

tion, as the choir was then in the rear of the church. It had been for a long time customary for the congregation to turn around in their pews to face the singers. The pastor suggested that a change be made and the congregation face the minister instead of the choir, and proposed that the audience stand as they rise. All did not readily accept this innovation, I remember; and I was amused from my side seat to see the result, those in some pews, remaining as they rose with faces turned towards the pastor, while those in the next pews in front would rise and turn towards the singers. You have now been prevented from having any such dilemma by placing both choir and pastor in front of the congregation. The Sabbath school which gathered at the close of the morning service was always of great interest to me. The class of boys which gathered there, while I cannot say that they gave the earnest study to the lesson which they have given in later years, were not members by any means of a Quaker meeting; having been separated for several days the meeting was one partaking of a social as well as of a religious nature. If a boy had purchased a new pair of boots from Mr. Adolphus G. Parker's shop during the week he was sure to exhibit them to his fellows, and the same was true of other new articles of wardrobe. I think Miss Julia Ann Chapin and the other teachers who had the charge of our class found it a lively one, but the members held their teachers in great respect and have always remembered their kindness and sympathy. I have never regretted my connection with classes in the Sunday school. As I grow older I am more and more convinced that we do not appreciate the value of Bible study as we ought. The treasures of wisdom which the Bible contains if stored in the heart of the possessor will bring him greater happiness than the possession of the gold mines of the Klondike in the Yukon valley. It is the hope of an immortality taught in pulpit, Sabbath school, and Christian homes that brings comfort to us on an occasion like this, when we call to mind the different members of our households whose presence we miss. The God of Abraham, Isaac, and Jacob "is not the God of the dead, but of the living," and we commend the childhood faith taught us in Wordsworth's poem of the little cottage girl of eight years, a part of which I quote.

"Sisters and brothers, little maid,
How many may you be?
'How many? seven in all,' she said,
And wondering looked at me.

"And where are they? I pray you tell.'
She answered, 'Seven are we:
And two of us at Conway dwell
And two are gone to sea.

"Two of us in the churchyard lie,
My sister and my brother;
And in the churchyard cottage, I
Dwell near them with my mother.'

* * * * *

"How many are you, then,' said I,
If they two are in heaven?"
The little maiden did reply,
'O master, we are seven!'

"But they are dead; those two are dead!
Their spirits are in heaven.'
'Twas throwing words away: for still
The little maid would have her will,
And said, 'Nay, we are seven.'"

Rev. John McKinstry was the first pastor of this church and a faithful servant in his pastoral work. His successors have all been devoted servants of the Lord, and left noble examples of lives of usefulness. My acquaintance with the pastors here commenced with Rev. E. B. Clark. He was a faithful steward during his long pastorate and, like the venerable pastor Goldsmith describes,—

"In his duty, prompt at every call,
He watched and wept, he prayed and felt for all."

He was faithfully assisted by his beloved wife, and all who have met that saintly woman will ever remember the ready smile and kind greetings she always gave. His children will always be

pleasantly remembered by us and we all rejoice in the successful work of his son in the city of Salem. This parish has certainly been blessed in its choice of pastors from first to last. We all bid the present pastor God speed in his work here. To make the most of life, we may wisely study the examples and experience of those who have preceded us, and the faith and self-sacrifice of our fathers and mothers should not be forgotten. A reverent recognition of God's government was theirs. A conscientious desire to know, and do, their duty influenced their minds and controlled their actions. Even their failings leaned to virtue's side. By a comparison of the present with the past the young people of to-day may be led to prize more the opportunities before them. We live in an age of progress. Knowledge to our eyes "has unrolled her ample page rich with the spoils of time." Our choices need to be made with the greatest care. The calls to action are many, but what to do, and how to act, is not always clear. We need the wisdom and experience of the past to guide us. As we return to this venerable and consecrated place, we are glad to find here still so many old acquaintances and friends, descendants of the old families, whose lives and virtues we recall with so much pleasure.

"Happy he whom neither wealth nor fashion,
Nor the march of the encroaching city drives an exile,
From the hearth of his ancestral homestead.

"We may build more splendid habitations,
Fill our rooms with paintings and with sculptures,
But we cannot buy with gold, the old associations."

