

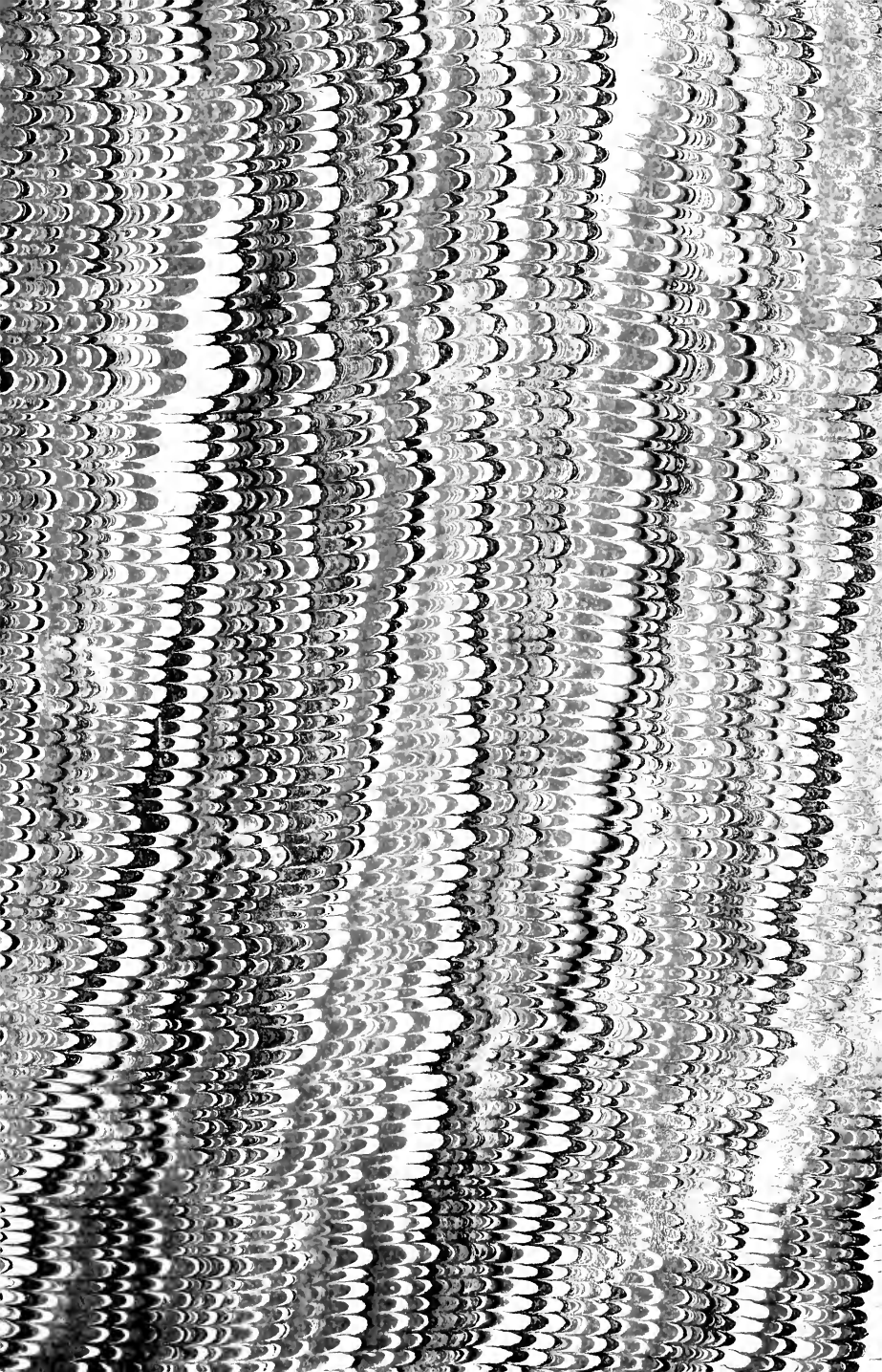


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A  
BRIEF HISTORY  
OF THE  
TOWN OF NORFOLK,  
FROM 1738 TO 1844:

AND A  
SUMMARY OF EVENTS AND TRANSACTIONS WHICH HAVE OCCURRED  
IN THIS TOWN, FROM ITS FIRST SETTLEMENT,  
CHRONOLOGICALLY ARRANGED.

FAITHFULLY COLLECTED FROM THE PUBLIC RECORDS OF THE TOWN  
AND OTHER CORRECT DOCUMENTS, WITH THE DATES  
ACCURATELY ANNEXED.

TO WHICH IS ADDED

A DESCRIPTION OF THE TOWN, INCIDENTS, LIST OF OFFICERS,  
AND OTHER INTERESTING MATTER.

BY AUREN ROYS,

Town and Ecclesiastical Society Clerk.

“He commanded our fathers, that they should make them known to their children; that the generations to come might know them, even the children which should be born; who should arise and declare them to their children; that they might set their hope in God.”

NEW-YORK:  
PRINTED BY HENRY LUDWIG,  
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# HISTORY

OF THE

## TOWN OF NORFOLK.

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THE unconveyed lands in the colony of Connecticut, were claimed by a company instituted in the fourteenth year of the reign of Charles II., and incorporated by the name of the governor and company, and while emigrants were effecting a settlement of several towns in the colony already conveyed and incorporated. On the 11th of October, 1722, there arose an unhappy controversy between the legislature and the towns of Hartford and Windsor, originating from the following circumstances.

In the troublous times of Sir Edmund Andrus' administration, who attempted to grasp and enrich himself and his minions, by the sale of the lands in the colony hitherto unconveyed, the legislature, it seems, had, in a hasty manner, conveyed to the towns of Hartford and Windsor, the section of the colony described in the annexed grant, dated January 26th, 1686, in the words following.

“This court grants to the plantations of Hartford and Windsor, those lands on the north of Woodbury and Mattatuck, and on the west of Farmington and Simsbury, to the Massachusetts line north, to run west to Housatonic or Stratford river, provided it be not, or part of it, formerly granted to any particular person, to make a plantation or village.”

The design of this conveyance was, that those towns should hold the lands thus granted, for the governor and company, until those times of danger and trouble should be past, but not as their property. They had never purchased, nor given the least valuable consideration for them, and had no valid deeds or patents of them; yet, by virtue of the above grant, they laid claims to all the lands within the limits expressed, and in violation of the most explicit laws of the colony, they proceeded to locate and vend the lands in controversy.

The governor and company still claimed the lands as firmly as if no grant had been made to those towns. And some of the principal innovators were arrested and punished by the superior court, and some of them were committed to the common prison in Hartford. The contention finally rose so high, that quite a number of persons collected in a riotous manner, and even while the assembly were in session, they went forward, broke open the jail and set those prisoners at liberty. The sheriff of the county of Hartford was ordered to pursue, apprehend, and re-commit them, and was authorized, if necessary, to call out the militia of the county to assist him.

Notwithstanding these firm and determinate measures, several persons were attempting to lay out and dispose of, for their own benefit, the lands which lay north, east, and west of Litchfield, and west of Farmington and Simsbury. Suitable persons were authorized to arrest them. The rioters in Hartford were eventually taken, and fined each £20 and £5 costs. But on their preferring a petition to the assembly, their fines were abated to £20 fine and costs.

Soon after this, three men from Hartford and two from Windsor ventured to lay out the town of Goshen, and claimed it for their own; they were prosecuted and fined. In order to quiet the business, the assembly appointed a committee whose duty it was to endeavor amicably to settle it. They labored assiduously for nearly two years, and reported their doings to the assembly. Pursuant to their report, the assembly re-

solved that the lands in controversy should be divided between the colony and the towns of Hartford and Windsor: the colony to have the western, and Hartford and Windsor the eastern division. The town of Litchfield and two other conveyances were not to be included in this division.

The business was thus settled, and the legal proprietors proceeded to survey and locate townships, and give them names, which were subsequently established. The four following parcels of land were deeded by Hartford to Windsor.

The first tract surveyed in this division was named Torrington, the second was called Berkhemstead, the third Colebrook, the fourth Harwington. This was done in 1732; in 1733, Hartland, Winchester, and New-Hartford were incorporated.

The following towns were sold and named at the session of the assembly in May, 1737, their agents having conducted the business in the several towns directed. The one sold at New Haven was called Goshen; the one sold at New London, Canaan; that at Fairfield, Cornwall; and that at Windsor, Kent. The township proposed to be sold in Hartford, April, 1738, was called Norfolk, and the one sold in May after, at Hartford, was called Salisbury. These towns were all annexed to the county of Hartford, and were to be settled by the inhabitants of Connecticut; it took several years for the sale and settlement of them.

Norfolk was the first town appointed to be sold for the colony at Hartford, on the second Tuesday in April, 1738. It failed, and was again offered for sale at Middletown in 1742, but was not entirely sold until about sixteen years from that time. There were so many townships offered for sale, which were considered far preferable to it, both as to soil and situation, that when it was first set up at vendue, one bidder only appeared and bid off a small part of it.

In May, 1750, an act was passed by the assembly, ordering the remainder to be sold at public vendue at Middletown, December next ensuing; and, if not sold

then, to continue the vendue until it was sold. This was not effected until about four years after. There were at this time twelve or fourteen persons on the lands, who eventually became proprietors.

In 1758, when the town was incorporated, there were but twenty-seven families residing in it. There were fifty proprietors of the disposable rights, and it was a condition among the proprietors that each should settle one family upon his respective right within five years.\* This so expedited the settlement, that in about three years the number of families increased to sixty, and soon to seventy.

Timothy Horsford, of Windsor, took a deed of one right of 400 acres, which he retained and paid for; being the tract since occupied by Titus Ives and Nathaniel Pease in the westerly part of the town, on the Canaan road. Mr. Horsford sold his right to Titus Brown, and soon after, he sold it to his brother Cornelius Brown, both from Windsor. Mr. Cornelius Brown built a house on the tract and removed his family. His team drew the first load which passed through the Greenwoods, so called. Mr. John Turner and Mr. Jedediah Richards soon after came from Hartford and lived near Mr. Brown. These were pious families, and were early engaged in the establishment and promotion of Christian society.

In consequence of unavoidable embarrassments, together with the forbidding aspect of the then wild and uncultivated tract, the first purchasers forfeited their first payment, forty shillings on the right, and it was re-sold. Soon after the second sale, a number of families settled in this town. In the north part, Ebenezer, Ezra, and Samuel Knapp, and James Benedict, all from Danbury. Jacob Spalding and Isaac Holt soon came into that part of the town.

In the south part, the first settlers were Joseph and Samuel Mills, Asahel Case and Samuel Cows, all from Simsbury; Samuel Manross came from Farmington, and built a log-house near where the meeting-house now stands. Joshua Whitney removed from Canaan and



erected a frame-house near, and Cornelius Brown a saw-mill on the present site of the centre grist-mill.

The second sale of the town was effected by the agency of Mr. John Turner, who was appointed by the town to make application to the assembly for its sale. He at the same time procured its incorporation; also a land-tax to continue two years, to assist in defraying the ecclesiastical expenses.

Stationed as were the first settlers in this then dreary wilderness, the land, since improved for meadow and pasture, being then mostly covered with a thick-set forest, the severe winters of this climate adding much to the dreariness of the scene, the inhabitants near the centre of the town were greatly favoured by a kind Providence, "who careth for oxen," in having discovered that the low meadows west of the meeting-house were then mostly open, and for two or three years supplied the few cattle then in their possession with coarse hay.

It is believed from the appearance then, and present examination, that those now valuable and productive meadows were, in ages long past, the bed of a lake of considerable extent, and that the outlet was down the falls by the centre grist-mill. The natural dyke appears to have extended across from the ledge bordering the north-easterly side of the present meadows, to the turn of the road west of the centre mill. From some unknown cause—probably by the same convulsion of nature which so terribly shattered the rocks composing the ledge—the barrier gave way, and poured the contents of the lake and its yielding dyke with thundering and appalling velocity—appalling if there were the eyes of man to see, or ears to hear—down the falls by the mill, leaving only a small stream meandering through the meadows.

As the potent enemy of life soon began its ravages, the inhabitants were obliged to seek a place where to bury their dead. The first burials were in Canaan, where the first settlers attended public worship on the Sabbath. The first person buried in this town was the

wife of Jedediah Turner; her grave with two others were on the ground where Col. J. W. Phelps built his house; in digging his cellar the bones were found almost entire; they were enclosed in a case and deposited not far distant in a decent and proper manner. The next persons who died were placed in the present centre burying-ground.

The fear of invasion of a foreign foe, and the still more dreaded assaults of the aborigines of this country, whose aggressions and cruelty they had already experienced, induced them to learn the art of war. The first militia company embodied in this town was commanded by Lieutenant Whitney, who was afterwards appointed captain when the company became full.

Notwithstanding the embarrassments common to infant settlements, many indeed, and peculiar ones fell to their lot; for in addition to the troubles attending the unsettled state of the colony, civil, political, and ecclesiastical, which they suffered in common with their brethren of this new country, they had also to encounter severe hardships in trying to subdue a stubborn soil, and erect habitations for their families from the crude, and at that time the expensive materials obtainable from abroad, which, in their circumstances as early settlers, must some of them be dispensed with; yet having imbibed the spirit of the New England fathers, they determined, as soon as practicable, to provide for the stated enjoyment of gospel ordinances. They therefore unanimously agreed to exert themselves for that purpose.

December 20th, 1758, an itinerant clergyman by the name of Treat was procured, and preached the first sermon ever delivered in this town. They had occasional preaching until January 8th, 1759; they then hired Mr. Peck to preach for a considerable time, and also agreed to commence building a meeting-house for the worship of the God of their fathers and their God. These exertions they soon perceived were likely so to involve them, that in May following, they applied to the general assembly for the land-tax before mentioned. It is not stated whether they obtained this or not, but in October

of the same year they again applied to the assembly for a land-tax of two pence on the acre, to continue four years ; this, it appears, they obtained.

The inhabitants who were legal voters, assembled December the 12th, 1758, and organized their first town-meeting ; it consisted of 44 members—their names were the following :

George Palmer, <i>Moderator.</i>	Samuel Mills.
William Barber.	Thomas Knapp.
Jedediah Richards.	Ebenezer Knapp, Jr.
John Turner.	James Hotchkiss.
Ebenezer Knapp.	Samuel Ransom.
Cornelius Brown.	Abraham Knapp.
Aaron Aspenwall.	James Benedict.
Samuel Gaylord.	Stephen Baker.
Ezra Knapp.	Joshua Whitney.
Isaac Pettibone.	Jacob Spalding.
Edward Strickland.	Stephen Comstock.
Samuel Cowls.	Jedediah Turner.
Ebenezer Burr.	Samuel Strickland.
Elijah Barber.	Jabez Rood.
Ebenezer Pardia.	Samuel Monross.
Cornelius Dowd.	Luther Barber.
Joseph Mills.	Timothy Gaylord.
Gideon Lawrence.	Elisha Richards.
Asahel Case.	Giles Pettibone.
Justis Gaylord.	Jonathan Strickland.
Rufus Lawrence.	Amariah Plumb.
Eli Pettibone.	David Turner.

Thirty heads of families only, now (1828) reside in this town who are descendants from the above-named persons.

For fifty-six years, the civil and ecclesiastical concerns of the town were conducted by one corporate body. Imposing and collecting taxes, appropriating money and other property collected to meet the exigencies of the day, and prudently parcelling it out—in small sums, of course—in some measure to satisfy the pressing and numerous claims then demanding their attention. For the above reason the subsequent history will be carried on in a connected form, and so as not needlessly to break the chronological chain.

1759.—November 26th, the people invited the Rev. Mr. Noah Wetmore to preach on probation. While he was employed, they proceeded so far in building the meeting-house as to raise and cover it. This must have been performed, or a considerable part of it, in an inclement season, and previous to June 24th, 1760.

1760.—March 31st, the inhabitants united in giving Mr. Wetmore a call to settle and reside with them as their minister. A committee was appointed to treat with him on the subject, and also to advise with a council of clergymen, who were about to convene, respecting their contemplated union; and in case he was rejected, or did not accept their proposal, they were authorized, if practicable, to obtain the Rev. Noah Benedict to supply his place. For some reason, not now known, Mr. Wetmore was rejected by vote in a regular meeting; Mr. Benedict was not obtained. In their destitute condition, the Rev. Daniel Farrand, of South Canaan, was very kind and attentive to them, preaching occasionally, assisting at funerals, and on other occasions; he also assisted in first gathering and organizing the church, which then consisted of 23 members only.

They did not rest here, but in a meeting assembled June 24th, 1760, they agreed to invite the Rev. Jesse Ives (brother to Titus Ives,) to preach on probation; he was obtained, and December 24th following, they gave him a call to settle over them as their gospel minister. They proceeded so far towards settling Mr. Ives, as to offer him the minister lot, and to give him a salary of £62 10s. annually, for 3 years, and after that time, to give him a salary of £70 per annum statedly. The time was set for his ordination—the third Wednesday of October, 1760—a committee was chosen to provide for the ordaining council, in the proper time. Another committee was appointed to accompany Mr. Ives to the association, soon to meet, and to attend his examination. His ordination, for reasons not now known, was postponed. In February, 1761, another committee was appointed to attend the examination of Mr. Ives a second time; but soon after an altercation took place between him

and one of his expected parishioners, and he was left to exhibit a specimen of his very hasty temper, and imprudently and wickedly used such language as very much disgusted the man, and those to whom he related the matter. The business respecting his settlement proceeded no farther.

The call of Mr. Ives was unanimous, but the second attempt to decide the matter was not so propitious; one vote only constituted the majority in his favor. It seems the town had too hastily given him a deed or lease of the use of the parsonage land, for he was afterwards required to quit his claim. His other claims against the town were not promptly liquidated, and a law-suit was the result, which, after considerable delay, brought the business to a close.

Our fathers were not discouraged by this failure, but with renewed zeal pursued their favorite object. In June, 1761, they invited Mr. Ammi Ruhamah Robbins, a young candidate for the ministry—son of the Rev. Philemon Robbins, of Branford, in this State—“to preach to us on probation.” After taking suitable time to acquaint themselves with his qualifications, and to deliberate on the subject, they, on the 16th of September, 1761, gave him a unanimous call to take the charge of them as their minister; the committee informed him of the result of their deliberations, and proposed to him the following stipend and terms: viz., to give him the lot reserved for the first settled minister, and an annual salary of £62 10s. for two years, and after that time agreed to give him a stated salary of £70, payable annually, and in produce at the market price, and fixed by a committee to be appointed annually for said purpose; (this mode of payment was continued for 45 years, when a contract was made). After due consideration Mr. Robbins accepted the terms proposed, and waited their time to receive him as their minister.

Michael Humphrey, Esq., and Ezra Knapp, were appointed to accompany Mr. Robbins to the association and attend his examination. He was approved of by the association, and the 28th of October, 1761, fixed

upon for his ordination. The time arrived, and preparations were made for the occasion. At the age of 21, Mr. Robbins presented himself before the ordaining council, and submitted to their examination, which resulted in his ordination. The council was composed of the following clergymen, who performed the services assigned them in the solemn transaction.

Rev. Mr. Lee, of Salisbury, offered the introductory prayer; Rev. Mr. Robbins, his father, preached the sermon, text 2d of Corinthians, 5th chapter, 20th verse.

Rev. Dr. Bellamy, of Bethlehem, offered the consecrating prayer, and gave the charge.

Rev. Mr. Champion, of Litchfield, gave the right hand of fellowship; Rev. Mr. Roberts, of Torrington, offered the concluding prayer.

The number of families in town at this time was 60, and soon increased to 70. The church consisted of 38 members. In May 13th, 1762, Mr. Robbins married Miss Elizabeth Le Baron, daughter of Dr. Le Baron of Plymouth, Mass., and removed her through the then rough and devious way to his new habitation, there to suffer many privations, aid him in his arduous and responsible station, share with him in trials, in joys and sorrows, and, finally, to close his eyes on scenes long dear to them, and for several years after to live in lonely widowhood.

Our progenitors, deeply impressed with a sense of the importance of religious institutions, were, from the commencement of their residence in this place, united in their exertions to establish them on a permanent foundation; and, after several fruitless attempts to settle a gospel minister, Providence sent them a man to break to them the bread of life, who was cordially received, and in union with the people of his charge, enjoyed the smiles of the Great Head of the church, and served them faithfully for 52 years; he finished his course, and rested from his labors. His memory will be ever dear to the church and inhabitants of this town.

When considering the multiplicity and variety of their engagements, their pecuniary embarrassments, many and

of a magnitude one would think sufficient to dampen the ardor of most communities in their infant state and peculiar location, political troubles thickening around them, and threatening to overwhelm and blast their dear and cherished hopes—we cannot but admire how steadily they persevered in pursuit of the superior object of their wishes. One thing which very much engrossed their attention was the building a house, wherein publickly to worship God and permanently establish religious order. By the strictest economy, management, and patient labor, in the course of about 12 years, they so far accomplished their wishes, as to be in a good degree accommodated with a house dedicated to the worship of God and the establishment of divine ordinances. Many other improvements were made at that time, which will be noticed in the proper place.

