HARTFORD IN HISTORY.

A SERIES OF PAPERS

BY

RESIDENT AUTHORS.

EDITED BY

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PRINCIPAL OF THE ARSENAL SCHOOL,

HARTFORD, CONN.

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To the Memory

of

Mr. Frederick F. Barrows,

who for forty-two years was
the Principal of the

Brown School, Hartford,

this book is

Affectionately Dedicated.

CONTENTS.

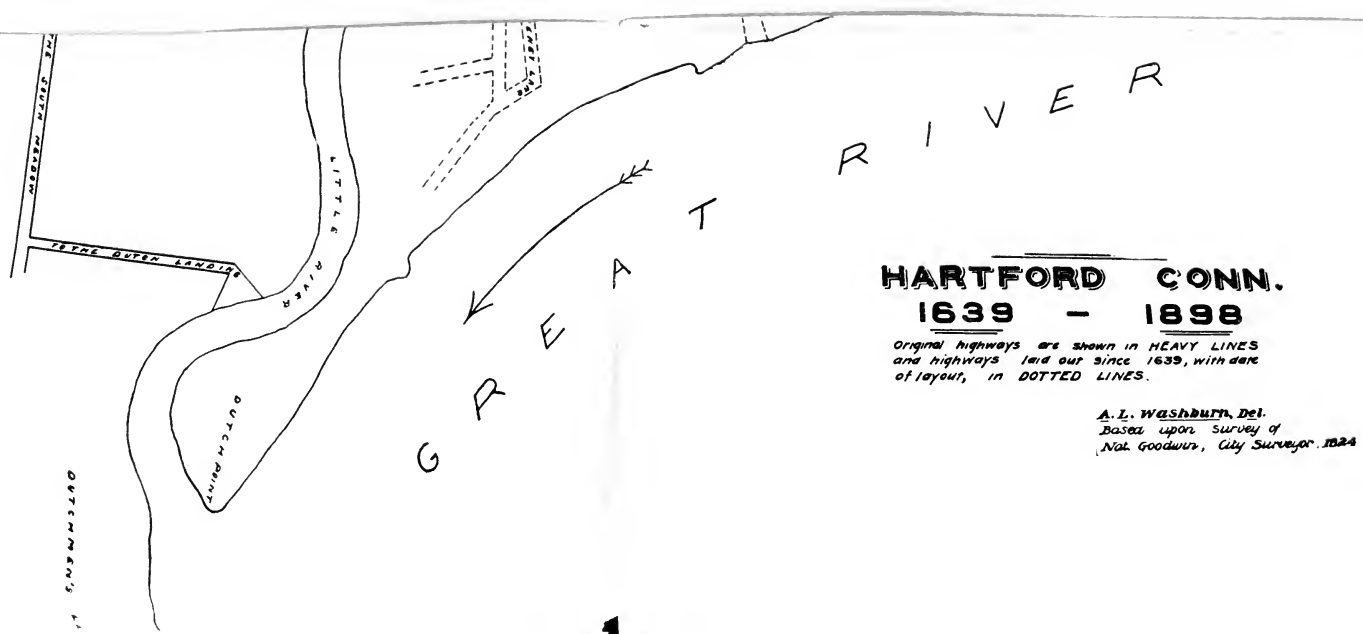
INTRODUCTION.

HARTFORD is rich in a history profitable for study. This is fully recognized in the annals of our county, state and nation, and in the writings of our best historians.

If the material found in these larger works were adapted to the use of schools, there would be little excuse for this book. But it is not, and the purpose of the authors of "Hartford in History" has been to tell the story of our city's life in a way to interest and instruct the young.

Primarily it is intended as a reading book for the school room, but that will make it none the less valuable in the family circle. The children of to-day are "reading to learn" as well as learning to read, and whatever is profitable for them will be of interest and value to the adult. To him, the teacher, and the advanced pupils of the class, the bibliography given will be suggestive of a broader course of reading.

Local history, as one of the studies of a public school curriculum, has a double value. It forms a logical basis for the study of the broad-



HARTFORD CONN.
1639 — 1898

Original highways are shown in HEAVY LINES and highways laid out since 1639, with date of layout, in DOTTED LINES.

A. L. Washburn, Del.
Based upon survey of
Nat. Goodwin, City Surveyor. 1824

Hartford's Anniversary Days.

November 9, 1635—Arrival of the Adventurers.

May 10, 1637—Departure of Troops for Pequot War.

January 14, 1639—Framing of the First Written Constitution.

April 23, 1662—Charter granted by Charles II.

October 9, 1662—Charter received and Hartford made Capital by Legislative Act.

October 31, 1687—Charter hidden in the Oak.

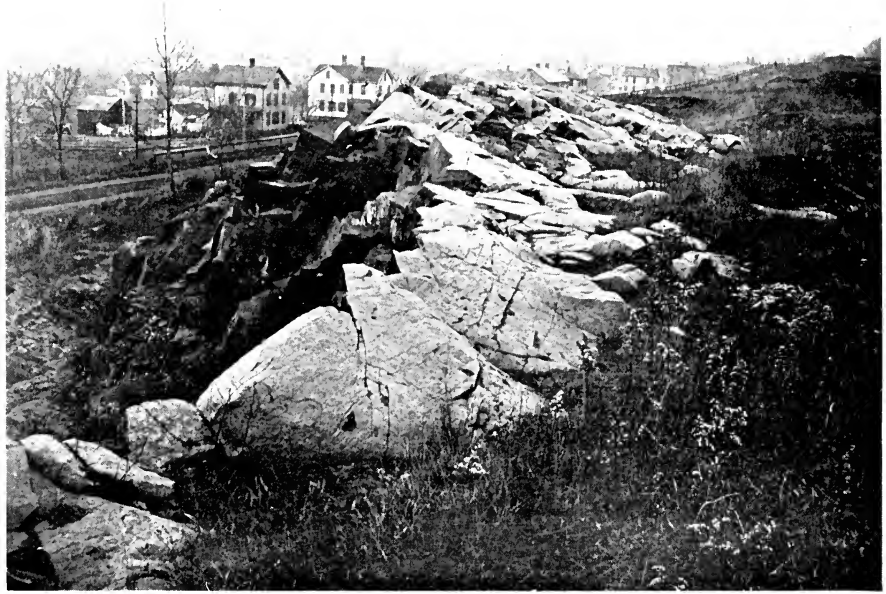
June 29, 1775—Washington's First Visit to Hartford, commemorated by Tablet on Wadsworth Elm.