PASTORS AND DEACONS OF THE FIRST CHURCH
OF CHICOPEE

PASTORS

Rev. John McKinstry, 1752—1813.
Rev. Alexander Phoenix, 1824—1835.
Rev. Ebenezer B. Wright, 1835—1839.
Rev. Eli B. Clark, 1839—1875.
Rev. William E. Dickinson, 1876—1887.
Rev. Collins G. Burnham, 1888—

DEACONS

Benjamin Chapin, 1752—1756. Giles S. Chapin, 1834—1863.
David Chapin, 1752—1776. Orange Chapin, 1840—1863.
Samuel Cooper. Sidney Chapin, 1863—1875.
Edward Chapin, 1773—1800. Nathan Mosman, 1863—1866.
Amos Skeelee, 1813—1825. Marshall Pease, 1866—1896.
Simeon Stedman, 1825—1834. William D. Chapin, 1875—
Joseph Pease, 1825—1839. Pascal J. Newell, 1896—

MINISTERS WHO HAVE GONE OUT FROM THE CHICOPEE STREET
CHURCH

Rev. Sewall Chapin,	Rev. Samuel Chandler,
Rev. Walter Chapin,	Rev. Charles Peabody,
Rev. Calvin Chapin, D. D.,	Rev. John Alexander McKinstry,
Rev. Chester Chapin,	Rev. DeWitt S. Clark, D. D.,
Rev. Ephraim Chapin,	Rev. Amos Skeelee,
Rev. Alfred Wright,	Rev. Francis L. Palmer.

SINGERS IN THE OLD MEETING HOUSE

Joseph Pease, Chorister.

Lucy Griswold, Counter. Orithya Chapin, Counter.

Mary Chapin,	Sophia Van Horn,
Betsey Chapin,	Louisa Van Horn,
Mabel Griswold,	Rhedexa Chapin,
Roxana Skeelee,	Frances Chapin,
Marcy Skeelee,	Melia Chapin,
Hannah Van Horn,	Dorcas Lima Warner.

Harvey Chapin, Tenor.

Levi Stedman, Bass,	Whitfield Chapin, Bass,
Alpheus Chapin, Bass,	William Moulton, Bass,
Otis Skeelee, Bass,	Alvin Chapin, Bass,
Lewis Ferry, Jr., Bass,	Sylvester Chapin, Bass.

Sheldon Chapin, Bass Viol.
Amos Skeelee, Jr., Flute.SINGERS IN THE NEW MEETING HOUSE, WHO SANG ON THE
DAY OF DEDICATION, JAN. 4, 1826

Eliza McKinstry,	Aurilla Talcott,
Emily McKinstry,	Delina Van Horn,
Theodosia McKinstry,	Joseph Pease,
Sophia Warner,	Joseph Chapin,
Electa Warner,	Levi Stedman,
Lima Warner,	Quartus Chapin,
Mary Ann Stedman,	Lewis Ferry, Jr.,
Sophia Stedman,	Otis Skeelee,
Sophronia Pinney,	Phineas Pease,
Huldah Morgan,	James Pease,
Delina Skeelee,	A. G. Parker,
Elvira Chapin,	Reuben Goodman.
Melissa Chapin,	

THE SUNDAY-SCHOOL

The first Sunday-school was held in the old church during the summer of 1818. It was organized by the Rev. Chester Chapin. Dr. Amos Skeelee was superintendent.

The teachers were

Orange Chapin,	Joseph Pease,
Caleb Pendleton,	Rhedexa Chapin,
Marcy Skeelee,	Betsey Chapin.

The lessons were the 35th and 97th Psalms, 40th chapter of Isaiah, 29th chapter of Proverbs, Christ's Sermon on the Mount. These were all committed to memory.

The next year Rev. Reuben Hazen, who was preaching here at the time, formed a Bible class, which met in the old red schoolhouse. Among the lessons were, the names of the books of the Bible, the names by which God is known in the Scriptures, Is the observance of the Sabbath enjoined in the Scriptures? answered by proof texts. This school continued only a short time.

Our present Sunday-school was organized in the new church in 1826.

The superintendents have been

Simeon Stedman,	Benjamin H. Stedman,
Joseph Pease,	Phineas Stedman,
Giles S. Chapin,	William J. Baker,
Phineas Stedman,	Marshall Pease,
Otis Skeelee,	Rev. C. G. Burnham.
Sidney Chapin,	

The first librarian was William L. Bemis, who retained his office till 1841, when he left the place. He was most careful and exact in the care of the books. They were all covered with white cotton cloth. About 1839, a number of anti-slavery books were put into the library and these were all marked with a big black A.

