



UNION SOCIETY
AND THE UNITARIANS

☆ 1847-1947 ☆



THE FIRST UNITARIAN SOCIETY

of Hudson, Massachusetts

Foreword

At the request of the Centenary Committee I undertook writing an historical sketch of the first hundred years of the Unitarian Society of Hudson. As in the story of the early days of any movement or community, the historical data are fragmentary, poorly kept, and hard to find. In spite of the patchwork pattern, if the book is read as a whole, a fair picture of the life of the Society may be obtained. We can only wish that it were a little better expressed.

NORMAN M. HUNTER.

Hudson, Massachusetts.
February 1947.

Dedication

To the Women of this Society, past and present, some of whose names are recorded, here but the most of them unrecorded, who in the midst of discouraging circumstance carried the torch of free-thinking religion with laborious devotion, this sketch of our history is dedicated with respectful wonder.

“De mortuis nil nisi bonum.”

Union Society and the Unitarians

THE story of this church edges back to the early days of the Christian era. It is a sketch of a movement among men toward truth in the midst of ignorance, of pioneers working out their salvation through a fog of legend and superstition, of men struggling upward toward the light. We must picture the genesis of the ignorance, legend, and superstition to understand the struggle for enlightenment and truth. For the sake of brevity we must stay on the main line, and ignore many things of interest.

The early Christians inherited from the Hebrew religion the idea of one God. This was not a common idea in their part of the world, where gods were numerous. The Christian took the one-god idea as a matter of course, as he was the God of their childhood. The things in the Hebrew religion that Christ opposed and tried to reform were the deadly literal interpretation of the law, the lack of spirituality, and the wide separation between religion and human life. He preached a living religion, not the academic belief in right living, but the doing of it. He laid no stress on creed or ritual but did give them mild approval, but he did emphasize a righteous life and kindly regard for the neighbors. His teaching was a serious heresy to the Temple authorities, and cost him his life.

After his death his immediate followers spread out over the surrounding countries, and met the pagan philosophers of Grecian civilization. Righteous living was too simple a religion for these people, so they added speculative philosophy to it, and theologic disputes became the order of the day. The argument became so bitter and violent that there were political repercussions, and the Emperor Constantine in the fourth century told the church authorities to compose their differences or he would do it for them. He called a Church Council at Nicea, near Constantinople, in 325 A.D., to formulate an official creed for the Church, by the Bishops, at the order of the Emperor. That was Authority, with a Large A.

The main matter of dispute was the nature of Christ, and how much he had of the nature and substance of God. One party claimed that Christ was similar in nature to God but not the same; another claimed he was of the same nature as God; a third party was between these two. The middle party combined with the second party in order to get somewhere, and the first party was outvoted and exiled for the sake of peace. This exiled party was led by Arius, and as they were somewhat akin relatively to Unitarian belief, we feel some sympathy for them. They were not Unitarians at all.

In the course of the next hundred years there are several church Coun-

cils, and the creed was further developed into a definite Trinitarian form, with three persons in the God, equal in power and glory, and the same in substance, but differing in nature. The Grecian mind now had a philosophic creed that it could bite into, even if it could not understand it.

For the next thousand years Christianity at the best stood still. In the dark ages from 400 A.D. to 1450 A.D. it might well have disappeared. The organized central government with its political attachments at Rome did preserve the powerful skeleton of the church from destruction, even though as a power for spiritual religion it had little blood and less soul.

In the fifteenth century the Turks broke into Constantinople, and scattered the remnants of the Eastern Roman Empire. The scholars and books that had been collected there were scattered over Europe wherever they could find security. This led to a revival of learning in many scattered centers. The discovery of America set aflame the imagination of men, and ideas were revised. Printing was invented, and books became more plentiful. Men began to read the Bible, and found that it did not agree with the practice or creed of the Church. The Reformation was afoot. The Protestants were Trinitarians.

Later there was a liberal movement in the Protestant churches, in opposition to the doctrine of the Trinity as being glaringly contrary to the Scripture. A definite Unitarian Church developed in Hungary, and through fair times and foul has persisted to this day. Holland became an educational center, with some religious freedom. Liberals from over Europe went there for education, and imbibed the latest liberal ideas on the side. The Pilgrim Fathers went there from England for more freedom which they found too restricted, and left for America. They had separated from the Episcopal church in England, whose creed and liturgy and bishops resembled the Catholic Church too much to please them. They settled at Plymouth, and the Puritans who were largely Episcopalian settled North of Boston.

Absence and distance from the mother country and church tended to break down the creeds and liberalize them, and we find the churches becoming free in the Congregational form. Unitarian ideas developed naturally in the Congregational Churches, which developed two wings, Orthodox and Unitarian, with gradual separation. Other churches contributed their quota, but there was no transplantation from Europe. During the first quarter of the nineteenth century liberal religion was a warm subject in New England.

The intellectual school developing around Boston and Concord gave a strong lift to the movement. The old beliefs were shaken by the preaching and writings of Channing, Emerson, Parker and others. In 1840 Theodore Parker preached a sermon in South Boston at the induction of a new minister, in which he said that Christ was not an absolute neces-

sity to the Christian religion, as the truth that he preached was bound to come in time anyway. That was strong medicine in that day, even for a liberal.

Seven years later Charles Brigham got together a body of citizens in Feltonville in a loose organization of liberal Christians called Union Society. Those were stirring days. There was continuous agitation over temperance, and against slavery, and there was revulsion against the old religious creeds, and political change was in the air. It was rumored that there were places in the village where runaway slaves could find shelter and help on their way to Canada, and Charles Brigham was said to be helping in this activity. The times were ripe for a liberal organization, and Brigham was temperamentally suited to lead the movement.

He was a Universalist, and attended the Universalist Church in Marlborough. He had a friend, George W. Stacy, who had been Unitarian minister at Boylston, but had been driven out by opposition to his anti-slavery sermons. Stacy and Brigham were a pair on temperance, anti-slavery, and liberal religion. Stacy was not stationed as a minister, but ran a stationery store and print shop in Milford. He agreed to come to Feltonville once a month for the price of his team, three dollars per trip. Brigham took care of him and his team, and if the collection was not sufficient he paid the balance from his own pocket. Later the price was changed to five dollars, and the frequency to twice a month. Stacy was never inducted here, but came over the road from Milford as a volunteer for fourteen years. He must have had in him some of the stuff of which heroes are made. The accident that Brigham had a Unitarian friend who was an unattached minister probably made this a Unitarian Church rather than a Universalist.

There were probably no nominal Unitarians among these early liberals, and while there were liberal churches, there were few definitely Unitarian in New England. They were definitely out of step with the orthodox teaching of the times. They emphasized righteous living, but their beliefs as to the nature of Christ were more Arian than Unitarian as we think today. Personal freedom was their main tenet, and this was reflected in the government of the church, as each society stood on its own feet.

The first meeting was in Cox's Hall, which was the dining room of Cox's Tavern. The Tavern stood on the site of the present Wood building, and was later the Mansion House which was burned down in the great fire of 1894. This Hall was used as a public meeting place and dance hall. Here the Society met once a month at one dollar per meeting, and later twice a month.

In 1855 they hired the lower floor of the new school house on School Street, then recently built, for forty dollars per year. They called it Free-

dom Hall, and there the reformers of the day held forth on Temperance, Slavery, Liberal religion, and politics.

The Society was now feeling some strength. They had a volunteer choir, and borrowed a melodeon from one of the neighbors for each meeting. Later they bought a seraphine which served the purpose until the first pipe organ was installed in Lawrence church in 1865. Mrs. Tucker was the first organist, followed by Mrs. S. J. M. Weston, Mrs. William Osgood, and Mrs. Charles A. Wood in turn. Mrs. Wood was the daughter of Captain Francis Brigham, and carried over to the new church in 1861.

In 1857 a Sunday School was organized, with Charles Brigham as Superintendent. The Society was now better organized and was talking of the time when they would have a church. The country was in a ferment over the slavery question, the foundations of the world were being examined, and it was a time for new ideas. The Republican party was formed this year. There is however no record of those days that gives definite information of Union Society, all is legend and family tales, gaining much and losing much in the telling.

In 1859 the church-building idea began to crystallize, and a subscription paper with rules and regulations was prepared for signatures under date of July 10, 1859. One hundred twenty shares at twenty-five dollars per share were subscribed for, each share carrying one vote with a limit of five votes to one person. An organization meeting was called under warrant issued by George Rawson, Justice of the Peace, in Freedom Hall, on June 29th, 1860. There they voted to buy land and build a church. Colonel William H. Wood was Moderator; George E. Manson, Treasurer and Collector; Francis Brigham, William H. Wood, Edmund M. Stowe, George Houghton, Joseph S. Bradley, Prudential Committee; and William W. Claffin, Clerk.

In 1861 the Church was built at a contract price of forty-five hundred dollars, with the contractor supplying the lumber. The lot cost twenty-three hundred dollars. The house on the lot was moved off and is now at No. 18 Church Street. In the autumn of 1861 a meeting was called in the vestry of the new church, and a new Clerk was elected, William F. Trowbridge. A Board of Assessors was also elected to appraise and tax the pews. This first Board of Assessors was Charles Brigham, Stedman Nourse, and W. G. Locke. The other officers carried over, and Mr. Stacy was chosen preacher until other arrangements could be made.

The pews were put up for sale, and a shareholder was allowed credit on the price of a pew for the amount that he had paid for shares. Others besides shareholders could buy pews, and this gave them the right to vote. Others became members by paying three dollars per year, but this

gave them no voting rights on matters pertaining to the property. A person not a pew owner could rent a sitting with no voting rights. The law of that day allowed a religious society to tax the real estate of members for church expenses, but so far as we know this right was never exercised in this Society.

In 1862 the name of the vestry was changed to Union Hall. This year also Mr. S. W. McDaniel was called to the pastorate, at a yearly salary of eight hundred dollars, payable semi-annually.

In 1863 the Society asked to be received as a member of the Worcester Association of Liberal Christians, and have the minister admitted to the privileges of it. In 1865 the Minister, with Mr. E. M. Stowe and Mr. Joseph S. Bradley, were sent as delegates to the First National Conference of Unitarians at New York, and the Society voted to "pay their expenses unless they feel willing to pay their own." This is the first mention of the name "Unitarian" in the records of Union Society. It is interesting to note that the Conference passed a resolution recommending to the Churches represented that they pay the expenses of their delegates.

In 1865 a new pipe organ was purchased and installed in the South gallery. This was a hand blown organ, and was paid for by subscription at a cost of ten hundred fifty dollars.

In 1866 the salary of the minister which had been eight hundred dollars, was raised to one thousand, probably due to post-war inflation. The following year it was raised to twelve hundred on the advent of a new pastor. In 1867 also the Society purchased land on Church Street on which to build a parsonage, and built it. The money for both was borrowed.

At this time the number of voters at a Church business meeting was about twenty-five, and they made frequent use of the straw vote to test popular sentiment. When there were matters of finance or construction before them, they had men of experience and executive ability to put it through. In the early days there were Francis Brigham, Joseph Bradley, William H. Wood, George Houghton, William F. Trowbridge, E. M. Stowe, James T. Joslin; a little later there were R. B. Lewis, James L. Harriman, Frederick S. Dawes, Charles H. Robinson; and still later L. D. Apsley and Frank Chamberlain. There were many men who worked in the rank and file. A few women stood out prominently among the men. F. Ellen Brown, in the early years, stood alone in a difficult stage of the world's history. In later times Sarah Chamberlain, Annie Worcester, and Annie Houghton were prominent leaders. In the Ladies' Circle and Woman's Alliance there was a legion of industrious workers, and a legion still carries on. Those we have mentioned by name now rest from their labors.

In 1869 the minister's salary was fifteen hundred dollars, and he had a Sunday morning service. The organist received one hundred dollars; the chorister one hundred; the janitor who cared for the house and rang the bell, fifty dollars; and the Society voted fifty dollars for incidentals. The money was raised by subscription, taxes on pews, and memberships. From time to time there was discussion on the proper division of rights and privileges in parish affairs as between the real estate owners and the religious group. There was one set of officers for both, and the officers were supposed to keep the funds of each separate. The property was to be so handled that the income of it should be devoted to paying the Society's debts and repairing the property. The Prudential Committee was to keep separate accounts of parish and Society Funds.

In 1869 the town constructed a retaining wall on Main Street in front of the Church, and built sidewalks on Main and Church Streets abutting the property, and the Society paid the bill presented to them.

In 1871 it was proposed to allow anyone who was interested in the support of preaching to participate in the ownership and management of the Society, but the time passed and nothing was done about it.

In 1872 a special Committee examined into the relative positions of the shareholders and pewowners, and the members of the religious body. They went back eight years and drew up a balance sheet of income and outlay, and the sources of both, apportioning the amounts to the shareholders and the religious body as best they could. The owners of the property showed a red ink balance of \$506., and the religious body showed a red ink balance of \$2,150., showing that the owners had got more than their deserts in the results of expenditures. It was decided that the debt be equally divided, and it was proposed that the owners turn over to the Society all rights to the real estate, and that the debts be assessed against the property of all. The matter was finally settled by the property being turned over to the Society, and the pewowners retaining possession of their pews. In this year also women were admitted to partial membership, and were now allowed to vote as well as work.

In 1873 the hour of business meetings was changed from 1 P.M. to seven o'clock, which indicates the change taking place in the voting list. In 1874 there were indications of financial stress, and a committee of fifteen was appointed to devise means to replenish the treasury. In the following year it was difficult to get officers, particularly if they had anything to do with finances. The Society was approaching its darkest days.

In 1879 Hilary Bygrave resigned, in the following letter:

Resignation of Hilary Bygrave

To Union Society, Hudson:

At the Annual Parish Meeting it was left with the Prudential Committee to see to the matter of supplying the desk of this church for the

present year. This committee has had two meetings, and with much regret they have felt obliged to inform me that as our Parish matters now stand they cannot guarantee me what I consider a sufficient and adequate support. I need hardly say to you that I think the debt we are carrying and the unbusinesslike way of conducting our parish affairs, is at the bottom of our present financial difficulties. I have none but the kindest feelings toward each and all members of the Parish, and I have yet to learn that you have other feelings toward me. My own hopes and desires are dashed, but I feel more pained about the condition of the Society, than about my own prospects and affairs. The Liberal Churches of America are far too few in number, but what few there are stand for the highest and best things in the life that now is; and it is therefore deeply to be regretted that the very existence of such a Society as this is threatened. It is now just four years ago since I first stood in this pulpit, and when I accepted your call I had no knowledge of your indebtedness, and the general opinion in the denomination was, that this was an exceedingly sound and prosperous society. There was no foundation for such an opinion. As soon as I found out the facts of the case I sought to rouse you to a sense of what ought to be done, and what could be done if those who have the means and who have been connected with the Society from the earliest days, had still sufficient interest in it to give it a prolonged existence. It cannot long carry its present burdens and exist. I cannot refrain from saying that a long pull, a strong pull, and a pull all together would set the Society on an entirely secure basis for the future. It will not matter much to me whether this is done or not, but it will matter a great deal to you and your families, to the community, and the Liberal faith of New England. Having thought the matter well over and on every side, I am reluctantly compelled to tender you my resignation as pastor of this Society, said resignation to take effect three months from today or on the first Sunday of August next. Two reasons have led me to take this step, — first — with my family responsibilities I must earn a certain salary either here or somewhere else, and this your committee cannot guarantee, — secondly, (and this underlies the whole matter), our indebtedness is too heavy a burden for us to carry, and will certainly sink us beyond the possibility of recovery should one or two very possible and ordinary events transpire. In leaving you I shall only wish that someone may succeed me who will be able to do what I have wished, advised, and urged. One man has to urge, rouse, and unsettle and set the people thinking, and another comes and does the thing when the time and feeling are right. All of which is respectfully submitted by

Your obedient servant and friend,

HILARY BYGRAVE.

Hudson, May 4th, 1879.

In 1879 there was an article in the warrant to see if the Society would vote to sell the church and parsonage to pay its debts. This was passed over. Later there was an article in the warrant to see if services in the church would be given up. This also was passed over. James Joslin and wife gave notice of withdrawing from the Society, and Mr. Joslin resigned as Treasurer. Mr. F. S. Dawes was elected Treasurer and was persuaded to serve. The Society was in serious difficulty, partly financial, partly a condition of mind, and called up their strongest men to handle the situation.

Francis Brigham, Edmund Stowe, Joseph Bradley, James L. Harri-man, and R. B. Lewis were elected Prudential Committee; Frederick S. Dawes, Treasurer and Collector; Charles H. Robinson, A. S. Trowbridge, George A. Tripp, Assessors; and practically every article in the warrant was turned over to the Prudential Committee for action. On April 21st thirty pewowners agreed to turn over their pews to the Society for the good of the Society's purposes. Mr. Bygrave resigned in a letter of five hundred words in which he expressed his mind on the financial situa-tion. The Society was reorganized, first by changing the rules of voting by making the decision on a question rest on the vote of two thirds of those present and voting, instead of on two thirds of the whole voting list. That was a warm meeting with the luke-warm and the infirm repre-sented by proxies. Later in 1879 a whole code of By-laws was adopted, and the qualifications of voters became simpler and broader. Now a voter had to be twenty-one years of age, of sound mind, sign the book of Membership with the By-laws and Declaration of Trust and agree to abide by them, and pay five dollars per year.

At the end of the By-laws there is a Declaration of Trust, that "we hold the property in Trust for the promotion of Liberal Christianity, sub-stantially in accordance with the recognized doctrines of Unitarian Churches &c". This is the first place in our records where there is any sectarian committment.

For the next few years there is little reference to financial troubles. Mr. Joslin forgot about his resignation from the Society. He was on the By-law Committee, and was thereafter working as usual. When the Soci-ety had a deficit a paper was passed and the matter ended.

In 1883 Mr. R. B. Lewis was hired as Chorister at one hundred dol-lars salary on condition that he hire an alto singer and a soprano at his own expense. After that it was usual to give Mr. Lewis a vote of thanks each year for his services.