Their progress in building the meeting-house may be seen by the following statement: in 1759, they commenced building the meeting-house, and in the course of the year raised and covered it. In 1761, underpinned and floored the lower part of it. In 1767, laid the gallery floor. In 1769, finished the lower part and made the pulpit. January 2, 1770, dignified and seated it. In 1771, finished the galleries and procured a cushion for the pulpit desk.

The house, respectable in its appearance for those early times, was in dimensions 40 by 50, of suitable height for galleries, built in a plain style, without any external decoration, except the then fashionable triangular cornices or laps over the doors and windows. The inside finish was equally plain and remained unpainted. The outside was painted about this time, with what was called a peach-blow color, which must have appeared a glaring contrast to the sombre hue of the thick and lofty trees which then surrounded it; so dense, that in coming from the south it was not seen until entering the lower part of the triangular green, now in use, and cleared of the incumbrance of lofty hemlocks and wide-spreading maples, etc.; and the surface thus cleared exposed a still more stubborn article, to be removed in due time—

rocks, deeply imbedded, had lain undisturbed since creation, until they felt the force of powder, which they could not resist; yet, some remain as a specimen of the once rough appearance of the surface. In 1793, the house was painted white, and retained a slight appearance of it when taken down in 1814, having stood about 55 years.

The congregation was, for some time after the house was finished, or in a condition to occupy, summoned to assemble on the Sabbath, and on other occasions, by blowing a horn, or some other signal understood and authorized by vote of the town. Suitable persons were appointed and required to see that every one, who had not a satisfactory excuse, should regularly attend public divine worship in the sanctuary, and, also, that every family be furnished with a Bible.

We again find it interesting to trace their slow but sure progress in improvement in the incipient stage of the settlement. While they were engaged in the important pursuit just mentioned, sufficient, it would seem, from the zeal exhibited, almost entirely to engross their attention and occupy their time, yet they were not unmindful of the necessity of educating their children, and preparing them for future usefulness. Schools were early established, and encouraged by every means then in their power. Limited, indeed, were the means, their funds were low, and their books few. The following books composed the library of the pupil: the Bible, the New England Primer, containing the assembly of divines' Shorter Catechism, Dilworth's Spelling Book, containing a few pages of grammar, his Schoolmaster's Assistant, containing the ground rules of arithmetic, and some rules quite too abstruse for the juvenile scholar. The writing scholar took his first lesson on the bark of the white birch, or was restricted to the use of a few sheets of paper, whereon to learn that useful art. His indulgent and kind mother made his ink from the bark of the soft maple, or the berries of the sumach. His ingenious father made him an ink-horn—properly so-called—of the tip of a cow's horn, and set it in a round



wooden bottom; thus accoutred he hied away with cheerful steps to his school-house, in some instances far distant, there to spend the day in the sultry and confined summer heat, or the piercing cold of winter. The teachers were instructed from the same source and in the same way, taken for a few weeks from their domestic employments to "teach the young idea how to shoot, and pour instruction into the mind."

In 1768, the town passed a vote to this effect: that if ten or even three families, would unite and set up an approved school, the expense might be paid from the treasury of the town. The adult population did not neglect, generally, the improvement of their own minds. They were reading with avidity a library of books, few indeed in number, collected about the time of Mr. Robbins' settlement, consisting of about 150 volumes, selected from the comparatively few books obtainable at that time. It was preserved for 30 or 35 years and then sold and distributed among the proprietors. In this manner were the evenings of many families pleasantly spent. Thus a reader occupied one corner of the fire-side, surrounded by an interesting, and in some instances an attentive group of children, while the busy hum of the spinning-wheel was heard in the other. Their days were industriously spent, when the weather and other circumstances would admit, in felling and clearing off the huge forest trees, the logs were tumbled into massy piles, which, when set on fire, lighted the horizon and over-shadowing clouds in the twilight, and afforded rare sport for the children, whose business it was to add fuel to the fire by throwing on the brush-wood.

In addition to all this labor and expense, passable roads were made, and the rugged surface cleared and smoothed sufficiently for opening a passage through the town in different directions. In 1761, the country-road, as it was then termed, was made, leading from the beech flats, and running a north-westerly course, down on the north side of the centre burying-ground, through the dug-way or valley into Canaan. The manner then pursued and approved of for making roads, was, to dig a pass or

trench through knolls, and on the declivities of hills, sufficiently wide for carts to pass forward, but in general, not to pass each other but with difficulty. The wet and marshy places which crossed their route, were filled with round timber laid across the road, in some places they were left naked, in others the interstices were filled with earth, which formed a level for a time above the water and mud. When coming to a rock of considerable size, they very prudently sheered off, and took a circular turn, avoiding it as an unconquerable obstruction. The course of the highways, generally, was over high ground, in order to escape the swamps and dense forests, which in many places lay directly in their way. After, when the surface was cleared and dry, many alterations were made in their direction, which better accommodated the inhabitants in every part of the town.

The troublous times, which had for several years been anticipated, now arrived. Their recital, as to detail, is here omitted, and the reader referred to the official documents published at large on the subject. It will be sufficient in this place to say, our fathers now began very sensibly to feel, in common with their fellow-citizens throughout the country, the effects of British aggression, innovation, and unwarranted demands. Those impolitic measures, on the side of the British, were the cause of their almost unanimously and firmly imbibing that spirit of independence and freedom which actuated them in their subsequent and arduous struggles for the defence of their inalienable rights. The inhabitants of this town determined, in cooperation with their fellow-citizens, to withstand the torrent of abuse unmercifully poured upon them, and to emancipate themselves from the now rude grasp of their mother-country, if blood as well as treasure must be the sacrifice!

From the few public newspapers, then in circulation, the news of the day was obtained, and the public proceedings were made familiar to them; and they told them to their children. In 1774, having learned that the harbor of Boston was blockaded by the British, in the true spirit of Christian benevolence and of patriotism, they

resolved, in legal meeting, to send relief to the inhabitants who were in distressing circumstances. It was timely; and though like the widow's mite when compared with their necessities, it was undoubtedly an acceptable offering. At the same meeting they levied a tax of one half-penny on the pound, for the purpose of procuring powder and other ammunition for the use of the town, that they might be ready for any emergency calling for its use. For the same season, they established a pest-house for the smallpox, a disease then dreaded—especially if taken the natural way—almost as much as the hydrophobia is now!

In 1774, the 30th of June, they received the resolves of the representatives convened at Hartford, and immediately called a special meeting of the people, who voted to approve, adopt and copy them. The import of the resolves was very similar to those passed in Philadelphia, which are copied below. The Hartford resolves close with the following spirited determination:

“It is an indispensable duty, which we owe to our king, our colony, ourselves and our posterity, by all lawful measures and means in our power, to maintain, defend, and preserve inviolate, those our rights and liberties, and to transmit them entire and inviolate to the latest generation; and that it is our fixed determination and unalterable resolution faithfully to discharge this our duty.”

The resolves above referred to, ten in number, are, for substance, as follows: “We are entitled to life, liberty and property, and no foreign power has a right to dispose of either, without our consent. We are entitled to all the rights, liberties and immunities of free and natural-born subjects. By our emigration, we have not forfeited, surrendered or lost, any of those rights, nor our allegiance to our rightful sovereign.

“As we are not represented in the British parliament, we are entitled to a free and exclusive power of legislation in our several provincial legislatures; subject only to the negative of our sovereign. The respective colonies are entitled to the common law of England, and

the inestimable privilege of being tried by their peers of the vicinage, according to the course of that law. That we are entitled to the benefit of such of the English statutes as existed at the time of our colonization. That we are entitled to all the immunities and privileges confirmed to us by royal charters, or the several codes of provincial laws. We have a right, peaceably to assemble, consider of our grievances, and petition the king for redress.

“Keeping a standing army in any of our colonies, without our consent, is illegal. It is rendered essential by the English constitution, that the constituent branches of the legislature be independent of each other.”

December 26, 1774. Our people received the fourteen articles of agreement, drawn up and signed by all the representatives present, in their own names, and in behalf of their constituents, to continue until their grievances were redressed. A special meeting was called, and a unanimous vote given to approve of, and abide by, these resolves. They proceeded to appoint a committee of nine, whose duty it should be to enforce the observance of them; and a committee of three, to correspond with the other colonies on the subject. Appointed for said committee, Giles Pettibone, Esq., Dudley Humphrey, Esq., and Titus Ives.

The resolves or articles of agreement, referred to above, were passed in Philadelphia in September preceding, by the continental congress, then convened. The articles follow,—“Agreed, not to import any articles from Great Britain or any of its colonies, or of any concerned in trade with them. Not to export any article to those places either directly or indirectly. Not to use or consume any article procured from those places. Not to purchase any slave imported, but wholly discontinue the slave-trade, and not assist in any way to carry it on. Not to purchase any tea, on which a duty has been or shall be paid. We will use our utmost endeavors to improve the breed of sheep, and increase the number of them.

“We will encourage frugality, economy, and industry,

and promote agriculture, arts, and manufactures, especially of wool. We will discourage every species of extravagance, and if we lose a friend or relative, we will use no more expensive mourning dress than a piece of crape, or ribbon on the arm or hat, and our ladies, a black ribbon or neck-lace.

“That the manufactures of this country shall be sold at reasonable prices. That we will have no intercourse with any colony which shall not accede to, or which shall violate this association. That a committee shall be appointed in every town, whose duty it shall be to enforce the observance of these resolves and agreements. The committee appointed for the above purpose in this town, were faithful in the discharge of their duty. The committee were—Giles Pettibone, Dudley Humphrey, Titus Watson, Samuel Mills and Andrew Moore.”

1776.—The irresistible lapse of time brought about the important and interesting era and stage of revolutionary achievement, when our fathers must give up the arduous struggle for the defence of their rights, relinquish every claim to redress of grievances, obsequiously bow under the yoke of oppression, and submit to the rule of the rod of tyranny, or rise with united energy in the spirit of freemen, panting for liberty and independence, and steadily move forward to meet and contend with the powerful phalanx of opposing difficulties and dangers.

Urged by the call of duty, they declared themselves free from, and independent of their now oppressive ancestors; and pledged their honor, their life, and their treasures, if called for, in bringing the contest to a favorable issue, and obtaining a peace and settlement with their belligerent foe, in some measure adequate to their just requirements, and honorable to those who had already, and those who must suffer and bleed in the glorious cause, and those who may survive, and enjoy the fruits of their exertions.

The people of this town were ever ready, it would seem, to cooperate in every measure adopted, and approved of by our government, in that eventful day, yet not without suitable examination and free dis-

cussion. They now, pursuant to resolutions previously made, rose almost en masse and prepared to meet the call on them for their quota of men and necessary supplies, to aid in prosecuting the defensive war in which their brethren of the different colonies were now deeply and ardently engaged,—a war, it was believed, sanctioned and approved of by that Being who sways the sceptre of the universe, and to whom the united prayers of the pious of this oppressed country were addressed for guidance and success. Their exertions appear to have been unremitted until the banner of peace was unfurled to their view. Several of their active and influential men fell in the contest, and their bereaved families still flourish among us; others returned to the bosom of their families and friends, and lived to enjoy with them the sweets of liberty and independence.

In 1777, the people of this town were afflicted with both war and pestilence; the camp distemper, or dysentery, as it is now called, swept off fifty-six persons of different ages; and the year following, thirty-eight died of the same disorder; and several, who went from this town to serve their country, died in the army or on their return home. In this distressing time, our fathers were engaged in acts of kindness and benevolence, in endeavoring to supply the wants of the inhabitants; pressing, indeed, were the wants of the lonely woman and her children, and especially the bereaved families. A committee was appointed to provide for the families of the three-years' men—so-called,—and to procure salt for the use of the inhabitants generally, (an article at that time poor and scarce), they were directed to distribute it in equal proportion to each individual in town. Thus, although sequestered from the noise and bloody scenes of war, our ancestors were severely tried with privation and sickness, continual anxiety and care. The above committee were—Samuel Cows, Jr., Elijah Grant, Isaac Holt, Jr., Titus Ives, Timothy Gaylord.

In 1777, this town was first represented in the general assembly of this state. Messrs. Giles Pettibone and Wm. Walter were appointed representatives. About

this time a specimen of an army, subjugated and despoiled of its weapons of war, was exhibited. A part of Burgoyne's forces passed through this town as prisoners of war; encamping, for several days, on the centre green. It was composed of Hessians and regulars, the subjects of Great Britain, martially designated. They were suffered to stroll around among the inhabitants and beg for food, until ordered to march forward to the place destined for their reception. One of the Hessians died, and Hendrich Bale, another, lingered behind, became an inhabitant of this town and married Sarah Hotchkis. They had three sons, Fredrich, Salmon and Josiah. For the particulars of their capture and ultimate fate, the reader is referred to the history of the Revolution.

The assembly, at their session in 1778, ordered each town in this state, to appoint a committee, vested with full power and directed to establish a uniform price through the state for labor per day, the price of every article of produce, every manufactured article, tavern prices, etc.\* The object is not stated. A few specimens will here be noticed, in abstract. Labor, per day, 3s. 6d., 4s. 4½d. and 5s. 3d., specifying the different seasons of the year, and the kinds of labor; a good narrow axe and scythe, each 11s. 3d.; a good broad hoe, 7s. 6d. Joiners, per day, 5s. 3d. and 6s. 1½d. Carpenters, 7s. Masons, 7s. 10½d. Tailors, 5s. 3d. Tailoresses, 2s. 2d. Tavern keepers, for a good meal of victuals, 1s. 2d., for a mug of cider, 7d, good West India rum, per gill, 1s.; New England rum, 8d.; a mug of flip, made of good West India rum, 2s. 4d.; other rums, 1s. 8d., etc. The original list, a singular document, is on file in the town clerk's office.

The same year, 1778, this town presented a petition to the assembly of this state, through a county convention assembled at Litchfield, for an alteration in the mode of taxation; and, also, that the journals of the assembly be published. They were determined, it seems,

\* Said committee were—Giles Pettibone, Michael Mills, Titus Ives, and Timothy Gaylord.

to proceed deliberately and understandingly in every measure proposed to them and to be adopted by them, intended for the public good.

In 1780, the inhabitants who were required to aid in prosecuting the defensive war in which we were engaged, were divided into three classes, each class was to furnish a soldier for the continental service; and for their encouragement, the town voted to give each man drafted, or enlisted into the continental service, £3 per month in addition to their stipulated wages; and in order to enable them to pay this premium, they levied a tax of 3½d. on the £1, to continue for three successive years. Both foot and cavalry were entitled to receive it; it was payable in produce, and a committee was appointed to receive and distribute it. Polls were exempted from paying this tax, the first year. Soon after, an additional tax was levied for the same purpose, of 1s. on the £1, to be paid in state or continental money; or if any one chose to pay in produce, at the stated price, it was to be received at the rate of 6d. on the £1. The next year, 1781, the town voted, that 100 silver dollars should be received of a militia class, instead of a man. This \$100, was to be distributed equally to each of the three classes. At this time, state's money was estimated at \$2 for one of silver, and continental bills, \$72 for one of silver, and it continued to depreciate until \$100 was required for a bushel of wheat. A committee was appointed at the same meeting, to regulate their appropriations according to the depreciation of the paper currency.

In 1782, pursuant to an order from the general assembly, (each town in the state having similar orders,) this town collected a stated quantity of provisions for the use of the army, consisting of pork, beef, flour, etc. These were to be deposited in a convenient place, and ready when called for. Inspectors of provisions were annually appointed, for several years. The articles were placed under the care of a man appointed for the purpose, for safe keeping. By some means—not stated—the provisions thus deposited were so damaged as not to



be fit for the purpose designed. The loss was estimated at £50. A serious loss, considering their circumstances at that time.

While suffering under public losses and individual embarrassment, heightened by the chilling clangor of war, our fathers were sustained, and were still alive to, and active in their duty, numerous as were the calls, domestic and in defence of their rights.

In 1784, our people sent in, by their representatives, a remonstrance, embracing the subjects—of collecting debts, the mode of taxation, and particularly against the commutation act. On the subject of collecting debts, this, as it respected the congressional laws, may have reference to the case of the claims of those persons, who in the revolutionary struggle, from choice or some other reason, removed to, or continued under the British government; or more particularly, it respected the laws of this state on the subject, then in operation, which were considered very oppressive. On the subject of taxation, they directed their representatives to propose and urge an alteration in the mode of taxation, the enactment of a substitute by which they might be taxed simply according to their property. The manner then pursued they considered as unequitable. They likewise claimed as citizens, the privilege of open doors and free admission to hear the debates of the assembly; and, also, that the yeas and nays of both houses, on any and every important subject discussed, shall be published. They were particularly directed to remonstrate against the commutation act, and through the legislature of this state, to urge congress to desist. (Congress had made a commutation of the half-pay for life, to the officers of the continental army, or those of them who preferred it, granting the gross sum of five years' pay in money or securities at 6 per cent. per annum.) At the close of the petition, our fathers, in their usual spirited style, asserted that the measure was unconstitutional, and very alarming to free citizens, and an infringement of the articles of confederation of the United States.

As the ocean in a mighty storm, tossing its billows to

the sky, when the storm ceases, gradually subsides, and calmly settles into its bed, so with political convulsions, it must take time to cease from agitation, and to settle into a calm. This town, though remote from the sanguinary scene, continued to feel the tremulous motion, and years elapsed before the effects of war had ceased; they were well prepared, by multiplied calamities, properly to appreciate and relish the return of peace and quiet.

The inhabitants of this town had, in the course of the war, slowly progressed in improvements—population had increased, fields were cleared, roads opened, school-houses erected, heavy taxes liquidated, and calls for charity were apparently met with a cheerful heart.

Soon after the war closed, many enterprising families and single young men emigrated from this town to Vermont; and, subsequently, a still greater number to the western and north-western parts of New-York and Pennsylvania, and onward to the State of Ohio, particularly into that section of it called New Connecticut, or, the Western Reserve, so that travellers from this town to the north, north-west and west, by enquiring or accidentally, will find and meet those whom he can recognize as natives of this town; and that many who people those new settlements, were descendants from our first settlers, or had recently gone from us.

In 1787, a circumstance occurred, which, for its novelty and the rare sport it afforded, may well be noticed in this place. While the congregation was assembled, and devoutly engaged in celebrating the annual thanksgiving, the speaker having commenced his sermon, a messenger entered the house, and with a firm and manly step, walked partly up the middle aisle, with his eye fixed on the speaker full of meaning and intelligence; the speaker paused; and he informed the crowded assembly, that five wolves—a dog and slut, with three pups almost full grown—were now on Haystack Mountain, partly surrounded by men already collected, and that more men were wanted to assist in destroying them. The speaker replied, he thought it a duty for every man to turn out and combat these invaders; immediately a

great part of the male members of the congregation rose from their seats, and flew to the scene of action. A line was formed round the mountain, distributing at proper distances those who were supplied with guns and ammunition, and the whole circle was directed by leaders, emulous to excel; the line gradually contracted as they ascended the mountain on every side, silent and cautious, until the files were nearly closed. The ravenous invaders now appeared in rapid flight, coming towards the line, the clubs and pitchforks were raised, the guns elevated in martial form, the balls whizzed, and part of the wolves were killed on the spot, the remainder rushed to the opposite section of the line, where they met their fate, except the dog-wolf, who, frightened and enraged, rushed through the line—clubs, pitchforks, and guns notwithstanding—but the steady and well-aimed fire-arms soon stopped him, filling his body with balls, not counted until more at leisure. They were all brought down into the village in triumph, and exhibited to a numerous collection of people; many, who dispensed with their usual Thanksgiving feast around the fireside of their quiet homes, were seen gratifying their sight rather than their appetites.

From 1787 to 1811, few occurrences transpired worthy of historical record. This time was principally occupied in attending to the common run of town and society business. The reader is referred to the summary of events, annexed, for the particular transactions and occurrences included in this interim.

