mason, N.H.) The church itself was set on land originally belonging to the Tucker-Betty farm, and Dr. John Betty gave in 1774 adjoining land for a burying ground. The first grave in this cemetery was that of the first pastor's daughter.

The building of the second (present) meeting house in the center of the South village in 1836 caused no such apprehensions as the first, and a long period of steady growth followed. One of the earliest Sunday schools had already been organized in 1822, and a vestry and parsonage were later additions. The First Baptist Church thus came to take a respected place in the community with a duly ordained minister

who had graduated from Harvard College, a large congregation and an inviting future.

The present membership of this church is 37. The first minister to receive a stated salary (\$30 yearly) was the Rev. John Peckens, and also during his pastorate, a farm was purchased for his use at a cost of \$200. This farm at 19 Elm Road is now owned by Albert R. Simpson. In 1847 a parsonage was acquired at the corner of Maple Road and Acton Road. Its first occupant was the Rev. J.C. Boomer. It was destroyed by fire in 1921 and has not been rebuilt. The land for the present church building was given by William Byam. The horse sheds on the west side of the property have long since been torn down and the hearse horse was moved to Heart Pond Cemetery and serves as a tool house. The interior of the building has undergone many changes. The pulpit was originally much higher, with a sounding board over it. The gallery at the rear ('the singing seats') was also higher. Music was furnished for choir and congregational singing by a bass viol, restrung as necessary at church expense. In 1951, the small parlor organ which had been used for more than 75 years was replaced by a Vega Vox electronic organ. The silver communion service of the church is now at the Adams Library for exhibition and safe-keeping, replaced by an individual service given by Mrs. Hannah Byam in 1904.

In November, 1817, one of the earliest missionary organizations in New England was formed at this church and called 'The Heathen School Society', while 20 years later another society--the Burmah School Society--was organized. These united later as the Burmah Society, but this group was divided in 1846 when the Central Baptist Church in the Center was formed and the members there eventually took the name of the Miriam Warren Mission Circle while those in the South Village were known as the Ladies' Social Circle. This group has done much to help in meeting church expenses and in improving the physical plant of the church. At present a long range program is underway for the improvement of the vestry and kitchen.

Ministers: Rev. Elisha Rich, 1773-1777; Rev. Abisha Crossman, 1778-1789; Rev. John Peckens, 1792-1804; Rev. John Parkhurst, 1821-1845; Rev. J.C. Boomer, 1847-1858; Rev. J.E. Wiggins, 1858-1863; Rev. J.T. Farrar, 1863-1865; Rev. G.H. Allen, 1865-1873; Rev. W.A. Depew, 1873-1875; Rev. W.A. Worthington, 1876-1879; Rev. W.S. Phillips, 1879-1880; Rev. J.H. Tilton, 1881-1884; Rev. E.H. Hayden, 1885-1886; Rev. A.A. Bickford, 1886-1890; Rev. J.E. Dinsmore, 1890-1891; Rev. E.D. Bowers, 1891-1894; Rev. T.G. Lyons, 1894-1897; Rev. A.A. Bickford, 1897-1899; A.R. MacDougall, 1899-1901; Rev. C.W. Williams, 1901-1907; G.R.M. Wells, 1908-1909; Rev. J.E. Dame, 1909-1913; Rev. Daniel J. Hatfield, 1914-1918; Rev. Geo. H. Nickerson, 1918-1925; Rev. Charles Fowler, 1925; Mr. Clarence Sanger, 1925-1927; Mr. Porter, 1927-1929; Rev. C. H. Ellis, 1929-1937; Rev. W.A. VanArsdale, 1937-1942; Rev. H. E. Levoy, 1943-1945; Rev. Kenneth Savage, 1945-1947.

Student Pastors: Ralph E. Brown, 1947-1950; Gordon W. Danielson, 1950-1953; Wm. M. Mortham, 1953-.





Central Baptist Church, Chelmsford Center

### Central Baptist Church

In 1847 the Central Baptist Church was organized at the Center by 35 persons who sought, according to a history of the church in 1932, 'a church home more accessible than the First Baptist Church of Lowell or the First Baptist Church of Chelmsford, situated in the South village' to which two organizations they had belonged. The Rev. John Parkhurst became their pastor and the upper floor of the old Chelmsford Academy building--later the parsonage and now being torn down to make room

for a new parsonage--was used for meetings of the church until 1868, when at a cost of \$11,000, the present building was erected. 'As one entered the upper room,' the history continues, 'he faced the assembled congregation, back of whom was the choir. A massive built-in pulpit was in front beside the door. The pulpit seat was a large sofa....'

The church has undergone many changes in its nearly ninety years of growth. It has been redecorated several times and enlarged. In 1912 an Estey pipe organ was installed, the climax of a succession of

other instruments: a melodion, a Smith organ, and (1889) a read organ. Mrs. Caroline (Adams) Ward, who now divides her time between her two daughters' homes in Springfield, Mass., and Saco, Me., has the distinction of having played all three of these organs. In 1937, the men of the church shingled the exterior and the Rev. Mr. Ellis drove the last nail. In 1943, the mortgage was burned. In 1947, 1953, and 1954, the interior was enlarged and re-decorated, and in 1950 a new heating plant was installed. In May, 1954, the beautiful memorial windows at the front of the church were dedicated. One of them was given in loving memory of past friends, one in loving memory of past members, and the center window in living tribute to the Rev. and Mrs. Chas. H. Ellis, for a ministry extended over forty years (1887-1937). Mr. and Mrs. Ellis with twenty-six of their family and many friends were present on this happy occasion.

Many individuals have contributed greatly to the growth of the church. Among them are Miss Miriam Warren, whose name will be remembered as long as there is a woman's society in the church interested in missions, and for whom the Miriam Warren Missionary Circle is named. Deacon David Perham played a large part in building the church and in providing the parsonage through his assumption of nearly half the financial burden of each building and through his business foresight in the management of church affairs. Dr. Levi Howard, physician and musician, was for many years the church treasurer. Deacon Arthur Dutton, who died in 1951, was the Sunday School superintendent for 26 years and a deacon for 45 years. Mrs. Jessie (Holt) Wiggin's death in 1952 marked the end of a period of devoted service as clerk of the church for forty years. Mrs. Nellie (Perham) Parker, who died in 1932, was the last of the Perham family in the church; she had been connected with it over 60 years, 55 of which were spent in active membership.

List of Ministers: Rev. John Rounds, 1868-1872; Rev. H. B. Marshall, 1873-1874; Rev. O. C. S. Wallace, 1875-1877; Rev. M. J. Burt, 1877-1879; Rev. N. C. Saunders, 1879-1889; Rev. I. A. Howard, 1889-1892; Rev. H. A. Carnell, 1893-1896; Rev. C. H. Ellis, 1897-1937; Rev. Wm. A. VanArsdale, 1937-1942; Rev. Herbert E. Levoy, 1943-1945; Rev. Kenneth M. Savage, 1946-1948; Rev. L. N. Selfridge, 1948-1955. Rev. Cyril E. G. Bentley begins his pastorate in September, 1955.

### Social Distinctions

A hundred years ago, and indeed from the first, there were two distinct classes among the people here. The rich and influential, and the poor and uneducated. The social distinctions which were obtained in the Mother Country ruled also in the petty provincial life of Chelmsford. There were perhaps a dozen families here whose august needs wore powdered wigs, and whose inflated chests gave motion to ruffles and laces, whose hands were half covered by frills. The working people called them 'grand folks'. These formed the 'society' of Chelmsford, and were assigned the best seats in the meeting house, where, in marked



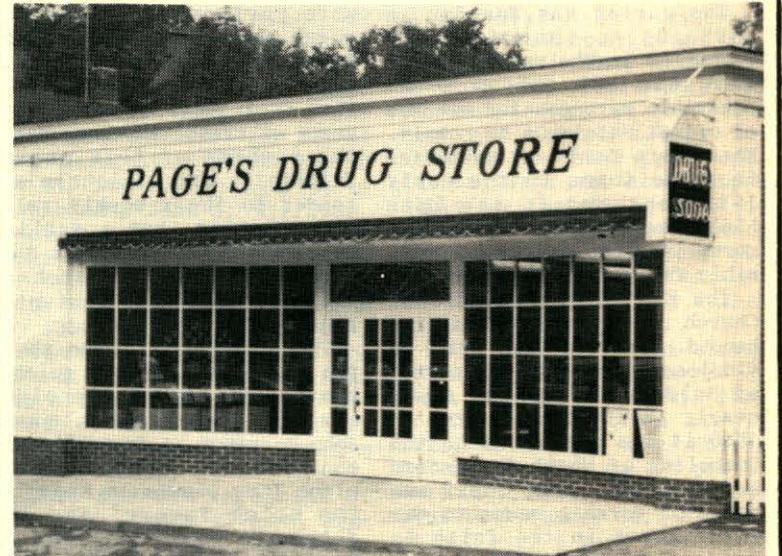
Rev. John Parkhurst's pulpit on Robin's Hill.

contrast, it was not uncommon on the Sabbath to see mechanics with leather aprons as part of their regular dress.

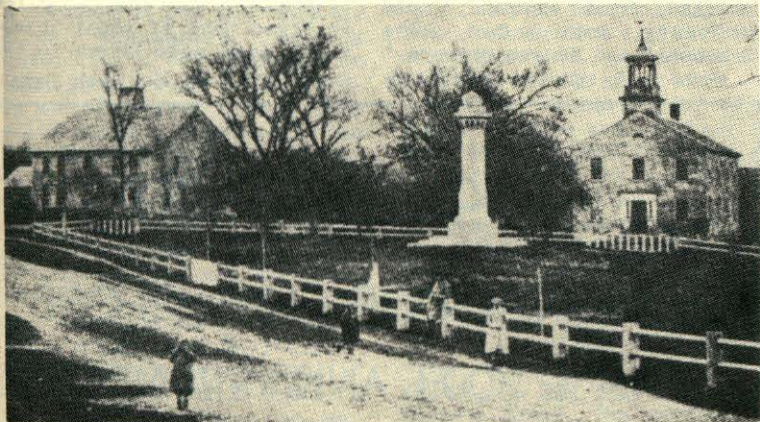
It would be difficult to tell just which names to include among the upper class in Chelmsford in the old days, but besides the minister, doctor, lawyer and college graduate, were the families

of the larger estates upon some of which their descendants have continued until recent days or do now continue; some who have disappeared, such as Freeland, Blodgett, and Pitts-Freeland lived west of Robin's hill. The Fletchers were influential and wealthy. In the early days Thomas Henchman was perhaps the most important

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LOWELL      CHELMSFORD



The Stoddard House, The Revolutionary Monument on the Common, and the Chelmsford Classical School which was razed in 1955.



Central Baptist Church which was built on the site of the old Stoddard House.





St. John the Evangelist Church, North Chelmsford

### St. John's Parish

The parish was founded in 1893. Up to that date all Catholics in Chelmsford, Westford, Carlisel, Tyngsboro and Dunstable were counted members of old St. Patrick's in Lowell. There were few if any Catholics in these towns in the early 19th century. In the late '50's, as far back as any records take us, there were possibly fifty families.

The Second Congregational Church of Chelmsford had disbanded. Their meeting house on Middlesex street at the corner of Baldwin street was empty nearly twenty-five years. In 1859 it was purchased by the Catholics of North Chelmsford and vicinity. What their own house of worship meant to our forefathers in the faith is told in the words of a non-Catholic Middlesex County Historian:

Up to 1860, those who professed the Roman Catholic Faith had to journey to Lowell to attend mass every Sunday, as well as for the performance of their other religious duties. The number of families included in this parish which formed part of St. Patrick's parish of Lowell numbered then about fifty families, thirty of whom

resided in the northern part of the town and vicinity. The remainder belonged to the remote portion of the parish which includee the town of Westford and adjacent territory. Notwithstanding the fact that there were no convenient means of travel in those days, the members of this parish faithfully and zealously attended to their weekly religious duties, but a feeling made itself manifest that they should possess a church of their own, more conveniently located for their needs.