In 1884 a Committee of Fifteen was elected to take measures to clear up the church debt. The main part of it was a mortgage of forty-eight hun-dred dollars with some accrued interest. Two years later the Committee reported that the mortgage and interest were paid, and a balance of one

hundred dollars remained for the Treasury. That is one to remember. Just seven years before it was a question of selling out and going out of business.

In 1888 there was a change in State Law, and after that a member's real estate could not be taxed for church expenses as it could before.

In 1890 the Society was incorporated as the First Unitarian Society of Hudson, and the name was changed accordingly in By-laws, Declara-tion of Trust, and in title to property. In this year also Susan Cox died and left the legacy which bears her name for the purpose of buying books for the Sunday School. There was also agitation this year to have pews surrendered to the Society. Surely the old Unitarians were a strong-minded people.

In 1891 it was voted to enlarge and improve the church, and a Com-mittee was appointed to raise the money. They spent more than they raised, and two thousand dollars had to be obtained by mortgage on the church property. The operations involved changing the organ from the south gallery to the northeastern corner of the church, the installation of new furnaces, building the parlors at the north end of the church, with new kitchens, new lighting, new choir platform and rail, and the minor changes that went with the rest. Mr. Stowe, Mr. Bradley, and Mr. Lewis presented the new organ to the church, and the Society put in a water motor for blowing it. In connection with the motor it is interesting to note that it cost more to keep it in repair than it had cost for the blow-boy to do it by hand.

During these changes the Church was closed, and the Oddfellows kindly allowed us the use of their hall at a nominal rental. The mortgage was taken by one of our good members, and in later years was trans-ferred to the American Unitarian Association with no interest charge, and liquidated at the rate of \$135 per year until paid.

In 1892 the minister's salary was raised \$150. but with the under-standing that this was not a precedent, and did not affect the contract the Society had with him. It was also voted to take up a collection each Sun-day morning.

In the middle eighteen nineties the taxing of pews to raise money was becoming erratic; some years it was done, some years omitted. The taxes were not always collected, and arrearages occurred. Sometimes pews were sold for unpaid taxes, and other owners acquired them. There was al-ways agitation to have the pews turned over to the Society.

The difficulty in following out votes of the Society through lapse of memory led to a directive resolution that the Standing Committee should keep a record book with votes of the Society that pertained to future years available therein. This resolution was not remembered any better than the other votes.

In 1898 the Marshall Wood bequest was accepted, and Trustees were elected to take care of it. It consisted of a plot of land about two acres in extent at the junction of Washington and Park Streets with the dwelling house and small barn situated thereon, where the State Armory is now. In 1910 this estate was seized by the Commonwealth for an Armory, and the Society was paid four thousand dollars, and given the buildings. The buildings were sold for one hundred forty dollars. The \$4000. now constitutes the Marshall Wood Fund, and is invested with the American Unitarian Association, and may be reclaimed by vote of the Society. The income is used for the general purposes of the Society.

In 1901 a plan to paint the church at a cost of about \$400. swelled to a major operation of painting, redecorating, refurnishing, and relighting at an expense of about \$6,400. The money was raised by subscription. A committee of twenty-three headed by Mr. L. D. Apsley carried the matter to a satisfactory conclusion and beautiful effect. The report of their operations and financing is a model of completeness, and they returned a balance of twenty-eight dollars to the treasury. That is not quite a full report. A study of the bills and receipts discloses that the bill for the pews, amounting to over six hundred dollars, was paid for by Mr. Apsley personally, and not by our treasury. This fact is not noted in the report, and not mentioned anywhere in our records. Now after a lapse of forty-six years we record it. The inner satisfaction that the man got in doing such things was, I think, ample reward to him, but for our fair name credit should go where it belongs.

The opening of the church when the work was completed was the occasion for celebrating the fortieth anniversary of the completion of the building of the church, and the Society was off to a new start under good management and a fine plant.

At the opening of the twentieth century our church affairs were being generally planned somewhat as at present. Some pews were however still owned by members and taxed for income. Others were rented. The main part of our income was derived from subscriptions, memberships at five dollars per member, and a substantial part from contributions from church organizations, chiefly the Ladies' Circle. The assessors were still operating, but their function was beginning to atrophy. The voting rights remained as they were established in 1879. The shareholders were a matter of ancient history, and the right to tax real estate had disappeared in 1888. Over the years since this church was built there is a recurring menace of unpaid bills, with a recurring flash of energy with a settling up, and a period of relative prosperity. In the old days the complex organization made financial management rather difficult. After the rejuvenation of 1901 there was rather smooth progress for some years.

In 1903 the Society took over the Sunday School. Previous to that time the School had been practically independent, electing their own officers, and managing their own affairs. Thereafter the Society elected the officers or a Committee to oversee the management. In 1903 also there was voted a Declaration of Purpose, — "In the love of Truth and the spirit of Jesus, we unite for the worship of God, and the service of man."

In 1904 it is recorded that the Society asked the Ladies' Circle and the Sunday School for financial help. This is one vote that is remembered and is still operative. About this time there was talk of organizing a men's club, which came to a head in the organizing of a Layman's League in the autumn of 1909.

In 1905 the Commonwealth returned \$250. which had been collected as tax on the Marshall Wood bequest. Even the State Tax-gatherer sometimes makes mistakes. The Young Peoples Religious Union was organized, and reported as doing well. 1911 was one of those fairly prosperous years. All current bills were reported paid, and an old note reduced \$260.

In 1912 the management issued a circular letter explaining the financial situation of the Society, as a preliminary to passing the annual subscription paper. This letter has been a useful means of publicity.

In 1913 an electric motor was installed for blowing the organ, as a gift from Mr. Apsley and Mr. R. B. Lewis. In this year Mr. James Joslin died; he had served this church in many capacities during his life in this community, about fifty-three years.

In 1914 the Sunday evening meetings which had been held during Mr. Baltzley's pastorate were discontinued by vote of the Society after Mr. Baltzley resigned.

In 1919 plans were discussed for putting in a new steam-heating plant, remodelling and renovating the vestry, and doing over the kitchen. A large committee was appointed for the purpose of getting subscriptions and planning the changes.

1920 was a year of depression over the country, but the committee on subscriptions had good success in their canvass, and secured about eleven thousand dollars. Notwithstanding the depression, the subscriptions were mostly paid within the next two years.

In 1921 the every member canvass was instituted for our general funds collection. It had been discussed for eight years occasionally. At the Annual Meeting of 1922 the Treasurer reported all current bills paid, and a balance of \$300. in the Treasury. This was at the end of a short but sharp depression.

In 1924 the major remodelling operation was completed. A cement structure at the north end of the Church housed a new steam plant; the

kitchen was modernized; and the vestry was given a new dress and the stage remodelled. Mr. Frank Taylor gave the vestry repairs as a memorial to the Sunday Schools of England where he had received a substantial part of his early education. The Society gave Mr. Taylor an illuminated testimonial in appreciation of his gift. The Society voted to place the unexpended balance of the Remodelling Fund which remained in the hands of Mr. Carlton B. Wheeler, Treasurer, in the hands of the Trustees as a Repair Fund, the income to be used for repairs of the Church, the purpose for which the fund had been collected.

From 1930 there was discussion on what to do about our music. It was felt that the music expense was beyond our means. A chorus choir of our own young people under some leadership was discussed. By 1935 the idea had crystallized and Mrs. Harriet Bartlett was engaged as coach. Mrs. Bartlett had been an alto singer in her younger days, and had taught music in the public schools. She was a marked success, until her impaired health forced her resignation. Since then the choir has carried on under the leadership of our own organist.

The nineteen thirties were depression years over the world, but we got along about as well as usual. It is not necessary for a church to be wealthy to be useful and good. It has to have good management, courage, and willing hands. We take for granted that it has faith.

In 1938 we had a hurricane that did some damage to our property. Prompt emergency measures were taken, and the damage repaired.

Something novel was introduced in 1941. In the public schools religious instruction was given in the High School to those whose parents desired it, by their own clergyman.

In 1942 our minister Mr. Withington enlisted as a Chaplain. The Society voted him leave of absence. Mr. Louis Dethlefs preached for us during Mr. Withington's absence. Mr. Dethlefs was well liked both on account of his fine sermons and because of his attractive character and personality. During the war we were without a janitor for a while, but Mr. Dawes and a corps of volunteers took care of the situation.

Mr. Withington returned to us in December 1945. In January 1946 a committee was appointed to have charge of our one hundredth anniversary of the organization of Union Society. During the year, each Sunday, a sketch of the life of some member of the Society, who has been prominent in church and community and has passed away, was read at our morning service by some descendant, relative, or friend of the subject. During the year the preaching has been attuned to the Centenary in thought and spirit, and the music appropriate for the occasion. A bronze plaque containing the names of the men and women of this Society who served in the late war has been placed on the wall of our vestibule.

One hundred years of this Society have passed away. There is a tendency to bask in the accomplishments of our fathers. It is a trend that in its working out has produced an adage, that it is "three generations from shirt sleeves to shirt sleeves". The work of our lives is never finished until we die, and "Eternal vigilance is the price of Liberty." Unitarians, of all people, should know this and react to it. We cannot sun ourselves in the glories of the past, there is no heat in them. Our fathers took care of their own affairs as best they could, and for that day and for themselves, they did well. We are living in another age. We cannot inherit their spiritual aura, nor grasp their power. We have to work out our own salvation. This is a war of the spirit, not with guns. The fighters will not perish, but the baskers will lose what they have to lose.

Footprints On the Sands of Time

THERE is a popular saying that "the first hundred years are the hardest." At any rate the first hundred years should give us a variety of experience and a wealth of problems solved that should leave us with a somewhat polished practical education in the matters of running a church. There is one unfortunate characteristic of the human race, each generation learns little from the experience of the last, but must learn the hard way. There is however in the lives that have preceded ours many sources of inspiration and reasons for taking courage. By reading history we live again the stirring days when men were pounding out the solution of new problems. The courage and good sense with which they won success may lead us on. Their failures should be of some use to us. One thing is certain, we should be informed. We should not always face the future as pioneers, with no knowledge, no chart, nothing but a good compass. In our faith we have a compass.

All down the years there is the record of faithful, self-sacrificing men and women of this Society who gave their labors for their church, the town, and the larger community. To narrate the high points of their lives is to give a very important part of the history of our church, and a cross section of the history of this part of the country. There are many who played a good part. Physical limitations confine our story to leaders either in the church work or in the community. Others, like the unknown soldier, have done their bit and left their mark upon the world without praise. To Unitarians the doing of work should be its own reward.

CHARLES BRIGHAM

He was known as Uncle Charles Brigham, and was born at the Ivory Brigham house at the top of Washington Street hill in 1815; he died at his home at 151 Washington Street in 1899. This farm on which he was born and died was in the possession of the Brigham family since 1754, and Uncle Charles was the last one living in the sixth generation from Thomas Brigham the Puritan, who came to America in 1635. He was a farmer all his life, and the even tenor of his way was only broken by a two-months' trip to Kansas in 1859. He was an easy-going generous man, abounding in good works, and easily touched by a tale of need. He was deeply interested in the temperance question, and started the first temperance society here when he was twenty, and was an enthusiastic worker in the cause until he was an old man. He was interested in the anti-

slavery movement, and was a rebel against the rigid artificialities of the religion of his boyhood, and became a natural liberal.

The time was ripe for the getting together of liberal-minded people in a liberal society in 1847. Charles Brigham was the moving spirit in forming this loosely organized Union Society.

He was the chief nurse of the infant organization for ten years, and by that time it began to feel some strength. In 1857 a Sunday School was organized and he became the first Superintendent, serving for two years.

He shared in the plans for a church building, and the formal organization of the Society, and was thereafter one of the pillars. He was a teacher in the Sunday School for many years, and served as assessor from 1861 to 1864, and from 1877 to 1878.

He serves as an idealized example of a father of the church, — liberal, generous, devoted, self-sacrificing, and deeply interested in the welfare of mankind, and eager to slough off the incrustations of pagan philosophy that had been grafted on to Christ's teaching through the ages.

JOSEPH S. BRADLEY

He was born at Worcester in 1823, and died at Hudson in 1909. He came to Feltonville when three years of age, and received his education here in the public schools. At the age of twelve he was apprenticed to a shoe-maker and followed that business all his life. In 1850 he established his own business, and later conducted shoefactories here and at Dover, N. H. as Bradley and Sayward.

He was representative to the General Court in 1867; served on the Board of Selectmen, and was Town Treasurer for twenty years. During his term as Treasurer he established the town finances on a firm basis. It was probably while Treasurer that he was impressed with the spirit of gratitude expressed by poor women, not paupers, who received aid from the Susan Cox Fund, and in his will he left three thousand dollars as a fund for the relief of poor deserving women, not paupers, of Hudson. He served as Director and later as President of the Hudson National Bank, and was a Trustee and Vice-President of the Savings Bank.

He was a substantial pillar in our Unitarian church from the early days, and served on the first Prudential Committee. With Mr. Stowe and Mr. Lewis he gave our present organ, and at his death left the Society a fund of three thousand dollars for the repair of church property.

He was a man of few words, his works speak for him.

EDMUND M. STOWE

He was born in Marlboro in 1828; died at Hudson 1905. His ancestor John Stow came from England in one of Winthrop's companies in 1634,

and his descendants purchased land from the Indians at Marlboro in 1684. Edmund M. Stowe was educated in the Marlboro public schools. At the age of eight his father died, and Edmund had to assist in running the farm. He followed this occupation until he was 22 years old, when he went to work in a shoe factory. In 1851 he went to work for F. Brigham & Co. in Feltonville. In 1853 he formed a partnership with Reuben Hapgood and started manufacturing shoes. There were various changes in partners, but Mr. Stowe remained the main spring of the business. At their high point of production they employed about three hundred operatives and produced thirty-five hundred pairs of shoes daily. He was a busy public citizen serving his town as selectman, water commissioner, overseer of the poor, building committee of three school-houses and the town hall, and representative to the general court from this district. He was trustee of the Hudson Savings Bank and a member of its building committee. He was a Director of the Hudson National Bank and its President for some years. He was one of the original incorporators of the Unitarian Church, and was always one of its leading contributors. With Mr. Joseph Bradley and Mr. R. B. Lewis he gave the present organ to the society. He was a very useful citizen and a great help to his church. Like many a good Unitarian he had little to say for himself, his works speak for him.

GEORGE HOUGHTON

He was born in Canada 1822, died at Hudson 1896. His family were of English Quaker descent, who settled in the St. Lawrence valley as Quakers were not very popular in this vicinity. His father's name was Southwick, who married Lydia Houghton of Bolton, and returned to the St. Lawrence colony. The father's health gave out and he returned with his family to Bolton, where he died when this son was eight years old. The boy was put out in a family where he worked for his keep. He was later apprenticed out to learn the shoemaker's trade, and worked for Captain Frank Brigham in Feltonville. Here he did all kinds of work as well as shoemaking. The feeling against Quakers was such at this time that he changed his name from Earl E. Southwick to George Houghton, taking his mother's family name in 1844. When he had fifteen dollars cash he left Captain Frank's employ and went to work as a laborer for the Fitchburg Railroad which was building its terminal in Feltonville. With a man named Tarbell he worked at night making shoes, after working on the railroad for ten hours. He bought the home place on Main street, left the railroad, and began making shoes in the new location. He soon had seventeen employees and a rapidly growing business. His employees all lived with him. Money was scarce in those days. Orders on the stores were used for current payment, and an annual settlement was

customary. There was however plenty of good food. His energy and business sagacity, and natural genius made him a rapid and large success in the shoe business. His factory much enlarged and located on lower Main Street just beyond Houghton Street, was by 1872 the best equipped and progressive factory in the United States making shoes. He bought the land from Main Street to the river, and from Broad Street to South Street. He rebuilt and enlarged the tannery. He gave a lot on Main Street opposite the Unitarian Church to the Methodists for a church building. During the building of the first Catholic Church he gave the Catholic people the use of Houghton Hall as a place of worship. He started a friend in the coal business in what is now the coal yard of the A. T. Knight Co. He started another in the machine shop on Loring Street, later taken over by Tower Bros. The great Boston fire in 1872 caused many failures in the shoe trade, through loss and failure of insurance companies. This cost him about one hundred thousand dollars, — a tremendous sum in those days. The following year caused other failures, a year of panic. He kept making shoes and piled up inventory but sustained a loss of about fifty thousand dollars. These losses were too much for him and he failed in 1875. In 1876 he leased his factory and equipment and hired himself to a firm of shoemakers, who lasted for ten years and folded up. So ends the shoemaking career of George Houghton, — familiarly known for many years as "Boss Houghton".

He was a regular attendant at the Unitarian Church, and his name appears prominently on all church subscription lists. He gave liberally to the Methodist and Catholic Churches. He was a generous and charitable man, of broad gauge, and many sympathies. He served his community and his fellow men, and who can differentiate between service to God and service to man.

JAMES T. JOSLIN

He was born at Leominster in 1834; died at Hudson 1913. Educated in the public schools of Leominster and Lawrence Academy at Groton, he taught school in Leominster for a few years after leaving Groton. He was one of the younger children in a family of ten on his father's farm, and when his father got into financial straits from endorsing other people's notes, the boy's college ambitions were nipped in the bud. While teaching school he began the study of law in the office of Charles H. Merriam in Leominster, and later entered the office of Wood and Bailey in Fitchburg. Mr. Wood of this firm was an able lawyer, and Mr. Bailey was an able politician. In later years Mr. Joslin considered the important influences in his life to be the hard work and beauties of nature on the farm in his boyhood, coupled with the educative influences of many brothers and sisters; the influences of his teachers at Lawrence Academy; the in-

fluences of contact with men of affairs in the offices where he read law. In these early days he became conversant with the literature of the Bible, poetry, and history. In 1860 he was admitted to the bar, and opened an office in Feltonville in 1861. He was trial Justice here from 1867 to 1892, and from 1906 to 1913. He was town Counsel for thirty years in succession, and was Moderator for the Town for about forty years.

He was a helpful member of this Society from his arrival here. He assisted in its various legal needs in the acquisition of land for a building site, and incorporation. He served on the Standing Committee for several years, and as Trustee of the Wood legacy while it was in the form of real estate. He was one of the chief agitators for incorporation of the town. He was a liberal religionist all his life, a strong man, self-reliant, and always busy in worthwhile affairs of public interest.

