

"marched to Springfield and Northampton in support of Government," also to "reinforce Northern Army, commanded by Col. Timothy Robinson of Granville." In this company were,—Lucas Morgan, Joseph Morgan, 2d, and Erastus Morgan—all from Ireland Parish.

Capt. Enoch Chapin, who commanded a West Springfield company, was also from Ireland Parish.

There was intense and angry feeling throughout the country. We quote one verse of a popular song, which Miss Eliza McKinstry remembered as sung by her grandfather and grandmother Williams.

LAMENTATION OVER BOSTON.

COMPOSED WHILE THE CITY WAS IN POSSESSION OF THE BRITISH.

Is Boston my dear town? Is it my native place?
 For since my calamity, I do earnestly remember it.
 If I forget, if I do not remember it,
 Then let my numbers cease to flow, and be my muse unkind.
 Then let my tongue forget to move, and ever be confined.
 Let horrid jargons split the air, and tear my nerves asunder.
 Let hateful discords greet my ear, and terrible as thunder.
 Let harmony be banished hence, and consonance depart.
 Let dissonance erect her throne, and reign within my heart.

In 1776 and 7, Dea. Edward was in the Legislature, serving his country as faithfully there, as were his neighbors and cousins in the army; and in 1778 both he and Ensign Phinehas were Selectmen, caring for the needy families of the soldiers. Edward Chapin, Jr., was in the army, but we do not know his company or regiment.

The war brought serious and pressing difficulties.

At its close, the depreciation of the currency, together with the high price of merchandise, and even of the necessaries of life, increased the distress. The depreciation of the currency is shown by the vote of the Parish, of "£68 to supply Mr. McKinstry with fire wood."

Shays's Rebellion grew out of these difficulties, and Chicopee was for a time the rallying point of one company of the insurgents. They took possession of the then new Chicopee bridge, but scattered in confusion when the news of Shays's defeat reached them, many of them fleeing through our Street. One found refuge and a hiding place in a secret chimney closet at Capt. Ephraim Chapin's; and a sick soldier was kindly cared for at Parson McKinstry's.

In 1782 the Legislature had passed "an Act granting a Lottery for erecting a Bridge over Chickabee River on the Road leading from Springfield to Hadley in the County of Hampshire," "as much Expense, Difficulty and Danger attend the passing of the River." Two hundred pounds had been appropriated by the town, and it had also "voted to take all the Lottery tickets unsold," and to be responsible for the prizes. The bridge was finished in 1783, some time before any bridge was built over the Connecticut.

In 1786 "the Inhabitants on the West Side of the River" desired to be incorporated into a separate parish, and a committee—Lieut. John Miller, Lieut. Charles Ball, and Mr. Lucas Morgan were chosen to

petition the General Court. There were delays and complications, but the matter was finally settled in 1792 to the satisfaction of both parties. The church, now the First Church of Holyoke, was not organized until 1799. The eleven members had been, nearly all of them, members of our Chickopee church.

Dea. Edward's Diary, a part of which is preserved, is interesting as showing the men and women and the times. The first entry is on September 9, 1745, "A cool, foggy morning." He tells us of the weather, of his hunting and farming; of "the savage Indian foes" and their attacks upon the settlements; of his journeys to Northfield and to Boston, of his subscribing for a newspaper—a Boston paper;—of the building of a schooner, "The Hampshire," by the neighbors to carry their produce to market at Hartford, which makes but one successful trip and "is lost! about 10,000 cwt. lading and all!"; of the building of the Meeting House and schoolhouse; of the texts and sermons; of his going "last night (May 28, 1752), to L. — M. — W., & urging the affair of matrimony to be accomplished;" of being "Published at Springfield." And we rejoice in the record, "6 July, 1752, The author of this journal married about this time."

We can sympathize with the people, when on "March 24, 1748/9," it is recorded, "A long spell of very muddy travelling this Spring."

June 9, "This day was observed as a day of humiliation and prayer through the Province, on account of y^e distressing Drought."

December 28, 1751, "We are informed that some in Boston who keep thermometers find that several days this week, it is colder by 7 or 8 degrees than has been known for several years past."

Nov. 13, 1753, "About 11 o'clock in y^e forenoon to y^e surprise of many was heard y^e report as of a large Cannon in the air, and by some in Connecticut the same, an Alarm of a Drum following by the space of several minutes."

May 23, 1766, "The School House in Hartford Blowed up by Powder. Killed & wounded. Oh! Sad Effects of intemperate joy for the Repeal of the Stamp Act."

This is the last entry preserved.