September 21, 1780—Meeting of Washington and Rochambeau.

May 29, 1784—City Charter granted by the State Legislature.

December 11, 1844—Anæsthesia discovered by Dr. Horace Wells.

September 17, 1879—Battle-Flag Day.



TRAP ROCK, PROBABLY OF THE THIRD OVERFLOW, TRINITY COLLEGE, HARTFORD, CONN.

The Geography and Geology of Hartford.

By W. H. C. Pynchon.

THE eastern and the western portions of the State of Connecticut contain little that is of great geographical or geological interest as compared with the central portion—the region in which Hartford lies. The rugged hills which compose the western, and, in a lesser degree, the eastern area, are formed of rocks resembling in many respects the group to which granite belongs—rocks which are very ancient, dating far back into the early history of the world. The rivers which flow among these hills have open valleys, showing that the portion of the land above sea-level has been practically unchanged for ages. But in the central portion of the State these ancient highlands sink down into a broad trough running from Long Island Sound far up into Massachusetts, and this trough is filled with rocks of much later date—whose history is one of the most interesting to be found in the great book of nature.

Long ago, before man lived upon the earth, —when huge reptile forms, long since utterly

passed away, clambered over the hills or roamed along the muddy shores,—this trough was filled by a great lake or an arm of the sea. Into its quiet waters ran streams from the surrounding hills, bringing down into the lake mud and sand from the land over which they flowed. These sank to the bottom and formed there beds of sand and clay.

Then a strange thing happened. Somewhere in this region, which is now so peaceful, a volcano burst forth and rolled floods of molten lava over the whole area. This lava turned much of the water of the lake into steam, and, spreading itself over the beds of land-waste at the bottom, there cooled and hardened into rock. Three times and more has the lake lain in the trough, its bottom covered by beds of clay and sand, and three times has the lava overflowed the region, for we find now in central Connecticut three great sheets of volcanic "trap"—as the rock is called—lying one above another, each one resting on beds of clay, sand or pebbles, now hardened into rocks known respectively as "shale," "sandstone" and "conglomerate."

Now, how can we see these three layers of lava, if they lie one above another? How is it

that we can see more than the top one, even if we should find that there is no land-waste on top of that? It is in some such way as this: Long after the last lava had hardened, the region was greatly disturbed and everything was tilted, so that the sheets of lava and the rocks lying between them, instead of lying horizontal, sloped strongly to the east. Since then there has been great wearing away of the land by the weathering of the rocks, and the streams have carried away the land-waste to the sea. But the trap is much harder than the sandstone and shale, so that it stands up above the country in high ridges running north and south. At the time that the rocks were tilted, they were also greatly broken, so that vast fragments—miles in length—have been separated from each other in different parts of central Connecticut. But for all this, the geologist finds plainly that these fragments belong to three different sheets of lava, which mark three different periods of volcanic action.

And now it may be justly asked, where in the vicinity of Hartford can be found any of these things which have been described? The eastern side of the trough is to be seen in the range of hills that forms the eastern horizon as

far as the eye can see. They are perhaps the nearest at South Glastonbury, and the visitor will quickly see that their rocks are very different from any to be found in the city of Hartford. The western edge is to be recognized in the great range of hills which runs on the west of Southington, Plainville and Simsbury, and which may be plainly seen from Talcott Mountain.

The second volcanic eruption was apparently the greatest, for it left a sheet of lava which is in some places 500 feet thick. It is the upturned edge of this great sheet which forms the various "mountains" of central Connecticut. Good examples of these are Newgate Mountain, where "Old Newgate" prison is located; Talcott Mountain; Farmington Mountain; the "Hanging Hills" of Meriden; Lamentation Mountain, northeast of Meriden; Durham range, including Higby and Beseck Mountains and "Three Notches;" Totoket Mountain, in North Guilford, and Pond Rock, which is cut by the Shore Line Railroad at Lake Saltonstall. East and West Rocks, at New Haven, cannot be reckoned among these, as their history seems to be somewhat different from that of any of the mountains mentioned.

Excellent examples for study may be found within the city limits. Cedar Mountain, or Newington Mountain, as it is sometimes called, is probably a part of the second sheet of lava, like the other mountains mentioned, while the ridge on which Trinity College stands probably belongs to the lava sheet formed by the third eruption. At this place the city stone quarries have laid bare the rocks, so that a careful study can be made of both the trap and the shale which lies under it. The floor of the quarry is composed of the shale which was once mud or clay, but has long since been hardened into rock. In these rocks may be found the rain prints and ripple marks which were made upon the mud ages ago, before the lava rolled over the region. As you go up the face of the cliff you find where the great mass of lava or "trap," as it is commonly called, lies on top of the shale, and at the point of contact of the two you can see abundant steam-holes made by the steam which was formed when the fiery mass rolled over the wet mud.

It may perhaps be asked what creatures lived in those days? Were there any fish in the waters? Were there any animals upon the land? There were fish, apparently much like

those of the present time. In the rocks at a number of places, notably at Westfield, at the north end of Higby Mountain, and at Totoket Mountain, in North Guilford, abundant scales of fishes are found and in many cases the remains of the complete fishes so fully preserved that they can be studied and described. But perhaps the most remarkable remains of life, those which are certainly the most famous, are the so-called "Connecticut River Bird Tracks." These are foot-marks left in the mud of the ancient shores by the creatures that roamed over them long ago. The mud has long since hardened into shale, but the foot-marks remain intact to the present time. They are found in various parts of the valley, but probably the most famous localities are Turner's Falls, in Massachusetts, and the great sandstone quarries at Portland, Connecticut.