JONATHAN P. NOURSE

He was born in Bolton in 1826; and died at Hudson in 1879. He was born at his father's farm on Lincoln Street, at what is now the Schneider Farm near Danforth Falls. He was educated in the Bolton Schools and worked on the farm. He later moved to River Street to the house at the corner of River and Florence Streets, now occupied by Walter Boyd. He had a small farm which he worked as a sideline to his regular work in the shoeshops. The family was of Dutch descent and came to this vicinity from Sudbury. Jonathan worked in the Trowbridge shop for some years, and later for Trowbridge & Bradley at the site of the present post-office. He was associated for a time with George W. Farnsworth in the making of shoes. He was an old fashioned man, dignified and stern. In his family he believed that children should be seen but not heard.

He was a liberal in religion and attached to Union Society. In 1871 and 1872 he was on the Prudential Committee, and was Treasurer in 1874, 1875, and 1876. He was on the Board of Assessors in 1863 and 1864. He was one of those who agreed to surrender their pews to the Society in 1879 for the good of the church. He was also a pioneer at Freedom Hall who worked and collected funds to make our beginnings possible. He was chorister for the last six years in Freedom Hall, and for the early years in Lawrence Church.

FREDERICK S. DAWES

He was born at Litchfield Corners, Maine, in 1842; and died at Hudson 1897. Educated in the country schools in his native village, until at the age of sixteen years he went into his father's shop to learn blacksmithing. At nineteen years he enlisted for the Civil War in a Maine regiment as a farrier, and was injured in service and discharged for disability. After

a short time he reenlisted in a Massachusetts regiment and served until the end of the war.

After his final discharge he went to Worcester and worked for A. M. Howe a manufacturer of dies for the cutting of leather, paper, and cloth. The business of die-making he followed all the rest of his life. He was brought to Feltonville by George Houghton, who needed the services of a die maker in connection with his shoe business. In Feltonville he carried on business over a wide territory for all sorts of cutting dies. In the panic of the early eighteen seventies so many of his customers failed that he had to make an assignment himself. He continued business however until his final illness forced his retirement about two years before his death at the age of fifty-five.

He purchased the Bradley-Sayward factory on Houghton Street in 1879 from Harriet Hodgkins, George Houghton's sister-in-law, and rented it to Bradley and Sayward as a factory. In the rear end of the factory he started the Hudson Electric Light Co. in conjunction with George B. Cochran, George A. Tripp, Charles E. Hall, and Joseph S. Bradley. He was President of the company, and executive manager; and George B. Cochran was secretary-treasurer.

In Lynn the shoe manufacturers had formed what was later the General Electric Co., as they needed light for their factories. They were in touch with Dawes and urged him to do the same thing for Hudson.

He was an ingenious man, patented a copper toe for shoes, and other devices. His Electric Co. was taken over by the town in 1896.

He served as Treasurer and Collector of the Unitarian Society for seven years, and as Chairman of the Standing Committee for four years.

LEWIS D. APSLEY

He was born at Northumberland, Penna. in 1852; and died at Colon, Panama, in 1925. His youth was spent in the the town of Lock Haven to which the family had moved while he was a young boy. His father was a merchant in that city, and wished his son to have a liberal education. At the age of sixteen however the son had a burning ambition to go into business at once, and persuaded his father to allow him to go on the road as a salesman. He did so, with a line of cigars and tobacco. He had then a share of the energy and intelligence in business that he showed so well in his later life, and was a success from the first week. When he was twenty-five years of age he had a position in the Wanamaker store in Philadelphia, selling shoes and rubber goods. This was his first experience with rubber goods. With a partner he went into retail business for himself for a short time, and then was representative in the Chicago area for rubber manufacturers and dealers until 1885. In that year he formed a partnership with J. H. Coffin of Boston, and came to Hudson in Sep-

tember. They took over a small factory at the Washington Street bridge, and began the making of rubber clothing. The business grew, but the factory burned down in a few years. They then purchased a plot of land on Apsley Street, and erected a brick factory, now occupied by the Interstate Rubber Co. Mr. Apsley bought out his partner, and organized the Apsley Rubber Co. in 1892. The following year he built on a large addition, and in 1915 still another. The business had meantime changed their product largely to rubber footwear. The Firestone Tire & Rubber Co. of Akron, Ohio became interested in the rubber footwear business, and purchased the company, as the Firestone-Apsley Rubber Co., with Mr. Apsley as President until his death in 1925.

While carrying on his active and large business he served two terms in Congress, and was the live-wire Vice Chairman of the Republican National Committee in the Wm. McKinley election. He declined to go further in politics after his second term, and devoted his whole time thereafter to his business.

He served as chairman of the 1901 repair committee, and did a very fine piece of work, and rendered a report of operations and expense that was a model for clarity and completeness, — and returned a balance of twenty-eight dollars to the treasury. With his executive ability, business judgment, and energy, combined with a willingness to serve wherever he could be useful, he was a tower of strength to the management of his church. He was a substantial and willing contributor at all times. It was characteristic of his broad humanity that he left a substantial legacy to each church in town, and remembered his own church with a double portion as a sign of special affection. He was a Unitarian.

MRS. ADA T. (WOOD) WOODS

She was born in Feltonville in 1861; and died at Marlboro 1931. She was the daughter of Solon Wood, and lived all her life in Hudson. She was educated in the public schools here, and in 1887 she married Alfred Woods. She was an active woman in good works. She was Treasurer of the Hudson Woman's Club for fifteen years, and was active in the Hudson Historical Society, and the Social reading Club.

She was a worker in the Unitarian Alliance, and in the offices of the Society. She was Collector 1921 to 1930 inclusive.

JAMES L. HARRIMAN

He was born in Vermont in 1833; and died at Hudson 1905. He was educated in the schools of Vermont and New Hampshire, and at Exeter Academy. In accordance with the custom of the times with any one who desired to study medicine, he studied with a practitioner at Whitefield, N. H., took the courses at the Medical School at Woodstock, Vt., and

graduated at Bowdoin in 1857. He began the practice of medicine at Littleton, N. H., and came to Hudson in 1862. He enlisted and served as assistant surgeon in the army until 1863, when he was discharged for disability. While his health was impaired he engaged in the drug business at Fitchburg for a short time. In 1865 he returned to Hudson and started the practice of medicine. He practiced in Hudson and surrounding towns for the next forty years. He was a very busy man. He served as a member of the School Committee for thirty-eight years, the most of the time as Chairman. This was no sinecure, as in those days we had no Superintendent of Schools. He was the fatherly adviser of teachers, parents, and pupils of many generations. He was a pre-war Democrat in a district strongly Republican, and it speaks for the esteem in which he was held that he was elected to the State Legislature much to the surprise of his Republican opponent. He served two terms on the Governor's Council.

He was a reliable supporter of this church, and one of the early pew owners. In 1877 he was elected to the Prudential Committee and served for four years. He served on the last Prudential Committee and on the first Standing Committee. In the dark days of financial distress in 1879, he served on a committee of three that revised the By-laws and reorganized the parish. During this troubled time he served as Moderator for two years, when it took a man of excellent poise and good judgment, and by his counsel helped to steer the church in its darkest days. In his life he illustrated the cardinal principles of the Unitarian faith. "By their fruits ye shall know them".

EDGAR P. LARKIN

He was born in Berlin, Mass. in 1850; and died at Hudson in 1932. During his boyhood he worked on his father's farm, and later went to Fitchburg to learn the carpenter's trade. He came to Hudson and worked at his trade with local builders for a few years. He then formed a partnership with the late J. C. Robertson, and conducted a building business. They bought out the lumber business of Marshall Wood, and gradually became mainly dealers in lumber and builder's supplies, and the mill-work connected with them. The business is now carried on by Mr. Larkin's descendants.

Incidental to his lumber business he became the local expert in the judging of timberlands, trees, and real estate, in which his sense of values was sound. He served on the Board of Water Commissioners, which was later the Board of Public Works. He was on the Board of Investment of the Hudson Savings Bank. In these positions his substantial ability was of great value to the community. He was a man of simple tastes, and enjoyed intercourse with his fellow citizens.

He gave Riverside Park to the town for the perpetual use of the young people, and forbade the use of his name in connection with it.

He served his church on several committees where his special knowledge and judgment were of great service. He was a Unitarian and a realist; he lived his religion.

MRS. SUSAN (MOORE) COX

She was born in Bolton, Mass. in 1802; and died in Hudson 1887. Her education in schools was meagre, as she had to make her own livelihood when quite young. Her early need of labor, combined with her native good sense and a well balanced mind, laid the foundation for that character of industry and thrift that brought success to her later years. At the age of sixteen years she married Willard Cox of Bolton. They lived for a few years in Bolton near the village of Feltonville. They then moved to Boston, but in 1828 returned to Feltonville to reside permanently. They had no children. In 1875 Willard Cox died. Early in life Susan Cox was attracted to liberal Christianity, and came under the influence of Theodore Parker. For several years it was her habit to walk to Marlboro to attend the Universalist Church there. By her assiduous reading she pieced out her meagre primary education. Later in life she became interested in Spiritualism. She became an ardent anti-slavery worker, and in this movement Feltonville was a hotbed. The liberal spirit and love for humanity that she displayed was current here at that time, and was the starting motif of the liberal religious movement that started Union Society, and named Freedom Hall. Those were stirring days, and in them Susan Cox was a dynamic spirit. Her activity was only lessened by the infirmity of age. She came of New England stock, sturdy, industrious, thrifty, full of good works. She was a particular friend of children, and if they showed any musical tastes, they could depend on her for aid in pursuing their bent. She died at the age of 85 years, and left a bequest to our church for the purchase of books for the Sunday School. She also left a bequest to the town for the assistance of needy women, not paupers.

HERBERT A. KNIGHT

He was born in Marlboro in 1877; and died at Hudson 1938. He came to Hudson at an early age, and was educated in the Hudson schools. He graduated from Cushing Academy in 1896. He was employed at office work in Boston for a few years, and came back to Hudson to his father's business, A. T. Knight, Coal and Wood Co. At the death of his father in 1915 he assumed management of the business, and carried it on until his death. He was a busy man, and served as Secretary of the Hudson Board of Trade, and later the Chamber of Commerce. He was town accountant, and served as First Lieutenant of Company M. Mass. Volunteer Militia. He served on the Standing Committee of our church for some years, and as Auditor, and on various current committees.

He was a conscientious efficient man, respected by all who knew him.

ELLSWORTH S. LOCKE

He was born at Feltonville 1861; and died at Lynn 1926. He was educated in Hudson public schools, and took up the trade of shoemaking. He was employed at the C. M. Brett Company factory for many years, and from 1897 to 1917 he was foreman of the upper leather room. In 1917 he entered the employ of the Apsley Rubber Co., where he remained until his department was discontinued. He then became District Superintendent of the Go-Gas Co. for a few years. He was President of the Hudson Cooperative Bank for some years. In the days when Wilbert Robinson played for the Hudson Baseball Club, Ellsworth Locke played on the team. He carried on an insurance agency as a sideline for some years.

He sang in the Choir of the Unitarian Church for twelve years, and was a member of the Standing Committee for many years. He served the Society as Clerk for twenty-five years, and also on various current committees.

CALEB L. BRIGHAM

He was born in Marlboro 1858; and died at Hudson 1927. Educated in Marlboro schools, the New England Conservatory of Music, Boston University, and Harvard College. He was pointed for a brilliant musical career, but arthritis developed in his hands and cut short his instrumental music pursuit. He entered the employ of the Hudson Savings Bank in 1878, and in 1882 became Cashier of the newly organized Hudson National Bank, a position he retained until 1925 when he retired on account of failing health. He was a live member of the Alumni of the Conservatory, the Bank Cashier's Association of which he was the President, the Hudson Board of Trade, the Hudson Choral Union, the Hudson Historical Society, and the Hudson Lyceum. In the National Bank he trained many young men in the banking business, and by his instillation of the need of thoroughness gave them a basic grasp of the business that carried his fame over the eastern half of Massachusetts.

He served his church well. He was a member of the Standing Committee for some years, and Superintendent of the Sunday School for over twenty years. His promotion of the music of the Church and Sunday School was a tower of strength in those departments, and the ability of his performance and the joy he apparently got from it was a source of great pleasure to the church people. The family tradition of service and fine music is carried on by his daughter Miss Ada Brigham, our present organist.

HORACE E. STOWE

He was born in Feltonville in 1854; and died in Nova Scotia in 1919. He was son of Edmund M. Stowe, and was educated in Hudson schools until 1870, when he attended the Allen School in Newton. In 1871 he entered Massachusetts Institute of Technology as a special student, after which he returned to Hudson and entered his father's factory. From 1875 to 1880 he was Superintendent, and in 1880 entered the firm as director and Treasurer.

He was Clerk of the Hudson Savings Bank for several years; Trustee for twenty years, and member of the Board of Investment for ten years. He was a Trustee of the Public Library, Town Moderator, and a member of various town committees. He served on the Fire Engineers, and was active in several units of the Fire Department. H. E. Stowe Hose Company was named after him.

He was an active Unitarian and served as Clerk for twenty-one years, and Moderator for 1900 and 1901.

GEORGE E. MANSON

He was born in Marlborough in 1797; and died in Hudson in 1874. The record of his life is fragmentary. He owned a building situated on the site of the present Elk's Building, and ran a store there with Dana Brigham. This store was run some years before by Silas Felton, and when Manson went out of business was run by John Peters and Robert W. Derby.

He was one of the early Postmasters, and was succeeded by his two sons in series, George L. Manson and Silas Manson.

He was Selectman of Marlborough from 1835 to 1843 inclusive, and was appointed Justice of the Peace in 1855.

He was the first Treasurer and Collector of Union Society after the building of the church, and served from 1860 to 1863 inclusive.

He was a serious man and had the respectful regard of his fellow citizens and church associates.

CHARLES J. SAWYER

He was born in Bolton in 1866, and died at Hudson in 1943. He was the son of John F. and Ashsah (Barrett) Sawyer, and his family had lived in Bolton for several generations. He was educated in the Bolton schools, and at Worcester Polytechnic Institute from which he graduated in 1887 as Bachelor of Science. After a year in California he came to Hudson in 1890 and set up in the lumber business, and the following year started his box factory on lower Main Street which he operated until a few years before his death.

In 1894 he opened a box factory in Natick in company with Charles A. Coombs, where he manufactured boxes and cartons and paper board. This factory was a monument to Mr. Sawyer's genius for mechanical equipment and efficiency.

He served the Hudson National Bank as Director for about forty years; was on the Investment Committee many years, and also Vice-President.

In 1905 he became a Trustee of the Hudson Savings Bank, was Vice-President for eighteen years until elected President in 1930, in which office he served until his death. He was a valued member of the Investment Committee from 1908 to 1943.

He was an active member of the Board of Trade, and served a term as President.

In the town he served on many appointed committees with distinction, but always refused to run for elective office.

He was an enthusiastic fisherman all his life; and was much interested in automobiles in the early days when the owner had to do his own repairs.

He dearly loved association with his fellow citizens. His morning trip from his home to his place of business was about one mile, covered on foot except in the last few years, and interrupted by many stops to talk with men in all walks of life on human affairs and the news of the day. He was a humane man full of sympathy and kindly deeds, and at the same time a firm minded business man. He seemed to have no inkling of his own importance, an importance that was appreciated by all who knew him.

His people were Unitarians, and Mr. Sawyer followed the family tradition. He was not a regular church attendant, but when the subscription paper was passed each year his contribution was one of the largest.

He was a fine example of a Unitarian citizen, and had the respect and affection of all who knew him.

RUSSELL B. LEWIS

He was born at Sterling, Mass. in 1835; and died at Hudson in 1923. He attended school until sixteen years of age, and then spent two years learning shoemaking at Oakdale. He made shoes until 1862 when he joined the army. After his discharge he took up photography in Leominster and Worcester, and came to Feltonville in 1864 to start his own studio. In 1870 he built a business block at Main and Felton Streets, with his studio in the second story. He attained a State and country wide reputation for artistic photography. In the fire of 1894 he was burned out, but rebuilt at once a better block than before. Throughout his life he was much interested in music, and for many years was the main part

of the music committee of the Unitarian Society. With Messrs. Stowe and Bradley he gave the present organ to the Church. He was a useful member, a regular and substantial supporter, and an example of a valuable citizen.

FRANK H. CHAMBERLAIN

Born in Feltonville in 1850; he died at Hudson 1926. Educated in schools of Hudson, he spent one year at Cornell, where he roomed with F. O. Welsh. He then went to Dartmouth where he graduated in 1872. He went into the office of George Houghton as book-keeper and paymaster, and stayed there until 1876, when he went into business for himself in Elgin, Ill. In 1883 he came back to Hudson and formed a partnership with William Moulton, purchased the Trowbridge shoeshop and manufactured boots and shoes. In 1889 he bought out his partner and continued alone until 1894, when the great fire burned him out. That same year several of his customers failed, and he lost a good deal of money. From 1894 to 1898 he was a shoe salesman with an office in Boston. In 1898 he built the Chamberlain Block on the South-west side of Wood Square, and formed the Child-Chamberlain Co. at Newport, N. H. for the manufacture of men's and boys' shoes. In 1901 he retired from this business and entered the employ of the Apsley Rubber Co. as freight Traffic Manager and Paymaster. In the last few years of his life he was Assistant Treasurer of the Firestone-Apsley Rubber Co.

He served his town as member of the School Committee and auditor, and was Secretary of the Board of Trade from the time of its founding in 1887 for thirty-eight years. In 1876 he was the capable Secretary of the Committee having in charge the local celebration of our country's Centennial.

He served his church as Assessor, and on the Repair Committees of 1891 and 1901. He served on the Standing Committee from 1905 to 1915, and was Secretary during that time. He was always a stout hearted worker for his church, had a sound conservative judgment, and was a substantial contributor.

SARAH HALL CHAMBERLAIN

Born at Upton in 1852; she died at Hudson in 1935. She was educated in the schools of her native town, and graduated at Dr. Hero's school in Northboro. She was the oldest of a family of six. Her mother died when she was in her teens and Sarah mothered the family. The younger children loved her as much as any mother ever was loved, and with good reason. When she was twenty-five she married Frank H. Chamberlain, and they moved out to Elgin, Illinois, where Mr. Chamberlain went into business. They returned to Hudson in 1886, and lived here the rest of their lives.