1811.—September 16th, in a special meeting of the inhabitants, a proposal was made to build a new meeting-house, by raising a sum by subscription sufficient, with the usual tax of individuals liable to pay society taxes, to defray the expense. After a free discussion of the subject a vote was taken, and passed in the affirmative. A committee was appointed, residing in the different school districts, to solicit subscriptions. They soon obtained \$1827. Another committee was appointed to ascertain the centre of the town in order to fix the site for the meeting-house. But at a meeting, assembled

the 9th of the next December, the above votes were rescinded, and one passed very unanimously to defray the whole expense of building the meeting-house by subscription. The money subscribed, to be paid in three equal and annual instalments, beginning in one year from the above date. A new committee was appointed to solicit subscriptions. They very readily obtained the amount of \$4437.75, and several gentlemen engaged to add to their subscription if necessary. The remainder of the expense was paid by a subsequent subscription. Michael F. Mills, Esq., was appointed an agent to contract for, and superintend the building and finishing of the house. The site for the house was established June 15th, 1812. Mr. David Hoadly was engaged as architect; and the business commenced early in the spring of 1813. The business proceeded with great regularity and faithfulness. The house was completed in 1814, and was dedicated in August of the same year. Its cost was \$6000. It was furnished with a good clock, by the liberality of the Rev. Thomas Robbins, a son of our first and beloved pastor. In 1822, an organ was procured and set in the front gallery, where accommodations were prepared to seat the choir of singers.

1811.—October 28th, Mr. Robbins having preached to this people 50 years, prepared and preached a half century sermon, his text was Acts, 26th chapter, 22d and 23d verses. He remarked, in course of his sermon, that, since the church was first gathered in this town, 549 members had been added to it. He had baptized 1277 persons, the most of them were children of those who were in full communion, a few were adults. He had attended 760 burials, the average number for each year being about 15. He had joined 276 couple in marriage. (The number joined by civil authority not known.) He had preached 6500 sermons, including those preached abroad. He also remarked that, at that time, there were but two persons living who belonged to this church when he was ordained—Mrs. Dorothy Case, of this town, and Major Noah Allen, of Tyringham. He said that, in the whole course of his ministry, there had been but two cases

of distraint for ministerial taxes, and those two persons had turned to other denominations after their tax became due; a striking and convincing proof of the harmony and of the willingness of his people to give him support.

From the second year after his settlement, his salary was established at £70 annually, during life; but, from 1779 to 1783, he generously relinquished £14 of his salary, annually, on account of the heavy taxes and pressing calls for pecuniary aid in prosecuting the revolutionary war. From that time to 1793 he received £70 per annum, when it was advanced to £90; and in 1806 it was set, by mutual agreement, at \$300 during his ability to preach.

Mr. Robbins performed the duties of a chaplain in the army nearly through the year of 1776, for several regiments. In 1783, he was on a mission to the west for eight months; and, in 1794-5-6, he performed five several tours of missionary service in the destitute new settlements, in the northern parts of Vermont, and in the western and north-western parts of the state of New-York. He was absent from his people two or three times, for a few weeks each time, on account of ill health. When with his people—which was generally the case—he was very faithful and prompt in attending to every call for pastoral duty, and exhibited a very happy talent in his conversation on religious subjects, in his addresses to his people from the pulpit, and in all the performances of his sacred office. In addition to this, and in consequence of his peculiar talent for teaching, he prepared many young gentlemen for a collegiate education—residents of this town and from various and distant parts of the country.

From 1811, Mr. Robbins' health gradually declined, but he was able to preach some part of the time until the summer of 1813. He met with his people for the last time for public worship, on the Sabbath, a little before the old meeting-house was taken down; being unable to ascend the pulpit, he rose in his pew, and closed the services of the day by a short but solemn

address, and then, after a very appropriate and fervent prayer, retired from the congregation of his beloved people, to meet them no more, until he met them at the bar of God to render their account—a scene to which he had often referred them.

1813.—October 31st, Mr. Robbins died, aged 73. At the particular request of this afflicted people, the Rev. Dr. Lee, of Colebrook, met them and preached the funeral sermon. Text, 2d of Kings, 2d chapter, 12th verse. He rose in the desk and exclaimed, “My father, my father, the chariot of Israel and the horsemen thereof.” These words, uttered with his usual pathos, with the remains of the good man lying before him, dressed for the tomb, were peculiarly affecting. In the course of his sermon he remarked, Mr. Robbins was truly a son of the Sabbath; he was born on the Sabbath; he was new born, as he hoped, on the Sabbath, and he died on the Sabbath. He also mentioned the following anecdote, of a nature calculated to bring into exercise all the sensibilities of filial affection. In reply to a remark, made by Dr. Lee to him a few years since, “How happy you are, Mr. Robbins, in your people; so united, so attached to your person, and so attentive to your ministry.” “O,” said the good man, with the tear of parental affection glistening in his eyes, “the people of Norfolk are my children; I have buried their fathers, and brought them up from infancy.”

In the course of Mr. Robbins’ ministry, there were several revivals of religion. The first season noticed was in 1767, 10 members were added to the church. In 1783–4, another occurred, 52 were added. In 1798–9, 160 were added, and the whole number of communicants at that time was 300. Few years, if any, had passed without some additions to the church. About the time of Mr. Emerson’s ordination, viz., in 1815–16, another revival occurred, 122 were added. The whole number of members at this time was 216. In 1827, 103 were added. The diminution of the number of communicants, from 1799 to 1816, was from deaths among the members, as a common cause; but particu-

larly dismissions and recommendations to other churches, in that peculiar time for emigration.

A custom was adopted and practised, nearly through the whole course of Mr. Robbins' ministry, which, to those who did not enter into the spirit of it, and perhaps to those of the present generation, might seem rather papistical, or as showing undue respect and reverence for the clergy; but, to the writer, it was a pleasing exhibition—it was this: the congregation being generally present, and seated, Mr. Robbins, punctual to the time, entered the house; he took off his hat, walked up the broad aisle, bowing to the right and to the left, as if to say, Good morning, my dear people: the people on each side responded to the compliment, and rose as he passed along, as if answering, Good morning, our dear pastor. He then ascended the pulpit, hung up his hat, turned and bowed to those seated in the galleries, and to the choir of singers, as if to say, Good morning, my dear children, and you who aid me in the divine service; they rose, as his eyes passed round upon them, without tumult, as if replying, Good morning, our dear father in Christ. This ceremony was performed in a graceful manner, particularly on the part of the pastor. This interchange of civility, giving it no more tender epithet, was indicative of the respect and unfeigned love of his people towards him as their spiritual instructor and guide.

The writer, and those readers still living who sat under his ministry, remember his manner in general, while officiating as a gospel minister; his manner, in the administration of the Lord's Supper, was peculiarly solemn and impressive. After arranging the sacramental furniture and the elements in due order, he addressed the members in a few words appropriate to the occasion; he then invited the communicants to unite with him in prayer to the great Head of the church, for His blessing on the elements and on each guest. After the prayer was closed, he proceeded in the service by breaking the bread, saying to the communicants, "Thus, as you see this bread broken, was the body of Jesus bruised and

broken for your sins." He then commenced a kind of audible soliloquy, very helpful in directing the meditations of the communicants to proper subjects. The following words were generally repeated, or those of similar import :

"He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we, like sheep, have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquities of us all. He was oppressed, and He was afflicted; yet He opened not His mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." He then, after suitable reflections, exhibited the bread to the view of the communicants, and then said, "Beloved brothers and sisters, this bread, now broken before you, taken from a common and ordinary use, is now consecrated, and, so much as is necessary, appropriated to this sacramental use and purpose, exhibits to you, symbolically, the broken body of our Lord Jesus, which was broken for the sins of the world. I do, therefore, as His minister, however unworthy, invite you all to partake of it, remembering that, as oft as you do this, you do shew forth the Lord's death until He come."

After the bread was distributed, he took the flagon, and, filling a cup with wine, exhibited it, saying, "Christ also took the cup and gave thanks, saying, 'This is the New Testament in my blood, which was shed for you, for the remission of sins.' Let us imitate His example, and give thanks at the remembrance of His mercies." After giving thanks, he invited the communicants all to partake of the wine, which represented His blood, shed to wash away sin. Use it in a believing and thankful remembrance of Christ crucified, and in love and charity to one another. After the distribution of the wine, he said, "Supper being ended, our Saviour and His disciples sang a hymn. Let us imitate their example and sing." He then gave the blessing, which was



generally expressed in the following words, "Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen."

Hitherto, both town and ecclesiastical society business has been conducted by the whole town in a corporate capacity. For this reason, the history of both has been connected and brought down together; and the compiler takes the liberty still to pursue the same plan.

In 1814, February 28th, an ecclesiastical society was organized, and the appropriate funds and business were transferred to it from the town, and it has since been conducted separately.

1815, May 22d, the society gave a unanimous vote, to call Mr. Ralph Emerson to settle over them as their gospel minister, he having preached to us a suitable time on probation. June 10th, Mr. Emerson accepted the call, and the stipend offered him, and was ordained the 12th day of the same month. The society continued well satisfied with the result, and their estimation of the man increased during his parochial services with them.

In 1817, a meeting of the society having assembled pursuant to a notice given, a proposition was laid before them to establish an ecclesiastical society fund. After an animated discussion of the subject, a constitution, already drawn, was presented and read, and deliberated upon for a short time, and adopted. It was expressly stipulated, that it shall accumulate until it amounts to the sum of \$6666.67, the interest is then to be used annually, to pay the salary of a congregational or presbyterian minister who may settle over this society. It continued gradually to accumulate, until 1824, when it was increased by a donation of \$833.34, from Joseph Battell, Esq., with this condition, that when

the fund became full, \$50 of the interest of said fund shall be appropriated for the improvement of church or sacred music. It continued to accumulate, and no interest used, until 1845, when it amounted to \$10,118.25.

In 1818, Augustus Pettibone and Joseph Battell, Esqs. were appointed delegates to the convention for forming the constitution of this state.

In 1819, a conference-room was built, in connection with the centre school-house, cost \$1000 for the whole building, furnished with a large stove, and occupied occasionally for a school of higher order.

In 1822, a library company was formed. Incorporated in March, 1824. The number of volumes first purchased was 142, considerable additions have been annually made to the number since. The inhabitants of the town have enjoyed many advantages for acquiring general information. A variety of newspapers, designed to give the news of the day, religious, literary, political and amusing. Several of the best periodical works have been taken and read with avidity and profit.

In 1826, a society was formed and organized, for the promotion and practice of sacred music, which has since been greatly improved, and accompanied by an organ.

The singing for public worship, in the early times in this place, was conducted in the following manner: after the clergyman had given out the psalm and read it, the senior deacon began by reading the first line, which was sung, and then the next line was read and sung, and so on through the psalm. The leaders needed little more than strength of voice to recommend them to the notice of those who united with them, and of the congregation generally. A gamut, with a few concise rules, and a small number of psalm tunes were annexed, this being their only source of instruction in the science of sacred music. The singers were mostly composed of the middle-aged class, and were seated with their families and seat-mates in the lower part of the house. In this scattered situation they waited for the leader to commence. He must give the tune, the pitch and the impetus. When he had sung a few notes, the tune and

the sound was caught by the attentive ears of the performers, and Old Hundred, or some of its respected cotemporaries was alternately sung devoutly, and, "in lofty strains and cadence sweet," it arose from the scattered performers, who each, except the leaders, depended on others for time and movement, but were independent as to emphasis and diction. From a full heart flowed the sincere tribute of sacred and grateful praise. And, though a critic might say there was a jar in the pronunciation of the words used, and not the most perfect harmony in the melody, yet, so far as they were devoutly uttered, they were accepted as they entered into the ears of the Lord of Sabaoth.

This method appears to have been in use until 1774, when we find the choristers were annually appointed in regular town meetings. A choir was collected and seated in the front seats of the galleries. The town continued to superintend the singing until 1790, the last notice on record of the appointment of choristers by the town. The first appropriation to aid the choir, was \$12 in 1798. In 1805, \$60 was given by vote. In 1807, \$60 more. Sums were sometimes expended for that purpose, at the discretion of the selectmen. At other times, sums were raised by subscription, and teachers hired from abroad. This choir has generally been ambitious to excel in that important and pleasant part of divine worship. They have almost uniformly borne the palm, when set in competition with the neighboring choirs, and it is believed, few exceed this at the present time. They have, as before noticed, in reversion, an annual sum of \$50, as an income to encourage them in their present exertions.

In the spring of 1828, Mr. Emerson received a communication from the trustees of the Hudson College, Ohio, stating the proposed designation of him to the presidency of that institution. The trustees, at a subsequent meeting, not having received a timely answer to their communication, proceeded to elect Mr. Emerson as their president. He was soon informed of the appointment, and on the Sabbath, June 1st, he gave

the necessary information to his congregation, and stated in a few words his feelings on the subject, and also the need and propriety of visiting the institution, before deciding in his own mind as to his duty in the case. Having engaged a supply for his pulpit during his absence, he, with Mrs. Emerson, commenced their journey June 3d. During his absence the public mind was considerably agitated on the subject, and his people in particular waited with great anxiety for his return, and to know the result of his visit. After an absence of several weeks he returned home, July 17th, and was very cordially welcomed by his parishioners.

Sunday, July 20th, he addressed his congregation from the following text—Isaiah, 59th chapter, latter clause of the 19th verse: “When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.” In the course of his remarks, he gave a description of the moral state of the country through which he had passed; wishing at the same time by no means to be understood as characterizing the whole population. He should enumerate some of the most prominent crimes chargeable on a portion of the inhabitants; such as intemperance, sabbath-breaking, infidelity, lying for gain, etc., an exhibition, showing that the enemy was indeed coming into that part like a flood, and instigating the inhabitants to the practice of the most flagrant crimes that our depraved nature is prone to exhibit. He then turned from the disgusting picture, and proclaimed to his audience that the Lord was evidently setting up a standard against the adversary—a delightful contrast; after mentioning several particulars which went to show the movements of the mighty conquerer, he said he considered the institution in question, if well-established and judiciously conducted, would be a powerful means for suppressing the prominent vices of that widely-extended population, and a standard against the arch-enemy. He thought the institution ought to be patronized. He then concluded his discourse, by strongly urging it as the duty of every individual and congregated church, in these highly-favoured settlements, to exert

themselves by every means in their power, to aid in the attempt to enlighten and reform that scattered people, many of whom were emigrants from this part of the country and endeared to us by the bonds of natural affection and consanguinity. At the close of the meeting, a church-meeting was warned, for the purpose of discussing and acting on the subject of his accepting the appointment of the said institution, and his dismissal from the pastoral care and engagements to this church and people.

July 23d, the church-meeting was held pursuant to the warning given, and the subject of Mr. Emerson's appointment was fully elucidated and discussed:—first, by reading the correspondence between the trustees of the college and Mr. Emerson, showing their urgent call and unanimous election; the state of their funds; the present satisfaction expressed by the community in general, respecting the location of the college, etc. These, with numerous minor considerations, which had an immediate bearing on the concerns of the institution, together with the consideration of the moral state of the people residing in that section of our country, as exhibited on the preceding Sabbath, were presented, as affording weighty arguments in favor of his dismissal and acceptance of the appointment alluded to.

On the other side, was mentioned, as an opposing argument, the situation of this church in relation to those in its vicinity; the attachment of this people to their pastor; the unsettled condition of most of the neighboring churches and congregations at the time; the present need of the standard of the gospel being firmly fixed and defended in this place. These, with many other considerations, were strongly urged against releasing Mr. Emerson from his pastoral charge. The arguments on both sides being freely and sufficiently presented, a motion was made and seconded, to unite with their pastor in submitting the subject to the decision of the north consociation of Litchfield county. The votes were taken by yeas and nays, which stood as follows: nays, 58; yeas, 6.

August 30th, Mr. Storrs, professor of theology in

Hudson college, arrived with the intention, if possible, to obtain Mr. Emerson. After eight days' deliberation, a meeting was warned to act on the subject. September 15th, the society met, pursuant to the warning given. The meeting was organized; a prayer for divine direction offered. Mr. Storrs being present, it was proposed and voted to give Mr. Storrs, as an agent from the corporation, full liberty to communicate needed information, the particular request of the trustees, and to remark freely on the subject to any extent he should judge expedient in the course of the investigations. The liberty was politely accepted, and faithfully improved. After a free, lengthy, and interesting discussion of the subject under consideration, Mr. Emerson having previously expressed a wish to submit the matter, unreservedly, to the decision of his church and society, he now said, he should cheerfully acquiesce in the result of their deliberations; yet, as they declined taking the responsibility on themselves, he would now ask the church and society in their corporate capacity, to unite with him in submitting the business to the decision of the consociation, which was soon to convene. The minds of the members of this meeting were then taken by yeas and nays, which counted as follows: nays, 95; yeas, 18; and the meeting was dissolved. Here the matter rested for a short time, and the agitated state of the public mind had, in a measure, subsided. Mr. Emerson continued cheerfully and faithfully to perform his pastoral duties; the calm, however, was of short duration.

October 18th, 1829, Mr. Emerson communicated to the congregation the anticipated official information, at the close of divine service, respecting his appointment to the station of Brown professor of ecclesiastical history and lecturer on pastoral theology in the theological seminary at Andover, and his acceptance of the appointment, provided his pastoral connection with this church and society should be regularly dissolved; declaring at the same time, that his personal attachment to this people remained undiminished. A church and society-meeting was warned.

October 22d, the society met, pursuant to a warn-

ing given, and being organized, Mr. Emerson again read the communication and a proposition respecting his call, and other documents relating to the case in question. The meeting then proceeded to act on the subject. A motion was offered to try the minds of the meeting, by yeas and nays, whether they would concur with Mr. Emerson, in referring the question under consideration to the decision of a select council, or the consociation. After due deliberation, the votes were taken and counted: yeas, 11; nays, 70. Mr. Emerson then notified the people present, that he felt it his duty (however painful the circumstances in which he was placed) to refer the question to the consociation, which were expected soon to meet. Upon this declaration, the society proceeded to appoint a committee of three to represent and act for the society at the expected meeting of the consociation.

Immediately after the society-meeting was closed, the church-meeting was organized; a prayer was offered for direction, the necessary preliminaries were gone through, and the documents relating to the subject presented, so far as was requisite. Mr. Emerson expressed his peculiar and undiminished attachment to the church; but at the same time declared his willingness to accept the appointment, should such a measure be thought conducive to the general interest of Christ's kingdom. He then expressed his intention to refer the subject to the decision of the consociation; the church then proceeded to appoint a committee of three, to act in the case before the consociation. The vote not to concur, taken previous to Mr. Emerson's declaration of his intention, stood about the same, as to proportion, as did that of the society.

Nov. 3d, the consociation having convened, and a prayer offered by the moderator for direction, on this interesting occasion, a public and free discussion of the subject before them commenced early in the afternoon, and continued until 9 o'clock in the evening.

They were addressed by the committees, both of the church and society, giving, by numerous and cogent ar-

guments, reasons why they could not consent to Mr. Emerson's dismissal. On the other side, Mr. Banister, an agent sent from the Andover institution, being present, he, with our committees, each in their turn, addressed the consociation with energy and pathos; pleading for and against his dismissal; Mr. Banister pleading for liberty to place him in that institution, according to his appointment. After a patient attention to the several addresses mentioned, and to remarks made on the question before them, offered by the clergymen and laymen who composed the consociation, they found much embarrassment on the ground of legal right to dismiss Mr. Emerson, as a mutual contract was entered into, and still existing with his people, and in undisputed operation. At this stage of their proceedings, a motion was made to appoint a committee of overtures, to consist of three clergymen and two laymen; they were accordingly appointed and directed to draft a resolution on the subject before the meeting, and report the next day.

November 4th, they again met, and requested the committee of overtures to report; having the precaution to close the doors before the doings of said committee were declared. The result of their deliberations was, a resolve in favor of dismissing Mr. Emerson. The consociation then entered on an animated discussion of the merits of the case; the result was a rejection or non-acceptance of their report. A second committee was then appointed, consisting of one clergyman and one layman; they were directed further to investigate the subject, and report to the consociation. The result was a resolve decidedly against Mr. Emerson's dismissal, which report was accepted and approved of by the consociation, and decided accordingly.

The choir of singers were collected at the meeting-house for the purpose of practising, as were the people who assembled on this occasion, anxiously waiting the final result. They were notified that the consociation were ready publickly to declare their decision, and were on their way from the conference-room to the meeting-



house. The moment they began to walk up the broad aisle, the choir commenced singing, accompanied with the organ in its loftiest tone, the anthem, "Hear, O thou Shepherd of Israel." The members of the consociation and the people who were collected on the occasion stood as they entered their seats, and some continued in the aisle until the anthem closed; they then took their seats, and the scribe read the proceedings of the consociation and the final result of their deliberations. The scribe then closed with prayer, after declaring their decision, that they could not dismiss Mr. Emerson from his people. The choir then rose, and with an elevated voice, chanted the doxology, "Praise God, from whom all blessings flow," at the close of which the congregation dispersed and went to their homes to carry the joyful tidings.

The minds of this people were, for a few days, quiet, and Mr. Emerson, as on a former and similar occasion, cheerfully, as it appeared, continued to perform his parochial duties. Hope, though, dashed with fear, was entertained that his recent call would be no further urged, and that we should for years enjoy his very acceptable labors. Nothing further was heard from Andover institution by the people generally, but it was known by some that Mr. Emerson received frequent communications from that board.