The tracks in many cases resemble those of turkeys, but are often as much as a foot in length. Careful study, however, shows that they belonged, not to birds, but to huge reptile forms. Some of these appear to have walked almost entirely upon their hind legs, since the prints left by the small fore feet are only occasionally found. The most famous collection of

these tracks is to be seen at Amherst College. Yale and Wesleyan universities have also excellent collections, and some very good specimens are to be seen at Trinity College.

There is one special locality in the vicinity of Meriden which should not be left unmentioned. It is well known that in the early stages of a great volcanic eruption vast quantities of ashes, or, rather, fine dust, are thrown into the air from the crater. These settle again to the earth, sometimes at great distances, but they fall thickest in the neighborhood of the volcano. It was under such ashes that the city of Pompeii, at the foot of Mount Vesuvius, was buried. Sometimes, also, blocks of half-molten rock are cast into the air, falling to earth again among the ashes. The overflow of lava is normally one of the later phenomena of an eruption. At a place in the low ridge in front of Lamentation Mountain, now known far and wide as the Ash Bed, this whole story of an eruption may be seen written in the rocks. At this place is a great bed of volcanic ashes, now hardened into a gray rock, and among them may be seen the masses of rock which were cast out, red-hot and smoking, by the forgotten volcano of long ago, while above the whole lies the lava-sheet that

was spread over the whole when the first fury of the eruption had subsided. The weathering and the changes of the rocks have laid bare the whole record, and it may be read plainly in the low cliff which lies on the east of the New Haven turnpike, about two and a half miles north of Meriden. There is some reason to believe that the location of one, at least, of the ancient volcanoes was at Mount Carmel, north of New Haven. Later investigation, however, offers a second possible explanation of this locality.

Long after the days of the volcanic action—when the surface of the land had assumed much of its present form, but still ages ago—in the time known as the Glacial Period, the region, in common with nearly all the northern United States, was covered by a great sheet of ice. The ice moved steadily southward, grinding down the surface of the country and carrying on the rock-waste with it in its resistless march. When finally the ice melted away, it left this waste scattered everywhere, and it may now be seen in the vast quantities of gravel and sand that overspread the whole region. It is only where the rocks project through this blanket of waste, or where we dig down to them, that we are able to study the real underlying structure

TRAP ROCK, SHOWING GLACIAL SCRATCHES, SUMMIT STREET, HARTFORD, CONN.

of the region. A good example of the scratches which the glacier made upon the rocks as it passed over them may be seen at the head of Vernon street, in Hartford, just north of the steps that lead down to Zion street.

Such is a very brief description of the wonderfully interesting region in which Hartford lies. This chapter gives but the barest outlines of the strange history through which the area seems to have passed. Therefore, for the use of those who desire to follow the subject still farther, there is appended a list of some few publications on the subject which may prove helpful.

PUBLICATIONS.

For a brief description of the geological structure and history of the region, and for brief notes on the fossil remains of fish:

TWO BELTS OF FOSSILIFEROUS BLACK SHALE IN THE TRIASSIC FORMATION OF CONNECTICUT. By W. M. Davis and S. Ward Loper. Bulletin of the Geological Society of America. Vol. II., pp. 415–430.

For an exhaustive account of the same:

THE STRUCTURE OF THE TRIASSIC FORMATION OF THE CONNECTICUT VALLEY. By William Morris Davis. Seventh Annual Report of the U. S. Geological Survey, 1888; pp. 461–490.

FOSSIL FISHES AND FOSSIL PLANTS OF THE TRIASSIC ROCKS OF NEW JERSEY AND THE CONNECTICUT VALLEY. By John S. Newbury. Monographs of the U. S. Geological Survey. Vol. XIV.

Also:

THE ASH BED AT MERIDEN AND ITS STRUCTURAL RELATIONS. By W. M. Davis. Proceedings of the Meriden Scientific Association. Vol. III., 1889, pp. 23–30.

For an explanation of geological terms:

LeConte's COMPEND OF GEOLOGY.

The Indians of Hartford and Vicinity.

By Willis I. Twitchell.

WHEN I was a schoolboy, nothing interested me more than the few stories about Indians which my reading books contained. I liked to go with these children of the wood in imagination as they traveled the forest trail in search of game, shot the rapids in their frail canoes, and at nightfall sat by the camp fire and ate their meal of venison and fish.

The fleet-footed Uncas, running the gauntlet or enduring with contemptuous scorn the sufferings inflicted upon him by his enemies; Hiawatha, the playmate of the tenants of the wood, as he "learned their names and all their secrets," and the gentle-hearted Pocahontas, were to me the heroes of a people whose strange life I liked to study. This is doubtless true of most schoolboys, and it is hoped that this story of the Indians, who long years ago had their wigwams where some of your houses are now, will be of interest to the boys and girls of Hartford.

It is true that the Indians do not occupy a large or very important place in the history of

Hartford. This place was not the camping ground of a Massasoit, did not suffer the midnight attack, the destruction of property and the terrible slaughter of men, women and children at the hands of the murderous Indian with his torch and scalping knife, as did the towns of Schenectady, Deerfield and Haverhill. But there were Indians here, and Hartford was surrounded by numerous hostile, warlike tribes, who were a continual menace to her existence.

The reasons for her escape from a general massacre are doubtless to be found in the honorable treatment shown the Indians by the first settlers of Hartford in purchasing their lands, the wise forethought of her founders in making laws to regulate trade between the Indian and the white man, and their precaution to provide an efficient watch and a guard against the midnight assault of these treacherous enemies. Certain it is that a satisfactory knowledge of the history of Hartford must include the Indian.