She was a Unitarian, as her family was before her, and was a firm-minded worker in the church. She served on the Standing Committee for several years; was on the Board of Assessors, Repair committees of 1923 and 1901, and wherever she served she was a tower of strength. She was the founder of the Hudson Woman's Club, and was a valuable member of the Woman's Alliance of her church. She was well described as having "all the breadth of man."

MRS. ANNA S. BEEBE

Born at Swanton, Vt. in 1863; she died at Hudson 1942. She was educated as an instrumental musician, specializing in piano and organ. She married Luther D. Carpenter in 1892, and came to Hudson. Mr. Carpenter was a pharmacist, with his store in the Lewis Block, and died here about 1921. Mrs. Carpenter taught music for many years, until failing health caused her to retire. About 1925 she married Gaylord Beebe. He was a man of delightfully genial disposition, and they led a very happy life while he lived.

From 1895 to 1916 she was organist at the Unitarian Church, a position she filled with distinction. She was gifted with a fine artistic taste in cultural things.

GEORGE A. COOLIDGE

He was born in Hudson in 1876, and died there in 1937. He was educated in the Hudson schools, and learned the trade of shoe-cutting. He became a letter carrier and finally U. S. Postmaster here in 1906. He retained this position until failing health compelled his resignation. In all his activities he studied the fundamentals, and practiced exactitude in carrying on his duties.

He served the Unitarian Church on many committees. He was a Trustee of the Hudson Savings Bank, and a Director in the Hudson National Bank and Clerk of the Board for many years. He was a good Postmaster and a popular servant of the people, whose respect he retained throughout his life.

LEVI P. ELLITHORPE

He was born at Westday, N. Y. in 1825, and died at Hudson in 1903. He was educated in the schools of Edinburgh, N. Y., and remained on the home farm until he was twenty-one. In 1847 he came to Feltonville to learn the trade of currier, which he followed for two years. In 1849 he went into the shoe shop and followed shoemaking until 1869, when he took up undertaking, which he followed until the year of his death. In 1848 he married Ann W. Priest, the daughter of Silas Priest, the local undertaker at that time.

He was an early member of the church when it was Union Society in the days of Freedom Hall, and while he lived he was a faithful member. He had an acute mind and genial disposition, and was a popular man with all people in this vicinity.

BERTRAM D. BROWN

He was born at Keene, N. H. in 1876, and died at Bridgewater, Mass. in 1939. He was educated in New Hampshire schools, Cushing Academy, and New Hampshire Normal School. After teaching in New Hampshire, Connecticut, and Massachusetts public schools, in 1902 he came to Hudson as Principal of the Grammar School. He served there for sixteen years, and was then appointed Superintendent of Schools. He retained that position until he retired. He was a useful worker in the Boy Scout movement, and served his church on several committees. He was a good Unitarian citizen, "acting the law he lived by without fear."

JOHN J. BURKILL

He was born in Hudson in 1865, and died there in 1929. He was one of a large family. His father James Burkill was the eighty-ninth member to sign the roll of Union Society. John went to work in the shoe-shops at an early age, but at the age of twenty decided to follow his father's business of tailoring, and entered his father's shop. He finished his training at a cutting school in New York City. The Burkill business at that time was a custom tailoring enterprise, conducted in a shop on the site of the present parking lot of the Hudson Theatre. The father died in 1890. John and his brother James then combined as Burkill Bros., added a line of men's furnishings, and moved the business to the Main Street.

His brother James failed in health, and withdrew from the firm, and John's nephews went in with him and added new life to the business. The firm continued after John's death in 1929.

In his younger days he was noted locally as a ballplayer, and during his business life was connected with the local Board of Trade. In his business he was an artist who took great pride in his good work.

He was not particularly a churchman, but he was a regular contributor to the Society.

HELEN LEWIS

Born in Leominster in 1861; she died at Marlboro in 1929. She was the daughter of Russell B. Lewis, and inherited her father's taste for music. Her frail health throughout her life limited her activity. She came to Hudson with her parents in 1864, and was educated in the Hud-

son Schools. She studied music in Boston with private teachers, and taught piano in Hudson for some years.

She was interested in the work of the Hudson Woman's Club, the Social Reading Club, and the Hudson Historical Society. Like her family she was Unitarian, and was a worker in the Ladies Circle, particularly for the Annual Fair.

She left the Church a legacy for general purposes and for the support of church music.

ELSIE HOUGHTON

Born in Hudson in 1876; she died at Hudson 1941. Educated in the schools of Hudson and Spencer. She moved to Spencer with her family in 1891, and attended High School there. She lived there with her family until 1906 when her father died, and she returned to Hudson with her mother. She was bookkeeper at the Hudson Worsted Co. from 1906 until 1938, when she retired on account of ill health. Like her family she was a Unitarian, and at her death left the church a legacy.

SARAH HALE

Born in Stow in 1873 she died at Hudson 1941. She lived in Hudson about all her life, and worked in the shoeshops until about 1925. She had no surviving relatives, and after remembering some friends, she left the residue of her estate to some of the churches of Hudson. She had no special interest in the Unitarian Church that we know of, but she left us a substantial legacy. She was a quiet unassuming woman, who did many kindly deeds in her quiet way.

HERMON C. TOWER

He was born in Stow, Mass., in 1843, and died at Hudson in 1919. He was educated in the Stow schools, and at the age of seventeen years went to Waltham to learn the machinist trade. In 1862 he enlisted in the 44th Regiment of Mass. Volunteers, and saw one year active service in North Carolina. He was discharged in 1863, and returned to Waltham to continue in the machine trade. In 1868 he came to Hudson, and with his brother John opened a machine shop in the Brigham factory at the Washington Street bridge. In 1884 they moved to Loring Street, where they also carried on a grain business for a while. In their machine shop they catered to the shoe industry particularly, and were noted in Massachusetts for their manufacture and improvement of shoe machinery. Mr. Tower was an ingenious and inventive man, and was particularly interested also in the financial and engineering departments of the business.

He was an incorporator and director of the Hudson National Bank,

and was Clerk of the first Board of Directors. He was also an early director in the Cooperative Bank.

He served the town as Selectman for eight years, as Water Commissioner for twenty-one years, and as Assessor for a time. He represented this district in the legislature for a term. During the last twenty-five years of his life, his activity was restricted by frail health.

He was a Unitarian, and while not active in church affairs, he was a regular contributor to the expenses, and was number 59 on the membership list as compiled in 1879.

JOHN N. TOWER

He was born in Stow in 1847, and died at Hudson in 1927. He was the younger brother of Hermon Tower, and after his school days in Stow he came to Hudson and went into the Machine shop with his brother as Tower Bros. The family was descended from John Tower the Pilgrim who settled at Hingham, and John was the last in his generation of Towers.

The firm was a progressive one, said to be the first in Hudson to adopt the weekly payroll system, and the first to have a telephone.

John was a Director in the Cooperative Bank, and The Hudson National Bank, but never sought public office. He was a Unitarian, and a regular contributor to its treasury.

F. ELLEN BROWN

Born at Stow 1835; she died at Hudson 1901. Educated in the schools of her native town, she moved to Harvard where she lived a short time. In 1852 she moved to Hudson (Feltonville), and conducted a private school at Washington Street. She later worked in shoeshops, and later did dressmaking at her customers' homes according to the practice of the day. She served the town as a Trustee of the Susan Cox Fund, and was a member of the Woman's Club. She was devoted to good works, in her church, Sunday School, Ladies' Circle, and for the general public. She served her church on the Standing Committee, various Repair Committees, and current committees. She left a legacy of one hundred dollars to the Ladies' Circle, for the relief of needy Protestant women.

It is said that at the time of the great fire in 1894, a friend going up Church Street saw her climbing in a back window of the church by means of a ladder. On inquiry she found that Miss Brown was going to get the coffee on the stove, the "visiting firemen have to be fed; you go up and down Church Street and collect some food, and I'll get the coffee agoing". The firemen were fed.

In 1901 a memorial window was installed in the south gallery of the church by the Ladies' Circle as a memorial to her.

She was a resolute and strong-minded woman, and worked for this Society for nearly fifty years. She saw her duty, and she did it.

DR. WILLIAM W. CLAFLIN

He was born at Framingham in 1833; died at Feltonville in 1864. He was a practicing physician in Feltonville, and the records of his life here are very meagre. He was Clerk of Union Society for the first year after the organization of the New Union Society. He was a true and earnest friend of liberal Christianity.

HENRY TOWER

Born in Stow in 1829; he died in Hudson in 1908. He was educated in Stow public schools and worked on his father's farm. He learned the carpenter trade, and followed it for about twenty years. He came to Feltonville in 1860 and followed the building business. He was associated with Nathan Russell for some years. He entered the coal and lumber business with Captain Henry Whitcomb, at the site of the present Tower Brothers Machine Shop on Loring Street. Captain Whitcomb died and Mr. Tower sold out to Marshall Wood. He then became interested in the milk business, shipping milk to Boston. He became interested in the Boston Dairy Co., and D. Whiting Co. He retired in 1894. He was influential in bringing the Concord, Maynard and Hudson Street Railway to Hudson. He served the town in many capacities, and was Director in the National Bank, and Trustee in the Savings Bank.

He was on the Prudential Committee in 1873 to 1876, and in 1882. He was on the Board of Assessors 1867, 1868, 1871, and 1872.

JAMES P. CLARE

Born in Chelsea in 1846; he died at West Acton in 1926. He enlisted for the Civil War at fifteen years of age as a musician, served the duration, and was mustered out as second lieutenant. His father died while he was in the army, and James sent his mother his monthly pay while the war lasted. After his war service he lived in West Acton for a time, then moved to Leominster, and from there to Hudson where he engaged in the plumbing business for about twenty years. He commanded the local militia company at the time of the Spanish War in 1897, and saw service. He served later in the Philippines and returned home in 1901 after a brilliant record. He moved to Boston in 1904 where he served as messenger in the State House, and as door-keeper of the House of Representatives from 1921 until his death. During his Spanish War and Philippine service his business was carried on by his son Edward. James offered his services to his country for the First World War, but at seventy-

two years of age he was considered a little too old. He served his town as Water Commissioner, Registrar, and Superintendent, and was Engineer of the Fire Department.

He was a substantial contributor to his church, and served on the Standing Committee in 1897.

JAMES S. WELSH

Born in Marlboro in 1829; he died at Hudson 1901. He was educated in Marlboro schools, moved to Feltonville and went to work in the Francis Brigham shoe shop, where he was later foreman. He was employed in the shoe business for many years and took up dealing in horses. In this business he made many trips to Canada and the West. At the time of his death he was associated with H. Ed. Graves in the horse business. He served the town as selectman for a number of years after the time of incorporation, and was Highway Commissioner for several terms.

He was connected with Union Society from the early days and was a worker and collector of funds at Freedom Hall. He was Treasurer and Collector from 1864 to 1868 inclusive, and was one of the thirty who agreed to surrender their pews to the Society for the good of the church in 1879.

WALDO B. BRIGHAM

Born in Feltonville 1841; he died at Cambridge 1928. He was a son of Captain Frank, and was for a number of years a member of his father's firm. He withdrew after the fire of 1882 which destroyed one of the factory buildings, and went to Cambridge where he operated a retail business until his death.

In 1868 he was on our Board of Assessors, and was one of those who agreed to surrender their pews to the Society for the good of the church in 1879.

AUGUSTUS K. GRAVES

He was born in Southboro in 1827; and died at Hudson in 1905. While very young he moved with his family to Feltonville to the region now known as Gravesville. Here his father made shoes in a small shop. Augustus went to the Feltonville schools, and later learned the shoe trade. He engaged in business on his own account and was associated with L. T. Jeffs in manufacturing. He bought out Jeffs and operated alone for a time. He was in partnership with Edmund M. Stowe for some years before retiring from the shoe business in 1866 due to ill health. In 1870 he bought a retail clothing business in the old Lewis Block, where he was joined later by L. W. Jennison. The business was moved into a new Graves Building, which was burned in the great fire of 1894. Dur-

ing the last years of his life he suffered from great mental depression.

He served the town as Overseer of the Poor before Hudson was incorporated, and served the town of Hudson as Selectman, Town Treasurer, Collector of Taxes, Overseer of Poor, and Highway Commissioner after incorporation.

He served our Society as Assessor, member of Prudential Committee, and was one of those who agreed to surrender their pews to the Society for the good of the church in 1879. As early as 1861 he is noted as one of the very substantial contributors.

CHARLES H. ROBINSON

He was born at Sidney, Maine, in 1821; and died at Hudson 1889. He learned the carpenter trade, and came to Stow, Massachusetts. He lived there for some years and was selectman in 1857, 1858, and 1859, and Town Clerk in 1859.

He moved to Feltonville in 1860, and served there as Assessor of Marlboro in 1862, 1863, 1864 and 1865; and as Selectman in 1864 and 1865. He was active in the movement to have this town incorporated, and was on the first Board of Selectmen. He was appointed Deputy Sheriff in 1865. He was on the Hudson Board of Assessors from 1868 to the time of his death. He was Auditor for twelve years; Collector of Taxes for several years; Chairman of Selectmen in 1881 and 1889. He was on the Water Committee in 1882; and Water Commissioner for three years after the Water Works was established.

He was one of the original incorporators of the National Bank, and collected most of the subscriptions of stock.

He was a Director of the National Bank as long as he lived. He also served as Trustee of the Savings Bank, and was on the Investment Committee. He built the Trowbridge Factory, at the time considered a model of its kind. He also built our present Town Hall in 1872, and after that he gradually gave up his building operations.

From 1864 to 1868, and 1879 and 1880 he was a member of our Prudential Committee. He was Moderator for five years between 1869 and 1878. In 1879 he served on the committee to revise By-laws with James T. Joslin and James L. Harriman. He was on the Board of Assessors in 1862, '71, '72, and '73, and was one of those who in 1879 agreed to surrender their pews to the Society for the good of the church.

WILLIAM H. TROW

Born in Concord, N. H. in 1836; he died in Hudson 1910. He removed to Rockbottom with the family. He worked as a carpenter, and did considerable work in Feltonville while living in Rockbottom. He

served his country for the duration of the Civil War, and was in many battles. He followed shoemaking a number of years at the Trowbridge factory, and was foreman in the bottoming room at the Stowe factory for some years. He served the town for a time as Selectman. He was Treasurer of Doric Lodge of Masons for the last twenty-seven years of his life. He was a familiar figure at Grand Army parades, — he always carried the colors.

He was a quiet unassuming man and a lovable character, and was a faithful supporter of the church. He served as collector in 1887.

MARSHALL WOOD

Born in Feltonville in 1832, he died in Hudson 1897. He was born in the old Wood house on the site of the Hudson Armory, the son of Colonel William H. Wood. He was educated in the public schools, and was a short time at a boarding school. He entered his father's general store, situated in what is now Wood Square and which was burned in the great fire of 1894. After his father's death in 1867 he entered the coal business here, and a few years later started hotel business in the old pre-fire Mansion House on the site of the present Wood Building. He operated this house for ten years, and sold out. He then operated the Clinton House in Clinton for two years and then came back to Hudson and ran a lumber business for some years and dealt in horses as a side-line. He was half owner of the Mansion House up to the great fire. He owned a great deal of real estate, but, after an accident in 1887 from which he never fully recovered, he sold the most of it. He managed the old Hudson Opera House on Market Street for some years.

He gave Wood Park to the town, and left a legacy to the Unitarian Church in the form of the old homestead and land at the site of the Hudson Armory. The Commonwealth took this over in 1910, and the money received was invested with the American Unitarian Association. The income was to be used for the general purposes of the Society.

CHARLES L. WOODBURY

Born at Bolton 1835; he died at Hudson 1891. Educated in the schools of his native town, he came to Feltonville in 1853, and worked in the shoe shops of Lorenzo Stratton and Francis Brigham until the outbreak of the Civil War. He enlisted and served until his honorable discharge. He entered employment at the Brigham shop but failing health forced him to seek other employment. In 1869 he entered the Co-operative Store as a clerk and stayed there until it ceased business in 1874, when he started business at the same location for himself. He remained the head of the business while he lived.

He was a Unitarian, a man of sterling character, a loyal and amiable associate. He was on the Prudential Committee in 1883, Assessor in 1869 and '70, and was one of those who agreed to surrender their pews to the Society in 1879.

WILLIAM F. TROWBRIDGE

Born in Worcester 1820; he died at Hudson 1893. As a small boy he worked on a farm in the West Part of Marlboro. He came to Feltonville in 1841 and worked in the factory of Francis Brigham. He became a partner in the business and continued so for about twenty years. Early in the eighteen sixties he retired with a good fortune for those days. He bought out the Stratton heirs and did a shoe business for a while after 1863 and was associated with William Chamberlain about that time. This partnership was dissolved in 1865. He built the factory on the site of the present Post-office, constructed by Charles H. Robinson, and noted as a model building for a factory at the time. He carried on business here until the eighteen eighties when he retired. Since then he was employed in the factory of Joseph S. Bradley, his brother. In the great fire at Boston in 1872 he had tremendous losses, as the insurance companies failed to pay. He made no assignment but struggled on to pay his debts. He ended his life as he began it, working with his hands with courage and patience. He was a just and upright man, and died full of honors and highly respected by the public.

He served the public unselfishly and with honor. He was Selectman of Marlboro in the Feltonville days. He was on the first Board of Selectmen of Hudson with Charles H. Robinson and George Houghton. He was on the Committee that set the bounds of Hudson; Selectman in '67, '73 to 1880, and 1888; Road Commissioner 1874 to 1880; Board of Health 1878, 1883; Auditor 1881 to 1884; Overseer of Poor and Treasurer 1867; Chief Engineer of Fire Dept. 1886; and Representative to the General Court 1885.

He was Trustee and Clerk of the Savings Bank, and one of the moving spirits in setting up the town.

He was one of the Freedom Hall workers in the Society. Was a member of the Committee on Rules and Regulations in 1861. He was the second Clerk from 1861 to 1867. He was Assessor 1862; on the Prudential Committee 1869 to 1872. When he could he was a liberal contributor to the church.