Sabbath, November 15th, at the close of divine service Mr. Emerson, addressing, with tender affection, the beloved church and people of his charge, communicated the following: "I have just received a renewal of the application for my removal to the theological seminary at Andover. In view of it, the request which I feel bound in duty to make is extremely trying to my heart, unspeakably more so than if I could truly say, you had become less the object of respect and affection than in days that are past. Gladly would I be delivered from this hour, but it cannot be. It is not that I regard you less, but that I regard the cause of Christ more, that I again disturb you on so delicate a question. My request is as brief as it is comprehensive, viz., that in a spirit of

Christian love, you would consent to the dissolution of my present pastoral relation, or at least to a reference of this question to the decision of the consociation; some reasons were then given for urging this request.

A church and society-meeting was then warned to meet November 19th. The public mind was again agitated; but, by reason of this renewed claim to a further consideration of the subject, and Mr. Emerson's desires being, at this time, clearly and decidedly expressed respecting it, the result of the subsequent meetings, both of the church and society, showed that they were not prepared, as on a similar occasion, to oppose him.

November 19th, 1829, the ecclesiastical society met, and proceeded to act on the question of Mr. Emerson's dismissal. After suitable time was spent in conversing freely on the subject, a memorial was read by Mr. Emerson, stating his reasons for urging his present claim, and other matter relating to the question under consideration; a document full of interest, and calculated to calm the mind as to the course pursued by him in this trying case. This was addressed to the church and society connected, and after deliberating for a short time, the society first, and then the church, voted with unanimity to accede to the request of their pastor in calling a council. A council was accordingly mutually chosen, consisting of five clergymen, all of whom were members of the late meeting of the consociation; these were authorized to act definitively on the question of Mr. Emerson's dismissal from his pastoral relation to this people.

Tuesday, November 24th, 1829, the day fixed for the council to meet, four of the council appointed convened, the church and society were assembled, the necessary communications were laid before them by the pastor. After a serious and careful attention to the several documents relating to the subject, were presented, and to various facts related by the pastor and the several committees, the unanimity, both of the church and society in acceding to Mr. Emerson's request, was very evi-

dent. No opposition appearing, they proceeded formally to dismiss Mr. Emerson from his pastoral charge over this people, which was done by a unanimous vote.

Sabbath, November 29th, in the afternoon Mr. Emerson delivered a very appropriate and pathetic farewell discourse. In the introductory part of it, he presented some statistical estimates regarding the church, which may be interesting to the reader. Some of them were taken from Mr. Robbins' records of the church during his ministry, also in the interim from his death to Mr. Emerson's settlement, and down to the present time, 1829.

From Mr. Robbins' settlement, in 1761, to his death, in 1813 :

The number of baptisms was	-	-	-	1297
Admissions to the church,	-	-	-	553
Deaths, greater part infant children,	-	-	-	794

From Mr. Robbins' death, to the settlement of Mr. Emerson :

Baptisms, 29 adults, 34 children,	-	-	-	63
Admissions, by letter and profession,	-	-	-	101
Deaths,	-	-	-	34

Since Mr. Emerson's settlement over this church and society :

Baptisms, 61 adults, 283 children,	-	-	344
Admissions by letter and profession,	-	-	257
Deaths, aside from infants, 85 males, 85 females,	-	-	208, in all.

The whole number, since the church was organized, stands thus :

Baptisms,	-	-	-	-	-	1704
Members of the church,	-	-	-	-	-	913
“ “ “ present number,	-	-	-	-	-	350
Deaths,	-	-	-	-	-	1002

Mr. Emerson remarked, that, of the whole number who have joined this church by profession, nearly 3 to 1 were the fruit of revivals. He also remarked, that, during the period of his connection with this church, “We have enjoyed great harmony, in religious doctrines and practice, and there has been little to molest or to make us afraid.”

After addressing, separately, the aged, the middle-

aged, the youth and children, the church, the parish, the choir of singers, and those persons he must leave in an impenitent state, he bade the whole congregation of his people an affectionate farewell. December 2d, 1829, he left Norfolk, to go and labor in another part of the vineyard of his Divine Master.

In 1829, a temperance society was instituted and organized; a goodly number subscribed and submitted to its regulations. In the course of that year, several meetings of the society were held, and the number of subscribers greatly increased. In 1830, the society purchased, by subscription, tracts on the intemperate use of ardent spirits, a number sufficient to distribute to every family in town; they were well written, and calculated to promote the object of their publication.

1830, May 17th, the ecclesiastical society and church, having had the ministerial services of the Rev. John A. Albro for six Sabbaths, were allowed to consider him as a candidate for settlement, by permission of his people in Chelmsford. After he returned home, the society assembled for the purpose of giving him a call, to unite with this people in the capacity of a gospel minister. A very respectable majority appeared in the affirmative, and a salary of \$600 annually was voted for his services, if he accepted the call. The church delayed acting in the case, until June 3d, at which time they voted, almost unanimously, to unite with the society in giving him a call. The result of the meeting was soon communicated to Mr. Albro, and the people waited for his answer with anxiety. June 11th, we received a communication from him, stating his situation in relation to his people, whose exertions, during his absence, had been great, and they were likely to be able to render a good support and respectable accommodations for their pastor. For those reasons he declined accepting a call from us. Thus the society was disappointed, and another candidate sought for.

1830, October 11th, Mr. John Mitchel, having preached to this congregation several Sabbaths, the church and society met for the purpose of eliciting the minds

of the people, respecting giving him a call. The society exhibited a large majority in the affirmative, and voted a salary of \$650. The church, when called to act by themselves, voted unanimously to concur with the society in giving him a call permanently to reside with them as their gospel minister. The result of our proceedings was, after some delay, communicated to Mr. Mitchel. The society was again disappointed. During this interval, this congregation was destitute even of a supply for the pulpit, several weeks having elapsed before Mr. Mitchel received an official communication from us. In the meantime, the people of Fair-Haven, (where he preached previous to his coming here,) anxious to procure him, met, and unanimously voted to give him a call to settle with them. Our communication not having reached him in due season, he accepted their invitation; and, November 14th, Mr. Mitchel's answer was read to the congregation, declining to accept our call.

1831, April 26th, the ecclesiastical society, by a unanimous vote, counting 103, gave Mr. Theophilus Smith a call to settle over this church and society as their gospel minister, offering him an annual salary of \$650, should he accept our call. The people waited with anxiety for a decided answer from him. Meanwhile a correspondence took place, respecting the practicability of obtaining a convenient place where he might accommodate a family, choosing rather to hire than to purchase; no place was found to meet his wishes. June 18th, 1831, a letter was received from him, declining an acceptance of our invitation. This was the third attempt we had made to procure the stated ministration of gospel ordinances, since Mr. Emerson's dismissal.

August 16th, a four-days' meeting for religious services commenced, performed by neighboring ministers. They were peculiarly interesting and solemn. A very small proportion of the exercises were new, and calculated to excite curiosity, but might be said to be an extraordinary use of ordinary means. The

assembly was numerous, attentive and solemn. Four or five weeks previous to this meeting, a revival of religion had commenced, and was progressing, in the north-west part of the town; several persons were hopefully converted. And at this time there were some favorable appearances in several parts of the town; some few drops of the approaching shower were noticed. We were soon blessed with a copious effusion of divine grace, which, though of short continuance, resulted in the hopeful conversion of quite a number of persons of various ages. Sabbath, Nov. 6th, fifty-seven were added to the church by profession, twenty-seven of them were baptized. Sabbath, February 12, six more united, one of them was baptized. The protracted meeting was considered blessed by the great Head of the church, as a means of good to the people of this place, and future happy results were anticipated. The number of communicants gradually decreased by emigration. There were at this time 349 resident members in this church, and 31 abroad, who were not as yet dismissed.

1831, November 8th, the temperance society in this town met, and were favored by Esquire Frost with an animated and appropriate address, calculated to rouse the attention of his audience to his favorite subject: 81 subscribers were at this time added to the society, making in the whole, at this time, about 340 members; the number was considerably increased by subsequent exertion. All the venders of spirits in this town, except one, refused to replenish their stores, and the taps, through which hogsheads of it had run, were now dry. The distillers suffered their fires to go out. Cider was made only, to supply the table and for a few domestic uses.

1831, December 11th, Mr. Joseph Eldridge preached his first sermon to us, he continued with us several Sabbaths, preaching on probation. 1832, January 23d, the ecclesiastical society met, and voted to give Mr. Eldridge a call to settle over this society as their gospel minister: yeas, 87; nays, 2. They also voted to give him a salary of \$650 annually, for his services. The

church met immediately after, and voted unanimously to concur with the society in giving Mr. Eldridge a call. The doings of the church and society were communicated to him. February 12th, his letter of acceptance was read to the congregation. The society anticipated, with anxiety and deep interest, the arrival of our expected pastor, and of the time agreed upon by the parties for his ordination, when the stated ministration of gospel ordinances should again be established. April 25th, Mr. Eldridge was ordained; sermon by the Rev. Dr. Taylor, of New Haven. An important era in the history of this town.

1836, the general association of Connecticut met in this town. Delegates from other associations and agents from various benevolent societies attended with them. They assembled June 21st, at 11 o'clock, A. M., at the church and organized. 2 o'clock, P. M., Rev. Mr. Calhoun, of Coventry, (the moderator,) preached the sermon for the occasion; he presided in most of the meetings. In the evening, the Connecticut education society, auxiliary to the American education society, was called to act. The treasurer reported, and read the general report. They were addressed by Rev. Mr. Bacon, of New Haven, Rev. Mr. Kirk, of Albany, and Rev. Dr. Beecher, of Lane seminary, Cincinnati, Ohio. June 22d, 2 o'clock, P. M., met for divine worship; Mr. Kirk offered the first prayer; Dr. Beecher delivered a very animated and appropriate discourse; after which, the Lord's supper was administered. In the evening, the Connecticut home missionary society, auxiliary to the A. H. M. society, met; the reports were read, the society was addressed by Rev. Mr. Lathrop, of Salisbury, and by Dr. Beecher. June 23d, 10 o'clock, A. M., the children belonging to the Sunday school assembled, and were seated together each side of the broad aisle—an interesting scene. Prayer by Rev. F. L. Robbins; the church and parents were addressed by Rev. Mr. Beckwith, and the scholars by Mr. Kirk, in a manner peculiarly calculated to gain their attention, impress their minds, give instruction, and excite them to

persevere in learning the scriptures, which they have the privilege of possessing at a cheap rate, and without fear. At half-past 1 o'clock, P. M., Mr. Pinney, governor of Liberia, Africa, addressed a crowded audience, stating their situation, circumstances, and claims; their future prospects, should suitable aid be afforded them and native missionaries and teachers be raised up to instruct them. In the evening, the Norfolk temperance society met, and were addressed by Rev. Mr. Kirk, in his most animated and luminous style. The association had closed their session at 5 o'clock, P. M. The association of Connecticut met here for the first time, June, 1800.

In 1839, an academical school was instituted, by forming a company and organizing it for the purpose of its future regulation. Their first teacher was Rev. John F. Norton. In 1840, they proceeded to erect a building for the purpose, which was completed and dedicated August 31st, 1840; cost \$2000. The school commenced operation in the new building with encouraging prospects.

In 1841, the members of the methodist episcopal church, residing in this town and its vicinity, erected a house east of the centre burying-ground, and dedicated it to the worship of God, where they might enjoy the institutions and ordinances of religion. Its form and size is well proportioned and convenient, its finishing is neat, and calculated suitably to impress the mind of the devout worshipper.

In 1844, which was calculated, as near as could be, as the centennial year of the town,\* Dr. Thomas Robbins gave us a centennial address on the occasion. He introduced his address by saying, that the very recent notice he had received, and the short time for examining records relating to the history of Norfolk, was his apology for not being better prepared for the occasion. He, however, addressed us in his usual energetic and interesting manner.

\* N.B. In 1744, the settlement began near the Ives place, towards Canaan.



## CONCLUDING REMARKS.

AFTER reading with attention the foregoing history of the past transactions of the inhabitants of this town, if we were to give a general character of our predecessors, would it be too much to say:—

That union of sentiment, civil, political, and ecclesiastical, has been a characteristic and predominant feature in their proceedings. Firm friends of liberty and good order; ardent in petitioning for redress or favor, but not clamorous; very tenacious of their rights, but not litigious,—if drawn into it, it was with reluctance, but, when engaged in it, inflexible and persevering. They were economical, but not penurious; frugal, but not miserly; free to declare their sentiments on any subject, but not dogmatical; firm, yet open to conviction; religious, but not superstitious; conscious of their general knowledge and information, but not pedantic; industrious, but ever ready to drop the implements of labor and resort to the scenes of amusement, of collections for public business, or the more interesting seasons of social divine worship on the days designed for labor; and devoutly assembling on the Sabbath. They were zealously engaged in establishing useful and religious institutions, and laying a foundation for the improvement and happiness of their posterity.

## ROMANTIC AND EXTENSIVE VIEWS.

On Colebrook road, east of the Wilcox pond, look easterly—scattered dwellings, extensive, cultivated fields. The view meets the horizon. On old Goshen road, hill south of Thomas Moses', look north-west—a distant view into Sheffield, see surrounding mountains and hills; look to the right and left; near Capt. Reuben Brown's, look south, south-west, and south-east; a distant and wild view; the scenery is specked with remote habitations of busy men. Near Asa Dutton's, look north and north-west, west to south-west; ascend the mountain east of Mr. Dutton's, and you will have an extended and sublime view. Forty or fifty rods west of Eber Burr's, look north-west, west and south-west; the view is beautiful and sublime. A little east of Samuel S. Camp's, look north-west, a distant view into Sheffield, with mountains on each side of the range of sight, and lofty ones intercepting the view to the north-west; look east, the centre of the town, with buildings and church spire rising above the surrounding trees. On the hill westerly of the Akins house, look north-west; an extensive view into Canaan, Sheffield and Egremont, the Housatonic mountains towering west of Sheffield; look easterly, you have a pleasant view of the centre and parts contiguous. On what is called the Burr mountain, in various places, the prospect is very sublime, beautiful and extensive; walk to the rock, called by some the Meteoric rock, near the height south of James Swift's, see it resting on the surface of a smooth rock, having crushed loose stones lying between them, leaving a space under it sufficient to shelter several sheep.

## SUMMARY OF EVENTS AND TRANSACTIONS.

The town of Norfolk was first sold at Middletown, - - -	1742
The settlement first began, on the road towards Canaan, - -	1744
The road opened from Tarringford to Canaan, - - -	1745
First child born in Norfolk, son of Cornelius Brown, - - -	1745
Second sale of Norfolk at Middletown, - - -	1754
The town was incorporated, seventeen families had settled, -	1758
The first town-meeting held, forty-four legal voters, - -	1758
Rev. Mr. Treat preached the first sermon in Norfolk, - - -	1758
Rev. Mr. Peck was hired to preach, - - -	1759
Agreed to build a meeting-house, - - -	1759
Applied to the assembly for a land-tax, for preaching, - -	1759
A book procured for recording deeds, - - -	1759
First grand list made out, a tax of £50 laid, - - -	1759
Applied for a land-tax, to the assembly, for meeting-house, etc.,	1759
Rev. Mr. Wetmore hired to preach, - - -	1759
A meeting-house, 40 by 50, erected and covered, Robert Grundy, architect, - - -	1759
Voted to call Mr. Wetmore for our pastor—failed, - - -	1760
Invited Mr. Ives to preach, and gave him a call, - - -	1760
The church first gathered, twenty-three members, - - -	1760
Rescinded the vote respecting the call of Mr. Ives, - - -	1761
Invited Mr. A. R. Robbins to preach to us on probation, - -	1761
First church-meeting—gave Mr. Robbins a call, - - -	1761
The Lord's supper first administered to this church, - -	1761
Number of families in town sixty, and soon seventy, - -	1761
Mr. Robbins ordained.—A public library collected, - - -	1751
Agreed to pay Mr. Robbins in produce, appraised, - - -	1767
A revival of religion occurred, ten were added, - - -	1767
If ten, or even three families, set up a school, town will pay, -	1768
Selectmen empowered to sell school-lands, - - -	1769
Parsonage-land sold—Meeting-house dignified and seated, -	1770
Centre burying-ground purchased, - - -	1774
Road opened from meeting-house to Beech flats, - - -	1774
Highway districts located, - - -	1774
Mr. Robbins absent as chaplain in the army, - - -	1776
Fifty-six persons died of camp distemper—next year thirty-eight died, - - -	1777
Voted to provide for the families of the three-years' men, -	1777
Town first represented in the general assembly, - - -	1777
Burgoyne's army passed through this town, as prisoners of war, -	1777
Committee appointed to fix a price for all dealing, - - -	1778
Probate district of Norfolk established, - - -	1779

Town clerk ordered to publish intentions of marriage, - - -	1779
The smallpox in town—a pest-house established, - - -	1780
Parsonage and school lands leased for 999 years, secured, - - -	1780
First constable ordered to publish intentions of marriage, - - -	1782
Militia of this town divided into three companies, - - -	1782
Mr. Robbins went on a mission, eight months, - - -	1783
A revival of religion occurred, fifty-two members added, - - -	1783
Highway districts established—surveyors appointed, - - -	1784
Five wolves were killed on Haystack mountain, - - -	1787
Shade-trees set around the centre green, - - -	1791
Mr. Robbins' salary set at £90.—Went on a mission, - - -	1795
School society organized, and business transferred, - - -	1796
Legacy of £45 given by Isaac Holt, jun., interest for schooling, - - -	1798
School society divided into districts, - - -	1798
Independence first celebrated in this town, - - -	1798
A revival of religion occurred, 150 members were added, - - -	1798-9
Families in town, 290—members in the church, 300, - - -	1799
Greenwood's turnpike completed, cost \$19,500, - - -	1799
Celebrated the birth of Washington, February 22, - - -	1800
General association of Connecticut met here in June, - - -	1800
Independence of the United States celebrated, - - -	1801
Annual town-meeting to be holden first Monday in November, - - -	1801
Course of road south of meeting-house established, - - -	1802
Mr. Robbins' salary fixed, during his capacity to preach, at \$300, - - -	1806
Number of inhabitants in this town, 1441, - - -	1810
Mr. Robbins preached his half-century sermon, October 28, - - -	1811
An almost unanimous vote was given to build a new meeting-house, - - -	1811
The present road to Goshen established, - - -	1811
The centre of the town established by measurement, - - -	1811
The site for the meeting-house agreed upon, - - -	1812
Mr. Robbins died, October 31.—Ecclesiastical society organized, - - -	1813
Meeting-house completed, cost \$6,000, David Hoadly, architect, - - -	1814
Meeting-house dedicated, August, - - -	1814
Church clock presented by Rev. Thomas Robbins, - - -	1814
Voted unanimously to call Mr. Ralph Emerson, - - -	1815
The three military companies were united in one, - - -	1815
A revival of religion occurred, 122 added to the church, - - -	1815-16
Mr. Emerson was ordained, June 12th, - - -	1816
Ecclesiastical society fund was constituted, - - -	1817
Centre school-house and conference-room built, cost \$1,000, - - -	1819
Assessors and board of relief constituted, - - -	1819
Number of inhabitants in Norfolk, 1422, - - -	1820
Norfolk library company formed—number of vols. purchased, 142, - - -	1822
Church organ procured, - - -	1822
Eight hundred and thirty-three dollars thirty-four cents added to ecclesiastical society fund—interest to support church music, - - -	1824
A general vaccination for kine-pox ordered, - - -	1824
Society for improving sacred music organized, - - -	1826
A revival of religion occurred, 103 were added to the church, - - -	1827

Mr. Emerson invited to take the presidency of Hudson college, -	1828
Church and ecclesiastical society refused to dismiss him, -	1828
Mrs. Elizabeth Robbins died, loved as an active Christian, -	1828
Mr. Emerson invited by theological seminary, Andover—dismissed,	1829
A temperance society formed, - - - - -	1829-30
Tracts for each family, on the subject of temperance, purchased,	1830
Gave Rev. J. Albro a call, for our minister—failed, - - -	1830
Gave Rev. John Mitchel a call—failed, - - - - -	1830
Gave Rev. Theophilus Smith a call—failed, - - - - -	1831
A revival of religion occurred, sixty-three added to the church,	1831
The temperance society counted at this time 340, - - -	1831
Two stoves were set in the meeting-house, - - - - -	1831
Gave Mr. Joseph Eldridge a call—ordained, April 25, - - -	1832
Deaths this year, 30—one half of them over 70 years old, -	1832
Mrs. Eldridge died, endeared to us as an active Christian, - -	1833
A cold and late spring, but fruitful autumn, - - - - -	1833
Procured a hearse, and appointed a keeper, - - - - -	1834
An early spring, but expected fruits of autumn failed, - - -	1834
A petition signed by 379 persons, against giving spirit-licenses, -	1835
General association of Connecticut met here, June 21, - - -	1836
Academical school instituted, and company formed, - - -	1839
Academy building erected and dedicated, cost \$2,000, - - -	1840
Methodist Episcopal society erected a house for worship, - - -	1841
Joseph Battell, Esq., died, November 30th, - - - - -	1841
Independence celebrated, - - - - -	1842
Centennial address given by Rev. Thomas Robbins, D. D., - - -	1844
John Strong bequeathed property to this town, said to be worth \$2,500, consisting mostly of real estate, not yet appraised, -	1846
The meeting-house was repaired and improved, cost \$1,700, -	1846
The town purchased the lower room of the academy, and half the ground attached to it, for a town-house, cost \$725, - - -	1846

## SITUATION, DESCRIPTION AND RESOURCES.

NORFOLK lies on the height between the Connecticut and the Hudson rivers, thirty-five miles west from Hartford, and forty miles east of Hudson ; fifty-two miles north of New Haven, and sixteen miles north of Litchfield. It is bounded north on Massachusetts, and sixteen miles east of the state of New-York. Its length from north to south is nine miles ; its breadth from east to west averages four and a half miles. It contains, by estimation, 22,336 acres of land ; a great proportion of which is suitable for pasture and meadow, and feeds a great number of cattle and sheep. Its air is salubrious, and its water generally good.