When the Rev. Thomas Hooker and his party came here in June, 1636, they were welcomed by the occupants of the region, who were known as the River Indians. This may seem strange to you. The histories teach that the Indian was the enemy of the white man and

that during the Pequot and King Philip's wars he tried to exterminate the Englishman from the land. Then why should the red man of Suckiaug—for that was the Indian name of the place we now call Hartford—welcome Thomas Hooker? It was not because of love for his white neighbor over in the Massachusetts Bay Colony that he wished him to come here and settle.

Then why? Let me tell you, for in the answer to this question you will get a partial insight into the Indian policy of the founders of Hartford and learn how your forefathers wisely made use of the condition of affairs that was the cause of the welcome in making these first owners of the soil serve them in their work of colonization.

At first you will need to know the names and location of some of the tribes and clans in and about Hartford. The historian often uses the name River Indians when referring to the first inhabitants of this valley. The Indian name for this tribe was Sequins. Their territory was along both sides of the river, extending from Haddam to a short distance above Windsor. The chief sachem of this tribe was Sowheag, whose seat of government was first at

Wethersfield and later located near Middletown. This tribe was divided into sub-tribes, or clans, each of which had its sagamore, who was subject to the chief sachem, Sowheag. The present site of Hartford was occupied by the Suckiaug* Indians. They were one of the sub-tribes of the Sequins, and Sequassen, son of Sowheag, was their sachem.

South of Hartford were the Mattabesets and Wongunks; on the north, the Mattanag or Windsor Indians; the Tunxis clan, a sub-tribe of the Suckiaug Indians, occupied the present site of Farmington and vicinity; and to the east, across the river, lived the Podunks and the Hoccanum Indians. These were the tribes who welcomed the white men to this valley and sold them their lands during the first half of the seventeenth century.

How many were there? Writers who are considered authorities on this subject differ as to the size of the Indian population at this date. One says that the River tribes could furnish two thousand bowmen in 1670, and, of course, a larger number at the earlier date of 1636. An-

*This name has a variety of spellings—Sekioge, Sicaog, Suckiage and Suckiaug. I have selected the orthography that conforms nearest to the Indian word it is derived from—sucki-auke—which, according to Dr. J. H. Trumbull, means black earth, the color of the soil of the Hartford meadows.

other authority considers that six hundred warriors for the River Indians is a liberal estimate. This would make an Indian population of about three thousand for the valley. But this, even, is possibly too large an estimate, as the same writer states that the entire aboriginal population of the State could not have been more than seven thousand.

And now that you have learned the names and location of the clans of the Sequins, or River Indians, their relation to each other and their approximate numbers, let us consider the relation of this tribe to the other tribes of the State and bordering States, for therein lies the cause of the Indians' welcome to the white man. Had you lived in Hartford, or Suckiaug, as it was called at the time of which we are writing, you might have seen coming over the western hills two old chieftains. Following them, you would have seen these chieftains go to the sachems of the different tribes along the river and receive from each one a quantity of wampum. Then you would have seen them turn westward again and continue their march until they had reached the banks of the Hudson. Who were these Indians and why did the Sequins yield so readily to their demand for wampum?

They were representatives of the Mohawks, a nation of the great Iroquois family, the most powerful in war of all the Indians of eastern North America. They had come to collect tribute, for the Mohawks had defeated the Sequins in battle and held them in subjection. To have refused the payment of the tribute would have meant war, defeat and destruction of their wigwams, and the Sequins knew it.

And then you might have seen other chieftains coming from the opposite direction, whose journey had not been so long but whose mission was the same. They came from the powerful Pequots, a branch of the Algonquin family, whose seat of government, previous to the coming of the white man, had been near where Albany now stands and where they were known as the Mohegan tribe. They had been driven from their camping ground on the Hudson by the more powerful Mohawks and had taken forcible possession of the Thames valley in this State. The Pequots (destroyers or ravagers) were fierce fighters, as their new name implies, and in three successive battles they had defeated the Sequins. Thus the Sequins were under tribute both to the Mohawks and the Pequots. They needed aid, and therefore they welcomed

the white man and sold him their land, for, according to the Indian laws of warfare, the white man who purchased their lands became their ally.

But do not draw the conclusion that the Indians' need was the cause of the white man's coming to Suckiaug. He had other motives than those of philanthropy, although they were not antagonistic to the Indians' welfare. The soil of the valley was fertile, the fur trade of the Indians profitable, and the Dutch, the rivals of the English, who had made a settlement at Suckiaug previous to the coming of the Hooker party, were destined to become the owners of this fertile valley unless the English moved in and occupied it. There were other reasons why Mr. Hooker and his followers came here to establish a new settlement in the wilderness, but they will be given in other chapters. It is ours to study the Indian and his relation to the first settlers of Hartford.

It is gratifying to know that our forefathers came into possession of their new home lands by honorable purchase rather than by forcible seizure. What the compensation was for these lands, now so valuable, we know not, but it probably consisted of cloth, axes, knives, kettles

and fancy ornaments, articles of little value to the English, but highly prized by the Indians. The transfer of titles to this valuable site was legal and just, according to the Englishman's standard of justice, but no doubt he drove a sharp bargain with the unlettered savage.

The boundaries of the land thus purchased were nearly the same as those of Hartford of the present day, except on the west, where the line was six miles from the Connecticut River. The Rev. Samuel Stone and Elder William Goodwin acted as agents for the proprietors of the colony, ninety-seven in number, and made the purchase direct from Sequassen, sachem of the Suckiaug Indians. The original deed has been lost, but a renewal for it, made in 1670, for a further consideration "to near the value the land was esteemed at before the English came into these parts," is still preserved and may be found at the library of the Historical Society.

Although Edmund Andros said: "A title acquired from the Indians of unoccupied lands, nominally conveyed to sharp whites, was no better than the scratch of a bear's paw," yet this deed, like the famous charter, survived his royal government of 1687 and became the basis of all future transfers of these lands. The Indi-

ans were removed to the South Meadows, the same place allotted to them by the Dutch. For you must remember that the Dutch were here before the English and that they, too, had purchased the land from the Indians. However, it was not from the Suckiaug tribe, but from their conquerors, the powerful Pequots, that the Dutch had secured their title to these lands.