This old letter, carefully preserved among old records, wills, and deeds, shows that the course of true love did not always run smooth with the young men and maidens of the "Antient" days.

September 27, 1770.

Sir, I take the Liberty To write to you on a Subject I never meddled with Before. I Desarn a Very Great alteration in a Sartain female Sence your absence from here, and such uneasyness of mind as I fear the Event. She is sensible of her abuse to you, and desires you would give Her one opertunity more to Speak to you and if you will grant her the favour, you may make some Business with me, and I will Give you a Secret opertunity, and Sir, if you will not Do it for her Sake, please Do it for mine.

I am not about to Bring you into a Snare. Whether you comply or not Pray keep this an entire Secret.

Your Humble Servant.

A few colored people were held as slaves, but slavery was always a mild form in Massachusetts. Pompey and Betty, who were married Nov. 10, 1755, belonged to Phineas Chapin. Bowen was owned by Landlord Abel; and Caesar, by Lieut. Japhet. Caesar ran away. Rev. Peletiah Chapin, who had married the daughter of Lieut. Japhet, went in search of him, but stopping to preach lost him again. History does not say if he was ever found. Boston was bought from Charles Colton by Capt. Ephraim Chapin in 1760, for "Fifty-five Pounds Lawful Money." Another was Stephen, whose name appears on the tax list, but with no intimation of his owner.

From 1779 to 1785 there are no Parish records. Meanwhile, Mr. McKinstry had been growing feeble, and with loss of vigor his voice was growing weak. The young people were not coming into the church, and there seems to have been general dissatisfaction. The times were hard, and by the division of the Parish the church was to lose some strong men on the west side of the river. An effort was made to secure the resignation of Mr. McKinstry, and one faction went so far as to close the meeting house. But Mr. McKinstry had been settled for life, and, reasonably enough, was unwilling to give up his pastorate.

After long discussion, and much recrimination, the matter was very wisely settled by a Council, of which Dr. Bezaleel Howard of Springfield was scribe.

Mr. McKinstry retained his parish. He was to perform such ministerial services as the Parish desired and his strength allowed. In return he was to receive from the Parish £18 a year, and fifteen cords of wood. It was voted to secure as colleague "a learned and orthodox minister." Rev. Stephen Bemis, who had studied theology with Rev. Dr. Lathrop of West Springfield, and had married a daughter of Capt. Phinehas, was called, but he declined. For sixty-one years Mr. McKinstry was pastor of this church, but for only thirty was he in active service. He died in 1813.

Dr. Lathrop, who preached his funeral sermon, speaks of him as "a man of good natural abilities, a respectable scholar, and a sound divine, a man of exemplary piety, a modest disposition and unwavering patience under long continued trials."

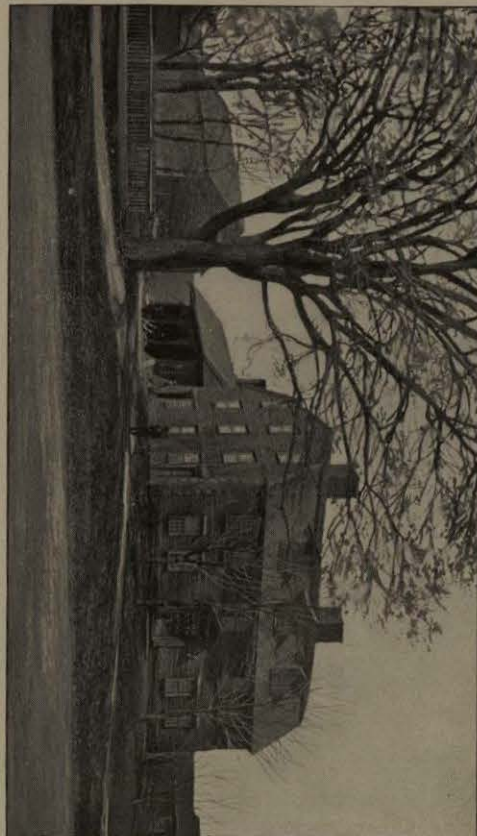
In 1796 it was "voted to hire a master to instruct in Singing." This was of course Church Music. Watts' Psalms & Hymns was in use here, very soon after its first introduction into the country, and there was a choir in the meeting house, almost from the very first. In 1798 "voted to see what number of persons are likely to attend a Singing School should one be set up in the parish." Sufficient interest was shown to raise \$40. Mr. Stickney was the first master. Among later teachers were Joseph Pease,

Dea. Asa Pease of Granby, Cyrus White of South Hadley, and Reuben Goodman. Master Stickney's Singing School was the beginning of a series which continued, winter after winter, for more than fifty years.