The opportunity came about the year 1860, and was quickly grasped by one of the older members of the parish, named John Morrison, a farmer by occupation, who resided at the place long popularly known as the Brick Tavern, and the father of the Hon. John H. Morrison, whose reputation among the legal fraternity of his day has not yet been forgotten. While on the way to Lowell with a load of market gardening John Morrison noticed a number of men who were on the point of starting to tear down the building known as the Middlesex Village Congregational Church. The thought suddenly struck him that this was just what was wanted for the members of his parish, and



All God's Children was subject of St. John's church float showing variety of occupations.



St. John's church float.

many minutes had not elapsed ere Mr. Morrison, with considerable astuteness, had stopped the tearing down operations until he had discussed the idea of purchasing the building as it stood, with his co-parishioners. This was quickly decided upon, everybody being enthusiastic over this proposition. The price agreed upon was about \$400, which was then partly subscribed by the heads of the families and the balance obtained on a mortgage. It meant many a hard-earned dollar for a good number, but the money was cheerfully given, as it promised the realization of a project long cherished. The task of moving the building to its present location was undertaken and eventually accomplished with more or less of a strenuous struggle. The feeling that existed among the followers of the various denominations caused a close

watch upon their undertaking. Among the older residents who were directly concerned in this movement might be mentioned: Patrick Ward, Anthony Ward, William Quigley, Henry McCabe, John McNally, Patrick McManomin, Edward Fox, Michael Holland, Arthur McEnaney, Owen McEnaney, John McCoy, Owen O'Donnell and George Brennan.' News had spread that the

Congregational Meeting House at Middlesex Village was going to be sold at auction. A committee of Catholics was quickly summoned and unanimously voted to purchase the building for a Catholic Church. The Know Nothing Movement was rife at this time, and the Catholics realized that if their intentions were made known to the Continued On Seventh Page



St. John's Church Holy Name Society.

## Congratulations

to the TOWN OF CHELMSFORD  
on its 300th ANNIVERSARY



GOVERNOR  
CHRISTIAN A. HERTER





St. John's Hall on Quigley Avenue in North Chelmsford.

### St. John's Parish

Continued From Sixth Page  
owners, they would never release the property. Accordingly, one of their number, John Morrison, was selected by the committee to effect the purchase. He was a farmer from Westford, and lived at a place known as the Brick Tavern near Long Sought For Pond. John Morrison attended the auction and bid in the church for the sum of \$400. The owners presuming he wanted it for a barn, laughed at the notion of moving the building so far. They reckoned without Mr. Morrison's neighbors.

It is in this work particularly that the courage, zeal, and sacrifice of the early pioneers stands out. As far as we have been able to ascertain, no contractor was employed for this very arduous work. A group of Catholic men, after a hard day's work, assembled each evening and with the aid of horses and log rollers struggled to move the large building a few yards at a time. This task was very difficult indeed, but other unlooked for obstacles soon began to appear. The Church, as you doubtless realize, had to be moved from Baldwin Street, along Middlesex Street, to its present location. This involved a distance of one and one-half miles. Necessarily, property rights had to be invaded. Some of the people were very friendly and offered no opposition, while others, resenting the fact that the building was to be used for a Catholic Church, voiced their objections vigorously. This resulted in an injunction against the Catholic Committee of Men and was taken into Court. Judge Crosby, the presiding justice at the time, ruled against the injunction, provided the Catholics complied with the laws for a right of way for traveling. The men were thus obliged to tear down large portions of stone walls before beginning the moving operations, and afterwards rebuild them. This naturally was a very tiresome and slow process.

During the actual moving some threats were made by members of the Know Nothing Movement to destroy the building. These threats, however, failed to materialize due to the vigilance and sacrifice of these heroic Catholic men. Each night at least four of the men, armed with shot guns, would guard the Church from sunset until midnight. They, in turn, would be relieved by another group of four from midnight until daylight. During the day there was no need for a guard.

At length, when the building was almost within reach of its

present position, it was found that there was no site provided for it. The Committee then went to Thomas Adams, who lived in the section of the town now known as Vinal Square. He owned considerable property around here at the time and was asked to sell the present parcel of land. At first he refused, but later changed his mind and sold it to the Catholics for a very nominal sum to make the transaction legal. —

The trouble was not over yet. It was found that the purchased site was nothing but a solid ledge of rock. This required many hours of blasting, which was very tedious and costly. The men excavated as far as their means would permit and finally placed the building on a rock foundation. This explains why the main body of the Church rests so high above the surface of the ground. St. John's is in fact a church built upon a rock.

The first priest who said mass here was a Father Barretti from St. Patrick's, Lowell. He was not known very well, possibly because he was here only a short time. The priest who was best known at this time by many of the old parishioners was Father John O'Brien, a native of Ireland, pastor of St. Patrick's Parish. It is his benign countenance that is so familiar all over America from its presence on the bottle of the cough medicine named after him. He came here regularly each Sunday in a horse and carriage in good weather, and in a sleigh in the winter. He vested for mass usually on the left side of the altar, since there was no sacristy erected at the time. The vestment case was simply a common pine chest of drawers. He tied his horse in an old carriage shed which stood down to the left of the church, as you face from Middlesex Street. The church, at the time, was completely surrounded by pine trees. In fine weather the men would gather in the shade and discuss the problems of the day. In the light of this an amusing custom arose. Just before the mass the altar boy would go around the church with a hand bell, ringing it loudly to warn the men that mass was about to begin.

For thirty-three years St. John's Mission was served by the priests of St. Patrick's Church in Lowell. Notable among the priests in these early years were the following: Father John O'Brien; Father Timothy O'Brien, a brother; Father Michael O'Brien, a nephew; and Father William O'Brien, a relation who later became Monsignor O'Brien. These were the famous O'Brien clergymen who did so much for

Catholicity in Lowell.

Masses were said regularly each Sunday and holy day, and the Sacraments were administered under very trying conditions and often at very great distances. Following the old Irish custom of saying mass at the stations or individual homes, mass was said at certain times in the houses of Catholic families in Westford. Later on mass was celebrated in one of the local halls in Westford and finally a mission church was established there. Visits to this Westford mission church, known as St. Catherine's, were made about once every three months.

A few words about the church structure. Some might have doubts about the solidity and security of the building after all these (122) years and particularly after its long haul from Middlesex Village. Any doubts of the solidity of the church are dispelled by an inspection of its inner structure. Huge hand-hewn beams are bound together by wooden pegs. The tower, remember, once supported a bell weighing 1681 pounds. The original clapboards have clung throughout a century and more, -- hand-hewn and fitted boards fastened by the original hand-wrought nails.

North Chelmsford grew through the years and the number of Catholics had grown sufficiently so that on Jan. 1, 1893, Archbishop Williams established in this village the new parish of St. John the Evangelist.

Rev. John J. Shaw was appointed the first pastor. Father Shaw was very familiar with his new assignment, inasmuch as he had often gone there to say mass, while serving as an assistant at St. Patrick's in Lowell. His first task was to build himself a rectory, and this he accomplished a few months after his appointment. The rectory was built by William C. Edwards of West Chelmsford, an old time builder. One of the men who worked with him on this project was Captain John Monahan, a member of this parish who still resides at West Chelmsford. Among the other improvements made during the pastorate of Father Shaw was the addition of the outer front vestibule. Also the present sanctuary and sacristy were added, thus lengthening the body of the church. A new altar was erected and new pews installed to accommodate seven hundred people. These added church repairs were also made by Mr. Edwards.

Father Shaw was an indefatigable worker for the cause of Christ and His Church. He was alone here as parish priest for seven years. He had under his jurisdiction, at the time, the towns of Chelmsford, Westford, Dunstable, Tyngsboro and part of the City of Lowell.

His usual Sunday routine was to say mass here at North Chelmsford at nine o'clock, then take his horse and carriage, or sleigh, and drive to Graniteville, a distance of eight miles, where he would say another mass at ten-thirty. He would then baptize whatever infants required the Sacrament and return to North Chelmsford at about twelve or twelve-thirty. It was the power of his good example and his devotion to his religious duties that endeared him to all his parishioners. Among his fellow-priests Father Shaw was looked up to and admired. They understood the hardships he gladly endured. More than once he risked serious injury from exposure, driving for hours in bitter cold to bring the Sacraments to parishioners in danger of death. His parish stretched over all Westford and Chelmsford up to the New Hampshire state line.

Through the years, what had been a bare-walled, unadorned meeting house was converted into a house of God. There was the altar with its tabernacle where now dwelt permanently the 'King of Kings.' It was flanked by the images of Our Lady and St. Joseph. The statues of other Saints were there, and the Stations of the Cross. The whole interior was renewed so that the faithful felt at home within. Their minds turned easily to the things of God, and to the friends of God, His closest Saints. The Church was at last in some way worthy of the tremendous action to which it was now dedicated - the offering of the Body and Blood of Christ in the sacrifice of the Mass.

Thus dawned what was perhaps the proudest day in Father Shaw's Priesthood - the day of the Rededication of the Church of St. John the Evangelist by Archbishop John J. Williams, September 29, 1895. The ceremony began with the sprinkling of the Church on the outside with holy water. This was done by the Archbishop himself. A procession followed into the Church and a solemn high mass was offered. Rev. Father Louis Walsh of St. John's Seminary, Brighton, who later became Bishop Walsh of Portland, Maine, was the celebrant of the mass; Father Gleason, deacon; Father Joyce, subdeacon; Father Shaw was master of ceremonies.

Other priests present were Rev. Fathers Leonard, William O'Brien, and Michael O'Brien. The sermon was delivered by Father McDonough of St. Peter's Church, Lowell. The Archbishop made some brief remarks at the conclusion of the mass. The ushers on that occasion were; chief usher, William J. Quigley; assistants, John J. Monahan, John McManiman, John Seymour, Samuel Seymour, John F. Crowley, Michael Gallagher,

Patrick McEnaney, Peter McMahon, John Hogan, George O'Neil, James P. Dunigan, and Peter P. Cummings. After the mass, a lunch was given to the choir, which was from St. Patrick's in Lowell, and to newspaper men. The following young ladies of the Parish acted as waitresses: Misses Maggie Horan, Kate McKay, Kate McQuade, Mary Ward, Josie Hogan, Maggie McDonough, and Mrs. Rose Dunigan. The Archbishop remained for Solemn Vespers in the evening, which was sung by Rev. William O'Brien. Other priests present on this occasion were Father McManus of South Lawrence, Father Gilday of St. Michael's, and Father Burke of St. Patrick's. Several of the Zanverian brothers were also present. The sermon on this occasion was delivered by Bishop Walsh.

After seven years of valiant effort here, Father Shaw was promoted to the Pastorate of the vigorously growing Parish of St. Michael in Lowell. He remained there until his death in 1939.

In November, 1900, Rev. Richard Burke, a curate at St. Patrick's in Lowell, became pastor of St. John's. Father Burke continued the good work of his predecessor and constructed the annex or side Chapel of the Blessed Virgin. At the rear of this annex he erected a beautiful shrine in honor of Our Lady of Lourdes. The contractor for this work was Patrick McMahon, the son-in-law of Mrs. Catherine McCoy, then one of the oldest living members of the parish. Devotions in honor of Our Lady of Lourdes which attracted people from Lowell and the surrounding towns, were held each Sunday and Wednesday afternoon. Many cures of the sick and crippled were attributed to these devotions. Father Burke was also responsible for installing electric chandeliers and other lighting fixtures in the church. His pastorate lasted only two years and he was followed by Father Michael Callahan.