The early inhabitants of this town, placed by Providence in a situation where industry was necessary in order to procure the comforts of life, were schooled in and inured to the practice of industry, and of steady habits ; and brought with them those habits, and put them in practice, when they became permanent residents. The fruits of these were soon perceived and enjoyed by them, and subsequently by their posterity, down to the present time. Very few political, civil, or ecclesiastical dissensions have occurred ; and its institutions and privileges, it is believed, are surpassed, or have been, but by few of its sister corporations in this state. From this statement and the foregoing history it will be seen that its progress was slow, but sure ; it rose from small beginnings to its present respectable standing among the towns of its vicinity.

The management and internal resources of this town will be noticed in part by the following statement : the town was originally divided into fifty-three rights of lands, estimated to contain 400 acres each ; three of the rights were reserved by the State, when sold. One equal undivided right for a parsonage ; one for a school, and one

for a minister's right ; this last right to be given to the first orthodox minister who settled in town. In 1780, the parsonage and school lands were, by proper authority, leased, on security, for the term of 999 years ; the interest accruing, to be annually appropriated to the respective uses originally designed. In 1846, November 1st, as reported, the ecclesiastical society fund, town deposit, school society fund, bequests, donations, &c., (some recent bequests, value not ascertained at this time,) were estimated at \$20,000. In 1818, the last official act of the listers, the land in town was divided as follows : 741 acres of plow land, 1024 acres of clear pasture, 8575 acres of bush pasture, 3791 acres of wood land, second rate, 8064 acres of wood land, third rate, 85 acres of boggy meadow, mowed, 80 acres boggy meadow, not mowed. In 1826, there were fed in its pastures and from its meadows, 201 horses, 2051 neat cattle, and 3162 sheep.

Its hills are generally covered, to their summits, with forest trees ; and most of them are accessible to the woodman, and help to furnish timber for building, and fuel for the fire-side. The great quantity of butter and cheese made in town, enables the inhabitants to procure their bread in abundance, which makes up the deficiency of arable land. The sugar-maple supplies a great part of their sugar, and its timber excellent fuel. Fruits, both cultivated and wild, are found in sufficient quantity and of good quality.

There are a great variety of soils in the limits of this town ; of course most of the staple articles of food are produced by the industry of the farmer. The soil is considered stubborn, and requiring extra labor to produce the necessary sustenance, yet the patient husbandman generally enjoys abundance as the fruit of his labor. If his fields do not wave with a luxuriant growth of grain—"the staff of life"—yet from the avails of his dairy he can easily procure a plentiful supply of flour, of excellent quality, and it may be said in truth, "his bread and his water are sure." On his pastures, and from his meadows and the produce of his fields, many cattle are fat-

tened for the use of the inhabitants, and for market. The dairies help to fatten great quantities of pork for the same use. The flocks of sheep which range their pastures, and speck the declivities of our hills, furnish improved and large supplies of wool; and domestic industry forms a part of it into cloth of handsome fabric, or of strong texture, for the use of the family or of the mechanic who makes their machinery and implements of husbandry.

Butter is made in great quantity, and the busy bees make us as much honey as we need. There is made in this town annually, an average amount of 200,000 lbs. of cheese. In 1826, the assessors placed on the grand list, \$36,851, vested in bank, turnpike, and other securities. The ecclesiastical society fund is accumulating. In 1845 it began to be legally used, that is, the interest of it. The public school fund does much towards supporting our schools.

In 1832, there were 441 children in the nine school districts who were benefitted by the public school fund; the dividend for Norfolk that year was \$154 35, which since has been increasing.

Notwithstanding the embarrassments and losses, both of men and treasure, incurred by our ancestors, in consequence of their participation in the revolutionary struggle, and subsequently the frequent emigrations to the new settlements of our extensive country, it would seem for a time that they must be stationary as to increase of population and improvement; yet at no time did they exhibit a retrograde movement, and especially as to their improvements. This town is very different from the new settlements at the west, where we meet with a dense population in the form of a village, and contiguous to them an extensive wild, pierced here and there with a passable road, and in some parts, at the distance of from two to twelve or even fifteen miles apart, a log hut is erected to cheer the lonely traveller, perhaps benighted, where he may enjoy the fireside and homely fare of its tenant. In this town the inhabitants are thinly scattered over its surface, occupying large farms,



bordering on each other, and separated by a division fence of stone or rails, or by a forest limited in extent, and reserved to supply the possessor with fuel. The following statement will give a brief view of the buildings, families, &c., as to number, in 1828 :

207 Dwelling houses.
232 Families.
163 Families belonging to the first ecclesiastical society—permanent residents.
191 Residents' farms.
43 Non-residents' farms.
22 Building lots.
These numbers will vary somewhat since the above date.

The annexed statement is taken from the official document.

## AGGREGATE AMOUNT OF EACH DESCRIPTION OF PERSONS IN NORFOLK.

*Census—June 1st, 1840.*

MALES.				FEMALES.			
Under 5	-	-	77	Under 5	-	-	62
5 to 10	-	-	82	5 to 10	-	-	71
10 to 15	-	-	91	10 to 15	-	-	61
15 to 20	-	-	83	15 to 20	-	-	82
20 to 30	-	-	112	20 to 30	-	-	113
30 to 40	-	-	76	30 to 40	-	-	93
40 to 50	-	-	66	40 to 50	-	-	70
50 to 60	-	-	49	50 to 60	-	-	57
60 to 70	-	-	27	60 to 70	-	-	36
70 to 80	-	-	27	70 to 80	-	-	14
80 to 90	-	-	3	80 to 90	-	-	4
			<hr/>				<hr/>
			693				663

COLORED MALES.				COLORED FEMALES.			
10	-	-	5	10	-	-	3
10 to 24	-	-	4	10 to 24	-	-	7
24 to 36	-	-	2	24 to 36	-	-	1
36 to 55	-	-	3	36 to 55	-	-	2
55 to 100	-	-	3	55 to 100	-	-	3
			<hr/>				<hr/>
			17				16

Agriculturists	-	-	376	Academy	-	-	-	1
Commercial	-	-	9	Scholars	-	-	-	132
Manufactures and Trades			87	Common Schools	-	-	-	11
Learned professions	-	-	12	Scholars	-	-	-	371
Pensioners	-	-	9	Cannot read nor write, over				
Insane and Idiots	-	-	3	twenty years old	-	-	-	4

The general appearance of Norfolk is romantic ; and the first view to a stranger, in a fine season, peculiarly so. As he ascends from the valley to the rising ground, and winds his way along the serpentine road, a continual succession of objects, "new and rare," stand out in bold relief before him. From his elevated stand he takes a horizontal glance into a decent habitation, and turning partly around, he looks down on the roof of another ; and still turning, his view is extended to a distant cluster of buildings, founded on an undulating surface, presenting here a front, and there an ornamented gable, some of which are painted by the patient process of the brush, and some appear in time's sombre hue. Here an abrupt precipice presents itself, and there a startling gulf ; the scene is continually changing. Unlike the monotonous view of the extensive plain, which tires the eye for want of an object within its ken to rest upon at the distance. The traveller passes along, inhaling our pure and salubrious air, and, on the whole, imbibes a favorable opinion of our situation. Were he a painter, he might have thought it a rough sketch on nature's canvass, with a little too much foreground to admit of a suitable extent of perspective. If a poet, he might say—it may be used as a good, though rough, stepping-stone in ascending Parnassian heights. The general student will not only find this town fertile with social enjoyments, but in his scientific researches will find it fertile as a miscellaneous chapter in the volume of nature.

The natural division of the town with respect to soil and productions may be thus described, with few exceptions. A line drawn through the town, north and south, about where the road runs, will, in the eastern

section, show a soil rather heavy, through the most part of its surface. Naturally moist and compact, it retains the manure spread upon its surface, and thus prepared, it produces heavy crops of timothy or herdsgrass, and some other valuable kinds of grass. The largest dairies are in this section, and so are the sugar-maple; yet there are good dairies and valuable sugar-works in the west section. The maple, the birch, beech, hemlock and other timber of large growth, are seen on this side—large rocks, deeply embedded in the earth, here and there show their hard surfaces, and seem to defy the force of powder and human skill to remove them. On the west side, with few exceptions, the soil may be termed light, consisting, in many parts of its surface, of sand and gravel, mixed with decomposed vegetable substances. Here is produced the red and the white clover, and some lighter grasses, in large quantities; and with proper manure and good cultivation, fields of English grain are sometimes raised, in waving beauty, which fully compensate the cultivator. The oak, chestnut, walnut, and other kinds of timber are indigenous to the soil. This soil extends, with few interruptions, from about a mile south of the centre, to the northerly extremity of the town.

Our mountains do not rise to a Pyrenean altitude. The precise heights have not been ascertained by actual measurement, except the Haystack mountain, which is said to be seven hundred feet; but being based on an extensive and elevated ridge, that and the others must tower high above the Atlantic. They frequently do intercept and divert the course of thunder showers, which come from the north-west, turning them north or west of us, and in some instances divide them and leave us without a sprinkle of rain; the fervid rays of the sun soon break through the mist and are welcomed by the beholder. The Burr mountain, and the one adjoining, south of it, are supposed to be the most elevated situations in Norfolk, and they afford very extensive and grand prospects. We find through the whole extent of the town, a great variety as to its surface; rising into

hills, and sinking into valleys; few fields are found which approach very near a level, being for the most part gently undulating, and of small extent. In the centre of the town the sun is seen to rise and set, say a degree above an exact horizontal line, the surface being a little depressed. The general surface of the town may be considered, when compared with the surface of Canaan and Sheffield, and seen from that situation, as a kind of plateau, or table-land. But few naked and craggy cliffs appear, like those in the arid regions of the south; a green hue appears, from a great variety of mosses, woodbine, and a species of alpine vine, and others; but they are generally shaded by forest trees which stand at their base, cling to their sides, or tower on their summits, in some places impervious to the meridian sunbeam. The stroke of the woodman's axe is frequently heard echoing from their shallow caverns, and the fallen tree, stripped of its encumbering limbs, is seen making down the steep and winding descent, urged forward by the woodman's lever, or drawn by the patient and manageable ox, until it comes to a situation where it comes in contact with the sled; there the axe gives it the right length for the sled, it is loaded, the team attached to it, and the woodman, freed from his anxiety and management while on its descent, flourishes his whip and whistles along the beaten path until it arrives at its destined wood-house. There is very little waste surface, as before noticed; the soil, even of our thickest forests, which is not occupied by its lofty tenants, is generally covered, either with shrubbery or plants, which botanists will show may be useful to man, although flourishing in the sombre shade. The marsh and the quagmire are filling up with vegetable mould, and the earth washed down from the surrounding hills, and they are fast verging to a solid state. In instances not a few, the loose rocks which formerly covered a great part of some fields, have been reduced to a manageable size, and placed in a wall enclosing the once almost useless field; thus cleared and defended, its soft and rich soil has become productive and paid the laborer for his extra toil.

The agriculturist will find a sufficient variety in the soil, to invite experiment in his very important employment, and nerve the arm of industry, confidently expecting the reward of the diligent, which in many cases is realized. This, together with a vigorous frame and well-strung nerve, make it a desirable occupation. Notice, also, the farmer's table, spread, liberally, with the "fruit of summer's brown toil," independent, in a good measure, of foreign supplies, which, if desired, he can easily procure in exchange for his surplus produce. He plants his fields and sows his summer crops, generally, from the 10th to the 20th of May. He commences his haying from the 1st to the 10th of July, and his harvest from the 20th of July to the 1st of August. This must vary, as the reader is aware, according to season and situation.

The gardener may generally put his seed into the ground from May the 10th to the 20th; yet season, adaptation of soil, and situation, are to be carefully noticed. The young plants, though watched with care, are liable to be injured by late frosts and the chilling effects of the north-east winds; and as one writer remarks, "so often has spring's primrose-crowned head been thrust back into the icy lap of winter"—and another, speaking of our winters, says, "see winter lingering in the lap of May," of course, in some seasons, which at first appear promising, it will be prudent to wait a few days. A later planting is apt to produce more vigorous plants, and more and earlier fruit. Our crops of most kinds, in the fields, are rather late, when compared with those of Sheffield, etc., and so are our garden vegetables; but on the whole, we enjoy them longer than do those who have a warmer soil, and have them earlier. It is found practicable successfully to cultivate many exotic plants as ornaments to our gardens, and for use as culinary articles. Several of the medicinal kinds are found to flourish, and may be cultivated to profit; such are tomatoes, senna, foxglove, and the castor bean, affording the useful oil.

The botanist will notice that the great variety in the species of vegetables, indigenous in this place, would be

expected, from the variety of soils interspersed over its surface. Its hills and dales, its mountains and rising grounds, its smooth though limited meadows, the meandering brook, and the shallow, dimpled water of the pond, all conspire to produce and cherish their peculiar species of vegetation, and help to vary the scene. The following brief memorandum, respecting garden vegetables, as to the time they are generally brought to maturity for use, may suffice to show the comparative temperature of our climate, one season and year with another, and check our unseasonable longing after summer fruits.

*First Marrowfat Peas.*

1824—July 21.  
1825—July 21.  
1832—July 28.

*First New Potatoes.*

1824—August 11.  
1825—July 29.  
1832—August 8.

*First Cucumbers.*

1824—August 11.  
1825—July 21.  
1832—August 12.

*First Small Fruit, in*

1825—Strawberries, June 7.  
“ —Raspberries, June 28.  
“ —Whortleberries, July 20.  
“ —Blackberries, July 28.

*First Shell Beans and Corn.*

1824—August 30.  
1825—August 8.  
1832—August 30.

*First Frost occurred.*

1824—September 25.  
1825—September 11, &c.

Vigorous shoots of the peach, cherry, and plumb will grow in the summer; but the rigors of winter destroy many of them, and in those situations where they survive the frost of winter, and become in a measure climatized, in a few years decay, having produced but little fruit. We can, however, obtain a comfortable supply of these precious articles from the warmer soil of Sheffield and Canaan. The apple trees yield a good supply, generally, for common use, though not early and of delicious flavor;—those we must obtain from abroad. Ours are improving in quality by grafting and culture, which may for a time do well: but it is thought that in our elevated situation they will degenerate and decay, and have to yield to the edge of the pruning knife, like their predecessors of

natural branches, and if the patience of the cultivator holds out, other more promising branches are inserted in their place. Pears do well, and a variety of grapes are found to bear the frost of our winters, producing plentifully if not checked with late frosts.

The geologist will notice, that although we are situated within the zone of rocks of primitive formation, yet we have specimens of secondary and transition. In the eastern section of the town, large masses of rock are found of primary formation, such as granite, gneiss, etc., and some interesting specimens of secondary formation, such as breccia, or pudding-stone, etc. In the western section, will be found large masses of quartz or flint, diminishing in size, to the pebble. Some fields are almost covered with them, of moderate size, between which the gravel and sand appear in sufficient quantity to produce good crops of corn, even where it is literally hilled with them. Among the great variety of stones, though not esteemed among the precious, some are very valuable for buildings and for walls, and where skill, patience, and funds permit, blocks and slabs may be formed from them, both durable and ornamental. Good beds of clay are found, and some of them have been opened and worked, and it is hoped they will be, in future, to a still greater extent.

The naturalist, when he turns his attention to the beast that roves the forest and the declivities of our mountains, and commences a research, will find no dens or lairs of beasts of wild and ferocious habits; and it is believed that this town has never been a peculiar haunt for them. In the early settlement of the town, the timid deer, the bear, the wolf, the panther, and the wild cat, were occasionally seen; their visit seemed, however, like that of the wayfarer who turns in for the night, and their depredations extended generally no farther than to obtain a temporary meal, and they are away; either voluntarily, fleeing to regions more congenial to them, or urged away by the untiring vigilance of our fathers; at any rate, they seem now to be exterminated, to a degree almost regretted by the hunter.

For many years past, we have had the precaution, generally, at our town meetings, annually to offer a premium to him who killed a wolf, panther, or a wild cat; but few have been killed and few depredations have occurred. Once in a while, the sly and cunning fox, as he passes along, takes a hen from the coop, or as she sits on her nest, attending to her business of incubation or nestling her young—thus satisfying his present hunger—or he may stop the gabble of a goose, in sport, and pass on. There are several dams noticed across streams which bear evident marks of the ingenious workmanship of the beaver, nothing, however, appears of recent operation, and the occupation of them must have been in years long gone by.

The ornithologist, if he will institute his researches in the summer season, perhaps will meet with as great a variety of birds as can be found in any region of our latitude, but they are mostly birds of passage, and emigrate, some soon after the harvest is gathered in, and others later and in autumn, few remain through the winter; the robin stays to pluck the latest fruit that serves him for food; a few, with some others, are seen in situations, cheered occasionally with the rays of the winter sun, especially on the southern declivities of our hills. In the summer we are cheered with the notes of the bullfinch, thrush, mockbird, American nightingale; the humming bird pleases the sight if not the ear; a long catalogue would be noticed by the ornithologist. The horned owl finds in our forests, recesses dark enough to afford it a home, and a shade from the too bright rays of the sun until the curtain of night invites him forth, to disgust us with its nocturnal hoot and to visit our poultry-yards. Our birds, though not drest in as gaudy plumage as those of some other climes, yet we prize their songs and think of them in the dreary silence and tedium of winter, and impatiently wait for their return in the spring, fondly anticipating the pleasing transition from frigidness and silence to melody. Some of their notes hail the earliest vernal rays, and they climb the air in spiral flight to meet the first rays of the morning sun, or, at more perfect day,



they skim along the air in undulating lines, invigorated by its rays.

There have been, it is said, about 400 species of birds described as belonging to North America; of which we may number a good proportion. We have also a large proportion of the 100,000 species of insects, said to have been collected in different parts of the world; especially in our latitude.

Reader, we will now return from our airy excursion, and follow, if we can, the course of the superabundant water, issuing from the ponds, the marshes, and the filtered tribute of the hills and rising grounds. It finds a passage, in a zig-zag course, round a hill in one direction and then round another almost in a returning direction, sometimes its course is diverted by a projecting or embedded rock, until by rippling here and gently murmuring over its pebbly bed there, and anon precipitating itself down an abrupt fall, part of it passes off in one direction and part in an opposite one, both moving on in search of the great depository.

The three brooks which pass a little west of the meeting-house, coming from the Wilcox pond, east, from the Tobey pond, southerly, and the one which runs from the south through the meadows, unite west of the centre, and pour down the falls by the centre mills; they receive the stream which comes from Wood Creek, thus united they pass off by Blackberry river through Canaan into the Housatonic.

From the Balcom pond issues the western branch of the Waterbury river. The outlet of the Benedict ponds is at Doolittle's mill, where it takes an easterly course through Colebrook, by Sandy brook, and empties as a tributary into the Farmington river. Three other small streams, one rising in Paug, the source of two others is easterly of North Goshen road school-house, these unite in the southern district, pass through part of Winchester and Winsted into Farmington river.

The water obtained by digging is generally pure, but in a few situations it rises through a strata of clay, or is impregnated with some mineral substance. We, how-

ever, in many places, furnish our kitchens with the cleansing element from the purling streams or rivulets, in some measure tributary to those streams already described, and a cooling beverage is in some cases and situations obtained from the boiling spring—so called; they all please the ear with their purling melody, and help to enliven the scene.