And now, from this complicated state of affairs, you are certainly beginning to get an insight into some of the causes of the Pequot war. The settlement of Hartford by the English, like that of Windsor and Wethersfield and the building of the fort at Saybrook, had been made without consulting the Pequots. Their enemies, a weak tribe under tribute to them, had sold to the English their lands and thus secured them as allies. Unless the English could be exterminated from the valley, this meant that the Pequots must lose their tribute from the Sequins and become subjects themselves to the English. Murder and pillage began before the colony was a year old. Wethersfield, being more accessible to the Pequot country, suffered the most. There nine men were murdered and two girls carried into captivity by Sassacus and his warriors.

A complete narrative of the Pequot war belongs to the larger history of the State. Here we can speak only of Hartford's part in it. Of the ninety men sent to this war by the three river towns, Hartford furnished forty-two. The Rev. Samuel Stone, assistant pastor of the Center church, was the chaplain. Seventy friendly Indians, led by the Mohegan chief, Uncas, went as allies to the English, but little reliance could be placed in them.

It was from Hartford that this little army of one hundred and sixty started on its voyage down the river in pink, shallop, pinnace and Indian canoes. This was the first of many similar occasions when the people of Hartford have assembled to witness the departure of her brave sons for war, but none could have been more solemn and impressive than this home leaving of May 10th, 1637. Gathered on the river front were the mothers, wives and kindred of the soldiers; in the boats, laden with provisions and implements of war, were the volunteers and their Indian allies, all with bowed heads, while the Rev. Thomas Hooker commended them to divine protection and bade the little army "in martial power to fight the battles of the Lord and of his people."

Those were dark days for the infant settlement, and the demand for courage, self-sacrifice and wise management upon this little company of pioneers in a strange land was great. The departure of a majority of their able-bodied men, their equipment in provisions and arms, left the women and children open to an attack by the lurking savage and called upon them to exercise the strictest of economy.

But the war was waged to a successful issue, the Pequots were exterminated and the proprietors of the town showed their appreciation of the valiant service of the forty-two men who went to the war by granting to them a tract of twenty-eight acres of land, the allotment to each individual being made according to his rank, term of service, and possibly for meritorious conduct in the field. It was known as *Soldiers' Field; was bounded on the east by the North Meadow creek and extended nor h from the foot of Pleasant street to a point a little above Canton street, at an average width of thirty-five rods. It is believed that this is the

*See paper, "Soldiers' Field and Its Original Proprietors," by Mr. F. H. Parker, at library of State Historical Society.

When at the library, ask to be shown the sword with which Sergeant William Hayden is said to have cut an Indian's bow string as he was about to shoot Captain John Mason.

first bounty paid to American soldiers for service in war.

If you had lived in Hartford the next year after the close of the war and gone to the meeting house September 21st, you would have seen a notable gathering of Indian chiefs and representative members of the English colonists of Connecticut. The Narragansett and Mohegan Indians, who were allies of the English in the war, could not agree as to the disposition of the Pequot prisoners. The convention was called for the purpose of making a covenant between the two tribes and the colonists. Miantonomi represented the Narragansetts and Uncas was a delegate from the Mohegans. John Haynes and Edward Hopkins, the first and second governors of the colony, respectively, both residents of Hartford, and Roger Ludlow, were empowered to act for the colonists. The following terms of agreement will show you that the white man not only became the Indian's victor in battle but his arbitrator and lawmaker in civil life. They provide:

1. "That there shall be peace between the tribes, and all former injuries and wrongs offered each other remitted and buried."

2. "That if further wrong be committed by

either party they shall not revenge them, but shall appeal to the English, who shall decide between them. If either party refuse to abide by the decision, the English may compel submission."

3. "The tribes mentioned agree to bring in the chief sachem of the Pequots; and for the murderers known to have killed the English, they shall as soon as they can possibly take off their heads."

4. "Provides for the division of the Pequot prisoners, who shall no more be called Pequots, but Narragansetts and Mohegans."

But this did not end the trouble. The Narragansett plot of 1642 compelled our Hartford forefathers again to renew their watchfulness and strengthen their defenses against the Indians. It was discovered that the Sequins and the Narragansetts had combined to destroy the English. The General Court ordered that communication be opened with the Bay colony for the purpose of securing their aid; that the clerk be ordered to inspect the arms of the Train Band; that the inhabitants shall not allow any Indians to come into their houses; that the magistrate alone may admit a sachem to his house and he must not have more than two men

with him; and that a guard of forty armed men shall attend every Sabbath and lecture-day service.

These precautions were effective, the plot failed and the residents of early Hartford had reason, as they often have since, to be thankful for the wise forethought and unity of action of her lawmakers. But these men were accustomed to making such laws. Had you been one of the children of the Hooker party and frequented the town meetings, or the meetings of the General Court, you would have heard the Indian question frequently debated and learned that much of the time of these two assemblies was taken in passing laws regulating the relationship between the white man and the Indian.

According to these laws, every male citizen over sixteen years of age, except certain civil and church officers, was to serve his allotted time as sentry, ready to give the alarm, day or night, from his sentry box in the crotch of a tree, so tradition says, at the approach of the marauding savage; the Indian must not use fire-arms, nor the white man sell him gun or powder; the attendants upon church services must be protected by an armed guard; the Indians were forbidden to enter the town in squads or to visit it at night-

time, even singly; and the colonists were prohibited selling them a dog, going to their wigwams to trade, or settling among them in the South Meadows, where they were located.

These laws were principally in the interests of the white man, but our forefathers also provided for the protection, education and civilization of the Indian. In 1654 the General Court ordered that:

"Notwithstanding previous provision to the same end had been made—it having failed because there was no interpreter—John Mynor do come to Hartford and under the instruction of Mr. Stone be prepared to interpret the preaching of the gospel to the Indians."