Father Callahan took charge of the parish on January 16, 1902. It was during his pastorate that the parish had its first assistant, Rev. Philip Sexton. He came to the parish in June, 1902. The records show that Father Callahan remained only a very short time.

He in turn was succeeded by Rev. Father Edmund T. Schofield, appointed pastor November 14, 1902, who remained until his death in 1916. Father Schofield was a vigorous, energetic type of priest, whose interest was in generating a strong spirit of faith. He was assisted in his duties by Rev. Father John McNamara of the Manchester diocese, who was loaned to the diocese of Boston because of his knowledge of French. There were a great

Continued On Eleventh Page



Knights of Columbus





**ST. JOSEPH'S HOSPITAL**

**DENTISTS**

- Dr. Steve E. C. Belkakis
- Dr. Kenneth A. Cooke
- Dr. L. Rodger Currie
- Dr. R. W. Cushing
- Dr. Matthew Czyzycki
- Dr. Walter R. Drapeau
- Dr. Charles C. Farrington
- Dr. Donald W. Farrington
- Dr. John P. Mahoney
- Dr. Harold Soreff
- Dr. Richard A. Stroud
- Dr. Arthur C. Vurgaropulos
- Dr. Charles M. Yarid

**PSYCHIATRIST**

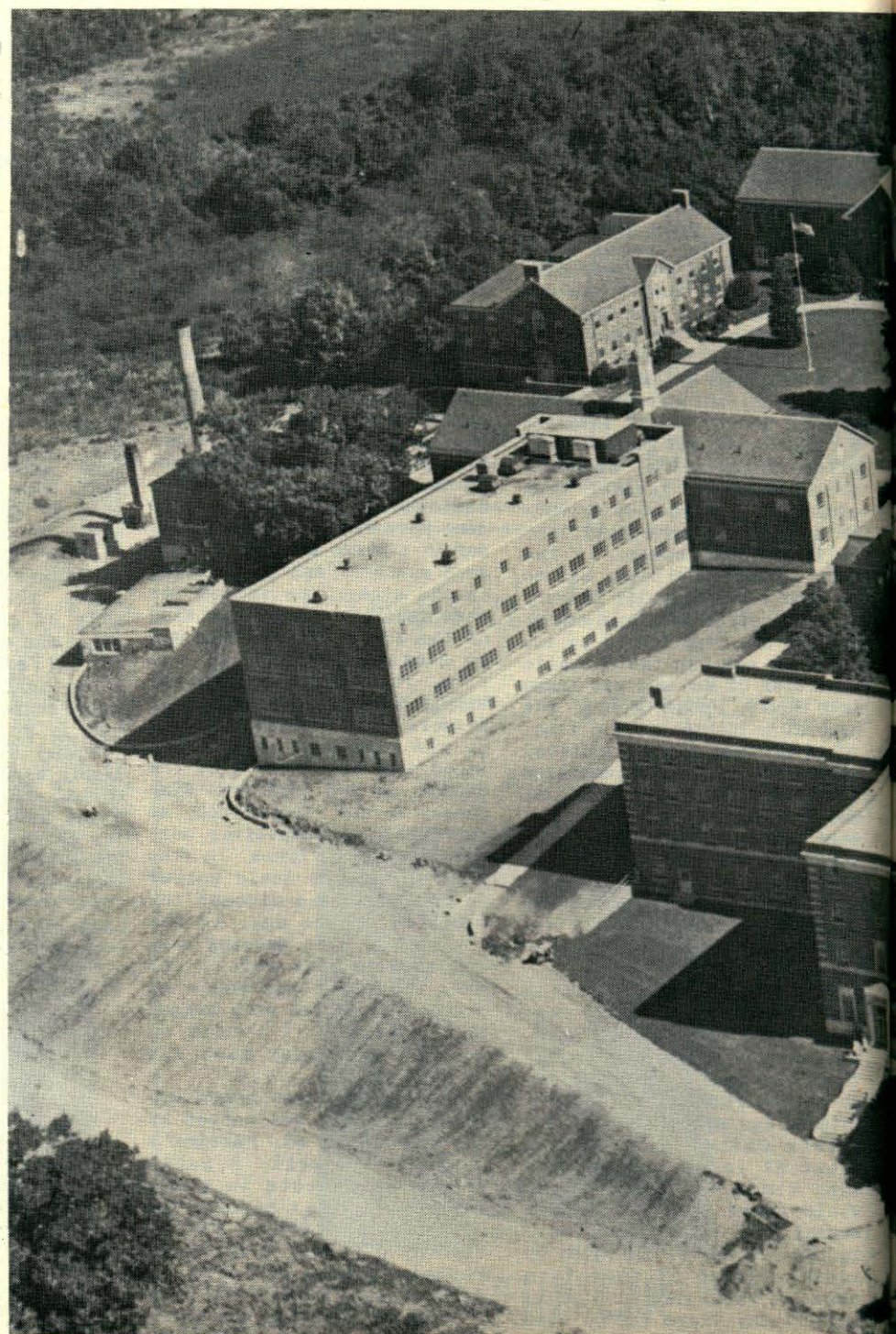
- Dr. Salvatore LaCerva

**OPTOMETRISTS**

- Dr. Ralph H. Clements
- Dr. Dexter Laton
- Dr. William Porter
- Dr. Paul E. Tucker

**CHIROPODIST**

- Dr. Edna E. Briggs



*Congra*

TO

**TOWN OF**

ON

*300th*

**LOWELL GENR**



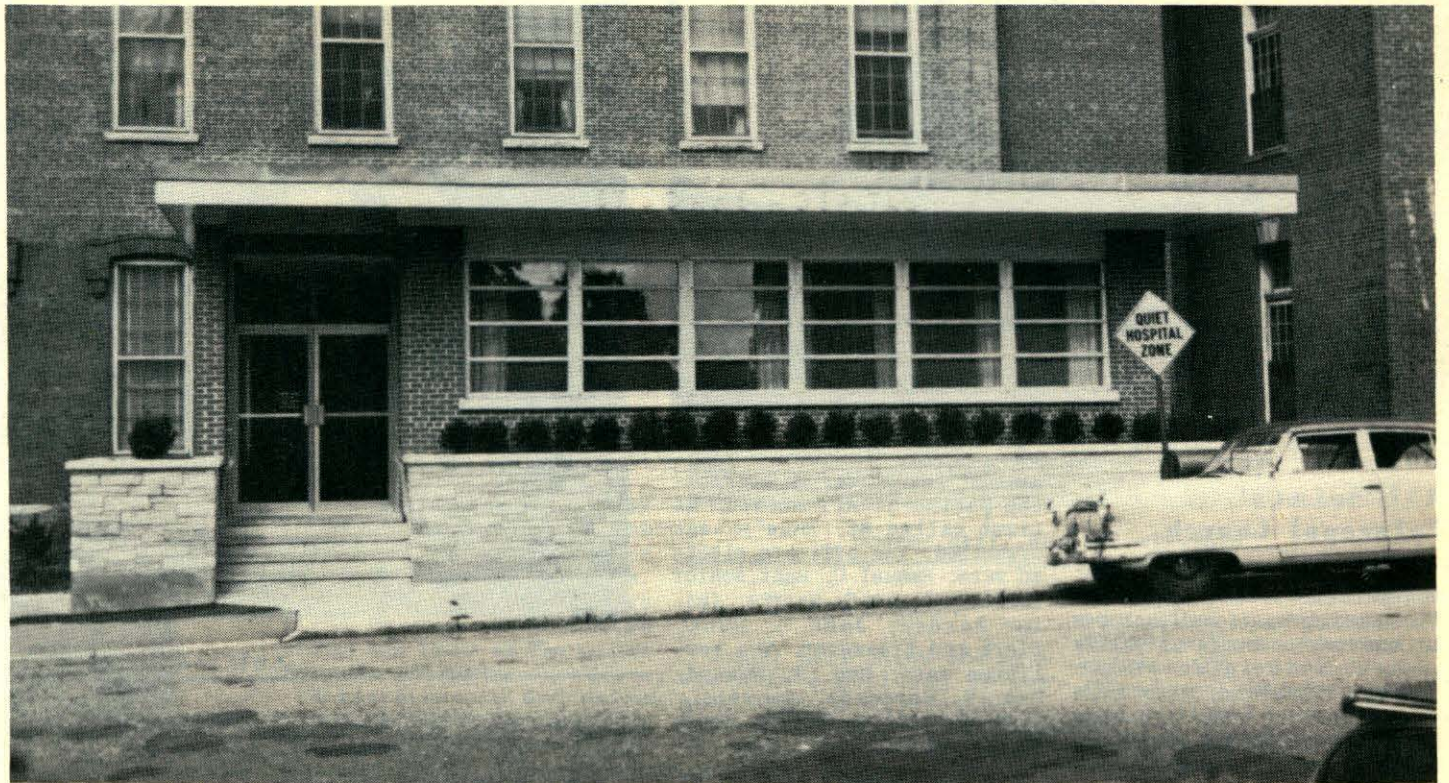
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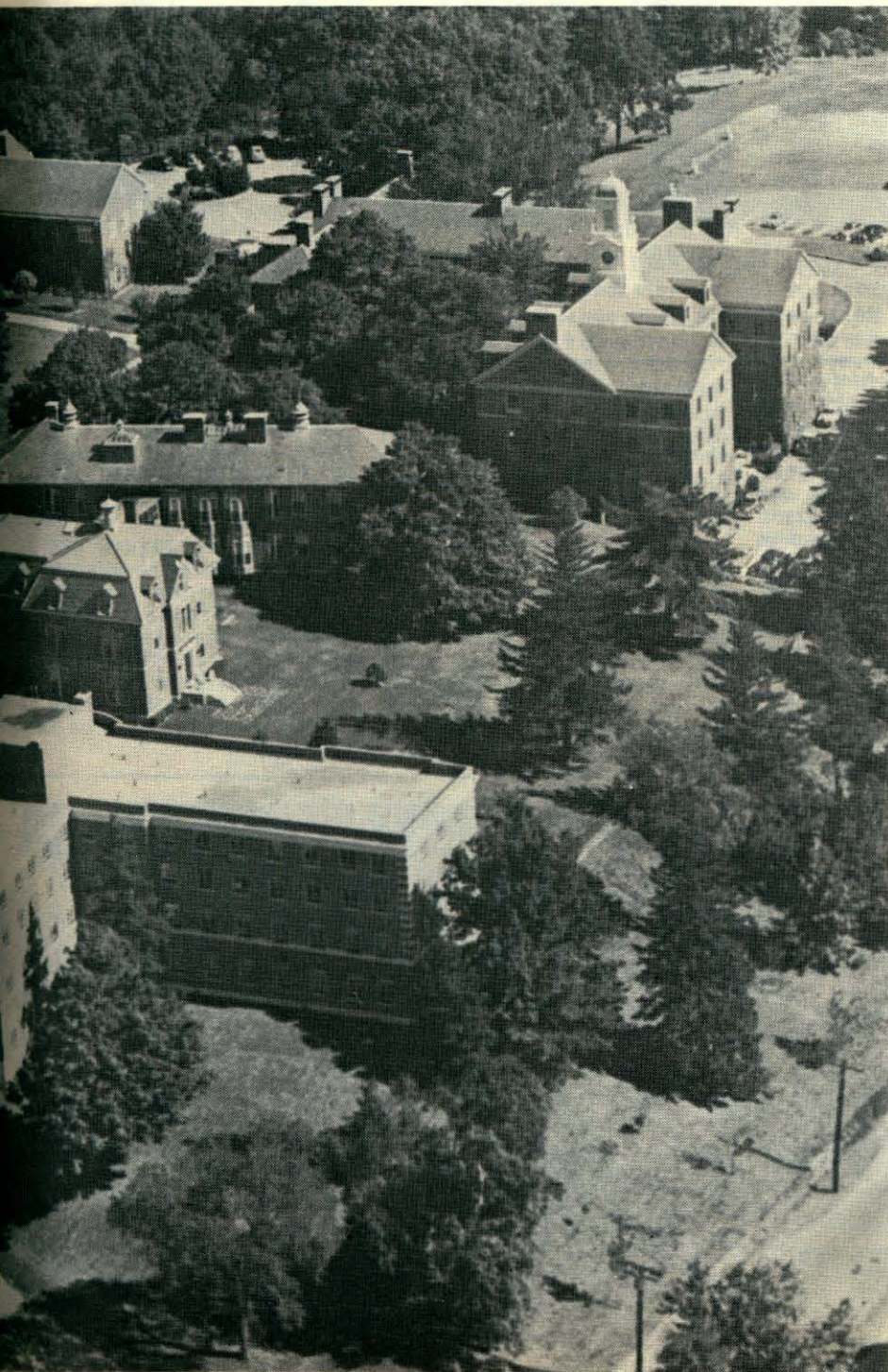
HELMSFORD