There was a man.

JOHN BALTZLY

He was born at Wooster, Ohio, in 1858, and died at Eastport, Maine, in 1928. His parents were Lutheran, and John was reared in that environment. He graduated from Wittenberg College in Ohio in 1879 as B.A.,

and obtained his theological degree there in 1881. His first pastorate was at the First Lutheran Church at Indianapolis from 1881 to 1890. He felt the need for more breadth and freedom than the Lutheran Church allowed, and he went to the Presbyterian Church at Fond du Lac, Wisconsin, and stayed there from 1890 to 1896, and felt more at home. The heresy trials of the mid eighteen-nineties were on at Union Seminary trying Professors Briggs and Smith, and men in the Presbyterian Church who inclined toward liberal views took warning. The views of the convicted men coincided with his own, and although nothing was said to him, he rose to what was probably the finest act of his life, and resigned. He broke with his family and his past, and the friends of his youth. His mother continued to love him, but considered him a great sinner. His friends crossed to the other side of the street, rather than meet him. He had nowhere to go, but thought he would take up teaching, and went to Leland Stanford for a year but found no congenial place. He came East to Harvard, found Unitarianism, freedom, and mental repose. This was where he belonged, and it was late in 1897. He was called to Hudson, and came here early in 1898, and remained until 1914. From here he went to Plainfield, N. J., where he stayed until 1918. Thence he moved to Eastport, where he died in 1928.

Baltzly's life is a type common in Unitarian history, coming out of narrow sectarian associations because of natural growth and a dissatisfaction with the cramping restrictions of the old beliefs. His experience is not common now in New England. Unlike Servetus, David, Priestly and others of the early fathers, he was in no danger of his life or liberty, but adherence to the dictates of his soul cost him the friends of his youth and young manhood, and to this degree he was a martyr like Theodore Parker.

He was neither an old fogey nor a sentimentalist, and his sermons always had a core of seriousness and spirituality. He was highly regarded by his ministerial associates, and to know him well was to have a great affection for him. His sermons reflected his intellectual ability and culture. His occasional unconventionality was a guarantee that he was human.

WARREN T. SAFFORD

Born at Hudson, 1877; he died at Hudson 1926. He was educated in the public schools of Hudson, and at Burdett Business College. He entered the Hudson National Bank as a clerk under Caleb L. Brigham, and there learned the rudiments of banking from 1895 to 1898. From there he went to the Savings Bank as clerk, and on the retirement of D. W. Stratton he was made treasurer. Throughout the State and especially in Savings Bank circles he became well known as a capable banker.

He served the town many years as Auditor, and as Trustee of charit-

able funds. During the First World War he was fuel administrator, Liberty Loan Chairman, and on various committees. He was in the front of practically every movement for the public interest. He started the Hudson Building Plan when the town was in straits to accommodate its people. This plan was helpful in supplying about three hundred thousand dollars worth of homes, by taking the second mortgages. He was Treasurer of the Society from 1902 to 1908.

CARLTON B. WHEELER

Born in Hudson 1879; he died at Bristol, N. H. in 1934. He was educated in the public schools of Hudson, and entered the employ of L. D. Carpenter the druggist as a clerk. He studied the drug business and became a registered pharmacist before going to the Massachusetts College of Pharmacy where he graduated. He entered the employ of Danvers State Hospital as Pharmacist. When L. D. Carpenter retired he returned to Hudson and bought the store. He operated it until his death. He started many young people in the drug business. He started several stores with a graduate of his store as partner, and sold the partner the store after a few years. He served on the State Board of Pharmacy for five years, and was a Trustee of the Massachusetts College of Pharmacy. He was a trustee and member of the Investment Committee of the Hudson Savings Bank, and a Director of the Cooperative Bank. He was Treasurer of the Unitarian Society for eleven years, and served on various committees.

He was an honorable man and a fine character.

RUFUS HOWE

Born in Bolton 1837; he died at Hudson 1922. He was a descendant of Abraham Howe whose name appears in the records of Marlboro in 1660. He was educated in Bolton schools, and worked on his father's farm until 1854, when he came to Feltonville. He worked on the farm of Jonathan Nourse for a time. He went to work for Francis Brigham, working outdoors in the summer and in the shoe shop in the winter. He hauled the stone for the foundations of the two long blocks on the north side of School Street, since demolished. He also hauled the stone for the wall surrounding the estate at the corner of Brigham and Washington Streets. He enlisted in 1862 and served three years, and was mustered out as second lieutenant. After the war he went to work as a cutter in the shoe shops and did contract cutting for some years, retiring about 1902. He served in the Legislature in 1897 and 1898; as Selectman 1899 to 1904, and on many town committees. He was one of the last of the old time political workers.

He served the church on the Board of Assessors in 1869 and 1870, 1878; and was one of those who agreed to surrender their pews to the Society for good of the church in 1879.

GEORGE W. DAVIS

Born in Ashburnham in 1832; he died at Hudson 1897. He came to Hudson in 1870, and was associated with L. T. Jeffs in manufacturing shoes for two years. In 1872 he bought out the grain business of A. A. Tarbell and operated it until about 1890. He was in the baking business for some years.

He served the town as trustee of Charity Funds. He was on the Board of Assessors for the Unitarian Church in 1880 and 1881; and was one of those who agreed to surrender their pews to the Society for the good of the church in 1879.

MRS. AUGUSTA J. (BROWN) PETERS

Born at Stow 1842; she died at Hudson 1918. Lived in Hudson the greater part of her life, and was housekeeper for Charles Barnard on Causeway Street for the last forty years that she lived. She went to school to George Rawson. Throughout her life she was noted as a singer and reader, and was in the choir for many years. She was grandmother to Warren Peters our local druggist, and was sister to Mrs. Etta B. Randall, Mrs. Ann Eliza Woodbury, and Miss Frances Ellen Brown. She was a power in the church and a useful citizen, and a worker in the days of Freedom Hall.

MRS. ANN ELIZA (BROWN) WOODBURY

Born in Stow 1836; she died at Hudson 1892. Moved to Feltonville when young. She later married Charles L. Woodbury. She was a devoted mother, a sympathetic friend and neighbor, and an active Unitarian. She was one of the noted Brown sisters, and one of the workers in the Freedom Hall days.

CAPTAIN HENRY WHITCOMB

Born in Bolton in 1819; he died at Hudson 1891. Educated in Bolton schools, and worked on his father's farm until 1838, when he went to learn carpentering. In 1842 he married a daughter of Jonathan P. Nourse, who then owned the Schneider farm on Lincoln Street. He moved to Lowell and worked there as a carpenter for two years, thence to Marlboro where he worked for Amory Maynard for a time. He then operated the Jonathan Nourse farm until the old folks died. He served in the Civil War until mustered out on account of a wound received at the second battle of Bull Run. He came to Feltonville and worked for George Houghton. When Lee surrendered, and the event was being celebrated in Feltonville, while he was loading a cannon to fire salutes, it exploded

prematurely and blew off his forearms and burned his face. He later ran a coal business for George Houghton, and after him for Henry Tower.

He was a Unitarian. The tragedy of his accident makes him well known in the history of Hudson.

ALFRED WOODS

Born in Dunstable in 1860; he died at Groton 1934. He was a carpenter as a young man, and used the art as a hobby in later life. He spent part of his early life in Groton, and came to Hudson while still a young man. He entered the employment of Solon Wood at the Department Store situated in the center of Wood Square, which was destroyed in the great fire of 1894. Mr. Wood rebuilt at once the present Wood Building, and Alfred Woods became his partner. They carried on a prosperous business until failing health forced the retirement of Mr. Wood. The business was sold but Mr. Woods remained in charge of the furniture Department until he retired in 1933. In 1887 he married Ada T. Wood the daughter of his employer.

He was a reliable man, and the people of this territory liked to deal with him. He was Trustee of the funds of the Unitarian Society from 1911 to 1932 inclusive.

SAVILLIAN ARNOLD

Born in Feltonville in 1840; he died at Hudson 1913. He always lived here, and was a farmer in his younger days. In 1862 he enlisted and served until the war closed. He was in many great battles and was wounded twice. He had from this town comrades Rufus Howe, John Russell, Hiram Bean, Oscar Holt, and Henry S. Moore. He served the town as Selectman 1878, '79, '80, '82, '83; Auditor 1885, '86, '87; Collector 1888, '90, '01; Assessor 1890 to 1901 inclusive; Treasurer 1892 to 1912 inclusive. He also served one year in the Legislature. He was agent at the Fitchburg Station for some years, and agent for Houghton's Express for some time. He was a Director in National and Cooperative Banks, and a trustee in the Savings Bank.

He was a good Unitarian, a high-grade honorable man, and a conservative power in any body of men.

THOMAS TAYLOR

He was born in England in 1844; he died at Hudson in 1923. He was left an orphan when a small boy, and was brought up by a bachelor uncle, who led the boy a bare and austere life. He worked from early childhood until he died, a working life of seventy years. As a child he was deeply impressed with the idea that he could never get something for nothing. He came to the United States in 1882, and to Hudson in 1889. He was a

weaver of elastic shoe goring, such as was used in the sides of Congress shoes of that day. He was an inventor and made his own looms. He set up a factory on Houghton Street, and with the backing of the local Board of Trade borrowed money at the National Bank to start his business. Many businesses have come to Hudson through local financial help, but Mr. Taylor was one of a few who paid it back, — every cent with interest. His promises were always good; he was a capable manufacturer of a good product, and the business grew and prospered.

The business that he founded continues today in the hands of his descendents as a monument to a long life of labor and simple economy. As he grew from severe poverty to affluence there was no comparable growth in pride. He remained to the end "Thomas Taylor, Weaver."

He served his town on committees, especially the Park Committee, in which he was deeply interested. He was a Director in the Hudson Cooperative Bank for many years. In these positions his conservative good business sense was a reliable asset.

He was Trustee for his church in 1919, 1920, 1921, 1923.

In his life he illustrated the stouter fundamentals of his Unitarian faith.

STEPHEN RICE

He was born in Marlborough in 1779; and died at Hudson in 1868. He gave the clock to the Union Society for the church then in course of building, on the condition that it be called "Lawrence Church" after his friend Mr. Amos Lawrence of Newton. Mr. Rice was about eighty years of age at the time, and rather too old to have any very active part in the church organization or management. That he gave a three-hundred-dollar clock to the Society, when the church was yet nothing but a plan, speaks well for his interest in our liberal religious movement at that time. We class him as one of our benefactors of the early days, who, being dead, yet speaks.

AUGUSTUS S. TROWBRIDGE

He was born in Hull, Canada, in 1844; and died at Framingham, Mass., in 1923. At an early age he came with his parents to Feltonville, and attended the public schools. He served with the Fifth Mass. Regiment in the Civil War for four years, and on discharge came to Feltonville and worked in the shoe-factory of W. F. Trowbridge, his brother. He was interested in civic affairs, and served our Society in various capacities. He was Moderator in 1874 and 1875; on the Prudential Committee from 1875 to 1878 inclusive; and was Treasurer and Collector from 1871 to 1875 inclusive. In the troubled days of 1879 he was one of those who agreed to surrender their pews to the Society for the good of the church.

He left Hudson in 1879, and spent the rest of his life in Milford and Framingham in retail trade.

ANNIE M. HOUGHTON

She was born at Hampton, N. H. in 1861; and died at Hudson 1943. She came to Hudson while quite young and attended Hudson schools. She graduated from Salem Normal School, and taught in our High Street School, and at West Concord. She married Charles M. Houghton in 1885, and lived in Hudson the rest of her life. She was full of good works of the philanthropic kind. She was a charter member of the Hudson Woman's Club, founded the Community Health Association, introduced milk into the public schools, was Treasurer of the Christmas Seal Committee for Anti-Tuberculosis work, supervised the making of surgical dressings for the Red Cross in World War 1, and was active in the Hudson Historical Society. In her Church work she was a busy woman, in the Woman's Alliance, and on the Standing Committee of which she was Secretary for many years.

She was a Unitarian, but how so frail a body could do so much work passes understanding.

JOSHUA B. WHITCOMB

He was born in Bolton in 1830; and died in Hudson in 1903. He was a farmer in Bolton until about 1853, when he came to Hudson (Feltonville) to work in the Houghton & Brigham shoe shop.

As long as he had good health he was a reliable churchman, and was one of those who in 1879 agreed to surrender their pews to the Society for the good of the church.

He served as Assessor in 1881, 1889, 1890, 1891; and as Collector from 1880 to 1885 inclusive, and in 1892.

FRANCIS BRIGHAM

He was born at New Marlboro or Sawyer's Mills (now Hudson) in 1813; and died at Hudson in 1880. He was the son of Ivory and Sally Wilkins Brigham, who lived at the top of Washington Street hill. He had such education as the village schools afforded, and his natural abilities, with the use he made of his experience, enabled him to cope quite successfully with the opportunities that occurred to him. In 1836 he built his first factory, of modest size, which is now, after some enlargement, the house at No. 80 River Street. In 1847 he built a larger factory which was later occupied by C. L. Woodbury as a grocery store, and was burned down in the great fire of 1894. He later built a large brick factory at the dam on Washington Street, which was burned down in 1882, two years after his death.

Like his brother Charles, he was one of the main supporters of Union Society, both before and after the building of the Church. Through his mother he was related to Colonel William Wood and Edward Wilkins. In the early days he was the chief shoe manufacturer of this village, and got his start before the others. The other manufacturers learned their business from him. On his recommendation William B. Rice got his loan of two hundred dollars from the Marlborough Bank to start business with Mr. Hutchins in Marlborough.

He was Selectman of Marlborough 1846 to 1847 inclusive; representative to the General Court 1850 to 1852; Trustee of Marlborough Savings Bank from 1860 for many years.

After the founding of Union Society he was a tower of strength in its organization and management and financial support. He served on the original organization, and for many years on the Prudential Committee. He served on all important current committees in the early years. In the dark days of 1879 he again took hold in spite of failing health, and helped steer the Society out of the shallows.

His daughter Mrs. Charles A. Wood was organist the last few years at Freedom Hall and carried over to the new Church.

COLONEL WILLIAM H. WOOD

He was born at Feltonville in 1802; and died at Feltonville in 1864. He was the son of Jedediah and Betsy Wilkins Wood, and through his mother related to Edward Wilkins, a substantial farmer of what is now Wilkinsville section of Hudson. William obtained an education unusual in this vicinity at that time. He taught school, was a competent land surveyer; drew up legal documents; settled estates, and was a very useful citizen in many respects. He became a trader and general merchant, and lived in a combined house and general store in what is now Wood Square. This building was burned down in the great fire of 1894. He was interested in military matters and became a Colonel in the militia. His father before him had been Captain.

The Colonel stood very high in the estimation of the public. The miller at the Washington Street grist mill changed his name to Wood in admiration of the Colonel's character.

He was appointed Justice of the Peace in 1839; assessor in 1843; Selectman in 1849 and 1850. When the town of Marlboro celebrated its Bi-Centennial in 1859 Colonel Wood was the Chief Marshal.

In the early days of this Society he was a tower of strength. He was on the Committee of organization in 1859-1860; was the first Moderator in 1860 and 1861; was on the Committee to Amend the Rules and Regulations in 1861; and was on the first Prudential Committee as long as he lived.

During the life of the Society of which we have any record he was of very great service.

FRED F. TRULL

He was born in Bolton in 1856; and died at Hudson in 1925. As a boy he attended Hudson schools, and went to work in a shoe store. After a few years he became the proprietor, and continued in the retail shoe business for the rest of his life. He served in the Legislature from 1909 to 1910 inclusive. He was collector of taxes for Hudson from 1918 until his death.

He served the Society as Treasurer from 1899 to 1901 inclusive.

COLONEL ELIJAH HALE

He was born about 1788, and died at Stow in 1879. We hear of him first as a clerk for Joel Cranston at his store at The Mills, and he was one of the early settlers of the region that became Stow. After a few years Cranston made him a partner in the general store at Rockbottom (Gleasondale), and later Hale became sole proprietor. He also became associated in 1814 with Silas Felton and Joel Cranston in the Rockbottom Cotton & Woolen Mill, which was carried on for some years as Cranston, Felton & Hale. In addition to his general store he carried on trading in many things. He was a shrewd New England business man, and did very well. When he died he left an estate of over fifty thousand dollars, which was a lot of money in 1879.

As a member of the Legislature he advocated better care and education of the deaf and dumb, and better conditions in the penal institutions. His services in the militia brought him the rank of Colonel. As an old man of eighty-eight years he was at the Hudson celebration of the Centennial in 1876.

In his will he gave generously to the Stow High School, which was named after him, and to the Stow Unitarian Church.

In 1872 he gave some gift to the Lawrence Church for the benefit of the Sunday School. The particulars of this gift are now lost, and are not in the Society records. We remember him however as one of our early benefactors.

COLONEL W. E. C. WORCESTER

He was born at Damariscotta, Maine in 1826; and died at Hudson in 1895. He passed his youth at Charlestown, Mass., and came to Feltonville in 1849. He lived here the rest of his life except for a short period in Marlboro. He was a painter by trade when he came here, and followed that business for some years. In 1854 he was Superintendent of the F. Brigham & Co. factory, and in 1861 went to Marlboro as bookkeeper for

Boyd & Corey shoe factory, and later was Superintendent for Chase & Merritt.

In 1862 he enlisted from Marlboro in the Mass. 5th Regiment and two years later he was Lieutenant Colonel of the same Regiment. He was mustered out in 1864. In 1884 he was appointed Postmaster at Hudson, and held the office until his death.

He had the military spirit, and was a strict disciplinarian. While he was postmaster the citizens obeyed the postal regulations.

He was a Unitarian, and served as Moderator in 1884.

NAHUM A. GAY

Born at Northboro in 1820; he died at Worcester in 1881. He lived in Hudson at least during the last approximately forty years, and manufactured shoes. His father's name was Silas Dalrymple, but the son considered that name too long to put on a shoe box, so changed his name to Gay when he went into business. The story of his life in meagre details. He was one of the original Proprietors of Union Society, subscribing to the original shares when the plans were laid for building the Church. He was one of the pew-owners who agreed to surrender their pews to the Society for the good of the Church in 1879.