In noticing the temperature of our atmosphere, it may be said, that the thermometer ranges from 10 degrees below zero to 92 above, as the extreme. In summer, its general range is from 70 to 80. In winter, from 8 below to 12 above. We have no tempests like those which rise and accumulate, and destructively sweep over extensive plains. The north-west wind is to us strong and piercing, especially in winter; in summer, it is peculiarly refreshing. The east and north-east winds are very chilly and heavy. The south wind and those east or west of it are loaded with vapor, and accompanied with a degree of warmth and rarity which, if continued a day or two, becomes oppressive to the invalid, and in a measure destroys the usual elasticity of our atmosphere. This state of the air is not very common, and we have so few undrained swamps and marshes, and those of small extent and so frequently replenished with pure water from the clouds, that they affect us but little, if at all; of course, our air is generally pure and salubrious, and the brisk winds which are generally in motion tend to keep it so, thus, in most situations, we inhale the life-giving breeze, unlike the atmosphere in some parts of our country, where the air is stagnant as the water over which it broods, and from which it imbibes miasma deleterious as the exhalations from the Upas, and when set in motion by the breeze, scatters pale disease and death around.

Now, reader, for the warring elements. When the east and north-east winds have brought from their winter stores immense bodies of vapor, and covered the surface of our hills and valleys with a wallowing depth of snow, the wind turns into the north-west and rises in its strength and majesty, sweeps away the clouds that have been

accumulating for days, loads its wide-expanded wings with snow, which had lain for a little time quiescent, and wafts it over hill and dale and piles it about us in appalling drifts. The traveller is abruptly stopped on his passage by a high and almost perpendicular drift; his track is deeply covered behind him, on his right hand, and on his left, waves of snow are rolling and threatening, avalanche like, to overwhelm him. Here we must leave him for the present, to extricate himself if he can; and after congratulating those who have had the precaution and prudence to put up at an inn, or turn into a hospitable dwelling, secure until the blast is over, we will now hasten to witness domestic scenes. All moving is now suspended, except in the domestic circle; there all is bustle and hurry; wood must be dug out of the snow, unless economy and prudent foresight has secured a supply under cover. The call of the housewife for her pail of water is so peremptory that it must be had, the deep snow-drift at the kitchen door notwithstanding. The farmer goes to his barn-yard, and digs out a sheep here and a yearling there, and even the pig-sty is invaded, but its tenants can lie and grunt under their burden, until their keeper comes to relieve them, without sustaining any essential injury, perhaps they lose in their covert situation one or two messes. After the toils of a day like the one described, the scattered family collects round the domestic fire-side, each expecting as one expresses it, "that every corporeal sense will either be gratified or quiescent." Who would regret having shared in the fatigues incident to our situation as we pass through the changing seasons.

## A NORFOLK WINTER.

SCOTCH STYLE.

(Tune, *O, Logie o' Buchan.*)

THE sun has gone southward a distance so far  
 It's drawn up the big and bright polar star;  
 The fields are all frozen, the lakes turn'd to ice;  
 The bleak winds are blowing, they whirl in a trice;  
 The white snow is ranging o'er hill and o'er dale,  
 The trav'ler benighted looks chilly and pale.

Has comfort fled off with the sun in its ear,  
 No substitute brought by the big polar star?  
 Is naught but the bleak winds to sound in our ear,  
 No beverage but cold snow our stomachs to cheer?  
 O, yes, dearest Jenny, my spouse and desire;  
 We'll close the dark blinds, and we'll nurse up the fire;

We'll spread o'er our board, in a quite frugal style,  
 The well-earned income of summer's brown toil;  
 We'll eat and we'll drink—talk in pleasantest mood,  
 And bless the kind Hand that provides us our food;  
 We'll walk round the room, through the crevice we'll spy,  
 Secure from its sharp blast, the cold wintry sky.

We'll take little Jenny and set on the knee,  
 And hear her blithe prattle and innocent glee;  
 To Joek we'll tell stories which we used to hear,  
 And all shall partake of our harmless good cheer;  
 An evening thus spent, seems like evening in May,  
 For within door is peace, though without not so gay.

Let winter bleak howl from its dark frozen wave;  
 Let billows, high mounted, the icy beach lave;  
 With vegetive nature securely we'll sing,  
 And wait the return of the warm and blithe spring;  
 But in the meanwhile, let us sigh for the poor,  
 And ask him most kindly to walk in our door.

When spring shows her blossoms and summer looks gay,  
We'll plant the sweet melon and gather the hay;  
The bright yellow corn we'll nurse up with care,  
And hope in the autumn its plenty to share;  
When winter comes round us with bellowing strife,  
We'll sit secure from it with children and wife.

Thus blest with contentment, we'll pass through the year,  
And, trusting the kind Hand, we've nothing to fear.  
When springs are all over and elements' war,  
We'll rise o'er the bright and the big polar star—  
There in the high regions of bliss we will sing,  
And hail the eternal and ever blithe spring.

## INCIDENTS

WHICH OCCURRED IN THE FIRST HALF CENTURY OF THE SETTLEMENT OF NORFOLK, OBTAINED FROM VERBAL INFORMATION—DATES NOT ASCERTAINED.

THE first road cut through Norfolk was done by Capt. Isaac Lawrence, Canaan ; in its course it came to what we now call Loon meadow, there they found a meadow or opening of some extent, the grass grew upon it in considerable quantity and of good quality ; on it they found a dead loon, that had apparently come to the close of life in a quiet manner, and this circumstance recently gave the name to the place. There they gave part of their team a chance to feed, and with the remainder went forward towards what was after called the North Green ; they returned at night and found all things safe, and also an increase of their stock—a mare, which they left in the morning, had brought them a fine colt. This road or passway led on through the north-west part of the town, near Mr. John Smith's, and on to what is called the college farm.

In early times, a Mr. Barber, father of Capt. Timothy Barber, formerly an inhabitant of Norfolk, came from Simsbury, with two of his sons, well armed, to traverse a part of the town, and coming to a place, since called Pine mountain, they stacked their guns and strolled round, and ascended the hill in hope of getting a distant view of the surrounding country. Mr. Barber stepped into a hole in the side of the hill, and something shot by him and sprang up a tree near him. He did not at first know what it was, but sent his youngest son to get their guns—he did not find them ; still watching the animal, he sent his oldest son, who soon returned with the guns ; while waiting, he perceived that the creature grew very uneasy, twisting his tail and changing his position, perhaps with

the intention of springing upon them. Mr. Barber placed his sons each side of him, each having their guns well charged; they fired and brought down a large panther in a condition to examine him with safety; its claws and fangs looked frightfully, and they rejoiced that they had escaped them and rid the world of a frightful monster.

Mr. Cornelius Brown, one of the early settlers of this town, going into the woods some distance from his house, was met by a bear, who soon prepared to spring upon him; Mr. Brown attempted to climb a small staddle near him, which proved too slender to support him at a safe height from the ground; the bear could, by stretching itself, just reach his feet as he clung to the tree; the bear badly mangled his heels with his claws and teeth. Mr. Brown hallooed for help, and, after suffering much through fear and from his lacerated feet, help arrived—a man, hunting in the woods with his dog, heard him; the dog reached him before his master and worried the bear, and he quit the assault before the man arrived. Mr. Brown, glad to part with bruin, was helped home; his wounds were healed, the scars of which were to be seen through life.

Several years after, Mr. Nathaniel Roys, then living near where Silas Burr now resides, was going round to where Capt. Auren Tibbals now lives; turning round the end of the winrow, so called, he was met by a bear; it soon prepared for an attack, Mr. Roys stood considering whether to meet the bear unarmed or trace back his steps; he, having come out of his shop with his leather apron on, thought with himself he would try that as a weapon of defence. He looked sternly upon him, shook his leather apron, and sprang towards him; bruin, not used to that mode of attack, settled down from his rampant posture and made use of all his legs to assist him in his flight from the frowning face and frightful rattle of his antagonist.

About the time of meeting the bear, or perhaps the winter following, Mr. Roys, busily engaged in his shop, and his boys as busily engaged in gambols and play

about the door-yard, several guns were heard on the mountain west of his house, he sprang from his shop and joined the boys in looking anxiously up the mountain; their curiosity was soon gratified by seeing three deer rushing down, come to a perpendicular ledge west of Mr. Burr's (now) dwelling-house, they plunged down, almost burying themselves in the snow; soon, however, they recovered, and the old buck, leading the way, passed by the house, through the meadow, and on to the Brown mountain.

In the early settlement of this town, before the towering hemlocks were cleared off the green, west of the meeting-house, some of them had become dry and easily combustible, it being a dry season; by some means the leaves and dry matter took fire at the north end of the ledge, and the north-west wind helping, it spread rapidly towards the meeting-house, climbing the dry hemlocks, and the flaming bark and limbs were scattered round and near the meeting-house, which was nearly or quite finished. The inhabitants near the centre were aroused to exertion, and spread the alarm as far as possible; help came from every quarter, water was obtained from a well at the house where Mr. Giles Pettibone, jr., formerly lived, it was drawn about dry by Mrs. Dudley Humphrey, who did not leave the well or stop drawing the water until the danger was over. A line was formed, from the well to the meeting-house, of men, women and boys, each forwarding the water.

In the hard winter of 1779 or 1780, the extreme cold and great body of snow, in that season, made it necessary for many families to go quite a distance and out of town to get grinding. They took the following method. The father or one of his robust sons, put say half a bushel of grain in a sack, tied on his snowshoes, and thus accoutred, with his dinner in the sack's mouth, commenced his walk down to Jacob Beach's mill in the hither part of Goshen, or the one in the north-east part of the town. Follow in imagination this pedestrian adventurer, 'loping across fields and over fences to cut short his way, avoiding in his route the shin-bush, which



would about as certainly trip him up, or throw him down, as the modern tangle legs, and he could not lie so quietly and doze until the encumbrance was removed; no, he must manage to unharness his snow-shoes and get rid of that encumbrance before he could hope to free himself from the snow, which almost covered him, and again take an erect position. If no other hindrance happened, he returned the same day with his flour. Meanwhile the good housewife would boil part of their grain, as a substitute for bread—a fine treat for the children, surrounding the blazing fire, composed of large wood, urged in by the lever or in some instances dragged in by a horse. Fine winter evenings of olden times!

To give an idea of the immense bulk of snow which fell in this elevated situation in some of our early winters, I will relate the following incident: Mr. Reuben Munger, then living near where Solomon Curtis now lives, built him a barn, with a cow-house at each end, forming a large square yard, open to the south. A heavy snow-storm came on, which, with the help of the north-west wind, which took the reins after it ceased falling, filled this space, and rising with a gradual ascent until it reached the ridge of the barn, a strong crust formed on the surface. Mr. Munger arose on a fine morning, went out to feed his cattle, and the strange idea came into his mind, to feed his yearlings on the roof of the barn; he took an armful of hay and led several of his yearlings, where he fed them on the very ridge, from which elevation they descended in safety.

When the late Rev. Ammi R. Robbins first found his way through the thinly-settled north part of Litchfield county, pursuant to an engagement with the agents of the church and ecclesiastical society of Norfolk, to preach to them on probation, he came to a house on the old road, east of Mr. Dutton's (now) dwelling-house, said to be that in which Mr. Thomas Tibbals afterwards lived. He rode up to the door and inquired for the boarding-house designed for their expected minister; he was informed that that was the place. He alighted, glad to find even a temporary home. After taking some re-

freshment, he inquired the way to the meeting-house, and very leisurely wended his way, frequently looking forward to catch a first view of the sanctuary; but the view was so obstructed by the dense forest of hemlocks and other large trees, that he arrived near the house where Mr. Ebenezer Burr then lived, at the south end of the green. His eye soon caught the sacred dwelling, dressed in its peach-blow hue, which gave a striking contrast to the murky shade of the thick-set hemlocks which remained near it. Follow him in imagination, and think of his sensations, when raising his hand to the latch of the door, which opened without the grating of a key, he entered—silence reigned, where subsequently, and for more than half a century, his voice was heard by a devout and attentive audience, especially on the Sabbath, which his Divine Master had sanctified. He returned to his lodgings, we may suppose, with his mind so occupied with his future prospects that he passed over his rough way with heedless steps.

The year after Mr. Robbins was settled over this church, Mr. Henry Akins came from Torrington and purchased a farm westerly from the meeting-house, which he occupied through life. Soon after fixing his residence here, he left his family one pleasant winter morning, taking his gun, hoping to find some deer in his ramble. He strolled on in a southerly direction, probably west of Tobey's pond, but not in sight of it. In the after part of the day it became cloudy, the sun was hidden, and it soon began to snow. He thought best to be on his return home; he attempted, but soon found that he was wandering; his out-bound tracks were covered with snow; without a compass or anything to guide him, he could perceive, by often-recurring objects, that he was retracing his recent steps. He was alarmed, believing that he had not gained a rod towards home. The cold increased; darkness, and no relief from moon or stars, came on, rapidly on; he concluded that he must spend the night in this wilderness, far from relief, and how far from home he knew not. He perceived that his feet were numb, but had felt no pain in them;

he came to a convenient place for kindling a fire, and finding dry combustible in plenty, which he gathered, and anticipated the comfort of a warm fireside, and the cheering blaze to disperse the gloom and darkness which enveloped him. What was his astonishment, when about to strike fire from his flint—his flint was lost; by some mishap it was torn from his gun-lock, and he had no spare one. Dreary, indeed, was his situation, and comfortless his circumstances. He retained his reasoning faculties, and knew that if he attempted to seek a resting place it would be fatal; death by freezing must be the result. He began walking from a tree near him to one about forty feet distant, back and forth, until he had made a firm and solid path. In this exercise he spent a long winter night. When morning came he attempted again to find his way home, but, as is generally the case in such circumstances, he wandered still farther from home. He kept in motion, fearing to rest. His route seemed to be west of the Tibbals mountain, and southerly, until he came near the place afterwards occupied by a Mr. Balcom, south of Mr. Edmund Brown's present habitation, where he was found the next day, towards night, by his friends and neighbors, who had been in pursuit of him from nine o'clock the evening before. It seems he was still able to stand erect and walk. He was helped home, and arrived that evening, to the joy of himself and family. His feet were found badly frozen, and when, after a considerable length of time and much suffering, they were healed, they were very much scarred and misshapen, but served him in future life, and enabled him to cultivate his farm, bring up a large family, and accumulate a good property.

LIST OF REPRESENTATIVES FROM NORFOLK TO THE  
GENERAL ASSEMBLY, FROM 1777 TO 1846.

1777. Giles Pettibone, William Walter.  
 1778. \*Giles Pettibone, Hosea Wilcox.  
 †Giles Pettibone, Hosea Wilcox.  
 1779. Dudley Humphrey, Michael Mills.  
 Dudley Humphrey, Michael Mills.  
 1780. Giles Pettibone, Joseph Mills.  
 Titus Ives, Asahel Case.  
 1781. No appointment.  
 Hosea Wilcox, Isaac Hoyt.  
 1782. Michael Mills, Nathaniel Stevens.  
 Michael Mills, Elijah Grant.  
 1783. Elijah Grant, Michael Mills.  
 Giles Pettibone, Ephraim Guiteau.  
 1784. Giles Pettibone, Dudley Humphrey.  
 Giles Pettibone, Dudley Humphrey.  
 1785. Michael Mills, Dudley Humphrey.  
 Michael Mills, Dudley Humphrey.  
 1786. Michael Mills, Asahel Humphrey.  
 Michael Mills, Asahel Humphrey.  
 1787. Titus Ives, Hosea Humphrey.  
 Asahel Humphrey, Hosea Humphrey.  
 1788. Asahel Humphrey, Michael Mills.  
 Dudley Humphrey, Giles Pettibone.  
 1789. Dudley Humphrey, Giles Pettibone.  
 Dudley Humphrey, Giles Pettibone.  
 1790. Dudley Humphrey, Giles Pettibone.  
 Dudley Humphrey, Michael Mills.  
 1791. Dudley Humphrey, Giles Pettibone.  
 Dudley Humphrey, Michael Mills.  
 1792. Dudley Humphrey, Giles Pettibone.  
 Giles Pettibone, Asahel Humphrey.  
 1793. Giles Pettibone, Asahel Humphrey.  
 Giles Pettibone, Asahel Humphrey.  
 1794. Asahel Humphrey, Giles Pettibone.  
 Asahel Humphrey, Giles Pettibone.

\* Spring.

† Autumn.

1795. Giles Pettibone, Nathaniel Stevens.  
Giles Pettibone, Nathaniel Stevens.
1796. Asahel Humphrey, Nathaniel Stevens.  
Asahel Humphrey, Nathaniel Stevens.
1797. Asahel Humphrey, Giles Pettibone.  
Giles Pettibone, Nathaniel Stevens.
1798. Giles Pettibone, Nathaniel Stevens.  
Nathaniel Stevens, Eleazer Holt.
1799. Giles Pettibone, Eleazer Holt.  
Nathaniel Stevens, Eleazer Holt.
1800. Giles Pettibone, Eleazer Holt.  
Nathaniel Stevens, Augustus Pettibone.
1801. Giles Pettibone, ————  
Nathaniel Stevens, Augustus Pettibone.
1802. Nathaniel Stevens, Augustus Pettibone.  
Nathaniel Stevens, Augustus Pettibone.
1803. Nathaniel Stevens, Augustus Pettibone.  
Nathaniel Stevens, Augustus Pettibone.
1804. Augustus Pettibone, Eleazer Holt.  
Augustus Pettibone, Eleazer Holt.
1805. Augustus Pettibone, Nathaniel Stevens, jun.  
Augustus Pettibone, Nathaniel Stevens,
1806. Jeremiah W. Phelps, Nathaniel Stevens, jun.  
Jeremiah W. Phelps, Nathaniel Stevens.
1807. Augustus Pettibone, John Dickinson.  
Augustus Pettibone, John Dickinson.
1808. Nathaniel Stevens, Benjamin Welch.  
Augustus Pettibone, Benjamin Welch.
1809. Nathaniel Stevens, John Dickinson.  
Nathaniel Stevens, John Dickinson.
1810. Nathaniel Stevens, John Dickinson.  
Nathaniel Stevens, John Dickinson.
1811. Benjamin Welch, Joseph Battell.  
Benjamin Welch, Elizur Munger.
1812. Augustus Pettibone, Nathaniel Stevens.  
Eleazer Holt, Augustus Pettibone.
1813. Eleazer Holt, Augustus Pettibone.  
Eleazer Holt, Augustus Pettibone.
1814. Augustus Pettibone, Eleazer Holt.  
Augustus Pettibone, Eleazer Holt.
1815. Eleazer Holt, Nathaniel Stevens.  
Eleazer Holt, Nathaniel Stevens.
1816. Nathaniel Stevens, Elizur Munger.  
Nathaniel Stevens, Elizur Munger.
1817. Nathaniel Stevens, Elizur Munger.  
Nathaniel Stevens, Augustus Pettibone.

1818. Nathaniel Stevens, Augustus Pettibone.  
Augustus Pettibone, Nathaniel Stevens.  
1819. \*Nathaniel Stevens, Augustus Pettibone.  
1820. Augustus Pettibone, Joseph Battell.  
1821. Lawrence Mills, Elizur Munger.  
1822. Augustus Pettibone, Benjamin Weleh.  
1823. Augustus Pettibone, Benjamin Weleh.  
1824. Augustus Pettibone, Joseph Battell.  
1825. Augustus Pettibone, Joseph Battell.  
1826. Joseph Battell, Amos Pettibone.  
1827. Amos Pettibone, Joseph Riggs.  
1828. Amos Pettibone, Joseph Battell.  
1829. Amos Pettibone, Thomas Curtis.  
1830. Michael F. Mills, Amos Pettibone.  
1831. Michael F. Mills, Edmund Brown.  
1832. Jedediah Phelps, Harvey Grant.  
1833. Michael F. Mills, Harvey Grant.  
1834. Thomas Curtis, Warren Cone.  
1835. Thomas Curtis, Elizur Dowd.  
1836. Benjamin Weleh, jun., Darius Phelps.  
1837. Asahel E. Case, Levi Shephard.  
1838. Warren Cone, Thomas Curtis.  
1839. Hiram Mills, Elizur Dowd.  
1840. James Shepard, Hiram Gaylord.  
1841. Eden Riggs, David L. Dowd.  
1842. Thomas Curtis, Dudley Norton.  
1843. No appointment.  
1844. William Lawrence, James M. Cows.  
1845. E. G. Lawrence, Silas Burr.  
1846. Harlow Roys, Horace B. Knapp.

## STATE SENATORS FROM NORFOLK.

Honorable Augustus Pettibone.  
Honorable John Dewell.

\* Spring.