In 1785 Col. Abel Chapin built the old brown house, where he "kept Tavern" for many years, hanging out under the old elm tree the sign which told of good cheer and hospitality within. This sign, still in existence, shows on one side haystacks and sheaves of grain, on the other an ox and sheep with the name, S. Chapin, in large letters underneath.

Col. Abel was a large farmer, and fattened cattle for the Brighton and New York markets, cattle which were the wonder and admiration of all. His son, Sumner, after him, continued the tavern and the fattening of cattle. Both father and son received many premiums for their stock. Some of us remember the beautiful Short Horns coming home from Cattle Show with their blue ribbon premium badges tied to their horns.

It has been the fashion with some of this day and generation to deride the narrowness of old New England times. It is true that life in those days was very simple, but that life can hardly have been amusingly narrow, which dwelt continually on the tremendous realities of Liberty in this world and of Salvation in the world to come; and to the sweet and wholesome influence of these homely lives we owe much that is good in these latter days. Devout in



HOUSE BUILT BY COL. ABEL CHAPIN IN 1785.
Now owned by his grandson, Chester W. Chapin.

thought and habit, no people ever had truer reverence for God, the Bible, or the Sabbath.

Family worship was almost universal, as was also the custom of asking a blessing at the beginning and of returning thanks at the close of every meal. In most families the Sabbath began and ended at sundown, but a few thought with Mr. Pyncheon, that "the Lord's day did begin with the natural morning at midnight, and end with the natural evening at midnight."

At first there were few clocks or watches, the hour glass, sun dial, and noon mark being used to mark the time. But by the close of the last century, tall clocks had become common.

Homespun was the common, everyday dress, but most men had a Sunday suit of English broadcloth, while their wives had one or more silk dresses. Cloaks of beautiful red broadcloth were worn, and, occasionally, one of black satin.

Mrs. Kezia, wife of Major Moses, who was married in 1785 and died in 1822, left a wardrobe that would be elegant even in these modern days.

Every young girl had her chest or drawers of bed and table linen, blankets, coverlids, underwear and stockings, probably spun, woven, and knit by her own hands. The store accumulated from year to year, and was ready for her marriage, when that came, or, if she remained unmarried, perhaps she needed it all the more. It was called her "setting out," a quaint term to indicate the new life upon which she entered.

The first carpets were "Home made." They were of wool, with beautiful stripes of bright colors, and were filled with coarse heavy linen yarn.

"Boughten" carpets, as they were sometimes called, did not come into these homes until after the War of 1812. Mrs. Giles Chapin, Betsey Chapman of Ellington, brought two carpets when she came, a bride, to Chicopee Street in 1816. By 1830 they were common in every "North" or "South Room," as the parlors of those days were generally called.

The houses were warmed by fireplaces, great caverns filled with backlog and forelog as foundation for the smaller wood laid on top. The cooking was all done at the kitchen fireplace, which was furnished with a crane, with hooks and trammels for hanging pots and kettles, while below on the hearth, in a bed of coals, stood spider, skillet, or famous bake-kettle. Most of the baking was done in the brick oven, and no more delicious and appetizing food was ever eaten than came from these old brick ovens.

The big kitchen was the living room, and was the most attractive room in the house. There on winter evenings

"Shut in from all the world without
We sat the clean-winged hearth about.
Content to let the north-wind roar,
In baffled rage at pane and door,
While the red logs before us beat
The frost-line back with tropic heat."

As matches were unknown, every house had a tinder box, with flint and steel, and scorched linen, for

striking fire, when necessary. But great care was taken to preserve the fire, by covering it with ashes, when not needed. Sometimes fire was borrowed from a neighbor, and there were town laws ordering, that "fire shall always be covered, when carried from house to house."

The warming pan was part of the furniture of every house. This was a covered brass pan with a long handle, often of mahogany, which was filled with coals, and passed between the sheets at bedtime to take off the chill. It was used in sickness, or in extreme cold weather, when the children and old people were treated to a warm bed.

Foot stoves were common, and were often carried to meeting, filled with coals from hard wood or cobs. The old Meeting House must have been a bitter cold place in winter, for fire in the House of God would have been considered an enervating luxury. It is remembered that when the question of putting a stove into the new Meeting House came up for discussion, one man remarked: "If you had more of the grace of God in your hearts, you could keep warm enough without a fire."