He served as Assessor in 1866 and 1876.

TRUMAN WALCOTT

Born at Stow 1807; he died at Hudson 1884. He was the son of Josiah and Abigail Walcott. His twin brother owned Walcott's Mill in Bolton. His father and brother were carpenters, and Truman was a carpenter and builder for years, and later took up building moving. He was a Selectman of Stow, and served one term in the Legislature. He is said to have moved the North Carolina State House after the Civil War, as the job was too big for the Southern movers.

In 1860 he built Lawrence Church for forty-five hundred dollars, and supplied the lumber. The quality of his work and the moderateness of his contract price justify us in recording his name here, in spite of the fact that he did not belong to our Society. He was of the kind of stuff of which Unitarians are made.

FRED O. WELSH

Born in Bolton, now Hudson, in 1852; he died at Hudson 1932. He was educated in Hudson schools and Cornell University, where for a year he was a room-mate of Frank H. Chamberlain. After college he took up shoemaking, but in 1880 he went into the office of Daniel W. Stratton as assistant. Stratton was Town Clerk, insurance agent, land surveyor, con-

veyancer, superintendent of the Water Works, active in probate work, and Treasurer of the Savings Bank. Mr. Welsh took over the conveyancing, writing of wills, and probate work. In 1905 Mr. Stratton retired, and Mr. Welsh took over the business, taking in Mr. G. W. Parker as a partner to attend to surveying, and insurance. Mr. Welsh was elected Town Clerk and carried that on with his business until his death. He served the District in the General Court, and under the town held many responsible trusteeships.

He was a member of our Unitarian Church, and like many men was not particularly noted for church activity. He was however a regular contributor. He was a useful citizen who specialized in practical living, not theory. He was a humane and pleasant personality, and it was a pleasure to count him among your friends.

BESSIE (TENNEY) CREIGHTON

She was born in Hudson in 1861; and died in Marlboro 1929. She was the daughter of Charles H. and Abbie A. Tenney. Educated in the Hudson schools, she married and lived practically all her life on the farm where she was born. She was a very busy woman, working at home, doing a man's work on the farm, working at shoemaking, and at dressmaking, and she was a capable worker.

She was a Unitarian as her people were before her, and at her death left the church a legacy in memory of her father and mother.

BAXTER WHEELER

Born in Feltonville in 1830; he died at Hudson in 1921. After his education in Hudson Schools he took up shoemaking, and worked in the shops of Francis Brigham and George Houghton. He was a Director in the Hudson Cooperative Bank for some years. In the Unitarian Church he served on the Standing Committee for several years with Frederick S. Dawes. He was a sterling citizen and a good churchman.

GEORGE A. REARDON

Born at Northumberland, Pa. in 1861; he died at Hudson 1924. Educated in the schools of his native town, he trained at the State Normal School. He taught for a few years, and then came to Hudson to work for the Goodyear Gossamer Co. at the Washington Street factory, of which his uncle Mr. Apsley was the moving spirit. He was head of the box making department soon after the Company moved to their new factory on Apsley Street. He continued active there until failing health forced his retirement. He was injured in a runaway accident which impaired his health and finally caused his death.

He was an enthusiastic and devoted church worker, was a member of the Standing Committee for some years, and on various committees. When the church acquired a safe, he collected the records from various hiding places to preserve them.

ERNEST G. PERSONS

Born in Hudson 1878; he died in Florida 1945. He was educated in the Hudson public schools, until at the age of fourteen he went into John Wood's printing office on School Street to learn the business. Wood published the local paper at that time, and later moved to Main Street. After a few years Ernest went to Waltham and worked at the printing business for a few years. He then came to Hudson as foreman for the E. F. Worcester Press. He then went to Boston to the firm of engravers Vose-Swain Co. Here he became a partner in charge of the operations and production, and turned out a great success, both in the production of fine work, and as a very successful manager of the complicated problems of handling help. After his wife's death he retired, took a trip around the world, and thereafter spent his winters in Florida. During the summer he came to Hudson and assisted his old firm during his stay here. In the autumn of 1942 he sold out his home here, and moved to Florida where he died in 1945.

As a boy he was not a Unitarian but became an adherent of our church when he grew to manhood. He was a hearty cooperater in church affairs. From 1925 to 1942 he took exclusive charge of the church clock. Each week he wound it and what other care it needed he gave it at his own expense. When he left Hudson he had to give up this work. He was a capable business man, a jovial companion, easy in his relations with other men, and roused much affection in those who knew him.

MRS. ANNIE (FAIRBANKS) WORCESTER

Born in Hudson 1870; she died in Hudson 1927. She was educated in the Hudson schools, graduating from the High School with the class of 1889. She became assistant in the local Postoffice while Col. W. E. C. Worcester was Postmaster. Later she was assistant in the Newsroom conducted by her husband, and by the C. G. Fairbanks Co. She was a sunny natured woman, generous and self-sacrificing, of serious basic character, faithful in small things and great. To her friends she seemed a diamond, well cut, with many sides equally simple and beautiful. She had many friends, and served many people. She filled responsible positions among the women of the town, was President of the Woman's Club, of which she was made an Honorary Member.

She was a worker in our church in the Woman's Alliance, and on the Standing Committee. Wherever she worked, she left no loose ends.

Requiescat.

MRS. SARAH B. (ELLITHORPE) KENYON

Born at Hudson (Feltonville) in 1855; she died at Marlboro 1944. She was educated in Hudson schools, and graduated from the Boston Normal School in 1875. She taught in the elementary schools of Hudson for some years, and did newspaper work for the Tribune in Utica, N. Y. In later years she wrote considerable verse which was published, and some special occasion verse for her friends. She returned to Hudson with her husband after an absence of twenty years. She was a member of the Historical Society, and the Tuesday Club. As a member of the Unitarian Church and the Women's Alliance she was a capable and willing helper.

She was a delightful acquaintance and friend, a bright-minded woman with an intelligent grasp of the events of the world, and a fund of reminiscence of Hudson history which her keen mind turned into fascinating conversation.

THOMAS F. TROW

Born in Concord, N. H. in 1837; he died at Hudson 1917. On his mother's side he was descended from Abiel Weeks who settled in Dorchester in 1631. He attended the Old South School and the Grove School in Rockbottom to which his family moved when he was quite young. When a young man he worked in a shoe factory, and later did contract shoe making until 1861. He then enlisted in the army and served until the summer of 1864 when he was discharged. He was wounded at Bull Run, Fredericksburg, and Gettysburg, and was captured at the Second Battle of Bull Run. Soon after his discharge he came to Hudson and entered the employ of W. F. Trowbridge as foreman in the shoe factory, and remained there until 1884. He then established a wood and coal business on Cottage Street at the Railroad Crossing, which he carried on until 1897 when he retired. Subsequently he served the town for several terms as Selectman. He was a member of our church, and served as Assessor, Collector, member of the Standing Committee, and served on the Repair Committee of 1901. In character he was a typical Unitarian, sound and conservative, with a broad and generous mind. The poor did not have to go without coal, even when they had no money.

THOMAS TAYLOR JR.

He was the younger son of Thomas Taylor, and died in 1903. He was a member of his father's firm Thomas Taylor and Sons. His health was frail but he served his church to the best of his strength. He was a teacher, chorister, and Treasurer of the Sunday School for years, and sang in the church choir. He was the last organ-boy of the old system of blowing the organ by hand, which came to an end in 1892.

ROBERT W. DERBY

He was born in Salem in 1832; and died in New Jersey in 1916. His early life and education are not well known, but he was Post-master at Stow in 1860, and he ran the office in connection with his store. In the early eighteen sixties he moved to Feltonville and went into company with John Peters in a general store on the south side of Wood Square near Washington Street. He left Hudson in 1874 and went to New York where he engaged in the wool trade until 1892 when he retired.

He was one of the first incorporators of the Savings Bank. He was an early pew-owner in Lawrence Church, and served on the Prudential Committee from 1872 to 1874 inclusive; and was Assessor in 1872. His descendants live in Stow today.

ALDEN B. GLEASON

He was born at Marlborough in 1822; and died at Hudson 1903. He was one of a large family, and was educated at Marlboro Academy. The family were among those who seceded from the Spring Hill Church of Marlborough between 1802 and 1806, and helped to establish the Society that is now the Unitarian Church of Marlborough. Young Gleason was brought up in these surroundings. He came to Feltonville in 1842 to live with his brother-in-law Rufus Knight. He went into the shoe factories, and for a time worked for Lorenzo Stratton, the elder. Francis Brigham bought out the Stratton business, and Mr. Gleason went with it into Captain Frank's employ. Mr. Brigham married two of the Gleason sisters, and Mr. Gleason worked for him as foreman of the stitching room for many years.

He was one of the early associates at Freedom Hall, and one of the primary list of members, proprietors, and peworkers of the New Union Society that built Lawrence Church. He was a man of steady habits, attending church and town-meetings with startling regularity. There is no record that he held any office in the church or town.

GEORGE A. TRIPP

He was born in Prospect, a village of Searsport, Maine, in 1833; and died at Hudson 1923. He was educated in the public schools of his native town, and in his young manhood served his time in a carpenter shop in that place. He moved to Medway, Mass., and worked there for a short time, and came to Feltonville about 1860 and worked in a shoe factory for a few years.

In 1864 he and his brother Nathaniel combined to make shoe-boxes, and later merged that with an ice business which was continued for some

years. About 1874 he sold the box business to Nathaniel, and continued with the ice business until the late eighteen eighties, when he sold out.

He then became interested in the organization of an Electric Light Co. here with several other men, and served as its Superintendent for about ten years, when it was taken over by the town.

He was one of the original Directors of the Hudson National Bank, was on the Investment Committee for years, and continued as Director while he lived. He was on the Board of Directors of the Cooperative Bank for many years, and was Trustee, and member of Investment Committee of the Savings Bank.

He served the town as Selectman, Overseer of the Poor, and for fifteen years as Assessor.

He was one of our early members, and his name appears among our contributors in 1861. He was on the Standing Committee in 1877 to 1878 inclusive, and again from 1881 to 1883; and was Assessor from 1878 to 1880 inclusive.

He was one of those who agreed to surrender their pews to the Society in 1879 for the good of the church.

He was a sound judge of values, and as Assessor he served the community with an excellent quality of service.

BENJAMIN F. UNDERHILL

The data on his early life are not obtainable, and there is nothing in the vital statistics of Marlborough or Hudson. He was Selectman of Marlborough in 1855, 1856, 1858, 1859, and 1860. He was also Assessor in 1860.

He was Collector for the old Union Society in 1859 at least, and was on our Committee to Amend the By-laws in 1861. That is the last reference to him in our records.

COX'S HALL

Cox's Hall was located on the North side of Main Street, on the location of the present Wood Building built by Solon Wood after the great fire of 1894. Cox's Tavern was built by the Cox family, who were then important people in Feltonville in 1846. On the lower floor was a large dining room, used as a public meeting place and dance hall. It was remodelled as the Mansion House in 1856, and was burned down in the fire of 1894. Here in the dining room Union Society held its first meetings, at a rental of one dollar per meeting from 1847 to 1855, when they moved to Freedom Hall. During the Cox's Hall stay, Mr. George W. Stacy was the preacher.

FREEDOM HALL

This was the second place of meeting of the young Society in the lower story of the new School on School Street, now occupied by the Lithuanian Club as a headquarters. This hall was hired by Charles Brigham at forty dollars per year, beginning in 1855. In 1857 it was worth while starting a Sunday School, and Charles Brigham was Superintendent for two years, when he resigned. William F. Trowbridge took his place as Superintendent while the Society was in Freedom Hall. During the Freedom Hall stay Mr. Stacy continued as preacher.

LAWRENCE CHURCH

In 1859 preliminary steps were taken toward building a church, and Truman Walcott of Rockbottom built it for forty-five hundred dollars and provided the lumber. While it was building Mr. Stephen Rice presented the Society with a clock and requested that the building be called Lawrence Church after his friend Amos Lawrence. The church was dedicated November 19, 1861. A pipe organ was installed in 1865. In 1892 a new pipe organ was donated, new parlors were built, and ornamental windows put in.

In 1901 extensive improvements were made in painting, lighting, and furniture. In 1923 a remodelling job was done, with a new heating plant, enlarged kitchen, and a remodelling of the vestry as a gift of Mr. Frank Taylor.

This year of our Centennial there has been some dressing up both inside and out.

In 1890 Union Society was changed by incorporation to The First Unitarian Society of Hudson Massachusetts, but the building remains Lawrence Church while it stands.

THE CLOCK

The clock was a gift from Mr. Stephen Rice of Feltonville in memory of his friend Mr. Amos Lawrence, a philanthropic citizen of Newton, with the request that the building be called Lawrence Church. Mr. H. T. French kept it in running order for a number of years at an annual fee of twenty-five dollars. In 1925 Mr. Ernest G. Persons took it in charge, and at his own expense kept it wound and in repair until he removed from town in 1942. It is not "the town clock", but the town did for a number of years appropriate twenty-five dollars annually to keep it in repair.

THE BELL

The bell was acquired by subscription at the time of building the church. It cost three hundred dollars. There seems to be no list of subscribers, but the bell rings as sweetly. It used to be the ambition of the town boys to ring the bell at midnight to usher in the Fourth of July.

THE MEMORIAL PLAQUE

On the wall in our vestibule rests a bronze plaque, placed there as a memorial, and bearing the names of those who from this Society, served our country in the military forces and auxiliaries during the Second World War. It is a rectangle outlined in a plain bronze frame, surmounted by an eagle in incipient flight, and bearing on its pebbled surface in plain block type, the names of our men and women.

It is unpretentiously representative of our Unitarian faith, simple, restrained, elementary, and suggests nothing of the stark horror of the foulest war of all time.

The plaque was erected by a former class of the Sunday School, and procured by a Committee consisting of the former teacher Mrs. Addie B. Knight, Miss Catherine Wilcox, Miss Lillian Brigham, Mrs. Esther Parker, and Mrs. Julian Steele.

THE ORGAN

At the time of the remodelling in 1892 the present organ was donated by Messrs. J. S. Bradley, E. M. Stowe, and R. B. Lewis. It was blown by means of a water-motor which was noisy and hard to keep in repair. In 1913 Mr. Apsley and Mr. Lewis donated an electric motor to replace the water-motor. Serially the organs used were a melodeon in Freedom Hall, followed by a seraphine which was carried over to the new church. These were both of the reed-organ type, blown by foot-bellows. They were followed by a hand-blown pipe organ, which gave

various boys a chance to make some pocket money doing the blowing. This was succeeded by the present organ.

THE SUNDAY SCHOOL

In the early days the Sunday School was an independent organization, or relatively so. It was organized in 1857 when the Old Union Society was getting a little better formalized, and had the good fortune to have Charles Brigham for its Superintendent. He had had a little experience in teaching, presumably at the Universalist Church in Marlborough.

He resigned in 1859 when he took a two-month trip to Kansas, and was succeeded by William F. Trowbridge, who served for three or four years. He in turn was succeeded by James T. Joslin and Charles H. Rice, both of whom served in Lawrence Church. This carries us to about 1875, and is largely a legend, as there is no word of it in the Society records.

In 1903 we strike a reference to the Sunday School in our recorded history, as in that year the Society took over the management, and at the Annual meeting elected a Superintendent and a supervising Committee. The Superintendent was Mr. Caleb L. Brigham, who had already been Superintendent for about twenty years. With his musical ability and enthusiasm he was a popular manager. He was succeeded by Mrs. Baltzly in 1906; and Miss Nellie Balcom, Mrs. Baltzly, Mrs. Ada Dawes, and Mr. L. P. Brigham fill in the interval until 1920. After that date the Society elected a Sunday School Committee to have full charge of the School.

ORGANISTS

- Mrs. Tucker, (wife of Dr. Tucker) }
 Mrs. S. J. M. Weston } These played in Freedom Hall
 Mrs. William Osgood } The instrument was a melodeon, and later a
 Mrs. Charles A. Wood } seraphine (cabinet organ, a reed organ)
- Mrs. Charles A. Wood. She carried over to Lawrence Church, with the seraphine.
 Pipe organ period begins
- Charles O. Fosgate—1865 to 1874
 Charles W. Barnes—1874
 Mrs. Albert Nourse—1875
 Mrs. Anna L. Persons—1876 to 1881
 Ella Rice—1882
 Miss L. J. Derby—1883
 R. B. Lewis—1884
 Mrs. Alfa Small—1885 to 1894. New pipe organ in 1892
 H. E. French—1894
 Miss L. J. Derby—1894
 Miss Mabel Johnson—1894
 Mrs. L. D. Carpenter—1895 to 1916
 H. E. French }
 Ida Wade } Served as substitutes during Mrs. Carpenter's tenure
 Grace Sheridan }
 Aline Tarbell—1916 to 1920
 Miss Ada Brigham—1920 to present time.