TS

anniversary



## **ST. JOHN'S HOSPITAL**



### PHYSICIANS and SURGEONS

Dr. Herbert Abrams  
Dr. C. Stoyke Baker  
Dr. John J. Barry  
Dr. Donald R. Berman  
Dr. Philip G. Berman  
Dr. J. Edmund Boucher  
Dr. Charles L. Brennan  
Dr. Richard J. Broggi  
Dr. Raymond Capers  
Dr. John Cappi  
Dr. George C. Carriel  
Dr. Leonard C. Dursthoff  
Dr. Gertrude Frisbie  
Dr. William R. Green  
Dr. Frank M. Heifetz  
Dr. Raymond A. Horan  
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Dr. Walter L. Twarog  
Dr. Albert W. Willis

AL HOSPITAL





All Saints Episcopal Church, Chelmsford Center

### All Saints' Episcopal Church

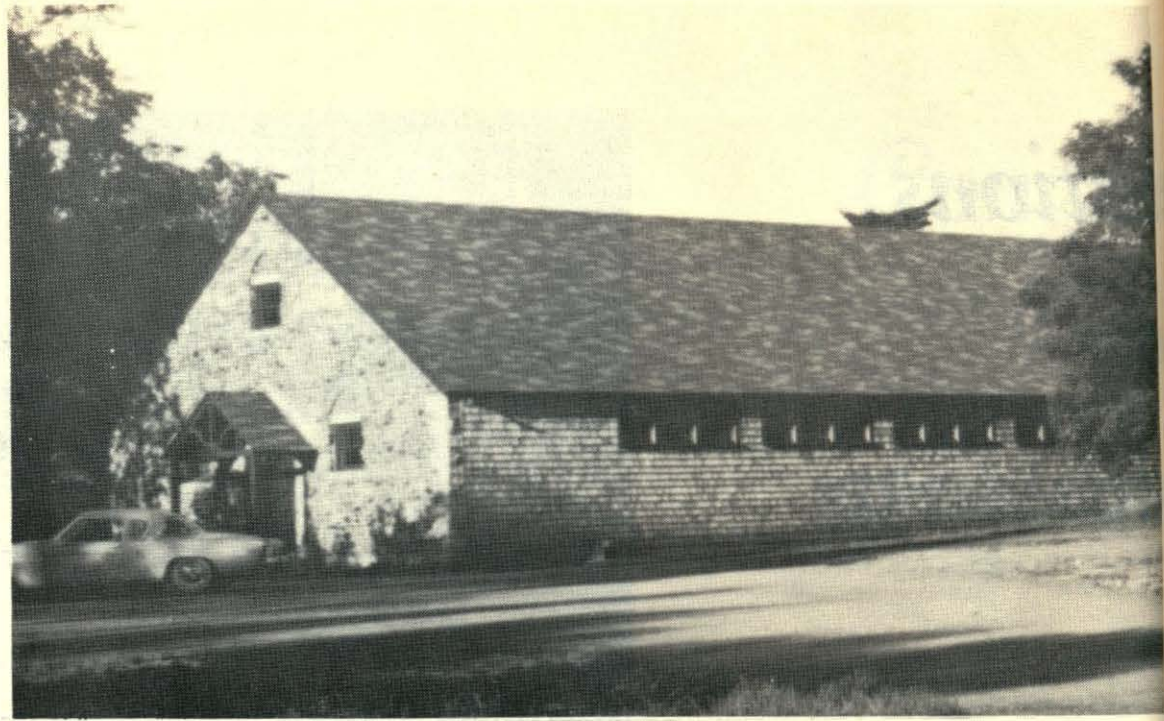
Although the Puritan founding-fathers sought by establishing Congregational churches in America to change or purify certain principles of the Church of England, they were not altogether hostile toward it or its ministers. The Rev. Ebenezer Bridge writes pleasantly of entertaining several men who were ordained in or sympathizers with the Anglican Church while he also expresses considerable distaste for the lay preachers of 'the New Lights', for example, who were beginning to attract a rather sizeable following in Chelmsford and elsewhere.

About 1850--nearly 25 years after St. Anne's Church had been built by the Merrimack Manufacturing Co. in what is now Lowell for the benefit of workers in its mills in East Chelmsford--Miss Anna Eliza Hunt attempted to spread religious education among the young people of the town by starting a Bible class which met at the Proctor house (47 Proctor Road) in South Chelmsford, at Mrs. Eliza Fiske's in Central Square, and then in the old brick schoolhouse in Forefathers' Cemetery, still standing. There, in 1860, Dr. Theodore Edson of St. Anne's held the first Episcopal service on July 15, and thereafter services continued quite regularly by various clergymen among whom was the Rev. N.G. Allen, son of the Rev. Wilks Allen, first historian of the town and minister of the First Parish Congregational Church. In 1867, at a meeting in the Old Town Hall--then the base-

ment of the Unitarian church--the parish of All Saints, at first called St. Anne's--was organized. The officers elected were: Samuel C. Hunt, senior warden; Albert C. Harris, junior warden; John H. Hunt, clerk and treasurer. The vestrymen were: Geo. A. Howard, Geo. W. Gaymonds, Samuel L. Byam, Everett E. Lapham, Thos. M. Gerrish.

In 1868, property belonging to the Rev. and Mrs. Horace W. Morse, then the Unitarian minister, was purchased at the corner of Chelmsford and Billerica Streets. In their former home, now the rectory, was set up Emmanuel Chapel, where services were held until the present church building was consecrated in 1882. This chapel occupied the two downstairs rooms on the side of the house toward Lowell. The floor was carpeted in red and there were yellow settees for the congregation. The choir was directed for a time by Mrs. Elizabeth (Byam) Mansfield, who played the small parlor organ; and she was followed by Miss Emma Paasche as organist.

The tower was completed in 1888, in memory of Dr. Edson. The stained glass window in the sacristy depicting the Return of the Prodigal Son was exhibited at the Philadelphia Exposition in 1876 and later purchased for the church by Dr. Waters. In 1897, through his efforts, the cloister and Old Study were added. Two years later, the organ was built, the gift of Mr. Frederick Fanning Ayer of Lowell. In 1939, a new altar and reredos were installed, given in memory of Charles Danforth Clark, clerk, treasurer and warden of All Saints' Church,



ALL SAINTS PARISH HOUSE



Dedication of All Saints Parish Hall in November 1952, Shown adding articles to container for placement in the cornerstone are, l to r, David Mason, W. Pollard Bartlett, J. Walter Malloy, George Peterson, Ven. Arthur O. Phinney, Archdeacon of the Lowell Diocese; Rector John M. Balcom of All Saints church.

1877-1907, and of his wife, Charlotte Clark. At the same time a new reredos was given by members of the parish and friends of Dr. Waters, the late rector, in his memory, and the credence table was given by Ida and Araminta Paasche in memory of their father, Alexander B. Paasche, who was junior warden (1876-7) and senior warden (1897-1909). The Men's Club rebuilt the Guild Room in 1945 and completed a new kindergarten room in 1951. In the early 1930's, the Women's Guild had begun planning and working toward the erection of

a Parish House and this building was dedicated in November, 1952 during the rectorship of the Rev. John Balcom. Its designer was J. Walter Malloy, and the engineer, Edward Hoyt, both members of the church.

Rectors of All Saints' Church: The Rev. Benjamin F. Cooley, 1875-1880; The Rev. J.J. Cressy, 1881-1887; The Rev. A.D. Davis, 1888-1892; The Rev. Wilson Waters, D.D. 1892-1933; The Rev. David W. Norton, 1934-1937; The Rev. Charles W. Henry, 1937-1947; The Rev. John M. Balcom, 1948-

1954; The Rev. Paul D. Twelves, 1954-

Organizations: Men's Club, Women's Guild, Young People's Fellowship, and Couples' Club.

1893

Sunday All Saints Church will be suitably draped in mourning for the late Bishop Brooks according to the request of the standing committee of the diocese. His death comes home to the people of this parish, which he was expected to visit on Saturday last.



Andrew Peterson portrays Rev. Wilson Waters, late rector of All Saints' church, at the fireplace also showing the history book which was one of Rev. Waters' works.



ALL SAINTS PARSONAGE - This familiar town landmark was built in 1767. It was moved from its original location on the old turnpike (now Turnpike Road) near Billerica Street, to its present location on the corner of Billerica and Chelmsford Streets, in 1810.





Central Congregational Church, Chelmsford Center

## The Central Congregational Church

This church was organized on April 13, 1874 at a meeting held at the home of the Misses Winn, #1 Academy Street. The twenty original members were: Amos A. Byam; Mary A. Byam; Fanny Byam; Martha Calhoun; Edmund F. Dupee; Martha A. Dupee; Emma O. Dupee; Esther Hayward; Mr. and Mrs. M. L. Metcalf; Sewall Parkhurst; Martha M. Pinney; Alden Pinney; F. W. Robinson; Rebecca Tufts; Eliza F. Winn; Marcia H. Winn; Mary J. Winn; Sarah E. Winn.

Services were held on Sunday afternoons, first in the Baptist church and later in the Unitarian church. After a few years services were held on Sunday forenoons in the Town Hall (1883). The church was incorporated by the legislature on May 28, 1886. The present church building was erected in 1884 on land given by the Misses Winn and their brother, Mr. George Winn. The church was remodelled and the

vestry built in 1892. In 1918 the church was enlarged and a new organ purchased from the First Unitarian Church of Lowell which had reunited with the First Congregational Church. Mrs. Margaret Wright left her home at #54 Boston Road to the church and it was used for a parsonage for several years. About 1945, however, Miss Carrie Elliott also left her house, #1 Worthen Street, to the church. The Wright house has been sold and the Elliott house is the present parsonage. A few years ago, Miss Clare Smith gave the church the land between the church building and the parsonage and it is now used as a parking lot.

Ministers: Rev. F. M. Sprague, 1877-1879; Rev. C. C. Torrey, 1880-1883; Rev. J. N. Vincent, 1883-1887; Rev. W. A. Anderson, 1887-1888; Rev. Charles B. Wathen, 1888-1890; Rev. Frank E. Ramsdell, 1890-1891; Rev. A. Lincoln Shear, 1891 June to December; Rev. Joshua Foster Tucker, 1893-1894; Rev. E. C. Bartlett, 1894-1903; Rev. J. M.