Candles were the only artificial light at first and for many long years, excepting candle wood, a name given to pine knots, of which a plentiful supply was always kept for use. They were burned in the fireplace during the long winter evenings, giving a brilliant light to the big kitchen. Candles were made at home by dipping the long wicks in hot melted tallow.

Dipping candles was a most interesting process. Under the skillful hand of the housewife they grew into the proper size and form, and when the number of dozens needed for family use was completed, they were properly cooled and laid away in store in the candle box.

After the death of friends, it was customary to "put up a bill" as it was called, "asking the prayers of God's people, that the affliction might be sanctified to the surviving family and friends." The relatives all sat together, and some who were never seen in church dared not lose their respectability by staying away at this time. On one occasion, the minister prayed so earnestly for a family of motherless children, asking that the loss might be more than made up to them, that the father was indignant, saying, "He prayed that the Lord would give them a better mother." This custom was continued here until quite recently.

The old Burying Ground was opened in 1741. Miss Sarah Hitchcock of Brimfield, who died while visiting relatives here, was the first to be laid there. It was enlarged in 1797, when forty-five dollars was spent in caring for it, and when it was taken in legal form under the care of the Parish. Since that first burial, over seven hundred of our ancestors, relatives, and friends have found their last resting place in this quiet spot.

The gladdest day of all the year was Thanksgiving Day, for to us of Puritan ancestry Christmas was then unknown (Christmas was kept for the first time in

Chicopee Street in 1867). No New Englander can ever forget and no outsider can ever understand the meaning of "getting ready for Thanksgiving." For weeks beforehand, all the housekeeping arrangements were planned for it. The farm work was hurried up that the boys might be ready to begin school "the Monday after." New shoes, new gowns, new bonnets and hoods and cloaks were made ready—everything must be in order for the great and joyful occasion.

Pies without number, and in bewildering variety, found their way from the fragrant big brick oven to the buttery shelves. The raised cake, a modification of the English plum pudding, was a work of art. It was always baked on the week before. At least twenty-four hours were required from the making of the yeast before the beautiful brown loaves gladdened the housekeeper.

Then came the long watched-for Sunday when the Proclamation was read. And when the minister rose in the great pulpit, opened the big sheet printed with the big letters, and, after reading the causes for thankfulness which the pious heart of the Governor had suggested, closed with the stirring words, "GOD SAVE THE COMMONWEALTH OF MASSACHUSETTS," our hearts beat fast with pride and patriotism.

Going to meeting was a part of Thanksgiving Day. It was a re-union of friends, for children and grandchildren came to the old home to keep the day in glad remembrance. Special music was always prepared,

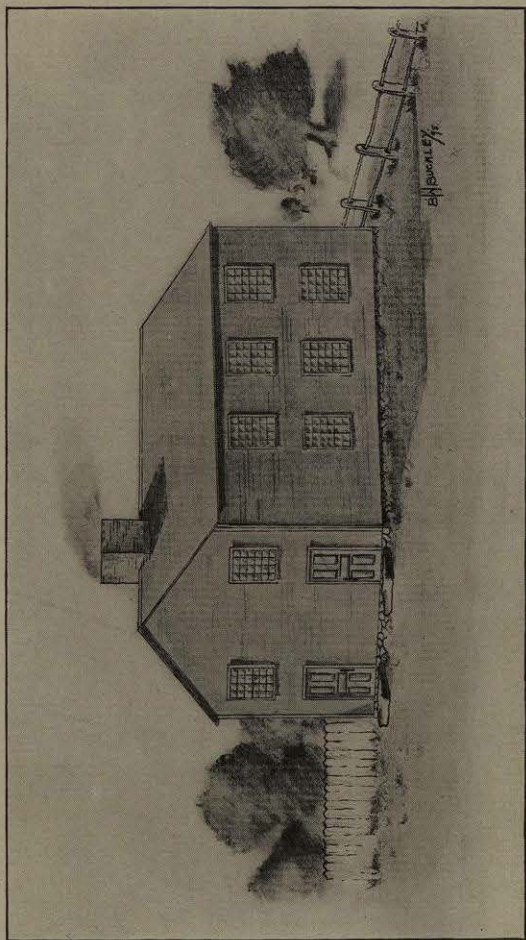
and the Meeting House rang with Psalm and Anthem.

The dinner table was loaded with all the good things which the farm could supply and the skill of the housekeeper provide. One thing must not be forgotten, which was always on the table, the chicken pie. The turkey might sometimes be left out, but the chicken pie never.