In 1844, through the influence of Mr. Elias Gates, our Sunday-school missionary society was organized. This is still in active operation. The largest membership of the Sunday-school was in 1834, when 159 names were registered. The present number is 65.

CATALOGUE OF BOOKS IN PARISH LIBRARY

No. Vol.		No. Vol.	
8	Spectator.	1	Barlowe's Writings.
1	Hervey's Meditations.	1	Salem Witchcraft.
2	Blair's Sermons.	3	Hunter's Biography.
1	Miss Rowe's Letters.	1	Beauties of History.
2	Anson's Voyages.	1	Belisarius.
1	Bruce's Travels.	2	Washington's Letters.
1	Goldsmith's Essays.	1	Sublime and Beautiful.
2	Franklin's Life.	1	Price's Sermons.
1	American Songster.	1	Fordyce's Addresses.
6	Raynold's Histories.	1	Vision of Columbus.
1	Keats' Sketches.	1	Pope's Iliad.
1	Franklin's Works.	2	Walker's Sermons.
1	Natural History.	1	Sentimental Journey.
1	History of England.	2	Beauties of History.
1	Men of the World.	1	Moore's ———
1	Bunyan's Holy War.	2	Moore's Journal through France.
1	Romance of the Forest.	1	Well Bred Scholar.
2	American Revolution.	1	Adams's Selections.
1	Smith's Moral Sentiment.	1	Thomson's Seasons.
1	Paley's Philosophy.	1	300 Animals.
1	Interesting Memoirs.	1	Robinson Crusoe.
1	Blair's Lectures on Criticism.	1	Cyrus' Travels.
1	Life of Howard.	2	Algerine Captive.
1	Essays.	1	Locke's Essays.
1	Morse's Geography.		

1	Burrough's Life.	1	Roslin on the Covenant.
1	Chappell on Miracles.	1	Volney's Ruins.
1	Ladies' Library.	1	Wattson's Apology.
2	Thomas's Essays.	1	McLane on the Types.
1	Elements of Morality.	1	French Revolution.
4	Robertson's Histories.	4	Kaime's Sketches on Man.
1	Lee's Memoirs.		

This list is incomplete, as one volume bearing the No. 150 is still in existence. We do not know when this Library was established, probably near the close of the last century; but Mr. John McKinstry has this lamentable record, "June 21, 1834, Chicopee Vendued their Library, and forsook the tree of knowledge."

INDUSTRIES OF THE OLD FIFTH PARISH

Various industries have at different times occupied our people. Titus and Erastus Morgan were still members of this parish, when they built the saw mill "down in the field" on the banks of the Connecticut in Ireland Parish, about a mile above the present Holyoke dam. This was about 1783 and was the first utilization of that great water power.

The water privilege at the south end of our Street was early improved by Chicopee people, for in 1791 "a new saw mill" was built by Gad, Luther and Azariah Vanhorn, Silas, Phinehas, William 2d, George, Seth, and Japhet Chapin, David Ashley and John Bridges.

The first blacksmith's shop was set up by Mr. Adkins on land now owned by Mr. Phelon. The slag from the furnace remained there for many years; later Mr. Dilliber had a shop near the saw mill.

At different times enterprising individuals have been sure that iron ore could be found in our hills, but no venture ever proved very successful.

In 1810 George Gibbs of Providence, R. I., conceived the idea that coal was hidden in the banks near the Chicopee River, and signed a contract with Seth Chapin, which gave him liberty "to dig and bore" for the supposed treasure. But after a fruitless search, the contract was annulled, and the disappointed man returned home.

For a time Otis Skeele carried on boot and shoe making near his father's residence, afterward removing to Willimansett, where he continued the business till 1834. When he left Chicopee Street, he sold out to A. G. Parker and Orson Allen. Their first shop was in Mr. Parker's house. Mr. Allen remained in the business but two or three years. Mr. Parker built a shop and enlarged his manufacture. Both Mr. Parker and Mr. Skeele found ready market for their boots and shoes in Hartford and New York.

Mr. Parker made ladies' fine shoes and also heavy and fine boots. He became a very popular shoemaker. People from Springfield ordered their shoes from him, among them Dr. Osgood, who used to bring up his boys and girls to be measured for their yearly supply of slippers and shoes. In 1853 Josiah A. Parker was taken into partnership, and the firm became A. G. Parker & Son. The business was afterwards removed to Chicopee Center. At one time about twenty men were employed and shipments were made to New York and to western cities. Mr. Parker, Sr., died in 1883, and his son continued the business for a few years longer, but has since given it up.