Greene, D. D., of Lowell, supplied during the winter; Rev. Albert F. Earnshaw, 1904-1908; Rev. Tilton C. H. Bouton, 1908-1910; Rev. Earl A. Roadman, 1910-1913; Rev. Edward A. Robinson, 1913-1919; Rev. John G. Lowell, 1919-1932; Rev. Everett Leshner, 1932-1935; Rev. Howard Page, 1935-1941; Rev. Lloyd Williams, 1941-1944; Rev. Elton Brown, 1944-1946; Rev. Warren Chandler, 1946-1955.

## Central Congregational Church Women's Assoc.

On July 26th, 1887, the fast growing group of congregationalists which had held their services and meetings in the town hall and other churches of the town voted to build a church.

The task of raising money for this worthy purpose was begun at once and the women did a large share of the work.

This group of women was first known as The Ladies Circle and later as The Ladies Benevolent Society.

Entertainments and sales were held almost weekly and on Dec. 1st. 'The Grand Fair' was held in the town hall and netted \$490.02. This made a fine start toward the pledge of \$600, which Miss Kate Dupee had assumed for the Circle of which she was president.

Another group known as the Women's Board of Missions attended to missionary projects. These faithful women carried on their work for many years. The Missionary Board was made up of the older women and membership became greatly reduced. Finally it was voted to merge the two groups which would henceforth be called The Women's Association. This Association carries on spiritual, social and missionary activities and the present membership averages 35 and represents the older women.

The present officers are Pres. Mrs. Arnold C. Perham, V. Pres. Mrs. Birger Petterson, Secretary Mrs. Joseph Nadworney, Treasurer, Miss Katherine Kilbourne.

Among the well known women who served as officers, leaders, and willing workers in the past are: Mrs. Adams Bartlett, Mrs. Ernest C. Bartlett, Mrs. Orrin Bachelder, Mrs. Eben T. Adams, Miss Kate Dupee, Mrs. William Dupee, Mrs. William Mitchell, Mrs. Samuel Hagerman, Mrs. Isiac Stewart, Mrs. Paul Dutton, Mrs. Eben Marshall, Mrs. E. H. Russell, Mrs. Artemas Woodworth, Misses Lillian & Katherine Kilbourne, Misses Elizabeth and Margaret Ashworth and Miss Carrie Elliot. Many others could be mentioned and those familiar with town history will note that some of these women are still active in the church and descendants of many of them are parishioners today.

## St. John's Parish

Continued From Seventh Page many French speaking Catholics in the parish at the time. Father McNamara remained in the Parish from the year 1903 until 1909. He was then transferred back to Salem, New Hampshire, in his own diocese. A little more than a year ago he died while serving as pastor of the Catholic Church in Rochester, New Hampshire.

Father Michael Doherty, now pastor of St. Monica's in South Boston, then came to the parish as an assistant to succeed Father McNamara. He was a newly ordained priest, full of zeal and youthful earnestness. He succeeded in forming many



Gospel Hall, North Chelmsford

## Gospel Hall

Gospel Hall holds its services in a building of the same name on Mission Road, North Chelmsford. It has been in existence about 50 years, and has no fixed ministry but relies on lay preachers in the belief that all the members come together as Christian disciples under the Lord's direction and inspiration. The group has a membership of about 50 and is affiliated with other Gospel Halls in Lawrence, Boston, and other large cities of New England. Mr. Wm. J. Warley of North Chelmsford has been the local treasurer and corresponding secretary for nearly 50 years. The Sunday School meets each Sunday; there are weekly meetings for the young people in the winter, and the Woman's Missionary Society also meets regularly. Camp Berea at New Found Lake, Bristol, N. H., offers camp experience in 2-week periods each for boys' and girls' groups regardless of religious affiliation, and the balance of the summer is given over to an adult and a general conference emphasizing Bible study

parish organizations and endeared himself to the parishioners. He was transferred to the Holy Rosary Parish in South Boston in 1912.

Father Edward C. Mitchell, a curate from Malden, came to succeed Father Doherty in 1912. It was during Father Mitchell's time that a company of St. John's Cadets was formed. These cadets went through the manual of arms and military drill. They were modeled on the famous O. M. I. Cadets of Lowell and participated in parades both in Chelmsford and Lowell. Father Mitchell is also responsible for the fine basement that supports St. John's Hall. He, himself, worked hard to make this building solid and secure. The bowling alleys and pool tables were installed in the club under his direction. Father Mitchell has since gone to his reward. His last assignment was as Parish Priest of St. Francis Church in South Weymouth.

In August, 1915, Father Henry L. Scott of Cochituate was sent here as an assistant to succeed Father Mitchell. He remained here until September, 1918. He died while serving as pastor of St. Aloysius Church in Newburyport.

Father Schofield died on Sunday, September 10, 1916, and was succeeded by Rev. Charles P. Hearney, who came here from St. Gregory's Church

and discussion. The following poem, given only in part, describes with considerable exactness the principles upon which Gospel Hall is based:

There is a plainly furnished room,  
'Tis in a village street,  
And to the saints that love His Name  
It seems a place most sweet;  
For 'tis the place where He has set  
The Name to which we meet.

Each Lord's day morn we gather there  
Remembering His plea;  
'As oft as ye do this, in love  
Ye do remember Me—  
My broken body and My blood  
Poured out in death for thee.

There is no pulpit in the place,  
No organ, choir, or priest,  
But our dear Lord is there to bless  
His own memorial feast;  
And all we need in Him we find--  
Our Sacrifice and Priest.

Around the table of His grace,  
Spread with His feast of love,  
We muse in calm and quiet peace  
On our High Priest above;  
With praise and gratitude we trace  
The wonders of His love--

The love that bore our sin and shame,  
And brought us nigh to God.  
Made pure and clean from every stain,  
By faith in Jesus' blood,  
Each blood-washed sinner,  
Saved by grace,  
Is now a priest to God.

The prayer, or psalm, or scripture read,  
Repeats the joyful strain;  
All praise and glory to the Lamb--  
The Lamb for sinners slain.  
'For us He died, for us He lives,  
For us He'll come again!'

The room seems now a holy place--  
A Bethany most dear,  
Where we can sit at Jesus' feet,  
Forgetting every care.  
Great peace have they which love Thy law;  
No foe that peace can mar.

Oh, may no snare of earth intrude,  
Or keep us from our place  
Before the table of the Lord,  
The emblems of His grace.  
Each Lord's day morn may be the last  
Ere we shall see His face



Central Congregational church before it was remodeled.





Methodist Church, West Chelmsford

**West Chelmsford  
Methodist  
Episcopal Church**

The West Chelmsford Union Church was composed of families from that village as an outgrowth of the increase in manufacturing establishments and the consequent growth of the community. Its meeting house was built in 1848. Gradually the Methodists came to be in the majority and in 1870, the Rev. M.H.A. Evans of Graniteville, who had also been preaching at West Chelmsford, was asked to organize a Methodist church there. He did so, and a new church building was dedicated in 1888 which burned in 1920. On the evening of this occurrence, a meeting was held at the home of Mr. and Mrs. Frederick A. Snow to plan for rebuilding, and two years later, another structure was completed and dedicated. In 1941, a building and land were bought for a parsonage, and extensively altered and improved for that purpose by the voluntary work of members. In 1954, the present parsonage was purchased. 238 Main St.

The present organizations of the church are: Woman's Society of Christian Service, Methodist Men, Methodist Youth Fellowship for Young People, and last year a Couples' Club was organized.

The pastors of the church have been: Rev. M.H.A. Evans, 1870; Rev. G.C. Osgood, 1871; Rev. F.M. Miller, 1873; Rev. John Wesley Walker, 1874; Rev. J. Winfield Walker, 1875; Rev. John E. Jubb, 1876; Rev. James Walker, 1877; Rev. W.N. Groome, 1879; Rev. M.H.A. Evans, 1880; Rev. A.R. Sichibald, 1882; Rev. Luther Freeman, 1885; Rev. Chas. G. Spaulding, 1886; Rev. L.M. Hale, 1889; Rev. F.G. Highway, 1890; Rev. Geo. E. McLlwin, 1890; Rev. Frank G. McConnell, 1894; Rev. W.C. Guyer, 1897; Rev. Wm. W. Guth, 1900.

Rev. Chas. C.P. Hiller, 1901; Rev. Vincent Ravi, 1903; Rev. Fred W. McConnell, 1904; Rev. F.D. Taylor, 1906; Rev. George L. Collier, 1908; Rev. Harry Hess, 1909; Rev. Frank Hargran, 1910; Rev. Roy P. Crawford, 1911; Rev. Ephraim Leese, 1914; Rev. Thomas Hancock, 1915; Rev. H.H. Lippincott, 1916; Rev. Ralph Brown, 1918; Rev. Chas. D. Maurer, 1919; Rev. W.A. Moore, 1919; Rev. John H. Parker, 1920.

Rev. E.E. Jackman, 1922; Rev. B.A. Gressner, 1924; Rev. Edward L. Boetticher, 1927; Rev. Horatio F. Robbins, 1928; Rev. L. Burlin Main, 1929; Rev. Harley H. Zeigler, 1931; Rev. Donald Wright, 1933; Rev. Wil-

bur E. Goist, 1934; Rev. Chas. W. Hamilton, 1937; Rev. Owen E. Osborne, 1938; Rev. Chas. W. Cox, 1941; Rev. Francis J. Mazzeo, 1941; Rev. Ernest R. Case, 1943; Rev. Warren M. Roberts, 1945; Rev. Sidney Lawson, 1948; Rev. J. Carleton Green, 1949; Rev. T. Landon Lindsay.



World-wide christianity was the theme used in the float of the Methodist church of the West section.

1885

Miss Celia Battles of South

Chelmsford was immersed in Dutton Bros.' pond last Sunday

afternoon by Rev. N.C. Saunders.

**FOR THE PERFECT TOAST TO CHELMSFORD**

**Cott  
QUALITY BEVERAGES**



**IN CANS AND BOTTLES IT'S COTT TO BE GOOD**





St. Mary's Church, Chelmsford Center

## St. Mary's Church

St. Mary's Roman Catholic Church at the Center was founded as a mission of St. John's Church of North Chelmsford. The movement to organize a mission here started about 1921 when less than 100 parishioners who would properly belong to the new parish attended the opening services and the celebration of Mass in Odd Fellows Hall, Central Square, made available by its owner, Patrick Haley. In less than four years (May, 1924) final papers were passed for the purchase of the Lottie L. Adams estate at the corner of Fletcher Street and North Road which was to be used as the site for a mission church. During this period, the number of active workers increased nearly five-fold and many activities such as lawn parties were undertaken to make possible this purchase.

The priests of North Chelmsford as well as the people of the Center were actively engaged in the drive for the new Mission. The Rev. Charles P. Heaney, while pastor at St. John's, started the drive for funds which was carried on by his successors, the Rev. Francis J. Kenney and the Rev. John J. Crane. Thanks to the untiring efforts of all concerned, the property was purchased and the new building was begun in the autumn of 1924. St. Mary's was established as an independent parish in 1931. Its affiliated organizations are at present: St. Mary's Blessed Virgin Sodality; Parish Councils, Nat. Council of Catholic Women and Nat. Council of Catholic Men; Youth Council, Catholic Youth Organization (Girls and Boys' Divisions); Holy Name Society; St. Vincent de Paul Society.