The first house in Willimansett was built by Abel Chapin (Landlord Abel), probably about 1720. No other settlement seems to have been attempted for many years. Some time before 1777, Rev. John Pendleton, Collins Brown, Gillis Frink, and Eleazar Wright had built houses in Willimansett. Rev. John Pendleton was a Baptist minister, and preached occasionally. His house stood near the South Hadley line. He was killed by a fall from his horse. After the Revolutionary War, a brother of John, Caleb, the father of Nathan and Jesse, settled near him.

Capt. Joseph Griswold came about this time and built the house now the home of his granddaughters, Miss Elizabeth Mack and Mrs. Helen M. Stratton. Here he kept tavern until his death in 1829. For nearly forty years the old sign with the British Lion on one side, and the American Eagle wearing on its breast a shield with the Stars and Stripes, on the other, welcomed the traveler.

By 1761 the number of children had increased so much as to make the old school building uncomfortably small. This was taken down, and what some of



OLD RED SCHOOLHOUSE.
Built in 1761. Taken down in 1846.

us remember as "The old Red Schoolhouse" was built on the same lot—in later years, between Dr. Amos Skeele's on the north, and Dea. Joseph Pease's on the south. It was an excellent building for the time, well built and substantial. It was of two stories and fronted the south. At first there were fireplaces, afterwards box stoves were substituted for these, one of them being large enough to hold four-foot wood. It was not only schoolhouse but Parish house, and was used for a variety of purposes,—Prayer Meetings and Lectures, Singing Schools, Debating Societies, Spelling Schools, Temperance and Anti-Slavery meetings, and sometimes a Justice's Court. In the lower room the desks were on three sides, rising by steps to the last row against the wall. Upstairs the seats and desks were movable. The older scholars occupied the room downstairs; and the little ones, the upper room. Sometimes there was a private school in the upper room for the more advanced scholars. In this room there was a pair of globes, an orrery, and a prism.

The names of only two of the teachers of the early days are known, Samuel Ely and Samuel Leonard, Jr. In 1773 the latter received "£7 for teaching the school in Upper Chickopee the space of six months." For many years there were frequent changes in the teachers. A young woman taught all the scholars in the summer and the younger scholars in the winter, but a man was thought necessary to govern the large boys in the winter. He was often a college student.

This schoolhouse also was built by the people of the Street; but two years later, in 1763, the town voted "Six Pounds to Ensign Phineas, Ephraim, and Edward Chapin of Upper Chicopee towards paying for the schoolhouse." The Spelling Book and Catechism were the first books studied. The Testament was the first reading book. Writing was taught, and simple arithmetic. Fine penmanship was considered an accomplishment. Later The Schoolmaster's Assistant, often called Daboll's Arithmetic, came into use and kept its place for a long time. In 1783 Webster's Spelling Book with its fables and wonderful pictures made the children glad, and the next year Morse's Geography told most wonderful things about the earth's surface. The Art of Reading and The American Preceptor were added to the Testament for reading books, and Murray's Grammar began to teach "how to speak and write the English language correctly."

By 1830, Smith's series of school books, Grammar, Geography, and Arithmetic, was in common use. Peter Parley began his story telling about this time, and continued it in Geography, and in the First, Second, and Third Books of History. Emerson's Arithmetic, with its pretty pictures, was the first child's Arithmetic; and Colburn's Mental Arithmetic was the standard for more than forty years.

Those of us who had the good fortune to be brought up with the interesting series of Readers published by G. & C. Merriam, remember them with

delight. The Easy Primer, The Child's Guide, The Improved Reader, The Intelligent Reader, The National Reader, and The Village Reader, were for their time quite equal to any modern system of school books. But what shall I say more? For time would fail to tell of all the books read and studied in The Old Red Schoolhouse, during its existence of more than eighty years. In 1842 it was moved from the place where it had stood so long to the lot where the present schoolhouse stands, and in 1846 it was taken down.

For a long time the schools were opened and closed with prayer. The scholars were quietly dismissed at night, each one stopping at the door, to bow or "curtsey" to the teacher. Children were expected to show the same civility to older persons whom they met in the street. This custom was continued as late as 1835, and some of us can remember how we ranged ourselves in a row, to "make our manners" as the stage went by.

Dea. Edward lived until 1800. He was, as we have seen, one of the strong men, in parish, church, town, and state, well educated, of large sympathies, sincere piety, and consistent life. One of his sons was Dr. Calvin Chapin of Rocky Hill, Conn.,—one of the six ministers who organized the American Board of Commissioners for Foreign Missions. The Rev. Dr. A. L. Chapin, late President of Beloit College, was a great grandson. Dea. Edward's wife, Eunice Colton of Longmeadow, survived him a number of years. She