The first store in Chicopee, and for many years the only one in many miles, was opened by Joseph Pease about 1800. It stood near the tavern and was the center of trade for the country round about. After 1823, when Mr. Pease was appointed postmaster, the post office was kept there until 1834, when it was removed to Willimansett. In 1821, Stephen C. Bemis, who had been a clerk in the store, was taken into partnership, and the firm became Pease & Bemis. Not long after Mr. Pease sold out to Mr. Bemis. In 1824 Chester W. Chapin opened a rival store on the opposite side of the street, but this continued only a year, when the rival firms became one under the name of Chapin & Bemis. Ill health caused the withdrawal of Mr. Chapin, and Mr. Bemis continued the business alone, until his removal to Willimansett in 1831. He had been commissioned postmaster in 1824, and continued in office so long as the post office remained on our Street.

From Stephen C. Bemis the store passed into the hands of William L. Bemis, and from him to Eli Stephenson, who again sold out to Parker & Bemis. Meanwhile Cabotville was growing in importance, and trade here was becoming unprofitable. From being the center of activity and business, having the only post office, store, doctor, minister, and church, and the best schools in this part of the town, we suddenly found ourselves only a suburb of a growing manufacturing village.

Mr. Frederic Chapin added to his business of "keeping tavern" the manufacture of powder on Powder Mill Brook at "Tigua." He afterwards made brick.

Giles S. Chapin made brick for many years and was very successful. The brick in the oldest buildings and factories in Chicopee Center came from his yard.

The first manufactory of friction matches in the country, perhaps in the world, was established here in 1835. Mr. Phillips, who came from Connecticut, had begun the making of them at his home, but he lacked capital. He met D. Monroe Chapin, who became interested. He, or his father, Mr. Frederic, furnished the capital and built the shop. The firm was Chapin & Phillips. They were successful; the business grew. At one time sixteen girls and four men were employed. Two large two-horse wagons went out over the state, taking orders, and delivering the goods. After three or four years of unusual success, the business passed into other hands and was removed from the Street.

Deacon Sidney Chapin made brooms in Chicopee Street from 1850 to 1875. He employed, for the entire time, an average of four men, and made thirty thousand brooms per year. His market outside the Northern states was Virginia, North Carolina, Georgia, and London, England. Up to the breaking out of the civil war, he filled orders in Atlanta and Richmond, and as soon as peace was restored, the market in these southern cities was at once open to him again.

In 1831, the Willimansett Manufacturing Company for the manufacture of machine cards and small hardware was organized, with Bemis & Sheffield as agents. At one time as many as one hundred men were employed. The hardware included compasses, dividers, and other small tools. Before this time these goods were all imported and were expensive. This enterprise changed prices, and helped to make American hardware popular. Mr. Bemis is considered the pioneer in the manufacture of hardware in the Connecticut valley. Later the business was removed to Springfield, where it is continued under the name of the Bemis & Call Company.