The Sisters of Divine Providence (North Chelmsford) provide religious instruction twice a week for grammar school children, and a Christian Doctrine classes for high school boys and girls meet

weekly under the supervision of Rev. Fr. Thomas.

Its pastors to the present have been: Rev. Fr. Daniel F. Gorman, 1931-1934; Rev. Fr. Walter A. Quinlan, 1934-1940; Rev. Fr. Cornelius A. Foley, 1940-1942; Rev. Fr. Daniel J. Golden, 1942-1944; Rev. Fr. Joseph J. Leonard, 1944-1947; Rev. Fr. Thomas J. Dixon, 1947-1955.

The assistant pastors, assigned for indefinite periods during this time have been: Rev. Fr. Frederick Burke, Rev. Fr. Arthur Dunningan, Rev. Fr. John Zuromskis, Rev. Fr. Wm. Roche, Rev. Fr. Thos. J. Finnegan (now Assistant Chancellor of the Archdiocese of Boston), Rev. Fr. Robert H. Carolan, and Rev. Fr. John E. Thomas.

Parish organizations, Women's Division: St. Mary's Blessed Virgin Sodality reorganized by Rev. Fr. Arthur Dunningan in 1948. 325 membership to date. Past Prefects: Mrs. Mary Davis, 1948-1951; Miss Mary Cone, 1952; Mrs. Dorothy Ayotte, 1953; Mrs. Ann White, our present Prefect.

Our Sodality members receive Holy Communion in a body on the first Sunday of each month through the year, with a Spiritual meeting once a month followed with a Social in a local hall. A general Communion breakfast is held in the month of May, with the election of officers for the following year. Our Spiritual director is Rev. John E. Thomas.

National Council of Catholic Women; Parish council organized in 1950. Sponsor Catholic Action in our parish, sponsor Catholic literature, sponsor spiritual development, sponsor discussion clubs, sponsor religious instructions. President, Mrs. Mary Davis; Vice Pres., Miss Mary Cone; Secretary, Mrs. Kathleen Harrington; Treasurer, Mrs. Jenny Kelly.

Youth Council: C.Y.O. 'Boys' division', membership 100. Counselor, Alfred Gorham; Pres., Thomas St. Germain. Sponsor basketball team, sponsor softball team, sponsor bowling

league. 1955 Championship basketball won by 'Intermediate boys' div.'

Youth Council: C.Y.O. 'Girls' division', membership 85. Counselor, Miss Maureen Bishop. Sponsor softball team, sponsor basketball team, sponsor bowling league. 1955 softball championship of 'Northern Middlesex Deanery' won by Girls' junior division. All C.Y.O. members both boys and girls receive Holy Communion in a body once a month, and they hold a regular Communion breakfast twice a year at a local restaurant.

Holy Name Society has a membership of 250. President, Alfred Gorham. Past Presidents: Daniel Haley, Bert Rousseau, Justin McCarthy, Ernest Thibeault, William Burke, Leo Marchand. Sponsoring: Holy Name Bowling League and Decent Literature Comm. headed by Al Gorham. They receive Holy Communion in a body on the second Sunday of each month, followed with a business meeting and informal breakfast at a local restaurant with their spiritual director, Rev. Fr. John E. Thomas. An annual communion breakfast and election of officers are held in the month of June.

National Council of Catholic Men, Parish Council organized 1950. Past president, Bert Rousseau; present president, Paul Desmond. Sponsor discussion clubs, spiritual development, and organization and development.

St. Vincent dePaul Society was directed by the late Rev. Fr. Thomas Dixon until his death.

Rev. John J. McGinley was appointed pastor of St. Mary's Church the latter part of September, 1955. Father McGinley came from St. Andrew's church in the Forest Hills section of Boston. He is a native of Gloucester.



Living statue honors Our Lady of Fatima, a float from St. Mary's church.

## St. John's Parish

Continued From Eleventh Page in Dorchester. Rev. Father Emile J. Dupont succeeded Father Scott in 1918. In December, 1919, Father Heaney found that due to the growth of the Parish he needed the services of a second assistant. Rev. John J. Linnehan, who had been serving as assistant at St. Peter and Paul Parish in South Boston for six months since his ordination, was sent here to fill the required need.

The two Mission Churches at Graniteville and Chelmsford Center required the assistance of two curates besides the Pastor. The schedule for Sundays at each of these Missions is worth recording. The priest who said mass in Chelmsford Center drove to Odd Fellows Hall, where he said mass at 7 o'clock. Confessions were heard before mass. He returned here about eight-thirty and sang a high mass at ten-thirty. After this, a session in Sunday School would be held for the boys from the Middlesex County Training School. In the afternoon, Sunday School would again take place from two o'clock until three-thirty for the boys and girls of St. John's Parish. This was followed by Benediction of the Blessed Sacrament. After the Blessed Sacrament was put away, the priest would go over to the Shrine of the Blessed Virgin, where he would recite prayers in honor of Mary and St. Anne. After these prayers, he would present the relic of St. Anne to the people for their veneration. A great deal of faith and devotion was fostered by the Shrine during these years.

The priest who went to Graniteville would pack his suitcase with a chalice, ciborium, altar linens, etc., together with a light lunch. He would then go up to the center of the town and board a street car for Graniteville. His first mass there was at 8:45. This was followed by Sunday School and the baptism of children. A high mass was then sung at 10:30 or thereabouts. Thus not until afternoon would the priest return to busy himself with Sunday School and other duties.

Father Heaney's was a vigorous pastorate, and the two zealous young curates enjoyed the activity under him as they did with both Father Kenney and Father Crane who later succeeded him in turn. It was Father Heaney who opened the Mission at the Center. For years the priests said mass in

a hall there on an altar set on casters with sometimes bunting and streamers hanging from the walls, the aftermath of a party held the night before.

Rev. Francis J. Kenney succeeded Father Heaney in 1922. He remained here only two years, but endeared himself to the people in that brief interval by his kindly sympathetic disposition.

Rev. John J. Crane succeeded Father Kenney. He enjoyed an active six years here; was recognized as an able administrator.

Rev. Joseph Curtin came in 1930. His ability was quickly recognized and after two years he was sent to the new rapidly growing young parish of the Little Flower in Everett.

Rev. Jeremiah Driscoll came in 1932 to succeed Father Curtin. He endeared himself to his parishioners by his kindly generosity; but died after only four years here.

Rev. Timothy J. Donovan succeeded Father Driscoll in 1936 and labored earnestly here for 5 years after which he became permanent pastor of St. James' parish in Haverhill.

Rev. Thomas O'Toole succeeded Father Donovan in 1941. Like his more immediate predecessors, he tried to keep alive and glowing the faith so devotedly tended by the earlier priests, and to keep the parish property in repair as well.

Father O'Toole was followed by Father Roarke, Father Murphy, and the present pastor, Father Finnegan. During Father Murphy's pastorate, the Convent of the Sisters of Divine Providence came to occupy the former Quigley home at 83 Middlesex Street and a kindergarten was also organized.

Some of the curates of St. John's have been: Fathers Dupont, Linnehan, Hawes, Sullivan, Kelly, Mullin, O'Rourke, McAndrews, Morley, Galvin, Kelleher, Connors and Supple.

As the Catholics of North Chelmsford continued to grow in number, the young men felt the need of some organization. They formed a Club, known as the Young Men's Lyceum. This was organized in 1887. It was purely a social club and meetings were held in a room in the basement of the Church. This little club was the nucleus for that larger and more famous organization, known as the St. John's Catholic Total Abstinence Society. This Society was organized in 1889 and its first president was William J. Quigley. The objects of this Society, according to its constitution, shall be to

Continued On Fourteenth Page



Lowell Knights of Columbus



## Unitarian Church Open House

The Unitarian Church held open house with a special feature on each day planned by a committee headed by Mrs. Gordon DeWolf, assisted by Mrs. Wallace Butterfield, Mrs. Levi Howard, Mrs. David Kydd and Mrs. Grace Kittridge. On Friday, a table and chair belonging to the Rev. Ebenezer Bridge were displayed, with a picture of the interior of the church in 1905 and various other church documents and pictures. On Saturday, an organ recital by Mrs. Marjorie Marshall Field of Fitchburg, formerly of Chelmsford and daughter of Mr. and Mrs. Josiah Marshall of North Road, was enjoyed by many visitors. On Sunday, the Rev. Samson Stoddard's silver tankard, his gift to the church in 1740, and a silver caudle cup, legacy of John Fiske, Jr., to the church, were on display. These two articles are a part of the American silver collection on loan to the Boston Museum of Fine Arts and are fine examples of early silversmith work.

A food stand was in charge of Mrs. Carleton Gardner on Friday and Saturday. On Sunday a coffee hour was enjoyed after the morning service, directed by Mrs. Clarence Woodward. Pourers were Mrs. Ralph W. Emerson, and Mrs. Levi Howard. Mrs. Chester Russell headed the following waitresses: Miss Beverly Bell, Miss Janet Bell, Mrs. Edward Bell, Mrs. Wm. Hennessy, Mrs. Robert Clough, Miss Shirley Gould. Mrs. Howard Brow was in charge of the food and Mr. and Mrs. Robert Clough in charge of the coffee. Mrs. Sidney Perham made the table arrangements, while Mrs. Eustace Fiske arranged flowers for the morning service in a replica of the large silver Paul Revere bowl.

## Woman's Alliance

Continued From Second Page Alliance.

In 1909 a very substantial donation was received from the will of Miss Mary Reed; the interest to be used for church purposes. The larger part of the work of the Society has been the making of articles for fairs held annually.

Outside of Parish work, they made garments for the 'Ministry at Large' in Lowell and



Arts and Crafts Exhibit at Unitarian Church Vestry.



During Ladies Day, the Arts and Crafts Exhibit.

also for the needy. At one time, bags of clothing went to Morgan Memorial in Boston and barrels of clothing to the colored schools in the South; the expenses being too great to be continued.

For a number of years a sum of money has been sent to the American Unitarian Association.

At one time, each lady attending the meetings paid five cents, with twenty five cents annual dues; later, it was twenty five cents dues, and five cents for every absentee. Neither rule being very popular, both were soon discarded.

To the early members, much is due for the present prosperity of the church as well as that of the Ladies' Circle. While all members were enthu-

siastic, special mention should be made of several of the earlier members who gave their time and energy until well along in years: Mrs. Joseph L. Fletcher, Mrs. Eliza A. Fletcher, Mrs. Mary E. Richardson, Mrs. Harriet Bartlett, Mrs. Emma Buzzell, and also Mrs. Julia E. Warren who for many years held some important office in the work of the church. While mention is made of these workers for their church, there were many more that should never be forgotten.

Large sums of money have been contributed at different times for repairs and many other purposes from entertainment, which was paid to the Parish treasurer. The condition of the Parish in the 'eighties' demanded the loyalties of the ladies as well as the men, and to them credit is due for the interior and vestry repairs and redecorating from time to time.

## REPORT OF SARAH L. PUTNAM, SECRETARY (1914)

The General Alliance is an out-growth of the Women's Auxiliary Conference organized on September 23, 1880, to enable women to serve more definitely the course of liberal religion. Finding the need of new and enlarged methods, a new organization was formed on October 24, 1890 under the name of the National Alliance of Unitarian and other Liberal Christian Women.

On May 26, 1913 the word General was inserted, making the name The General Alliance of Unitarian and other Liberal Christian Women. This was so organized on October 24, 1890 and incorporated on January 31, 1902.

In 1895 the present Women's Alliance of the Chelmsford Unitarian church joined the General Alliance of Unitarian

and other Liberal Christian Women.