By order of the church, delegates went among the Indians periodically to teach them the principles of the Christian faith. In 1657, John Elliot, the famous apostle to the Indians, came to Hartford and preached the gospel to the Podunks, addressing them in their own language. But the endeavors of this early period to elevate the Indian to the white man's standard of living were very meagre, and correspondingly unavailing. The Podunks' reply to John Elliot's invitation to accept the gospel, was: "No; you English have taken away our lands,

and now you want to make us a race of slaves."

However, we have no reason to be ashamed of the treatment that the Indians received from the founders of Hartford. It was wise and humane, when judged by the standard of that period. Had the nation done as well by the first owners of the soil, doubtless the "Century of Dishonor" would have been limited in time and degree, and the era of free education to the Indian, the opening of the schools at Hampton and Carlisle, would have been hastened.

The following books have been used in the preparation of this article and are recommended to the reader wishing to give the subject a broader study:

Colonial Records of Connecticut.

Hubbard's Indian Wars.

Roger Williams' letters in the Publications of the Narragansett Club.

Barbour's Connecticut Historical Collections.

Hartford in Olden Times, Scaeva.

Memorial History of Hartford County, J. H. Trumbull.

Mather's Magnalia.

Johnston's Connecticut, in American Commonwealth Series.

Mason's History of the Pequot War.

DeForest's Indians of Connecticut.

Connecticut Historical Society Collections.

The Dutch in Hartford.

By Charles F. Johnson.

IN the fifteenth century, and indeed down to our own time, the discovery of lands "unoccupied by Christian people" was held to entitle the sovereign of the discoverer to the right of occupation without any reference to the claims of the original inhabitants. Savages had no rights that civilized people were bound to respect. So when in 1497 John Cabot and his son Sebastian sailed along the main land of North America from the Bay of the St. Lawrence down to the Chesapeake Bay, possibly as far as Florida, King Henry VII. at once asserted sovereignty over the main continent of North America, although the Cabots had made no landing except in the northern part of what is now the State of Maine. On this rather uncertain foundation King James I. early in the seventeenth century issued patents for the unexplored territory between the thirty-fourth and forty-fifth parallels of latitude. One of these was given to the Plymouth Company, and under this the settlements in Massachusetts were

made. As the country was unexplored, it can readily be understood that the boundaries of the territory granted in the patents were badly defined. Frequently the grants overlapped each other and the lines ran indefinitely west into the unknown wilderness, and disputes arose about the right to certain tracts.

In 1609 Hendrick Hudson, an Englishman in the service of Holland, entered the Bay of Manhattan in search of a passage westward through the continent, by which he might reach Asia or the East Indies. The North River he took to be an arm of the sea and sailed up the great channel till the increasing freshness of the water convinced him that it was really a river. He gave it the name of the Hudson and asserted that his discovery gave Holland a right of sovereignty superior to the shadowy claim of England. A trading post was established at the lower end of Manhattan Island, where the Indians could exchange skins for beads and knives. This was the foundation of the city of New York. In 1614 Adrian Block and Cornelius Hendricksen built a small sloop at New Amsterdam, as the station was called, and sailed into Long Island Sound and went up the Connecticut at least as far as the present site of Hartford.

Block gave names to the rivers and bays, calling the site of New Haven "Rodenburgh" or the Red Hills, and the great river, the "Fresh River." To Block Island he gave his own name. On his report to the States General, or Congress of Holland, a company was formed for trading in the New Netherlands, as the newly discovered territory was called. This company was subsequently absorbed by the Dutch East India Company. The object of the enterprise was primarily the purchase and exportation of the skins of bears, otter, mink and wildcat. As no considerable portion of the Dutch people were persecuted on account of their religious organization, there was no reason why well-to-do people should leave their homes and settle permanently in the wilderness, as many Englishmen were forced to do. However, by degrees the Hollanders settled on the Hudson as far as Albany and in the western part of Long Island.

In 1623 these Hollanders founded a trading post at what is still known as Dutch Point, in the city of Hartford, on the north side of Little River, now known as the Park River. The original site has been largely washed away by the floods. The first establishment was no doubt a stockade or fence of stakes enclosing a

rudely-built "block house" or log house. By 1633 it had grown into a small fort with earthen walls (probably) enclosing several buildings and provided with a small cannon. A ship-load of bricks brought from Holland was used in the construction, and it has been suggested that the "fort" was an earthwork with brick or stone corners. On the other hand the bricks may have been used for chimneys in the buildings within the enclosure. One of these Dutch bricks was found near the spot by Mr. Charles J. Hoadley, the antiquarian. Others are doubtless covered by the mud in the Connecticut River.

For the purpose of satisfying the aboriginal tribes and gaining their good will, and perhaps with the idea of getting a color of title, the settlers, both English and Dutch, were in the habit of buying for a nominal consideration land from the Indians. In 1633 Jacob Van Curler, commissary of the post, acting under the command of Wouter Van Twiller, director or governor of the New Netherlands, bought of the Pequot Indians certain lands described as a "flat called Suckiage (or black earth) one league down from the river a third of a league wide to the Highland and beyond the Hill upwards extending to a little stream." The price paid was

"one piece of duffell* 27 ells long, 6 axes, 6 kettles, 18 knives, 1 sword-blade, 1 pair of shears, some toys and a musket." The land must have covered most of the present city of Hartford. It will be noticed that the title of the Dutch by discovery and purchase was as good as that of the English. Their weakness was that they did not occupy and cultivate more than a small portion of the land, their primary object being not colonization but the purchase of furs.

This fort was called the "House of Hope." In translations it is variously called "Fort Good Hope," and the "Dutch House, the Hope." In 1633 it sheltered quite a number of people, including women and children, in all possibly thirty souls. It was surrounded by a "bouwerie" or cultivated farm and garden of about twenty-five acres. After the arrival of the English colony, claiming under the English king and later under a deed from the River Indians, disputes arose as a matter of course, and the Dutch seem, as the weaker party, to have been restricted to the "bouwerie" and perhaps interfered with even within its limits. The land records of the town of Hartford preserve the record of the

*Duffell is a heavy woolen fabric. "Good *duffel* gray and flannel fine."—*Wordsworth*, "Goody Blake and Harry Gill."

property finally appropriated when the Dutch left. The records mention "36 acres in the South Meadows," including without doubt the present site of the Colt works, three acres on the north side of Little River and an island in the great river. We may fairly conclude that this was the Dutch "bouwerie" or "plantation."