## LIST OF GRADUATES FROM THIS TOWN.

James Watson,	Yale Col.,	1776,	Merchant, N. Y.—U. S. Senator.
Joshua Knapp,	“	1776,	Pastor, Winchester, Conn.
Giles Pettibone, jun.,	“	1778,	Farmer and Innkeeper.
Joseph Ives,	“	1782,	Merchant, Albany.
Thomas Robbins,	“	1796,	Pastor and D. D.
Samuel Cows,	W. Col.,	1796,	Attorney, Farmington, Conn.
Nathaniel Turner,	“	1798,	Pastor, N. Marlboro, Mass.
Isaac Knapp,	“	1800,	Pastor, Tutor, Westfield, Mass.
Sereno Pettibone,	“	1800,	Attorney.
Asahel Gaylord,	“	1804,	Evangelist.
Rufus Pettibone,	“	1805,	Judge of S. Court, Missouri.
James W. Robbins,	“	1802,	Merchant, Lenox, Mass.
Francis L. Robbins,	“	1808,	Pastor, Enfield, Mass.
Joseph Battell, jun.,	M. Col.,	1823,	Merchant, New York.
Eleazer Holt,	Yale Col.,	1823,	Pastor, Reading, Penn.
J. R. Lawrence,	Union Col.,	1825,	Attorney, &c., Syracuse.
E. G. Lawrence,	Ham. Col.,	1827,	Merchant.
Philip Battell,	M. Col.,	1826,	Attorney, Middlebury, Vt.
Frederick T. Mills,	Yale Col.,	1827,	Died while Student of Law.
Sheriden Guiteau,	M. Col.,	1829,	Clergyman, Baltimore.
Coridon Guiteau,	W. Col.,	1832,	Physician, Lee, Mass.
Reuben Gaylord, jun.,	Yale “	1834,	Clergyman, Iowa.
Robbins Battell,	“ “	1839,	Agriculturist.
Robert Bigelow,	Ske. Col.,	1824,	Commercial gentleman, Florida.

## PROFESSIONAL MEN, NOT GRADUATES.—ATTORNEYS.

Augustus Pettibone,	Attorney—C. Judge, C. C.—Rep. 30 Sessions— State Senator.
Edmund Akins,	Attorney.
Michael F. Mills,	Attorney and Judge of Probate.
Roger Mills,	Attorney, New Hartford.
Rice Stevens,	Attorney, Huntingdon, Penn.
Grove Lawrence,	Attorney—Judge—Syracuse, New York.
George B. Holt,	Attorney—Judge of Circuit Court, Ohio.
Edmund Akins, 2d,	Attorney, Mercellus, New York.

## PHYSICIANS ABROAD.

Iaman Pettibone,	Stockholm, L. county, New York.
Colbey Knapp,	Guilford, Ch. county, “
Abraham Camp,	Windham, “
Lewis Riggs,	And Representative to Congress, State of N. Y.

Elizar Butler,	And Missionary to Choctaws.
Smith Knapp,	Blenham, New York.
Chancey Moore,	New Haven, Vermont.
Asahel Humphrey,	Salisbury, Connecticut.
Benjamin Welch, jun.,	Litchfield, “
Asa G. Welch,	Lee, Massachusetts.
James Welch,	Lee, “
Isaac Benedict,	Stand not known.
Francis Benedict,	“ “ “
Nelson Cows,	Geneva, Ohio.
Two sons of Thomas Moses—place unknown.	

## PHYSICIANS WHO PRACTISED IN NORFOLK.

John Miner,	Benjamin Welch,
Ephraim Guiteau,	Benjamin Welch, jun.,
Philo Guiteau,	Benjamin Calhoun,
Hosea Humphrey,	William W. Welch,
Daniel Lyman,	John F. T. Cockey.

## EDUCATED FEMALES—TEACHERS OF SELECT SCHOOLS, ETC.

Sarah Tibbals—Mrs. Reeder,	Norfolk and Alabama.
Zilpah P. Grant—Mrs. Banister,	Ipswich Seminary.
Laura Hawley,	New Albany, Indiana.
Lucia Hawley,	High School, New Jersey.
Maria Hawley,	High School, Tennessee.
Louisa N. Frisbie,	High School, Baltimore.
Lucy Hart—Mrs. Wilcox,	Hilo, Sandwich Island Mission.
Alice Welch—Mrs. Cows,	Oberlin Institute.

## MINISTERS EMPLOYED BEFORE AND AFTER MR. ROBBINS' SETTLEMENT, WHILE ABSENT, AND SINCE HIS DEATH.

Rev. Mr. Treat,	Rev. Mr. Jerome,	Rev. Mr. Clark,
“ “ Peck,	“ “ Bogue,	“ “ H. Cows,
“ “ Curtis,	“ “ Stebbens,	“ “ Mitchel,
“ “ Gregory,	“ “ D. Sherman,	“ “ Robbinson,
“ “ Heaton,	“ “ H. Sherman,	“ “ Smith,
“ “ Wetmore,	“ Dr. Atwater,	“ “ Brockway,
“ “ Benedict,	“ Mr. Burt,	“ “ I. Robbins,
“ “ Pitkin,	“ “ Lord,	“ “ W. Mitchel,
“ “ Ives,	“ “ Giddings,	“ “ J. Clark,
“ “ Robbins,	“ “ Emerson,	“ “ D. Smith,
“ “ Camp,	“ “ Rockwell,	“ “ Shepard,
“ “ Newell,	“ “ Schaffer,	“ “ Eldridge.
“ “ Potter,	“ “ Albro,	



## DEACONS.

Michael Humphrey,	Edward Gaylord,
Abraham Camp,	Noah Miner,
Joseph Mills,	Sylvanus Norton, jun.,
Abraham Hall,	Amos Pettibone,
Samuel Mills,	Samuel Cone,
Jared Butler,	Darius Phelps, jun.,
David Frisbie,	Dudley Norton.

ANNUAL ADMISSIONS INTO THE CHURCH, FROM 1760  
TO 1844.—FROM CHURCH RECORDS.

1760 Twenty-three	1789 ———	1818 Six
1761 Twenty-six	1790 Six	1819 Six
1762 Six	1791 Six	1820 Three
1763 Seventeen	1792 One	1821 Thirty-seven
1764 Twelve	1793 Nine	1822 Thirty-three
1765 One	1794 Three	1823 Six
1766 Nine	1795 Eight	1824 Four
1767 Nine	1796 Two	1825 Two
1768 Fourteen	1797 Eleven	1826 Two
1769 Seven	1798 Three	1827 Hundred and four
1770 Eight	1799 Hundred and nine	1828 Seventeen
1771 Nine	1800 Thirty-six	1829 Six
1772 Seven	1801 Sixteen	1830 Three
1773 Eight	1802 Six	1831 Fifty-seven
1774 Eight	1803 Two	1832 Twenty-six
1775 Seven	1804 One	1833 ———
1776 Four	1805 Two	1834 Twenty-one
1777 Three	1806 Seven	1835 ———
1778 Nine	1807 Nine	1836 Three
1779 Seven	1808 Seven	1837 Three
1780 Four	1809 Seven	1838 Twelve
1781 One	1810 Four	1839 ———
1782 Three	1811 Eight	1840 Eleven
1783 Thirty-three	1812 Three	1841 Thirty-five
1784 Twenty-seven	1813 One	1842 Five
1785 Six	1814 Six	1843 Fifty
1786 Five	1815 Twenty-two	1844 Two
1787 One	1816 Hundred and three	
1788 Two	1817 Eleven	

## MEMOIR OF MADAM ELIZABETH ROBBINS.\*

Mrs. ROBBINS died September 28th, 1829, aged 84. Mr. Emerson remarked in his discourse at her funeral: "Her last sickness was very short, terminating in the compass of two days. The faith which she manifested on this occasion, appeared truly the substance of things hoped for and the evidence of things not seen. In giving a character of this aged and pious matron, I would say, her vivacity was remarkable, tempered and guided by truth and piety; it was as useful as it was entertaining. It delightfully mingled the animation and charm of youth with the sedateness of age; the life of spring, with the ripeness and serenity of autumn. Her capacity and readiness to entertain the numerous guests of the family, when the duties of the study demanded the seclusion of her faithful partner, are well known. Her knowledge of theology, especially in its practical bearings, was extensive and highly useful." Towards the close of his remarks he says, "Perhaps, ere this, she has received a crown sparkling with the memorial of many a deed the world never saw, and of which herself has to say, 'Lord, when was this, or why is it thus esteemed by thee?'" The last friendly act performed for her was September 30th, when she was placed in the silent grave, by the side of her husband, there to wait the re-animating call of the archangel.

\* A memoir of Mr. Robbins is included in the history

## A TRIBUTE OF RESPECT AND AFFECTION.

JOSEPH BATTELL, Esq., died November 30th, 1841, aged 67, after a laborious course, spent in the mercantile business, commenced in early life and pursued with energy and success; acquiring property himself, and enabling others to do so. A friendly adviser and ready helper, a faithful reprovcr of the heedless and improvident and encourager of the prudent manager, kind to the needy and unfortunate, and withheld not a helping hand, even from those whose vices and negligence made them unworthy of his favor. All classes of citizens experienced his kind regard, and felt more or less the loss of him. His death was sudden and unexpected; he had fixed on a day to commence a journey to the west, to attend to the pressing call of his extensive and important concerns in that section of the country. On that day he was called to attend the funeral of Esquire Hinsdale, of Winsted; he and several of his family attended. He returned home to prepare to commence his journey on the morrow, but before he entered his house, he was attacked with apoplexy, and was carried in, in a state of apparent insensibility, and remained so until morning, when his spirit took its flight—we hope to a better world, and that his hope was exchanged for fruition. He is dead! said his family and friends who were present. Mr. Battell is dead! reiterated his neighbors and the surprised inhabitants. The echo rolled solemnly to the north and the south, to the east and to the far west, accompanied with the admonition, Prepare to meet thy God!

AUREN ROYS.

## LIST OF THE DEATHS OF THE MALE HEADS OF FAMILIES WHO LIVED AND WHO DIED IN THIS TOWN.

FROM CHURCH RECORDS.

	DIED		DIED
Samuel Cows,	1762	Edmund Akins, Esq.	1807
Samuel Comstock,	1764	Joseph Gaylord,	1807
Roswell Richards,	1765	Daniel Burr,	1808
Cornelius Brown,	1769	Reuben Munger,	1808
Isaac Pettibone,	1771	Nathaniel Stevens, Esq.	1808
Ezekiel Wilcox,	1774	Obadiah Pease,	1809
Jacob Holt and Levi Cows,		Asahel Case,	1809
(buried in well,)	1774	Edmund Brown,	1809
Oliver Burr,	1775	Philo Guiteau,	1809
Thomas Curtis, (in army,)	1776	Thomas Tibbals,	1810
Bushnel Knapp, (shot for deer,)	1777	Giles Pettibone, Esq.	1810
Michael Humphrey, Esq.	1778	Titus Ives,	1810
Joseph Plumby, (drowned,)	1778	Giles Pettibone, jun.	1811
Samuel Gaylord,	1778	John Turner,	1811
Abel Phelps,	1779	James Benedict,	1812
Eliakim Seward,	1782	John Phelps,	1812
Simeon Mills,	1782	Samuel Pettibone, jun,	1813
Joseph Cows,	1782	Rev. A. R. Robbins,	1813
Reuben Seward,	1732	Jedediah Richards,	1814
Jesse Tobey,	1788	Jacob Spalding	1814
Caleb Knapp,	1789	John Dowd,	1815
Bille Bishop,	1789	Francis Benedict,	1815
Joseph Mills, Deacon,	1792	Levi Grant, aged 44,	1816
Joseph Cady,	1793	Samuel Knapp,	90, 1816
Ebenezer Burr,	1794	Dr. Ephraim Guiteau,	79, 1816
Dudley Humphrey, Esq.	1794	Henry Akins,	86, 1816
Joshua Moses,	1795	Samuel Pettibone,	73, 1816
Joel Grant, (well sweep,)	1796	Jedediah Phelps,	60, 1817
Solomon Curtis,	1796	Agur Gaylord.	88, 1817
William Walter,	1796	Nathaniel Pease,	91, 1818
Isaac Holt, jun.	1797	Darius Phelps,	66, 1818
Samuel S. Butler,	1798	Josiah Roys,	80, 1818
Elijah Grant,	1798	Samuel Northway,	72, 1819
Stephen Walter,	1800	Sylvanus Norton,	78, 1820
Daniel Cows,	1801	Michael Mills,	90, 1820
Titus Brown,	1802	Joshua Moses, jun.	58, 1820
Benjamin Picket,	1804	Daniel Cone,	39, 1821
Samuel Mills, Deacon,	1804	Aaron Burr,	71, 1821
Eleazer Orvis,	1805	Edward Gaylord, Dea.	78, 1822
Isaac Holt, sen.	1806	Jared Butler, Dea.	76, 1822

## TOWN OF NORFOLK.

	DIED		DIED
George Tobey,	77, 1823	Thomas Hill,	93, 1835
Dudley Humphrey, 2,	8, 1823	Charles Walter,	78, 1836
Joshua Nettleton,	83, 1824	Eden Mills,	72, 1836
Samuel Knapp, 2d,	78, 1824	Miles Riggs,	88, 1836
Nathaniel Stevens, jun.	57, 1825	Seth Wilcox,	69, 1836
Rice Gaylord,	87, 1825	Samuel Cone, Dea.	51, 1836
Timothy Gaylord,	90, 1825	Francis Bliss,	44, 1836
Thomas Tibbals, jun.	72, 1826	Reuben Dean,	85, 1836
Samuel Gaylord,	83, 1826	Peter Freedom,	63, 1837
Stephen Norton,	86, 1826	Halsey Stevens,	34, 1837
Ebenezer Cowls,	78, 1827	David Frisbee, Dea.	87, 1837
Amasa Cowls, jun.	56, 1827	Elias Knapp,	62, 1837
James Stannard,	39, 1827	Abijah Brown,	56, 1838
Joseph Hull,	74, 1828	Asher Smith,	80, 1838
Deming T. Northway,	42, 1828	Andrew H. Smith,	36, 1838
Hopzsur Munger,	67, 1828	Albert Norton,	21, 1838
Hopstill Welch,	87, 1828	William French,	71, 1838
Moses Camp,	81, 1828	Luther N. Alling,	—, 1839
John Camp,	56, 1828	Gerry Grant,	35, 1839
Levi Camp,	74, 1830	James Roys,	71, 1839
Jeremiah W. Phelps,	70, 1830	David Gaylord,	69, 1839
Elisha Hawley,	83, 1831	Stephen B. Treat,	30, 1839
Lewis Gaylord,	41, 1831	Asabel Case,	84, 1840
Isaac Spalding,	50, 1832	James Rood,	70, 1840
Nicholas Holt,	76, 1832	Samuel Knapp,	72, 1841
Amasa Cowls,	87, 1832	Dr. Benjamin Calhoun,	63, 1841
Joseph Jones,	82, 1832	James Hotchkiss,	50, 1841
Joseph Ferry,	90, 1832	Nathaniel Butler,	60, 1841
Benjamin Moses,	34, 1832	Reuben Palmer,	81, 1841
Jonathan H. Pettibone,	39, 1832	Jedediah White,	91, 1841
David W. Roys,	57, 1832	James Peck,	61, 1841
Nath'l Roys, in 100th year,	1832	Joseph Battell, Esq.	67, 1841
Malachi Humphrey, aged	69, 1832	Aaron Case,	70, 1842
John Bradley,	72, 1832	Mansfield White,	47, 1842
John Warner,	79, 1833	Pailemon Gaylord,	76, 1842
Abiather Rogers,	75, 1833	Augustus Roys,	52, 1842
Ebenezer Norton,	91, 1833	Isaac N Dowd,	49, 1842
Rice Gaylord, jun.	48, 1833	David Orvis,	96, 1843
Israel Crissey,	70, 1833	Elisaph Butler,	75, 1843
Ephraim Coy,	72, 1834	John T. Warner,	43, 1843
Lemuel Akins,	64, 1834	Joseph Rockwell,	85, 1843
Luther Foot,	74, 1834	Stephen Norton,	77, 1843
Jonathan Brown,	97, 1834	Reuben Gaylord,	73, 1843
Eleazer Holt, Esq.	82, 1835	Ammi R. Robbins,	76, 1843
Ezekiel Foster,	68, 1835	Francis Benedict, jun.	75, 1844
William Nettleton,	59, 1835	George M. Phelps,	27, 1844
Moses Grant,	70, 1835	(Close of the Centennial year.)	
Emmons Andrus,	28, 1835	Titus Nettleton,	75, 1845

	DIED		DIED
Alden Miner,	45, 1845	William Dowd,	—, 1846
Reuben Brown,	66, 1845	John Smith,	73, 1846
Rev. Asabel Gaylord,	70, 1845	Thomas Curtis,	61, 1846
Levi Barlow,	—, 1845	Joseph Smith,	95, 1846
James Shepherd,	71, 1846	Joseph Riggs,	67, 1846
Jarvis Garrit,	48, 1846	John Strong,	87, 1846

## JUSTICES OF THE PEACE.

Joshua Whitney,	Edmund Brown,
Michael Humphrey,	Amos Pettibone,
Giles Pettibone,	E. Grove Lawrence,
Hosea Wilcox,	Augustus P. Pease,
Dudley Humphrey,	Erastus Smith,
Asahel Humphrey,	Anson Norton,
Nathaniel Stevens,	Benjamin Welch, jun.,
Eleazer Holt,	Darius Phelps,
Augustus Pettibone,	Daniel Hotchkiss,
Benjamin Welch,	John Dewell,
Joseph Battell,	Auren Tibbals,
Joseph Riggs,	Benjamin Bigelow,
Michael F. Mills,	James C. Swift,
Bushnell Knapp,	Jeremiah Johnson.

## PROBATE JUDGES.

Giles Pettibone,	1779	James C. Swift,	1843
Augustus Pettibone,	1807	Michael G. Mills,	1844
Michael F. Mills,	1823	Daniel Hotchkiss,	1846
Joseph Riggs,	1842		

## TOWN CLERKS.

Joshua Whitney,	1758	Asahel Humphrey,	1794
Michael Humphrey,	1760	Dudley Humphrey, 2d,	1797
Dudley Humphrey,	1778	Joseph Jones,	1802
Hosea Wilcox,	1782	Auren Roys,	1812
Dudley Humphrey,	1788		

## TOWN TREASURER.

Ebenezer Burr,	1758	Darius Phelps,	1832
Giles Pettibone,	1763	E. Grove Lawrence,	1833
Giles Pettibone, jun.,	1803	William Lawrence,	1834
Nathaniel Stevens,	1810	Oliver B. Butler,	1836
Jonathan H. Pettibone,	1822		

## FIRST CONSTABLES.

Eli Pettibone,	1758	Benjamin Welch,	1802
Ezekiel Wileox,	1763	Amasa Cows, jun.,	1804
Daniel Humphrey,	1765	Jonathan Pettibone,	1807
Giles Pettibone,	1767	Ezekiel Wileox,	1809
John Watson,	1770	Bushnell Knapp,	1811
Timothy Gaylord,	1772	Thomas Curtis,	1813
Thomas Curtis,	1775	Josiah Pettibone,	1817
Henry Akins,	1776	Amos Pettibone,	1819
Michael Mills,	1782	Thomas Curtis,	1822
Elijah Phelps,	1783	Jedediah Phelps,	1826
Isaac Holt, jun.,	1785	Halsey Stevens,	1828
Samuel Mills,	1786	Sullivan Searle,	1831
Elijah Phelps,	1787	Hiram Gaylord,	1834
Giles Pettibone, jun.,	1788	Samuel Seymour, jun.,	1835
Darius Phelps,	1790	Edwin Butler,	1836
Solomon Curtis,	1793	Michael G. Mills,	1837
Nathaniel Stevens, jun.,	1795	Truman R. Seymour,	1838
Philo Guiteau,	1797	Asahel G. Phelps,	1840
Nathaniel Stevens, jun.,	1798	Mark Bigelow,	1843
Moses Grant,	1800	Samuel Seymour, jun.,	1844

## FIRST SELECTMEN.

George Palmer,	1758	Reuben Gaylord,	1816
Abel Phelps,	1759	Lawrence Mills,	1817
Michael Humphrey,	1760	Reuben Brown,	1818
Isaac Holt,	1764	James Shepard,	1820
Joseph Seward,	1765	Amos Pettibone officiated,	1823
Abraham Camp,	1768	Solomon Cows,	1826
Thomas Tibbals,	1769	Edmund Brown,	1828
Joseph Seward,	1771	Erastus Smith,	1829
Elijah Grant,	1774	Hervey Grant,	1830
Dudley Humphrey,	1775	Jedediah Phelps,	1831
Michael Mills,	1776	Hiram Mills,	1832
Titus Ives,	1782	Auren Tibbals,	1833
Michael Mills,	1785	Darius Phelps,	1834
Samuel Mills,	1788	Elon Maltbie,	1835
Ariel Lawrence,	1789	Henry Porter,	1836
Asahel Humphrey,	1790	Willis Griswald,	1837
Eleazer Holt,	1794	John Humphrey,	1838
Jedediah Phelps,	1797	John Humphrey,	1839
Nicholas Holt,	1799	Elizur Dowd,	1840
Nathaniel Stevens,	1802	Augustus Roys,	1841
Jeremiah W. Phelps,	1804	Luther Butler,	1842
Eden Mills,	1806	Luther Butler,	1843
Elizur Munger,	1810	James M. Cows,	1844
Amasa Cows, jun.,	1811		



*Amount of the List of Taxable Property in Norfolk annually, from 1759, in pounds until 1796, then in dollars.*

DATE.	AMO'NT		DATE.	AMO'NT
	£.			£.
1759	2292	In the early settlement of this town taxes were laid by the inhabitants, from £10 to £100, and sometimes 2d., 3d., and up to 6d. on the pound, as occasion required, and collectors appointed at the time, which had their respective taxes to collect.	1786	8024
1760	2546		1787	7898
1761	2650		1788	7800
1762	3230		1789	7881
1763	3680		1790	8701
1764	4136	The collectors appointed at the annual meetings generally collected merely the ministerial tax.	1791	8825
1765	4433		1792	9270
1766	4706		1793	10097
1767	5074	Land-taxes were imposed by government of 2d. to 5d. on the acre, which was generally gathered by collectors appointed for that purpose.	1794	10150
1768	6106		1795	10467
1769	6451		1796	\$37039
1770	7064		1797	35537
1771	7652	Various methods have been ordered and adopted for regulating the taxable articles and the manner of taxing them, as may be seen by referring to the Statute Laws on the subject.	1798	34898
1772	7876		1799	35125
1773	8143		1700	34222
1774	9597		1801	32143
1775	9156		1802	33135
1776	9613	It may be noticed that the amount of the grand list for 1778 is almost the same as in 1795. In the succeeding year it was set in dollars. It will be curious to see the gradual rise and diminution according to circumstances.	1803	36472
1777	9830		1804	36072
1778	10425		1805	32646
1779	11059		1806	33558
1780	10752		1807	32652
1781	10666		1808	33404
1782	9908		1809	34068
1783	9685		1800	32436
1784	8051		1811	33336
1785	8076		1812	32189
		From about the year 1800 the first constables have generally been employed to collect all the taxes.		