In 1954 the church dropped the name of Congregational except for all legal purposes and is now called the First Parish Unitarian of Chelmsford.

Today, September 1955, the women's organization has a membership of some fifty members, with an evening branch of over twenty five members of the young married group.

The activities of each group consist of working for the benefit of the church and also helping the General Alliance toward the cause of Liberal religion. Each group has its own set of officers. They work separately and also join together in many of the larger projects.

The annual May Breakfast was started in 1926, and since 1938 has been composed of all the women in the church and the men from the Men's Club.

In the earlier 1900's May Parties were held in one of the money making features. These were held in Warren's Grove, and also in the vacant lot adjoining the back of the church building. Light refreshments were sold, and the entertainment consisted usually of a pageant in which all the children of the parishioners took part. There was a small fee of admission.

These affairs were largely attended and very popular for many years.

This part of the history of the First Parish Unitarian church of Chelmsford was compiled by the present secretary of the General Alliance, Mrs. Karl M. Perham of Dalton Road, Chelmsford.

1891

While the meeting of the Baptist society was in progress Tuesday evening, some reckless scamps badly cut the harness and carriage of Mr.

A. M. Blaisdell's team, which was standing in one of the church sheds. There can be but a very small element of fun in such an outrage, but there is a large possibility of serious injury to the occupants of the vehicle should the mutilation of the harness not be discovered in season. Such offenders deserve a severe punishment.

## St. John's Parish

Continued From Thirteenth Page aid our Pastor or Assistant in suggesting total abstinence in the community, to disseminate correct Catholic views among its members regarding total abstinence principles through the instrumentality of Catholic total abstinence practice; to secure to its members the privileges of being received into any society connected with the Catholic Total Abstinence Union of America.

The Temperance Hall, known today as St. John's Hall, was originally owned by George C. Moore, the founder of the mill which bears his name. He purchased the building from the Congregational Society for a club house. The land on which the hall is located was formerly owned by George T. Sheldon, President of the Chelmsford Iron foundry Company.

He very generously gave the land to this rapidly growing Society. The Temperance Society will long be remembered by its members for its many fine acts of charity, as well as for its watchful guidance over the youth of its time. The generosity of the Society is openly manifested in the stained glass windows which decorate our Church. Twelve of these windows are the gifts of the St. John's Total Abstinence Society. The Society, at one time, numbered over 100 members. The custodian of St. John's Hall, during these early years, was Perley J. Constantineau, and later, the late Patrick J. Welch.

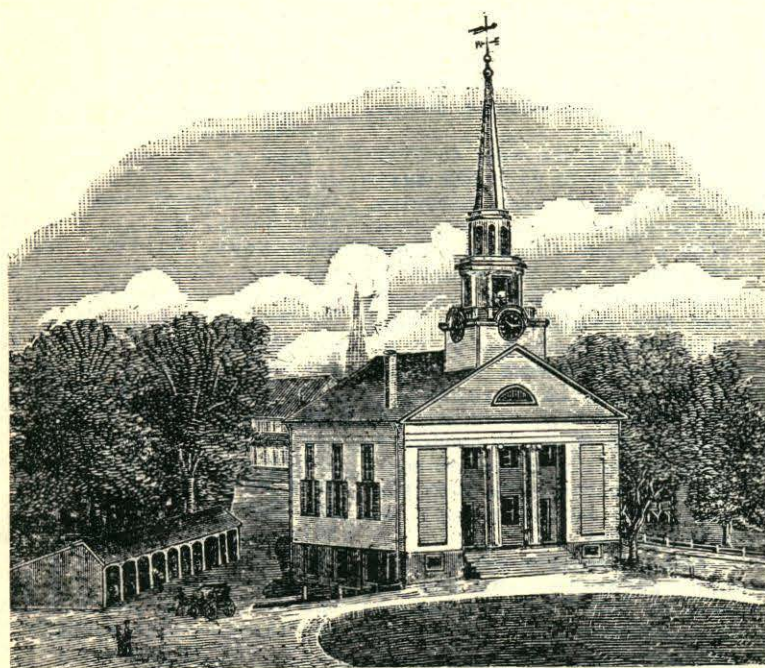
For some ten years, from Father Mitchell's time until 1932, the hall was a busy center of the parish social life. Parties were frequent, the bowling alleys or pool tables of the lower hall were busy afternoon and evening, and many of our married men look back fondly to the fine free evenings spent there.

St. John's Hall has been completely renovated and houses the kindergarten, under the direction of the Sisters of Divine Providence. The Ladies' Sodality meets here and the monthly breakfasts of the Holy Name Society are also held in this hall.

Court Wannalancit, No. 171, M. C. O. F., Catholic Order of Foresters, an insurance organization, continues in existence with the following officers: Michael J. Scollan, Chief Ranger; Mary K. Daley, Treasurer; Margaret McEaney, Recording secretary; Ruth Welch, Financial Secretary.

The Academy of Notre Dame, Tyngsboro, St. Joseph's Juniorate, also in Tyngsboro, and Camp Cardinal O'Connell in Dunstable on Lake Massapog, are also included in St. John's parish.

St. John's is proud also of the fact that from it have already come 4 priests and 3 sisters. They are: Fr. Francis Curry, O.M.I.; Fr. Daniel E. Ready, O.S.B.; Fr. Charles P. Tucke, O.S.B.; Fr. William Smith, O.M.I.; Sister Mary of Lourdes, Sister Mary Ellen, O.P., Sister Mary Catherine, Sister Gabriel Marie, and Sister Stephen.



Picture of the Unitarian church before 1900 showing the circular drive in front of the church and also the horse sheds at the rear of the church as well as the short street that ran from Littleton Road to Westford Street.



## BURYING GROUNDS

### Forefathers

#### CHELMSFORD CENTRE

It was probably some years after the settlement of the town before there was any established burial place. The first grave is said to have been upon the land of Thomas Hinchman, later owned by Mr. E.H. Warren. A few uninscribed stones of rough surface appear to mark the earliest graves in Forefathers' burying ground, but the year 1690 is the date of the first stone bearing an inscription. In 1702, a 'rough fence,' and in 1708, a 'board fence,' was placed around the burying ground. This was replaced in 1717 by a stone wall, and in 1790 one of more permanent character was built; this was repaired in 1793.

In 1813, and the three succeeding years, the tombs were built at the top of the rising ground.

In 1817, a piece of land owned by Moses Hale, on the southerly side of the burying ground was added to it. This new part is said, in the records, to include the graves of Rev. John Fiske and two of his family.

In 1830, the burying ground was 'repaired,' and in 1838, an addition was made on the west side, a parcel of land being purchased of David Dickinson for \$100.

In 1839, the stone steps were built on the slope near the centre of the old part of the burying ground. The upper flight of the steps was built about 1853, when the upper row of tombs was built.

In 1871, a receiving tomb was built in this burying ground.

In accordance with ancient custom, the bodies in the older part of the cemetery are buried with their faces toward the east, as though looking for the promised coming of Christ and the resurrection of the dead.

### Heart Pond

#### HEART POND CEMETERY, SOUTH CHELMSFORD

ADAMS, SAMUEL, LIEUT. ADAMS, TIMOTHY BROWN, SAMUEL.

Markers of the Sons of the American Revolution were placed at the graves of these soldiers in the town of Chelmsford, in 1901, at the expense of the town, Rev. Wilson Waters, Henry S. Perham and Daniel P. Byam being the committee.

In 1774, this burying ground was given to the town by Dr. John Betty. In 1792, the town built a wall around it, and this was repaired in 1836. In 1813, John Adams was allowed to build a tomb here. The burying ground was enlarged in 1852, and again in 1870 and 1892. In 1874, the receiving tomb was built.

### School Street

#### School Street Cemetery (No. 1) Lowell.

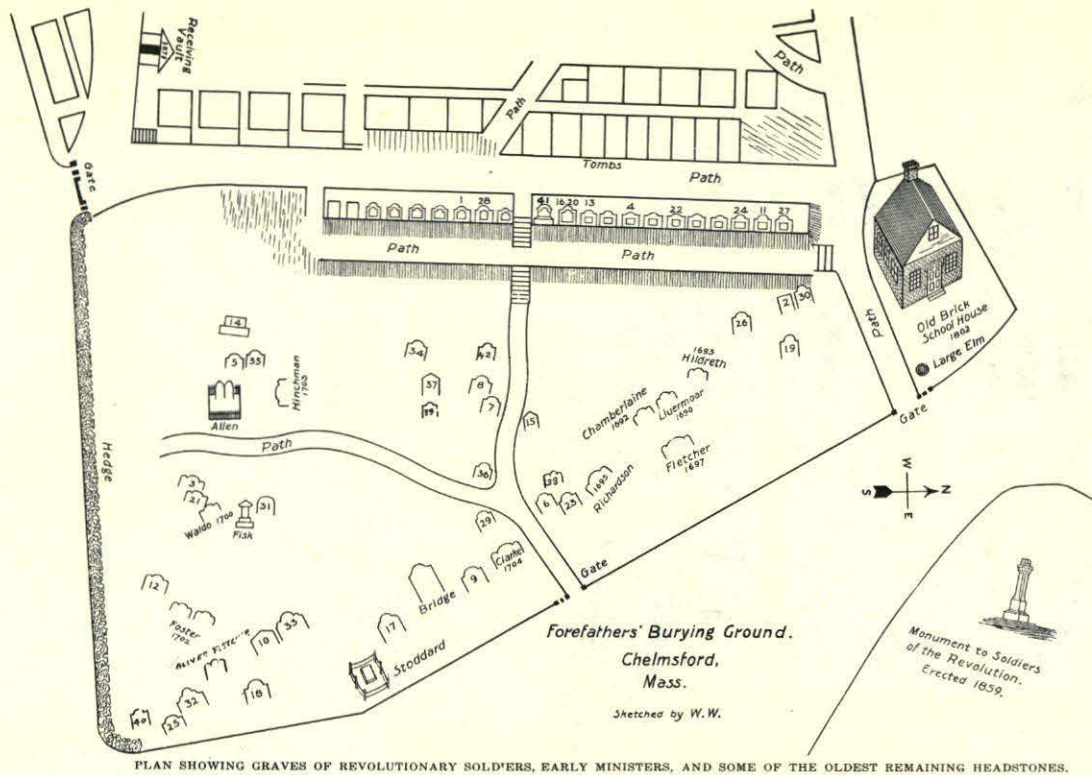
BUTTERFIELD, BENJAMIN-DUTTON, STEPHEN - FLETCHER, LEVI MELVIN, BENJAMIN - PARKER, SIMON

In 1810, a burying place 'in the North part of town' was bought of Joel Spalding. This was laid out in 1814 'near Pawtucket falls,' and in 1816, tombs were built in this cemetery.

### Riverside

#### RIVERSIDE CEMETERY, NORTH CHELMSFORD

In 1841, a committee of the



PLAN SHOWING GRAVES OF REVOLUTIONARY SOLDIERS, EARLY MINISTERS, AND SOME OF THE OLDEST REMAINING HEADSTONES.

Town was chosen to select a piece of ground for a burying place in the North part of the town. The land was purchased of Benjamin Blood and Samuel F. Wood, 'between North Chelmsford and Middlesex Village.' This cemetery was enlarged in 1890.

### West Chelmsford

#### WEST CHELMSFORD CEMETERY.

In 1852, a burying ground for West Chelmsford was bought of John Farrar. The receiving tomb was built in 1875.

### Pine Ridge

#### PINE RIDGE CEMETERY, NEAR THE CENTER VILLAGE.

Land for this cemetery was laid out in 1888, being part of the town farm land, owned by the town. An enlargement was made in 1899.