The English colony under the leadership of their pastor, the Rev. Thomas Hooker, arrived overland from Cambridge in 1636. They came to make homes in the Connecticut Valley, and acquired an Indian title from Sequassen, chief of the River Indians, for the territory bounded by the river from Windsor to Wethersfield and running six miles back. In the midst of this, lay the Dutch fort and "bouwerie." The Dutch claimed that the Pequots were the masters of the River Indians and that the River Indians had acquiesced in the transfer of the land to them. It was of course impossible that friction should not result. Each considered the other as encroaching and petty collisions over disputed lands ensued, resulting in broken heads and bad feelings. Both parties seem to have acted with forbearance, however, and as the English were much the more numerous credit must be given them that bloodshed did not follow. They wor-

ried along as well as they could till 1649, when the commissioners of the united colonies decreed that foreigners should be prohibited from trading with the Indians. The reason for this decree was doubtless the fear that the Indians might acquire muskets and ammunition. Next year both parties petitioned that the boundaries of their jurisdiction might be settled. In consequence commissioners from the English colonies met Peter Stuyvesant, governor of New Amsterdam, at Hartford. The conference was courteously conducted and resulted in making the Little River the boundary between the contending parties. But in 1653 war was being waged between Holland and England and the American colonies were authorized by Parliament to open hostilities against the Dutch. Captain John Underhill, bearing a commission from the Providence Plantation, came to Hartford and pasted the following notice on the doors of the "House of Hope":

"I, John Underhill, do seize this house and land for the State of England, by virtue of the commission granted by the Providence Plantation."

Soon after, the General Court of Connecticut sequestered the Dutch property in Hartford by

its own authority. In a few months after this peace was declared; the Dutch, or nearly all of them, moved to New York. Underhill conveyed the real estate to two citizens of Hartford and the name "Dutch Point" was about all that remained to testify to the former occupation of land in the city of Hartford by citizens of Holland.

Some of the Hollanders living at the "House of Hope" were men of superior education. Casper Varleth, Gysbert Opdyck, Govert Lockerman and David Provoost were all men of substance and became prominent citizens of New Amsterdam. The Hollandish race is closely allied to the Anglo-Saxons and its members possess many of the sturdy virtues of their kindred on the other side of the channel. The common idea of the Dutch as phlegmatic, corpulent boors, stupefied and stultified by tobacco, is absurd. It resulted from Washington Irving's amusing caricature in "Knickerbocker's History of New York." The Dutch settlers would have added a very valuable element could they have been incorporated into the Hartford Colony. Less energetic and determined than the English Puritans, they were no less courageous and capable, and more courteous and social. But such a

mixture could not well result at that time. The Puritans, even the liberal Puritans of Hartford, wanted no citizens not of their own church and blood. They persistently crowded the Dutch out, and we must give them great credit that they did not resort to more violent and arbitrary means than they used. Without great self-control and a strong sense of justice, two rival colonies in the wilderness, far from all the restraints of civilization or the fear of being called to account, would have come at once into armed conflict. That they did not do so at Hartford speaks well for both Dutch and English, but especially well for the stronger party. Holland had long been a refuge for the persecuted Puritans of England, and it is possible that some of the leading men of the Hooker Colony cherished grateful feelings towards that country, but even that would detract little from the honor due them for treating Dutchmen whom they regarded as intruding on their heritage with substantial justice while they were alone with them in the wilderness for twenty years.

The following books are recommended to those who desire to give additional study to the subject, The Dutch in Hartford:

MEMORIAL HISTORY OF HARTFORD COUNTY. Vol. I., chap. II.

Trumbull, B., HISTORY OF CONNECTICUT. Vol. I. (edition of 1898 is the best.)

COLONIAL RECORDS OF CONNECTICUT. Vols. I.–III.

Brodhead, J. R., HISTORY OF THE STATE OF NEW YORK. Vol. I.

O'Callaghan, E. B., HISTORY OF NEW NETHERLAND. Vol. I.

Palfrey, J. G., HISTORY OF NEW ENGLAND. Vol. III.

DOCUMENTS RELATIVE TO THE COLONIAL HISTORY OF NEW YORK, *passim.*

MEMORIAL HISTORY OF THE CITY OF NEW YORK. Vol. I.

Winsor, J., NARRATIVE AND CRITICAL HISTORY OF AMERICA. Vols. III.–IV.

New York Historical Society: COLLECTIONS, second series, Vol. I. (translations of several Dutch tracts.)

Smith, W., HISTORY OF THE PROVINCE OF NEW YORK.

Johnson, Ellen F., THE HOUSE OF HOPE, OR THE FIRST OF CONNECTICUT'S SETTLERS.

Thomas Hooker and the Settlement of Hartford.

By WILLISTON WALKER.

TO UNDERSTAND the reasons which led the founders of Hartford to leave their English homes and to cross the Atlantic to what was then a wilderness scantily occupied by Indian tribes, we must picture to ourselves a very different state of affairs from that which exists in England or in the United States to-day. Now, in both these countries, in spite of the fact that the older nation still has an established church, men can worship God in whatever way seems best to them, provided that they do not trespass on the rights of their neighbors in so doing. In both countries, moreover, bodies composed of representatives chosen by the votes of a large proportion of the people themselves now have a decisive voice in almost all important political questions.