MODERATOR

- | | |
|--|------------------------------|
| William H. Wood 1860-1861. | Hiram P. Bean 1895-1899. |
| Francis Brigham 1862-1868; 1870-1872. | Horace E. Stowe 1900; 1901. |
| James T. Joslin 1865-'67; 1871; 1873.
1880-1884; '87; '88; '92-'94. | F. B. Dawes 1902-1917. |
| Charles H. Robinson '69; '74; '76; '78; '77. | C. S. Lyman, Temporary |
| Augustus Trowbridge 1874; 1875. | George E. Greeley, Temporary |
| James L. Harriman 1879. | C. P. Tucker, Temporary |
| W. E. C. Worcester 1884. | L. P. Brigham, Temporary |
| Cyrus Munson 1886. | N. M. Hunter, Temporary |
| W. H. Small 1889; 1890; 1891. | E. F. Worcester 1919-1928. |
| Edmund M. Stowe 1893. | F. B. Dawes 1929- |

MINISTERS AND PREACHERS

George W. Stacy	1847 to 1862
(Not a settled pastor).	
Samuel McDaniel	1862 to 1864
Henry C. Dugan	1864 to 1867
William S. Heywood	1867 to 1874
Hilary Bygrave	1875 to 1879
Edward P. Gibbs	1880 to 1883
Clarence W. Fowler	1884 to 1890
John Mills Wilson	1891 to 1897
John Baltzly	1898 to 1914
Harold L. Pickett	1915 to 1918
Dudley R. Child	1919 to 1927
Robert S. Steven	1928 to 1936
Robert C. Withington	1937 to 1942
Louis C. Dethlefs	1942 to 1946
(During Mr. Withington's leave of absence).	
Robert C. Withington	1946 to present

PRUDENTIAL AND STANDING COMMITTEE

Francis Brigham 1860-1866; 1869-1871.	Thomas F. Trow 1888-1892.
William H. Wood 1860-1864.	Charles A. Wood 1888-1892.
Edmund M. Stowe 1860-1868; 1877-1881.	Ralph E. Joslin 1893.
George Houghton 1860-1865; 1869-1870.	Ellsworth S. Locke 1893-1896; 1912-1914;
Joseph S. Bradley 1860-1868; 1872-1874;	1919-1926.
1879-1880.	Henrietta Arnold 1893-1900.
Charles H. Robinson 1864-1868; 1879-1880.	Charles L. Reed 1894-1896.
James T. Joslin 1866-1871.	George A. Reardon 1895-1901.
Augustus K. Graves 1866-1868.	L. Jennie McKenzie 1896-1908.
William F. Trowbridge 1869-1871.	Nathaniel G. Tripp 1896-1901.
Charles S. Buss 1869-1871; 1875-1876.	James P. Clare 1897.
Jonathan P. Nourse 1871-1872.	Arthur N. Stowe 1898-1904.
Robert W. Derby 1872-1874.	Sarah L. Chamberlain 1901-1902.
Rufus Howe 1872-1876.	Henry Boynton 1902-1904.
Frances Ellen Brown 1872-1876; 1893-1894.	Frank D. Locke 1902-1904.
Henry Tower 1873-1876; 1882.	Florence A. Lunt 1903-1905.
Augustus S. Trowbridge 1875-1878.	L. D. Apsley 1905-1918.
James L. Harriman 1877-1880.	F. H. Chamberlain 1905-1916.
George A. Tripp 1877-1878; 1881-1883.	E. F. Worcester 1905-1908.
Russell B. Lewis 1877-1883.	Mrs. H. C. Needham 1906-1911.
Baxter F. Wheeler 1881-1892.	Mrs. H. E. French 1909-1916.
Henry H. Safford 1881-1887.	T. C. Davis 1909-1911.
Charles L. Woodbury 1883.	George Greeley 1912-1920.
Walter H. Small 1884-1887.	Mrs. Annie Houghton 1912-1920.
Caleb L. Brigham 1884-1887.	Frank Taylor 1912-1916.
Cyrus D. Munson 1884-1887.	C. S. Lyman 1912-1918.
Frederick S. Dawes 1888-1892.	Alice Wheeler 1912-1927.
Edward A. Holyoke 1888-1895.	L. P. Brigham 1917-1922.

S. Manning Perkins 1917-1922.
 Erwin B. Woodbury 1917-1919.
 Bertram D. Brown 1919-1921.
 Fred B. Dawes 1920-1947.
 Annie Worcester 1921-1927.
 Robert Clayton 1922-1924.
 Emma F. Brown 1923-1935.
 N. M. Hunter 1922-1931.
 James Lewis 1923-1928.
 George A. Coolidge 1925-1936.
 Mrs. Carrol Bruce 1928-1929.
 Mrs. Helen Manson 1928-1929.
 Mrs. Blanche Reardon 1929-1939.
 Herbert S. Holmes 1929-1935.

Mrs. C. H. Robinson 1929-1935.
 Mrs. H. P. Nourse 1930-1947.
 John Coolidge 1932-1934.
 Howard Mayo 1935-1947.
 H. A. Knight 1935-1937.
 Robert Dawes 1936-1947.
 Russell Holden 1936-1947.
 Mrs. Elizabeth Morris 1937-1947.
 Oscar L. Perrault 1938-1940.
 Fannie Buzzell 1938-1939.
 Mrs. Addie Knight 1940-1945.
 Howard Safford 1941-1947.
 Lewis Ordway 1945-1947.

BOARD OF ASSESSORS

Charles Brigham 1861-1864; 1877-1878.
 Stedman Nourse 1861.
 William G. Locke 1861; 1874-'75-'76-'77-;
 '79.
 Charles H. Robinson 1862; 1871-1873.
 William Trowbridge 1862.
 James T. Joslin 1862-1864; '77-'80-'81-'88.
 Jonathan P. Nourse 1863-'64.
 Silas H. Stuart 1865.
 Augustus K. Graves 1865; 1868.
 Charles H. Rice 1865; 1875; 1876.
 Edmund M. Stowe 1866.
 Charles A. Wood 1866.
 Nahum A. Gay 1866; 1876.
 Philip E. Millay 1867.
 Levi P. Ellithorpe 1867; 1868.
 Henry Tower 1867; 1868; 1871; 1872.
 Waldo Brigham 1868.
 Rufus Howe 1869-1870; 1878.
 B. E. Ball 1868.
 Charles L. Woodbury 1869; 1870.
 C. W. Holden 1869; 1870.
 Joseph S. Bradley 1870.
 Russell B. Lewis 1872; 1873; 1874.
 Mrs. Jonathan P. Nourse 1872.
 Mrs. Lizzie McKenzie 1872.
 Miss Mary Hayden 1872.
 Mrs. Flora Holden 1872.
 Robert Derby 1872.
 A. S. Trowbridge 1874; 1879.
 George A. Tripp 1878; 1879; 1880.
 Frederick S. Dawes 1875; 1876.
 George Davis 1880; 1881.
 Joshua B. Whitcomb 1881; 1889; 1890;
 1891.
 Everard Whittemore 1882; 1883; 1884.
 Hiram P. Bean 1882-'83-'84-'89-'90-'92-
 '93-'94-'95-'97.
 Arthur E. Woodbury 1882-'83-'84-'85-'86.
 Caleb L. Brigham 1885; 1886.
 Walter H. Small 1885; 1892.
 Nathaniel G. Tripp 1886; '87; '88; '89;
 '90; '91; '92; '94; '99.
 Alice A. Atkinson 1887.
 Mary E. Holyoke 1888.
 Mrs. Sarah Chamberlain 1893; 1896.
 Eugene P. Lawrence 1893; 1894.
 W. O. Holden 1895.
 Frank Taylor 1895; 1909-1913.
 R. E. Joslin 1896.
 Charles L. Reed 1896.
 Thomas Trow 1897; 1898.
 Mrs. Francis Brigham 1897; 1898.
 Mrs. William Pierce 1897; 1898.
 Charles M. Houghton 1899; 1900; 1901;
 1919-1920.
 Mrs. H. T. Bond 1899.
 George A. Reardon 1900.
 Mrs. L. W. Jennison 1900-1901.
 Ernest Clark 1901.
 E. P. Larkin 1902-1917.
 F. H. Chamberlain 1902-1908.
 Thomas Taylor, Jr. 1902-1904.
 Harvey Ordway 1909-1925.
 Alfred Woods 1921-1925.
 Lewis Ordway 1914-1918.
 Bertram Brown 1918.
 N. M. Hunter 1919-1925.

CLERKS

W. W. Claffin 1860.
William Trowbridge 1861-1867.
Silas H. Stuart 1868-1870.
Charles W. Barnes 1871-1875.
George F. Stone 1876.

Horace E. Stowe 1877-1897.
Ellsworth Locke 1898-1918.
Lewis E. Ordway 1919-1944.
Howard Safford 1945-

AUDITORS

R. E. Joslin 1896-1900.
E. S. Locke 1896-1908.
J. C. Mackin 1896-1902.
J. T. Joslin 1901-1908.
F. H. Chamberlain 1903-1908.
H. P. Bean 1909-1918.
Lewis E. Ordway 1909-1915.
H. C. Needham 1909-1911.
George A. Coolidge 1912-1916.
C. M. Houghton 1916-1918.
H. A. Knight 1917-1934.

Frank Taylor 1919-1923.
George Finney 1919-1920.
Fred Dawes 1921-1928.
E. B. Woodbury 1924-1927; 1934-1936.
H. P. Nourse 1928; 1943-
John Coolidge 1929-1935; 1941-1942.
C. H. Robinson 1929-1934.
Howard Safford 1935-1940.
Harvey Ordway 1936-
A. Lena Allen 1937-

TRUSTEES

R. E. Joslin 1898-1901.
A. N. Stowe 1898-1909.
Mrs. F. H. Chamberlain 1898-1903; 1922-1937.
J. T. Joslin 1901-1905.
Mrs. F. F. Trull 1910-1921.
H. P. Bean 1910-1920.

Alfred Woods 1911-1922; 1926-1929-1932.
Thomas Taylor 1919-1920; 1921; 1923.
Frank Taylor 1924-
C. H. Robinson 1935-
N. M. Hunter 1937-

TREASURER AND COLLECTOR

George E. Manson 1860-1863.
James S. Welsh 1864-1868.
Waldo Brigham 1869.
A. K. Graves 1870.
A. S. Trowbridge 1871-1873.

Jonathan P. Nourse 1874-1876.
Newell Gates 1877.
Frederick S. Dawes 1878-1879.
J. T. Joslin 1879 Resigned.

TREASURER

Frederick S. Dawes 1880-1885.
Caleb L. Brigham 1886-1890.
R. E. Joslin 1891-1892.
E. F. Worcester 1893-1897.
Charles A. Tripp 1898.
F. F. Trull 1899-1901.

Warren T. Safford 1902-1908.
Carlton B. Wheeler 1909-1919.
Harry P. Nourse 1920-1927; 1930-1932.
Ralph Hall 1928-1929.
Lloyd Parker 1933-

COLLECTOR

B. F. Underhill—of "Old Society".
Joshua Whitcomb 1880-1885; 1892.
Thomas Trow 1886.
William Trow 1887.
H. B. Whitcomb 1888.
J. T. Joslin 1889; 1896.
L. W. Jennison 1890.
E. F. Worcester 1891.
R. A. Guernsey 1893.
F. C. Brigham 1894.
E. P. Lawrence 1895.
Susanna Smith 1897-1899.

F. B. Dawes 1900.
Florence Lunt 1901.
Mrs. Minnie Safford 1903-'08.
Alice E. Wheeler 1902; 1909-1920.
Mrs. Alfred Woods 1921-1930.
Miss Ella Raymond 1931.
Edith Jessop 1932.
Elizabeth Pike 1933.
Russell Holden 1934-1937.
Lillian Brigham 1938.
Jean Perrault 1939.
Fanny Buzzell 1940-

COMMITTEE ON REPAIRS 1901

L. D. Apsley
F. H. Chamberlain
James T. Joslin
Russell B. Lewis
Fred B. Dawes
N. G. Tripp
George A. Reardon
Arthur N. Stowe
Sarah Chamberlain
Jennie McKenzie
Caleb L. Brigham

Thomas Taylor, Jr.
Maude Day
Etta Burkill
Henry Boynton
John C. Mackin
Ethel Houghton
Ada M. Brigham
Fanny Gascoigne
Mary Holyoke
Mary Dawes
Mrs. F. W. Trowbridge

COMMITTEE ON REPAIRS 1923

L. D. Apsley
Dudley R. Child
Mrs. Lena Balch
Frank C. Brigham
Sarah Chamberlain
Emma Brown
Fred E. Morris
Warren Safford
Thomas Taylor
Lucie Welsh
Vivian Stephenson

Fred B. Dawes
H. P. Nourse
N. M. Hunter
Addie Knight
E. P. Larkin
Ada Robinson
Mrs. A. N. Stowe
Frank Taylor
Annie Worcester
Howard Safford

COMMITTEE ON REPAIRS 1891

E. M. Stowe
J. S. Bradley
J. T. Joslin
E. P. Larkin

F. H. Chamberlain
F. Ellen Brown
Thomas Trow

Committee who requested Mr. George Rawson, Justice of the Peace of the County of Middlesex, to call the first Meeting for organization on Friday, June 29th, 1860. The call for the meeting was addressed to Francis Brigham, one of the members of "Union Society".

Francis Brigham
W. H. Wood
J. S. Bradley

Edmund M. Stowe
Geo. Houghton

Committee to amend rules and regulations, December 1861.

James T. Joslin
W. F. Trowbridge
W. H. Wood

B. F. Underhill
George Houghton

Committee on By-laws of Union Society October 15, 1879.

James T. Joslin
J. L. Harriman

Charles H. Robinson.

Committee to Amend By-laws in connection with the incorporation as The First Unitarian Society of Hudson, by Act of Legislature approved March 28, 1890.

Ralph E. Joslin
Walter H. Small

Horace E. Stowe

This is the list of the Pew Owners who in April 1879 agreed to surrender title to their pews to the Society for the good of the church.

James T. Joslin
A. S. Trowbridge
Henry Tower
Lorenzo Stratton
James T. Harriman
James S. Welsh
W. G. Locke
E. M. Stowe
George W. Davis
Charles Brigham
J. B. Whitcomb
Charles H. Rice
Nahum A. Gay
Charles H. Robinson
Jonathan P. Nourse

George A. Tripp
Henry Whitcomb
Baxter F. Wheeler
Charles L. Woodbury
Rufus Howe
Stillman Locke
W. F. Trowbridge
Francis Brigham
Alden B. Gleason
A. K. Graves
John F. Rice
S. C. Reed
L. P. Ellithorpe
Joseph S. Bradley
Waldo B. Brigham

This is said to be the list of the pioneers at Freedom Hall, who, with their families, were the workers and collectors of funds that made the beginnings of our church possible.

Charles Brigham
Francis Brigham
Joseph Bradley
William F. Trowbridge
Alden B. Gleason
Jonathan P. Nourse
Stedman Arnold
James S. Welsh

Levi P. Ellithorpe
Steven Rice
Jonathan Rice
Rufus Knight
F. Ellen Brown
Augusta Peters
Ann Eliza Woodbury
Etta Brown Randall

Declaration of Trust under which we hold the property, and which all members are required to sign as a qualification to become a member and vote.

"Said First Unitarian Society of Hudson hereby declares that it holds its property in trust for the promotion of Liberal Christianity substantially in accordance with the recognized doctrines of Unitarian Churches, which trust may be enforced by any member, or contributor to its funds, in case of any attempted violation thereof, Provided, however that this declaration of trust shall not prohibit the sale of the parsonage and the land on which the parsonage stands whenever the Society shall vote to sell the same."

Adopted at Hudson Mass.

October 15th, 1879.

JAMES T. JOSLIN
JAMES L. HARRIMAN
CHARLES H. ROBINSON
Committee.

Attest: HORACE E. STOWE, Clerk of Union Society.

The above declaration is the revised form with "First Unitarian Society of Hudson" replacing the original "Union Society". This change was made according to law when the Society was incorporated in 1890.

Gifts and Bequests to the Society

MARSHALL WOOD FUND. Marshall Wood at his death left the Wood Homestead at the junction of Washington and Park Streets to the Society, the income to be used for general purposes. The Commonwealth took over the estate in 1910 for a State Armory, and paid \$4,000. with the privilege of the Society removing the buildings. The buildings were sold for \$140. The \$4,000. was by vote of the Society turned over to the Standing Committee and the Trustees to be invested for the benefit of the First Unitarian Society. The money was turned over to the American Unitarian Association, along with the Bradley Fund. These funds can be regained by the Society by vote.

JOSEPH S. BRADLEY FUND. Joseph S. Bradley at his death left \$3,000. to the Society, the income to be used to keep the church and parsonage in repair. By vote of the Society this fund was turned over to the American Unitarian Association for investment with their funds.

SUSAN COX FUND. Mrs. Susan Cox at her death left \$200. for the purchase of books for the Sunday School. Her executors took it upon themselves to buy \$50. worth of such books as they considered Mrs. Cox would approve of, and presented them and the \$150. balance to the Society, in 1890.

BESSIE CREIGHTON FUND. Mrs. Bessie (Tenney) Creighton at her death left \$300. to the Society in memory of her father and mother Charles and Abbie Wheeler Tenney. We received the fund in 1931.

APSLEY FUND. Mr. Lewis D. Apsley at his death left a legacy of \$5000. to the Society for general uses, and \$5000. for social uses and entertainment.

HELEN LEWIS GENERAL FUND; HELEN LEWIS CHOIR FUND. Miss Helen Lewis at her death left two legacies to the Society, one of \$1625.79 for general purposes, and one of \$181.75 for the expense of Choir exclusively.

SPECIAL REPAIR FUND. By vote of the Society on January 16, 1925, "the balance of the Remodelling Fund left in the hands of Carlton B. Wheeler, Treasurer, be placed in the hands of the Trustees of the Society, and that the interest be used for the repairs on the church."

COLONEL ELIJAH HALE BEQUEST. In 1872 Colonel Elijah Hale of Stowe made some gift to the Sunday School. This was put into the hands of the Treasurer of the Society, with instructions to pay the income as it was earned to the Treasurer of the Sunday School. There is no further trace of the gift, and no statement as to what it was. It very likely turned out to be worthless.

FRANCES ELLEN BROWN FUND. In 1901 F. Ellen Brown left a legacy to the Ladies Circle, "to be used for old ladies, Protestants, who are in need of relief". The legacy was \$100, which has somewhat increased in time.

MR. ARTHUR STOWE in 1945 presented to the Sunday School a gift of one thousand dollars. This has been partly used to purchase a machine for projecting moving pictures for use in the Sunday School.

MR. FRANK TAYLOR in 1924 at his own expense repaired and repainted the vestry, rebuilt and reset the stage, in the course of repairs being made at that time.

THE PULPIT. In 1901 Mr. E. P. Larkin presented the oak pulpit to the Society.

OAK HYMN TABLET was presented in 1901 by Rev. John Baltzly.

PULPIT BIBLE AND HYMN BOOK were presented in 1901 by Mrs. Marshall Wood.

THE CROSS was placed back of the pulpit, and presented by Rev. Dudley R. Child.