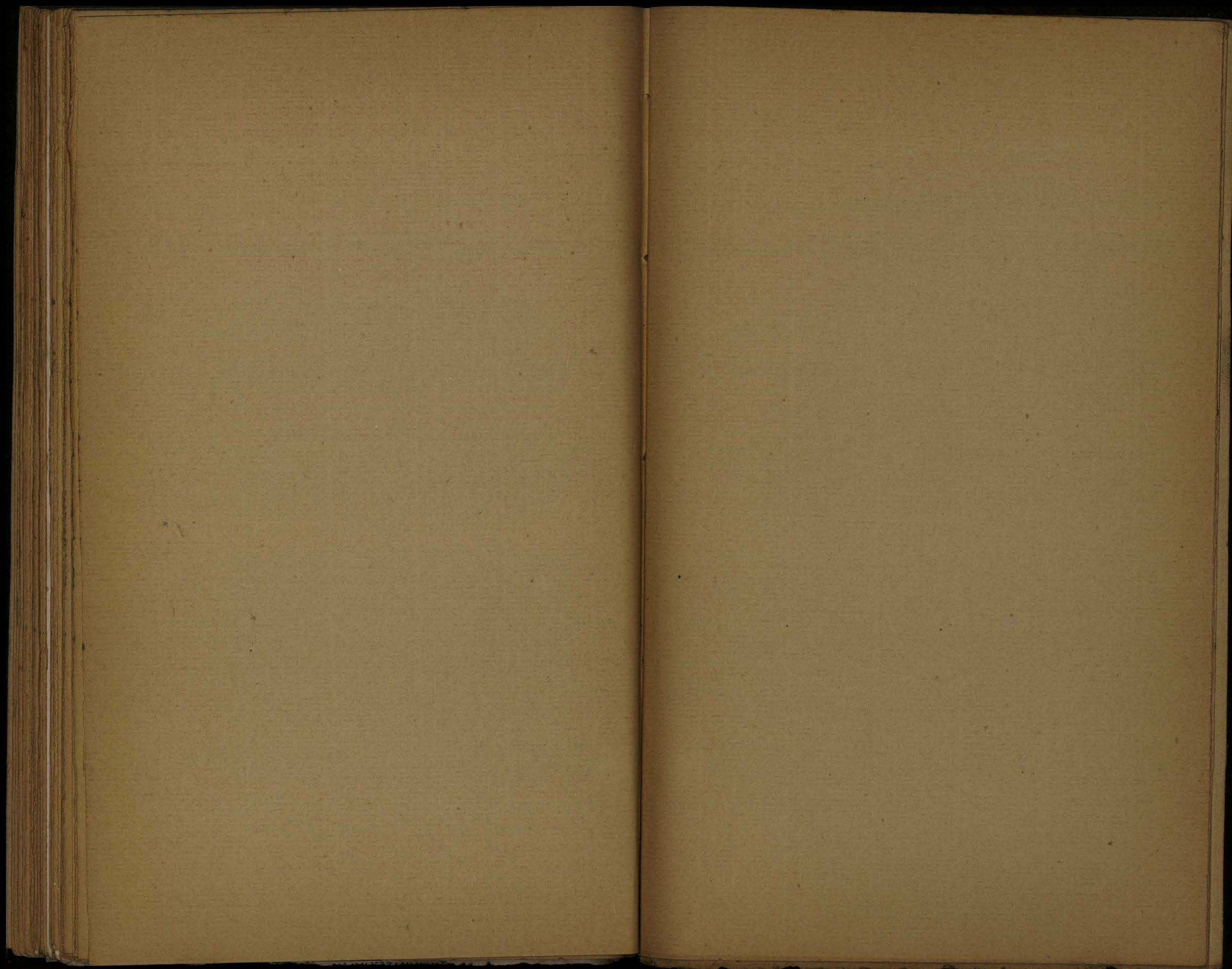
After this the factory, with its water privilege, was bought by Willis Phelps, who changed it to a woolen mill. Willis Phelps, Phelps & Smith, Henry Salisbury, and Jared Beebe continued the making of woolen goods until after the civil war. Probably