In 1818, the last official performance of the listers, the occupation of the land in Norfolk was as follows:—

741 acres of plow land.  
 1024 acres of clear pasture.  
 8575 acres of bush pasture.  
 3791 acres of wood land, second rate.  
 806½ acres of wood land, third rate.  
 85 acres of boggy meadow, mowed.  
 80 acres of do. do. not mowed.

Making 22,360 acres accounted for.

*From 1813 the per centage of the Highway, Town and Ecclesiastical Society Taxes annually, with the name of the Collector added.*

DATE.	AMOUNT.	H. WAY.	TOWN.	EC. SOC.	COLLECTOR.
	\$. CTS.				
1813	32,729,66	3	1½	3	Thomas Curtis
1814	33,787,82	2	1½	5	Thomas Curtis
1815	33,719,45	3	1½	2½	Thomas Curtis
1816	32,081,08	3	3	3½	Thomas Curtis
1817	32,766,73	3	2	3	Josiah Pettibone
1818	33,009,73	3	2	3	Josiah Pettibone
1819	23,720,46	4	2½	4½	Amos Pettibone
1820	21,980,76	4	3	4½	Amos Pettibone
1821	21,268,27	4	3	5½	Amos Pettibone
1822	22,481,29	4	½	5	Thomas Curtis
1823	22,380,69	4	4	5	Thomas Curtis
1824	23,428,81	4	4½	4½	Thomas Curtis
1825	23,398,27	5	6	4½	Thomas Curtis
1826	21,926,07	5	5	4	Jedediah Phelps
1827	22,043,58	5	5	4½	Jedediah Phelps
1828	21,960,25	5	5½	5	Halsey Stevens
1829	22,257,26	4	5	5½	Halsey Stevens
1830	22,097,96	6	5½	4	Halsey Stevens
1831	22,522,54	5	5	4	Sulivan Searle
1832	23,404,22	5	4½	4½	Sulivan Searle
1833	22,814,36	5	4	4¾	Sulivan Searle
1834	24,217,91	5	3	5	Hiram Gaylord
1835	23,867,79	5	4	4½	Samuel Seymour, jun.
1836	23,121,30	5	5	4½	Edwin Butler
1837	23,353,67	6	5	4½	Michael G. Mills
1838	23,243,89	5	5	4½	Truman R. Seymour
1839	23,589,53	5	5	5	Truman R. Seymour
1840	22,522,57	4½	4	4½	Asahel G. Phelps
1841	22,036,35	5	3½	5½	Asahel G. Phelps
1842	21,188,28	5	3½	5	Asahel G. Phelps
1843	20,569,46	2½	4	6	Samuel Seymour, jun.
1844	21,391,48	7	H. & T.	2	Samuel Seymour, jun.

*Copy of the Summary of the List of 1812.*

	DOLS.	CTS.
Polls, from 21 to 70, - - - - -	60	00
Polls, from 18 to 21, - - - - -	30	00
Oxen and Bulls, 4 years old, - - - - -	10	00
Cows and Cattle, 3 years old, - - - - -	7	00
Cattle, 2 years old, - - - - -	3	00
Horses, 3 do. - - - - -	10	00
Ditto, 2 do. - - - - -	7	00
Ditto, 1 do. - - - - -	3	34
Plow land, per acre, - - - - -	1	67
Clear pasture, do. - - - - -	1	34
Boggy meadow, do. - - - - -		84
Bush pasture, do. - - - - -		34
Uninclosed land, 1st rate, - - - - -		34
Ditto do. 2d rate, - - - - -		17
Ditto do. 3d rate, - - - - -		9
Chaise, at 20, 30, 40 and 65 dollars each.		
Gold watches, - - - - -	34	00
Silver watches, - - - - -	10	00
Brass-wheeled clocks, - - - - -	20	00
Wooden-wheeled clocks, - - - - -	7	00
Fire places, 1st class, - - - - -	5	00
Ditto 2d class, - - - - -	3	75
Ditto 3d class, - - - - -	2	50
Ditto 4th class, - - - - -	1	25
Stores, 1 story high, - - - - -	10	00
Money on interest, 6 per cent.		
Bank stock, 3 per cent.		

Assessment for occupation, discretionary.

20 sheep only deducted from any one list.

In 1815, sheep were not placed in the list.

Those alterations in the assessment of taxable property will, in some measure, account for the sudden rise or diminution of the amount of the **Grand Lists**.

*In 1819, the Listers were dismissed, and Assessors and Board of Relief appointed. A copy of a Summary of a List by them.*

Polls, set in List at \$40 each.	
Houses and 2 acres of land,* - - - - -	2 pr ct.
Land, - - - - -	3 "
Mills, stores, etc., - - - - -	3 "
Horses, - - - - -	8 "
Neat cattle, - - - - -	6 "
Silver plate, - - - - -	50 "
Carriages, - - - - -	40 "
Money at interest and bank stock, - - - - -	6 "
Clocks and watches, - - - - -	50 "
Wagons, - - - - -	30 "

In 1820, polls were set in list at \$30; horses, at 10 per ct.; carriages, at 25 per ct.; wagons, at 15 per ct.

In 1822, stud horses were set in the list at \$25, and in 1823 they were not on the list.

In 1824, real estate was placed on the list at 3 per ct., and personal property, at 6 per ct.

In 1825, \$11,000 were lost by the failure of the Eagle Bank, and deducted from the list of a resident of this town—J. B.

In 1826, sheep were added to the list, at 6 per ct. And polls were set in the list at \$20 each.

In 1843, polls were set in the list at \$10 each.

\* Ad valorem.

*Number of Children and Dividend of School Money  
in each School District, for October, 1832.*

DISTRICTS.	CHILDREN.	DIVIDEND.	
		\$.	CTS.
Middle, - - - - -	111	38	85
East Middle, - - - - -	62	21	70
North Middle, - - - - -	45	15	75
North End, - - - - -	47	16	45
Pond, - - - - -	34	11	90
West side, - - - - -	35	12	25
North Goshen road, - - - - -	24	8	40
South Goshen road, - - - - -	47	16	45
South End, - - - - -	36	12	60
	<u>441</u>	<u>\$154</u>	<u>35</u>

*Whole Number and Dividend.*

DATE.	WHOLE NO. OF CHILDREN.	WHOLE AMOUNT OF DIVIDEND.	
		\$.	CTS.
1833	418		
1834	424	486	25
1835	424		
1836	417	516	00









A  
BRIEF HISTORY  
OF THE  
TOWN OF NORFOLK,  
FROM 1738 TO 1844:

AND A  
SUMMARY OF EVENTS AND TRANSACTIONS WHICH HAVE OCCURRED  
IN THIS TOWN, FROM ITS FIRST SETTLEMENT,  
CHRONOLOGICALLY ARRANGED.

FAITHFULLY COLLECTED FROM THE PUBLIC RECORDS OF THE TOWN  
AND OTHER CORRECT DOCUMENTS, WITH THE DATES  
ACCURATELY ANNEXED.

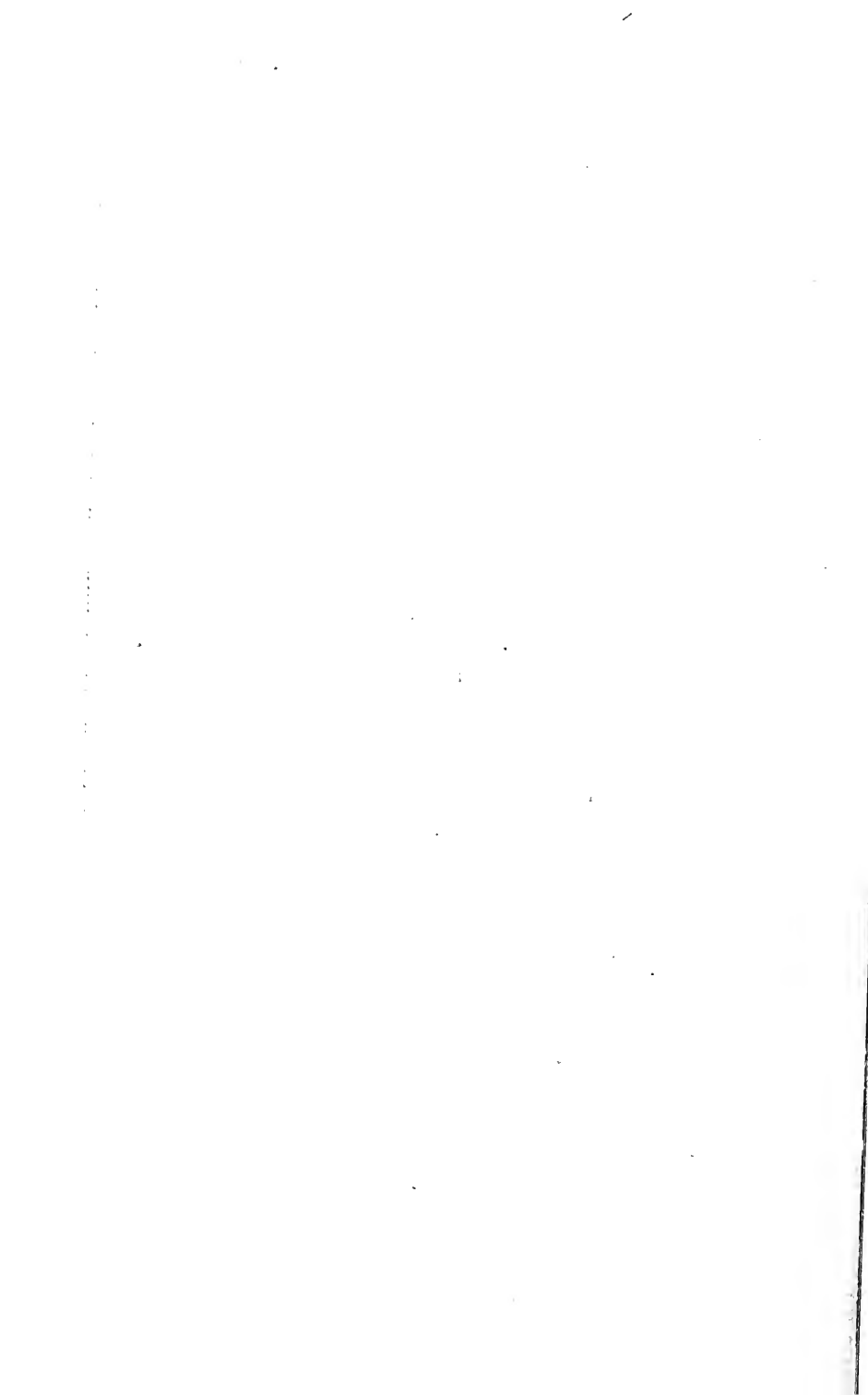
TO WHICH IS ADDED  
A DESCRIPTION OF THE TOWN, INCIDENTS, LIST OF OFFICERS,  
AND OTHER INTERESTING MATTER.

BY AUREN ROYS,  
Town and Ecclesiastical Society Clerk.

“He commanded our fathers, that they should make them known to their children; that the generations to come might know them, even the children which should be born; who should arise and declare them to their children; that they might set their hope in God.”

NEW-YORK:  
PRINTED BY HENRY LUDWIG,  
70 VESEY-STREET.

M DCCC XLVII.



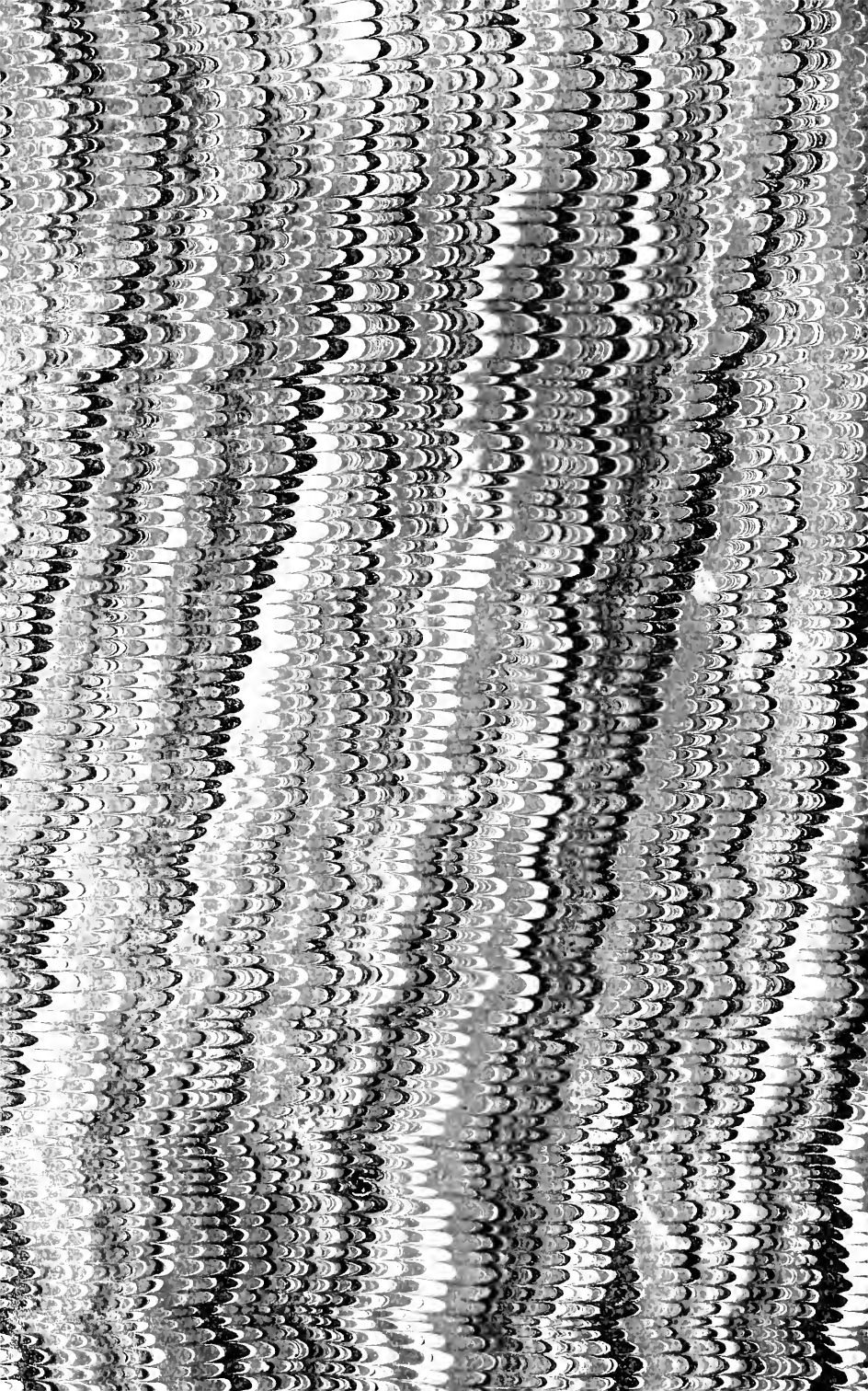
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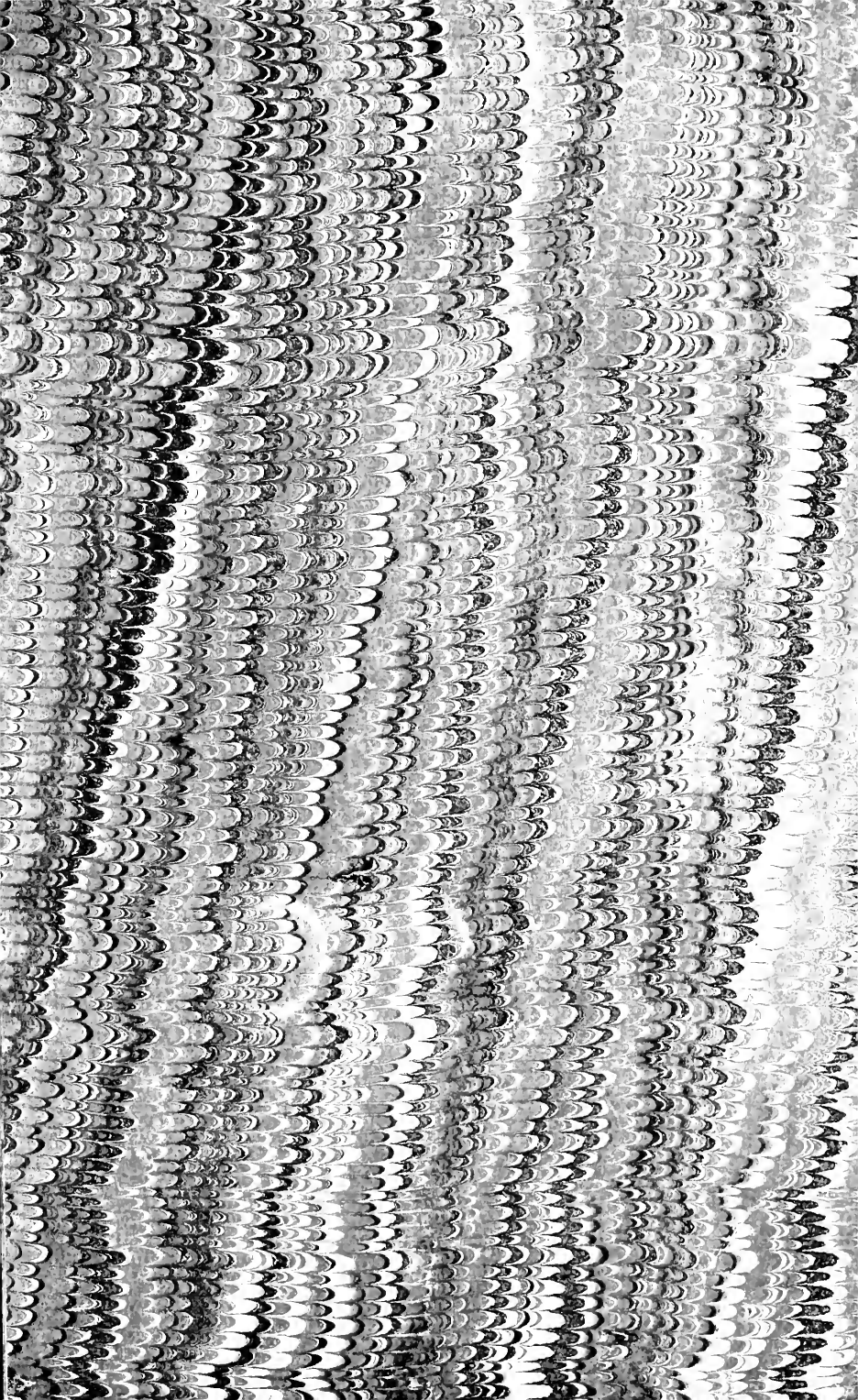




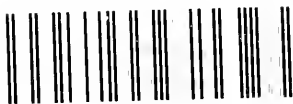








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