List of Early Members of Union Society

ON THE ORIGINAL ROLL OF JULY 20, 1859, AND
THOSE ADDED JUST AFTER JUNE 29, 1860

Francis Brigham	*A. Goodrich	*Joseph A. Rand
*B. F. Underhill	*George W. Warfield	*A. S. Trowbridge
J. S. Bradley	*P. E. Millay	J. B. Whitcomb
E. M. Stowe	*D. N. Millay	John McKenzie
W. F. Trowbridge	Baxter Wheeler	Rufus Howe
A. K. Graves	*Abraham H. Stowe	*F. and F. Rice
*Reuben Hapgood	Solon Wood	Stillman Locke
George Houghton	*George D. Witt	*Caleb L. Nourse
*Jonathan P. Nourse	*Gilman Hapgood	*Henry Bigelow
Alden B. Gleason	*Walter Bruce	Wm. P. Holden
Charles Brigham	*William Darling	*Elbridge Carter
Parkman Nourse	*George Brown	S. A. Whitcomb
*Daniel Pope	Henry Whitcomb	*J. Munroe
*George E. Manson	*Rufus Cox	L. P. Ellithorpe
*W. H. Wood	*Abel H. Pope	F. Ellen Brown
*Dana Howe	*S. W. Nourse	Annie C. Joslin
William Arnold	*R. W. Derby	C. A. Nourse
*S. H. Stuart	Henry Tower	*Mary A. Strong
*George L. Manson	George A. Tripp	*Stedman Arnold
*John Bruce, Jr.	*James S. Welsh	Charles H. Robinson
Nahum A. Gay	J. L. Harriman	Russell B. Lewis
W. G. Locke	Charles H. Rice	*Lizzie McKenzie
*Israel Sawyer	James T. Joslin	N. E. Gates
*Edward Wilkins	*C. W. Barnes	*George F. Stone
*Alonzo Wood, 2nd	S. C. Reed	Horace E. Stowe
*W. W. Claffin	*C. S. Buss	Charles W. Holden
W. E. C. Worcester	C. L. Woodbury	F. S. Dawes
	Waldo B. Brigham	

The names without a star (*) are the names on the original list as of July 20, 1859; the names with a star were added after the organization of the new Union Society as of June 29, 1860, and should be added to make the roll complete.

The Circle and The Alliance

THE ladies of Union Society met by invitation of Francis Brigham at his home on the evening of December 3rd, 1867 to organize a social society. They elected the following officers: — President, Mrs. A. B. Heywood, the wife of the minister; Vice-President, Mrs. Jonathan P. Nourse, the mother of Mrs. Mary Lawrence; Secretary, Miss Mary A. Reed; Treasurer, Mrs. Francis Brigham. The Committee on By-laws was Mrs. A. B. Heywood, Mrs. Francis Brigham, Rev. W. S. Heywood, Mr. W. C. Fickett who was the High School Principal. There was a membership fee of twenty-five cents to join, and five cents per meeting attended. They had two meetings per month, and had one hundred eleven members the first year, with thirty-seven men among them. Their average attendance was about fifty, some of whom were visitors. They had a work box and did sewing for poor people. The work meeting was in the afternoon, followed by a simple supper to which the men came, and the evening was devoted to entertainment, singing, instrumental music, recitations and readings, charades and conversation. At first they met at the homes of some members, and later at Union Hall. The five cents per meeting paid for the supper, and the wonder is that in the early days they had a surplus from each meeting. It is probable that some of the food was contributed in those days as it was later.

In 1868 they gave an entertainment in Union Hall that netted them one hundred dollars. They ran a Fair, and from the proceeds provided lights for the body of the Church and the pulpit. In those years the meetings are noted as being especially marked by good feeling, enthusiasm and enjoyment.

They had some discussion as to the propriety of members doing work for themselves at the meetings, as was evidently becoming a habit.

In 1869 there was a perceptible falling off in interest, and to foster a proper morale more work was provided, with good results. In 1870 they did a remarkable amount of work. They had now taken the Children's Mission in Boston as a beneficiary to work for, making children's clothing, and this institution has continued through the years to be a beneficiary, with intermissions.

In 1872 they voted to work only for poor in our own town, and discontinued sending clothing to the Children's Mission. During the year they paid rent arrears for one woman and helped another. The leaders in discussion were Ellen Brown, Mrs. Francis Brigham, and Mrs. Jonathan P.

Nourse. They voted to spend \$300 buying up owned pews for the religious body.

In 1873 the condition of the Circle was poor; nominal membership one hundred, attendance twenty; little work done; no meetings at all from June to December. In the following year they met about once a month, with little work and no spirit. The meetings are now largely entertainment, and conversation. There is now rarely a call for charitable work. In 1875 "all passed an enjoyable evening" is the main record in the minutes, and no mention of work.

In October of 1876 they decided to have work at the meetings, which were to be held afternoon and evening as in the beginning. They voted one hundred dollars to the Church. The meetings now were small, averaging twenty-five, but these attending did some work. They had a fair in 1877 and gave to church in behalf of the debt. 1878 was a flat year. They had changed the entrance fee to 35 cents, and annual dues to 50 cents, and many did not like the change. 1879 had small meetings, good times and little work. The circle was leading an uncertain existence as an organization contributing to the strength of the church. This was the same year that the Union Society voted on the matter of selling church and parsonage, paying their debts, and going out of business, and was about the low point of the Circle's existence. They struggle along for a few years doing a little better, with harmony and good will, but little spirit, and complaining of lack of interest.

They talked over plans in the fall of 1881, and started to put them to work in 1882. Had a good parish supper in January; voted \$200 to the Society and \$300 more over the next five years; a Fair in October; summer meetings in afternoon and evening with a plain supper. Not many attend the meetings but good work is being done. This year's accomplishments seem quite worth while.

From 1883 to January 1888 there are no records, one book being lost.

1888 opens with promise of things doing. The Circle took up with the Standing Committee the question of building a chapel, and ran a festival to raise money for the purpose. They took care of flowers for Sunday mornings. Average attendance was better, and the year was an interesting one, and the minutes report how much good the members received from their activity. They report willing hands and courageous hearts. Average attendance about 38.

In 1890 a calling committee was established to call on shut-ins. Ellen Brown reports eleven calls made, Mrs. Houghton ten. They had a Fair, and a lawn-party. At the year end they report \$685 in the Bank, great plans for the coming year, hearts and hands all ready for a lot of work.

The year 1891 was full of interest. The church was torn up during

the building of the parlors and repairs; and there was work done at the parsonage for which the Circle paid half; and there was the furnishing of the new parlors to be provided for. Many members contributed equipment for the new kitchen. They voted that there was to be no card-playing in the parlors, and the furniture was presented to the Society.

In 1893 Strawberry festival, farmer's supper, and Autumn Fair gave some business to attend to for the year. In 1894 they did much work making quilts and sheets for the people burned out in the fire. While the fire was in progress they kept open house to feed the visiting firemen, under the efficient leadership of Ellen Brown.

From this year onward they became regular contributors each year to the current expense of the parish, in amounts starting at one hundred dollars, and gradually climbing to five hundred. Their work was uniformly high in courage, spirit, and hard work, and their management was noted for an exceptional grade of executive business ability. In these respects it is quite a contrast to the management of the parish.

In January 1898 the Circle voted to become a branch of the *National Alliance of Unitarian and other Liberal Christian Women*. The clerical work and other unsatisfactory phases of membership was more than they could carry, so they voted the next year to withdraw from membership, and became the Circle once more.

In 1900 voted to have no more dances on Church property. The Floating Hospital came in for some work, and also the Children's Mission of Boston which had not appeared in the records for some years. This year also they wired the parlors for electric light. This year the Fair netted \$251.55. 1901 was a large year. Extensive repairs were done to the church, and the Circle was in the work with both hands. They gave \$175 to the repair fund, and \$250 to the church expenses. Ellen Brown died this year a few months after being actively engaged on committee work. The resolutions voted by the Alliance end with these words, — "We pray that her loving and faithful service may be to us a constant reminder of the beauty and grandeur of a useful life." They also voted a memorial window to her memory placed in the south gallery.

From this time onward the activities of the Alliance intensified. They earned more money and covered more ground with it and used various methods for getting it. They gave money to the Sunday School, so the Sunday School could pay their subscription to the Society, — a motherly gesture.

About 1903 the membership was 75 to eighty women, and twenty to 25 men. Supper was usually served after the monthly meetings. From time to time a worthwhile piece of constructive work was done, a new floor in parsonage dining-room, cutlery and dishes for the church kitchen, and similar items. About this time \$200 to \$250 was contributed each

year to church expenses. Around 1912 the record reveals a great change from the days of 1870 to 1880. There is little stress laid on amusement, the women are doing serious work in a serious manner. They are attending to business. The sick and shut-ins are being regularly visited. They make money for the organization by work, not by writing a check or handing out cash that somebody else earned. The record is one of a going prosperous concern, well managed, with sane and hard-working operatives. This was not a spasm. The record goes on year after year, uniformly, with accomplishment becoming better as they gain experience.

In 1915 they joined the *National Alliance of Unitarian and other Liberal Christian Women*, and are henceforth known as the Alliance. They had joined in 1898 and got out in 1899, evidently driven out by red tape reports that were asked of them. In 1915 they started agitation for remodelling of the kitchen, which culminated a few years later in such remodelling, a new heating plant and remodelling of the vestry, to the expense of which they made substantial contributions.

In 1917 work for the Red Cross and kindred operations due to the first world war occupied a major part of the activity. There was a tremendous amount of work turned out; Mrs. Sarah Pope at 90 years of age knit twenty-one sweaters and other small pieces. After the war the agitation for remodelling again arose, and the Alliance was accumulating a building fund, and returned to their money-making activities with renewed vigor and greater results. The repair plans were executed in 1922-1923, with disturbance of the usual meeting place. The annual Fair in these years was netting about \$400, sometimes more.

The meetings were always opened with a devotional service, and closed with a benediction. The activities took care of the shut-ins by calls, flowers, and remembrance cards. Charitable work for parishes in the West and other places had attention paid them. They supplied small libraries to some small towns in Kansas for the use of schools and others.

And so the work goes on through the 1930 years with a remarkable morale and pertinacity in good work. They have their friendly activities, their charitable work at home and abroad, their money raising, and they are the spinal column of the Unitarian Society. Incidentally the record of their proceedings give an understandable picture of their business, which is an inspiring surprise to one looking for historical facts.

In 1940 we find some enquiry as to whether we were neglecting our religious education. After all we are a religious body, not a club. The matter is worthy of further pursuit.

The nineteen forties were war years, and the money inflation of the times is reflected in larger income and larger contributions, but there is increase also in the amount of work done. The Fair nets about \$600 yearly, and the bank account shows better than \$1000. They contribute

\$500 to church expense. In the Alliance year 1945-'46, listen to the accomplishment, — Half a ton of clothing sent to Europe; \$500 to church expense; \$50 to United Unitarian Appeals; \$50 to Marlboro Hospital Building Fund; \$10 to Red Cross; \$5 to the S.P.C.C.; \$15 to Xmas gift to Choir; \$15 to Xmas decoration of Church; \$5 to the Alliance World; 125 manuals to go in Church letters; large box of cards to Children's Mission. That list covers the major part of the material gifts and donations. Meantime Good Cheer letters, calls upon the sick and the shut-ins, and local unspecified benevolences make up a tremendous activity.

The narration of the deeds which these women did by cooperation beggars description without a wearisome succession of superlatives. It is an extravagant tale. It goes with the tales we read in childhood, when the only giants lived long ago. These gigantic accomplishments have occurred since 1882, previous to that there were no heroic deeds. The deeds of our men in the whole history of our Society have been quite eclipsed by the deeds of the women in the last sixty years.

The Growth of Liberal Christianity

1. It started as a revolt against Trinitarianism, which held essentially: "that God exists as three persons, and that one of them has two natures." This was the creed that Unitarians opposed.
2. Later there developed three lesser doctrines that Unitarians opposed:
 - a. That man from infancy has a nature totally depraved by sin.
 - b. That God chose from the beginning certain souls to be saved, and others to be lost.
 - c. That Christ by vicarious atonement saved men by suffering in their stead, as their substitute.
3. From the reformation up to about 1825 there was a gradual lessening of stress on the Unitarian tenet, with increasing emphasis on the item of freedom, and a gradual growth in the importance of personal convictions as determining factors in individual religion.
4. The sources of religious thought and conviction we get from many places, — the Bible, the prophets of all religions, the writings of inspired men of the ages, the poets, and the inspired men of the present day. There is no department of human knowledge which is sterile as a source of religious inspiration.
5. The most marked tenet at present is liberty, — the freedom of the individual to the possession of his religious beliefs without dictation, or coercion, or ostracism.
6. The church has always objected to defining Christianity or a creed. At the most it states general objectives and an inclusive general faith in Christian teaching.
7. Of late years there has been some unusual and particular emphasis laid on the human element of the couplet, — "Service to God and Service to Man". Our churches however are each independent units, and the members of each church are individually free and independent, so there is little danger of dictated uniformity. Dominant men with fixed ideas should not be maintained in office too long. Rotation in office is a measure of safety, and eternal vigilance is the price of liberty.

Stages in the Growth

OF THE PLACE CALLED HUDSON, FROM COW COMMONS TO THE PRESENT TIME 1947

IN the beginning the central part of Hudson was largely a part of Marlboro. The town of Lancaster came down from the North and West to within a stone's throw of Wood Square, and was virtually a part of the young village. A line crossing Main Street between the Fitchburg Station and the Main Street cemetery was the Eastern boundary. East of that line was the Indian Plantation, not open to settlement. In this area, bound on the East by the Indian Lands, North and west by "the Bush Place" and Lancaster, and on the South by the Marlboro Settlement, was the "Cow Commons", where the cows of the Marlboro Proprietors were pastured. The land was owned in common by the proprietors and was not easily purchased. It was however gradually sold to various owners, and the boundaries are difficult or impossible to trace.

In the late sixteen hundreds, Joseph Howe of Marlboro built a grist Mill there on the banks of the Assabet, and perhaps a saw mill. It was the only place where the river had sufficient drop to make a water power. Howe died in 1700, and the property came into the hands of Jeremiah Barstow, who married Howe's daughter. He sold to Robert Barnard of Andover for six hundred pounds three hundred fifty acres of land, including one house and the mills. The house probably stood in the center of what is now Wood Square. The property had what seems now to be indefinite boundaries. It remained in the Barnard family for about one hundred years, and plots were gradually sold off. The place was now called "the mills."

In 1820 the village comprised thirteen or fourteen dwellings, one store in the Marlboro part, and two dwellings just over the line in Bolton. The water power ran a small mill for dressing cloth and a cotton mill. These mills were run by Joel Cranston and Silas Felton, who also ran a store. There was a blacksmith, one or two other mechanics, and about one hundred people in all. In 1828 a postoffice was added, and the name became Feltonville. There was a period just before 1820 when the name of New City or New Marlboro was applied for a time.

In 1860 there were seventeen shoeshops, one hundred forty dwellings, eight stores, one postoffice, two churches, and eighteen hundred people. In the Bolton section there were twenty-five houses. The Francis Brig-

ham factory employed three hundred people, made seven hundred fifteen thousand pairs of shoes worth three hundred seventy-five thousand dollars, and paid in wages ninety-five thousand dollars for the year. It was run by water power.

The George Houghton factory was run by steam power; and the Stowe factory was run by horsepower.

The whole village had nine hundred seventy-five people making shoes to an value of eight hundred thousand dollars. The Fitchburg Railroad had come to Feltonville in 1849, and in 1866 the village was incorporated as Hudson.

In 1900 Hudson was a town of fifty-five hundred people, the most of them of old New England stock, nearly half of first and second generation Irish, with a scattering representation of middle Europe, the Mediterranean region, and Canadian French of the first and second generation. Shoe making, and the manufacture of rubber footwear and clothing were our main industries. There was a growing wool washing and combing plant, and a small goring factory; and accessory business of box-making, woodworking, and machine shops. The steam railroads gave frequent trains to and from Boston and also to the West, and electric trolleys gave hourly communication to the neighboring towns. There were no automobiles, but many people had a horse and carriage and a small stable attached to the home. There were no chain stores, and the retail business was in the hands of local men, who in many cases had succeeded their fathers. The owners and managers of the local business lived in Hudson. Our schools were taking on a professional quality with a preponderance of competent teachers, and our High School had risen to the dignity of formal graduations in 1874.

We had a good natural water supply, gravity system, municipally owned; a municipal lighting plant, and streets lighted fairly well up to midnight. We had no sewer system, our streets were only fair. The town had a fine looking business section, due to the clean-up effects of the great fire of 1894 which burned everything around Wood Square and down Main Street to Pope Street. With its well kept lawns, painted houses, and generally neat appearance, Hudson was the best looking industrial town in Eastern Massachusetts.

We had four good churches, a well built town hall, good schools, a very good library for our size, three good banks, and a diversification of services catering to the public.

The people's food was not well cared for. The fishcart was odorous. The milk was filthy. Our water reservoir was surrounded by summer cottages. Typhoid fever was present each year, and cholera infantum was prevalent in the summer.

In proportion to our population the number of people working in

the factories had lessened, the very young and the very old had vanished.

In 1947 the town has about eighty-five hundred people, and we can hold no more until we get more houses. The old electric trolleys have vanished, and automobiles in hundreds have taken their place. The steam railroads with their substitute the Deisel Engine train have a necessary place in transportation. The retail business is now largely chain stores, with control elsewhere. Our streets are well paved, and well lighted. Homes are centrally heated, some with oil fuel, others coal. We are no longer exclusively a shoe town. Machine tools and machines, wool combing and washing, goring and associated products, yarn, plastics, doors and other wood products, mohair combing, rubberized clothing, fabric coating, shoe counters, dies for plastics &c, wholesale rubber goods, all added to our four shoe factories make for diversification and steady business. We have six churches, a good library, an auditorium capable of holding more than one thousand in the State Armory, a good moving picture theatre, and several new schools added in recent years.

The town has maintained a character for very good government, forward-looking policies, and timely improvements. During the two world wars of this century, the town has played its part with fighting men and auxiliaries, the manufacture of supplies of many sorts, the gratuitous service of patriotic civilians, and the supplying of money to our government.

SOURCES OF HISTORICAL DATA

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Minutes of the Ladies' Circle and the Woman's Alliance.

Files of the Weekly Enterprise and the News Enterprise.

Data from the descendants of various individuals.

Personal recollections.

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