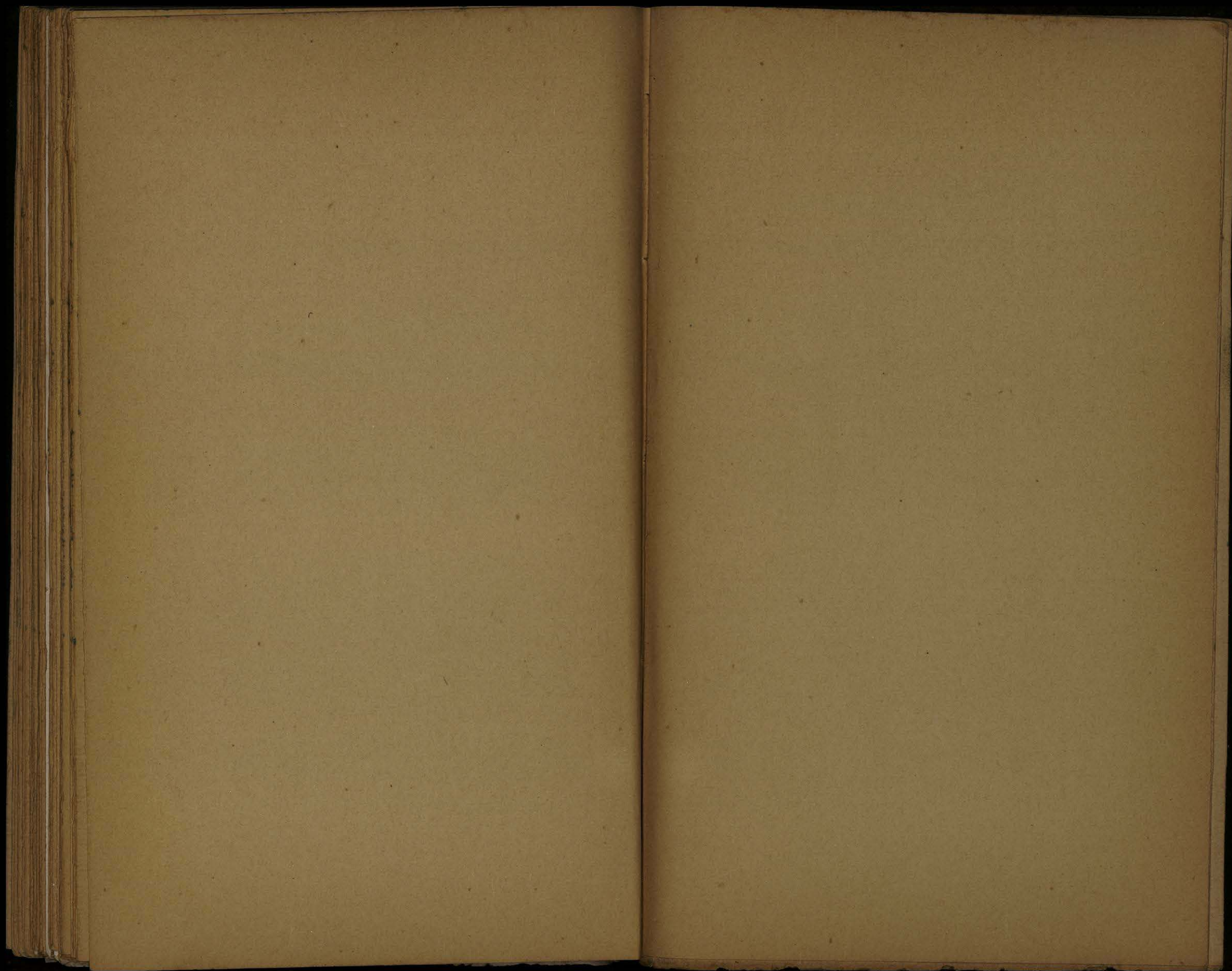
Jared Beebe was the most successful of these. A few years ago the mill was burned. It has been partly rebuilt, but never occupied since.