### St. Joseph's

#### ROMAN CATHOLIC CEMETERY

In 1894, the Oblate Fathers were granted permission to use a lot in the eastern part of the town as a burying ground. This is known as St. Joseph's Cemetery.

### Temple Beth-El

This cemetery originated in 1916 with the B'rith Abraham Lodge of Lowell, a mutual aid society of the Hebrew faith, to provide a suitable burial place for its members. In 1945, the trustees of Merrimack Lodge, Order of B'rith Abraham, deeded it to the trustees of the Lowell Hebrew Community Center, every member of which is automatically a member also of the cemetery corporation. During the last two years many improvements have been made on the grounds: the roads have been hot-topped, the fence and a gate erected, the land itself has been graded, seeded, and loamed, and a sprinkling system installed so that the grass can be kept green even during severe droughts.

The present officers are: Allan L. Levine, president; Morris Palefsky, treasurer; Eli Rostler, clerk.

April 1887

Since the relinquishment by the town in 1885 of its interest in the old town hall, which is the basement of the Unitarian church, the ladies of the society have been assiduously working to obtain means by fairs and entertainments to remodel the room and fit it up for parish purposes.

One familiar with the old hall, with its bare walls, meagre furnishings and generally grimy appearance, would fail to recognize in the neat and attractive rooms the dingy resort not inaptly termed 'the cellar' where for nearly forty years the citizens met in annual town meeting to fight their municipal battles. Want of space will permit but a brief description of the transformation which has been brought about by the labors of the carpenter, painter and paper hanger, supplemented by the tasteful adornments provided by the ladies of the society. While the original entrance to the hall has been retained, a new one has been made by a stairway from the church. Descending this one lands in the kitchen, which is the former selectmen's room, enlarged, and with its commodious pantry, dish closets, numerous drawers and other appointments, is the pride of our thrifty housekeepers. Upon the right of the main entrance to the hall is an ample cloak room. The auditorium, with its papered ceiling and walls, new chandeliers and handsomely-framed pictures (two of the latter being the gift of the Misses Richardson) is a very cosy and attractive room and will comfortably seat 200 persons. At the north end is a raised platform with folding doors which is designed primarily for the ladies' parlor, and with its handsome carpet and drapery curtains presents a very homelike appearance.

The formal opening of dedication occurred Wednesday evening and was attended by representatives of the several religious societies in the village. Mr. J.A. Bartlett presided and after a brief review of the history of the ancient parish, happily introduced the speakers, Revs. J.A. Chase, pastor of the society, C.C. Hussey of Billerica, James Danforth of Tyngsborough, J.L. Seward of Lowell and Mr. E.H. Warren of Chelmsford. The remarks of the speakers were quite felicitous and deservedly complimentary to the ladies. A just tribute was also paid by Mr. Seward to the admirable work which in various directions is being done by Rev. Mr. Chase. Excellent instrumental music was furnished by Dr. A. Howard and Miss Mabel P. Emerson, and a vocal selection, 'Curfew Bells' by a quartette consisting of Messrs. Harry L. Park-

hurst and Frank A. Emerson, Mrs. Harry L. Parkhurst and Miss Carrie Proctor. Two poems, written for the occasion, were read, one composed by Mrs. Martha L. Emerson of Buxford, a native of Chelmsford, and effectively read by Miss Celia Richardson, the other read by its author, Mr. Geo. A. Parkhurst. At the conclusion of the programme a collation was served which terminated a most enjoyable evening.

### John Fiske

#### Continued From First Page

Becoming Mr. Peter's assistant at Salem and later the pastor at Wenham meant more to Mr. Fiske than a return to the work he had given up in England to become a physician because of the opposition to Puritan sympathizers. He was taking a place in the line of Salem clergymen headed by Francis Higginson and Samuel Skelton--a place very close in time to Roger Williams' flight the year before and even closer to the Anne Hutchinson affair, for Mr. Peter was Williams' immediate successor and a leader in the Hutchinson trial held during Mr. Fiske's first year in Salem. In addition to being surrounded by such stormy religious currents, Mr. Fiske's association with Mr. Peter brought him into contact with one whose controversial career can represent for us some events on both sides of the Atlantic in 1660.

Like Mr. Fiske, but slightly older, Mr. Peter was a Cambridge graduate, ordained in the Church of England, and of Puritan persuasion. The preaching of Thomas Hooker, later founder of Connecticut, was instrumental in turning him towards Puritanism. In 1623, he went to preach at the English Congregational church in Rotterdam with Dr. William Ames, intimate friend of Rev. John Robinson who had done so much for the English church people in Leyden. Mr. Peter came to Salem for reasons of health and safety in 1635. At first his chief aim was to build up the coastal fisheries and then to encourage ship building to provide the colonists with a stable export commodity and a commerce of their own. He urged special measures to keep everyone busy--women and children especially--in the wintertime: 'he feared that idleness would be the ruin of both church and com-

monwealth!' As pastor of the Salem church, 1636-41, he was noted for his strict discipline. He was an active prosecutor in the trial of Anne Hutchinson, whose views seemed to threaten the clergy's domination of the colony's affairs. When Harvard College was founded (1636), Mr. Peter was one of its overseers, and the next year was appointed to the commission on revision and compilation of colonial laws which became (1641) the Body of Liberties--first fundamental law of Massachusetts. To the distress of the Salem people, who disliked being deprived of their pastor for political errands, Mr. Peter, Rev. Thomas Weld of Roxbury and Mr. Hibbins of Boston were selected (1641) by the Court of Assistants to discuss colonial affairs with Puritan leaders in England. (Mr. Weld, incidentally, was the author of the Bay Psalm Book (1640) and one of Mrs. Hutchinson's bitterest foes. His grandson, Thomas III, was Dunstable's first minister and his great-grandson, Thomas IV, was an early Chelmsford schoolmaster. Grace Weld, who married Oliver Fletcher, Esq., of Chelmsford in 1766, was a descendant of Joseph, the Rev. Thomas Weld's brother, said to be the wealthiest merchant in the colony in the 1640's. Mrs. Hutchinson was confined to his house under Thomas Weld's guardianship until her exile.)

Mr. Peter never returned to Salem, but took an active part in the Puritan rebellion or Civil War. He became a friend of Cromwell, John Milton and other leaders, a 'fighting chaplain' with the Parliamentary forces, and by his eloquence exerted so much influence against King Charles that when Charles II came to the throne after Cromwell's death, he was arrested, tried and executed as 'a notorious rebel'.

While in the Tower of London he wrote 'A Dying Father's Last Legacy to an Only Child: or, Mr. Hugh Peter's Advice to His Daughter'. This little book of religious and personal instruction, remarks on Christianity, etc., was published in both London and Boston, and contained a poem called 'Wishes'. One verse reads:

I wish you neither Poverty, nor Riches,  
But Godliness, so gainful, with content;  
No Painted Pomp, not Glory that bewitches;  
A Blameless Life is the best Monument;  
And such a Soul that soars above the Skie.

Well pleas'd to live, but better pleas'd to die.'

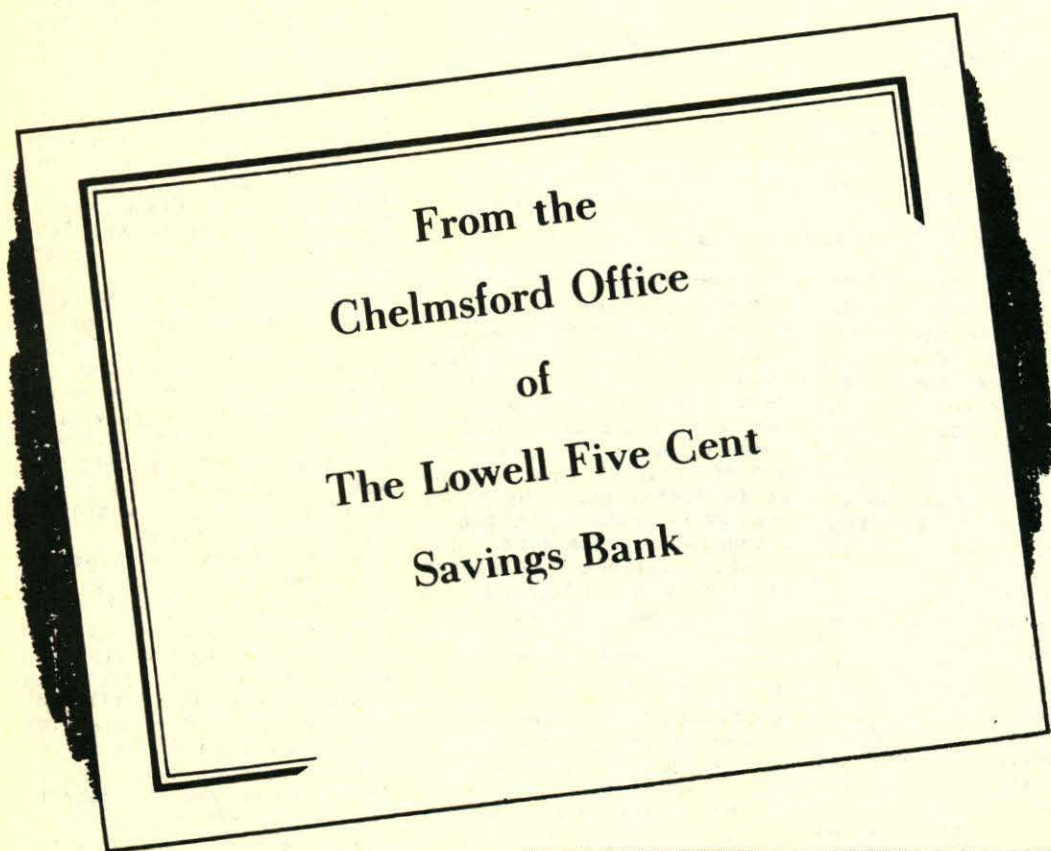
On October 16, 1660, Mr. Peter, having secretly sent his daughter a goldpiece by a friendly bystander, was publicly hanged, drawn and quartered, and his head displayed on London Bridge.

Some may view him as a brilliant minister, an eloquent and able man, public-spirited and zealous. Others, pointing to his frequent illness, fits of melancholy, nervousness and voluble speech, may call him a hypochondriac and typical Puritan fanatic-preacher. But remembering the many hardships and misfortunes of his life and the cruelty and bitterness of the time, others may see him less as 'either energetic or hyperactive, eloquent or voluble, zealous or fanatic, and more simply as a Puritan of the Puritan Age, whose last wish for his daughter was a godly life and his last gift a gold piece.

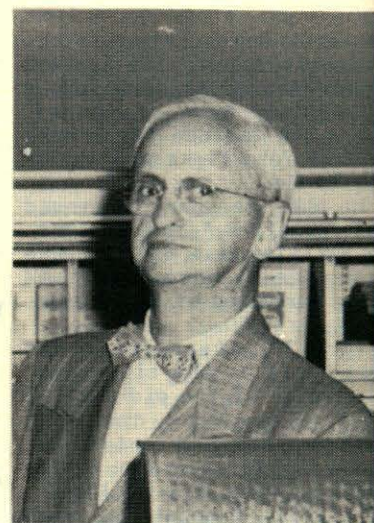


# Congratulations, Chelmsford, on your 300th Anniversary

Lowell Five Cent Savings Bank, 101 years old, is happy to have this opportunity to salute Chelmsford on the 300th Anniversary of the town's founding.



Roy A. Morgan, Manager



Erle F. Farnham



Margaret S. Thomson



Beverly Snook

1854

THE LOWELL FIVE CENT SAVINGS BANK

1955

CENTRAL SQUARE



CHELMSFORD