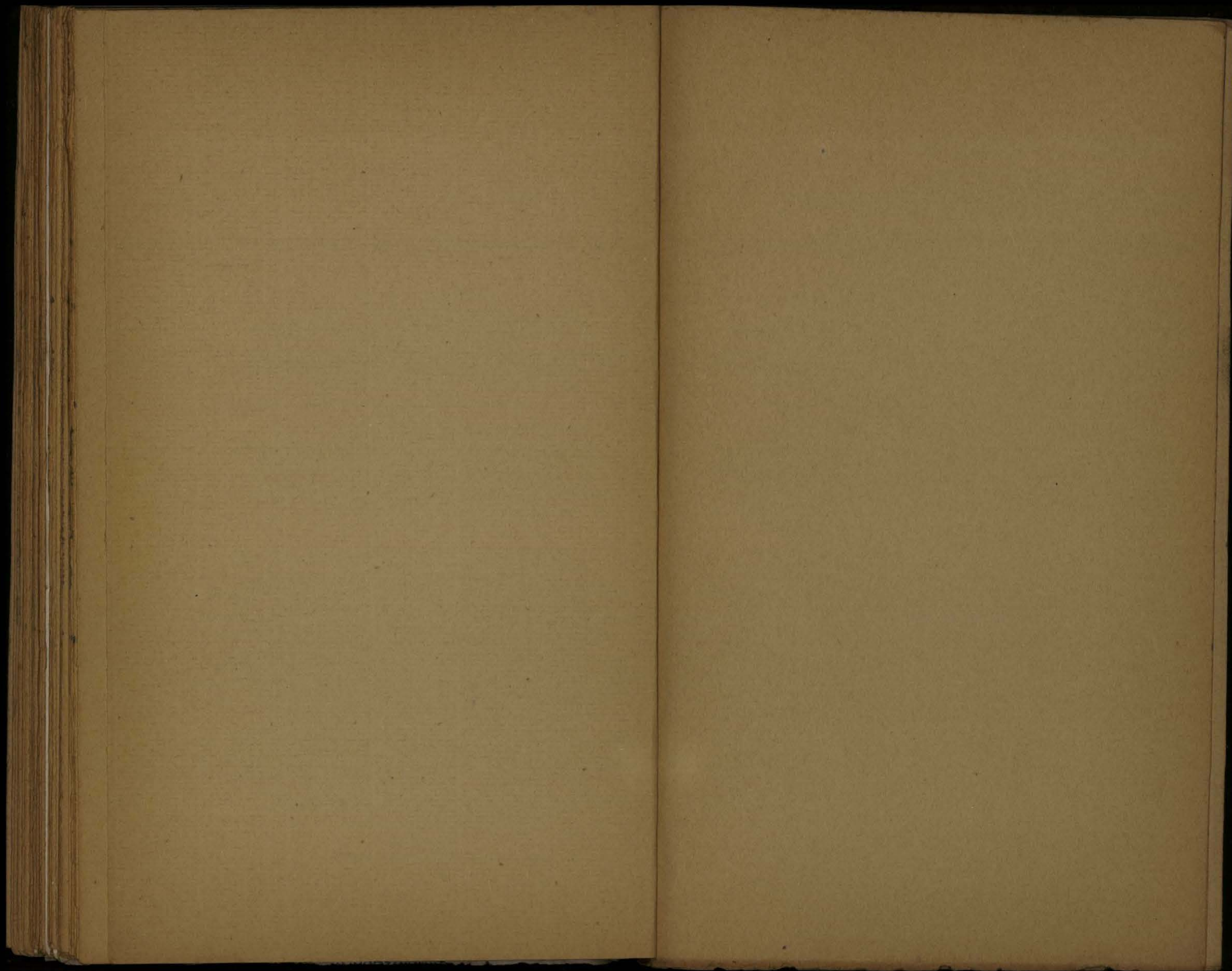
The first post office in Willimansett was established in 1834. Sylvester Allen was the first postmaster. He was succeeded by Closson Pendleton and later by Pascal J. Newell.

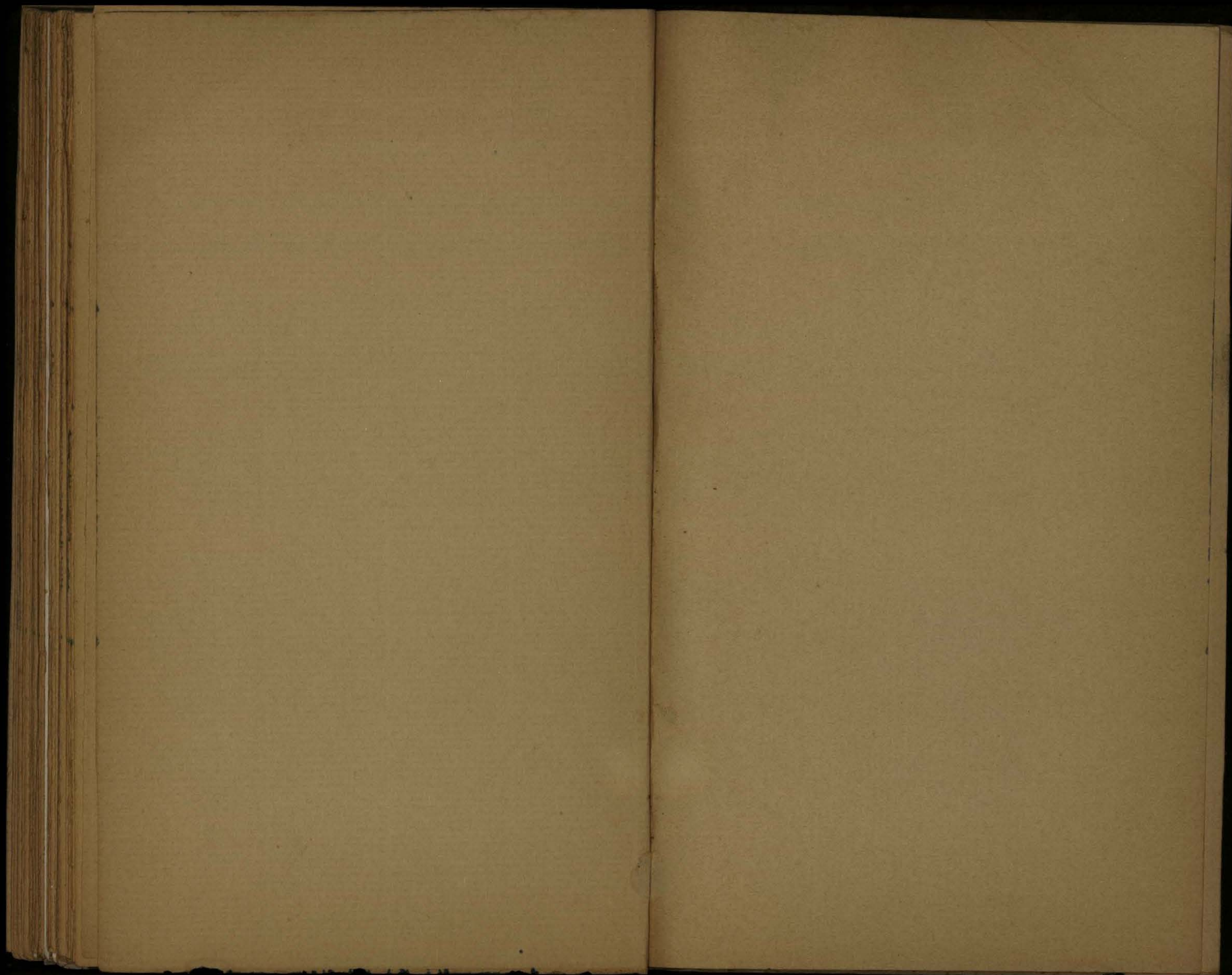
The Connecticut River Railroad was opened, and the Willimansett station built in 1845.

In 1841 Closson Pendleton opened the hotel and kept it a few years. With the building of the bridge a new prosperity has come to the village, and it is again one of the busy wards in the City of Chicopee.









CAPILLA ALFONSINA
U. A. N. L.

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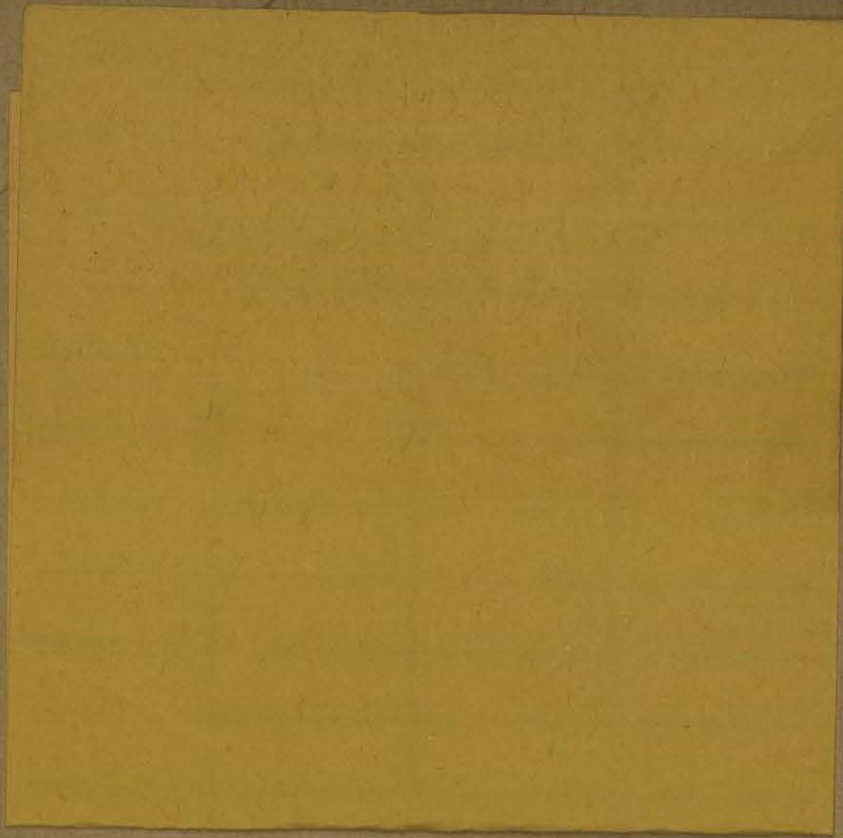
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