But it was not so when the founders of Hartford left England. The sovereigns of the Tudor line which ruled England from 1485 to 1603, of whom the ablest were King Henry

VIII. and Queen Elizabeth, have often been called absolute rulers. The description is essentially a true one, for, though Parliament then existed much in the same form that it now does, its power was slight, while the wishes of the sovereign were almost certain to be carried out, so great was the royal authority. Under Henry VIII. the English Church had rejected the control of the Pope, and, aided by Parliament, had recognized the King as its administrative head. After some alternations of the parties in control of English ecclesiastical affairs under Edward VI. and Mary, that church had been constituted by Elizabeth substantially as it now exists in England, with a prescribed form of worship in the English language and essentially the same officers that it had possessed while recognizing the authority of the Pope.

Queen Elizabeth insisted upon a uniform type of worship in all parts, and by all inhabitants, of her kingdom. There was nothing exceptional in this requirement, for the same demand was made in all countries of Europe, at the time when she began her reign, though the forms of worship to which conformity was required were not the same in all lands. Moreover, in the various changes which the English

Church underwent, too little care was taken to see that the clergymen were learned and worthy men. Many of them were so, but some were not. Grounds for criticism and for objection on the part of those who did not agree with the great Queen in her religious policy therefore existed from the opening years of her reign. Many of the people of England were more ardently Protestant than Elizabeth, and conscientiously believed that some features of the organization and worship of the Church of England which she supported were wrong. Not a few of the Puritans, as these objectors to Elizabeth's impositions were nick-named by reason of their strictness of belief and practice, held that the Bible lays down rules showing how the church ought to be organized and governed, and that to fail to follow these rules there supposed to be found is a sin.

These men and women sought to modify the usages of the Church of England so as to make that institution more nearly what they believed that a church ought to be, to enjoy the preaching that they preferred, and to have everywhere a learned and worthy ministry. But Elizabeth and her advisers vigorously repressed all departure from the forms of worship and of organization which she approved.

Thus opposed by the government, the Puritan party developed two sections. One of these was small and radical, called the Separatists, because they believed that good people should separate at once from the Church of England and organize churches themselves on what they held to be the Biblical model. The other section, the Puritans proper, was large and comparatively conservative. Though holding substantially the same views as to worship as the Separatists, they believed in a national church and looked to slow agitation and governmental action to introduce the reforms they desired. Both sections were rigorously repressed by Elizabeth and her clerical advisers.

When the great, arbitrary and popular Queen died in 1603, and was succeeded by James I., of the house of Stuart, son of Mary, Queen of Scots, the Puritans and Separatists alike hoped for favor from the new monarch. In this expectation they were grievously disappointed. A Separatist company, worshipping at Scrooby in Nottinghamshire and including Rev. John Robinson, William Brewster and William Bradford, was compelled to flee for safety to Holland in 1607 and 1608, from which land they emigrated to America in 1620, settling at Plymouth in

December of that year. These Scrooby Separatists and their associates are known as the Pilgrims in New England story.

But, while some of the Separatists thus early left their home land, most of the Puritans proper remained in England. James I., far from granting the religious changes that they desired, harassed their preachers as Elizabeth had done. James, unlike Elizabeth, was himself personally unpopular. This unpopularity was increased by his assertion of what was called the "divine right of kings"—James claiming that his power came from God in such a sense that he was in no way responsible to his people for its use. Further grounds of disfavor were his preference for unworthy favorites, his arbitrary taxation, his refusal to allow Parliament to discuss important questions of public concern, and a foreign policy totally at variance with the wishes of the vast majority of his subjects.

James I. died in 1625, and was succeeded by his son, Charles I., a man of fewer talents though of more outward polish than James, but fully as absolute in his conception of the authority that a king should enjoy and even more arbitrary in his acts. Under certain friends and servants of Charles I., notably William Laud, whom the

King caused to be appointed bishop of London in 1628 and archbishop of Canterbury in 1633, the Puritans were more vigorously persecuted than they had been at any time before, the object being to secure perfect conformity to legal requirements in the worship of God throughout England. Puritan ministers were fined, imprisoned, or compelled to seek safety in flight. At the same time Charles quarrelled with his parliaments even more bitterly than his father had done; and, in 1629, resolved to dispense with parliamentary aid altogether, in order to rule and tax as he pleased without interference.

The result of this attitude on the part of the King and his supporters and agents was that many who desired religious reforms and constitutional government in England (and they were in general the same people who sought both these changes), planned to cross the Atlantic to New England, whither the Pilgrims had already shown the way. These men and women were not actuated in this resolution by any abstract love of general liberty. They had no thought of founding in the new world a community where every one could do as he pleased so long as he did not interfere with the rights of his neighbors. They had not advanced as far at that. They

believed that they were unjustly oppressed both by church and state in England. They wished a more democratic government in church and state; and they wanted to go where they could be on English soil and yet be free to found the institutions which seemed to them right. That those institutions have proved exceedingly favorable to liberty in general is due to the strongly democratic element which the founders of New England infused into them. This element in time has developed its natural fruitage in such freedom as we enjoy.

Resolved for these reasons to leave their native land, some of the Puritans crossed the Atlantic under the leadership of John Endicott, landing at Salem, Mass., in September, 1628. While these emigrants were laying the foundations of this colony, many Puritans in England became interested in the enterprise, and a royal charter was obtained, in March, 1629, organizing some of these men into a colonizing company —the "Governor and Company of the Massachusetts Bay." Under the auspices of this company many emigrants were speedily sent across the Atlantic. Rev. Francis Higginson and Rev. Samuel Skelton with a party of about four hundred came to Salem in 1629. In 1630, John

Winthrop, Sir Richard Saltonstall, Isaac Johnson, Thomas Dudley, Simon Bradstreet, John Wilson, George Phillips, John Warham, Roger Ludlow, and other Puritan clergymen and laymen of character and prominence crossed the Atlantic. No less than a thousand inhabitants were added that year to New England, and the towns of Boston, Dorchester and Watertown, in Massachusetts, were settled. With the coming of these conspicuous emigrants, the charter and government of the Massachusetts company was transferred to New England, which was thus assured from the first a large measure of self-government. All Puritan England followed the fortunes of the enterprise with eager interest; and many, encouraged by the success of their friends, determined to cross the ocean as they had done.

One such company of acquaintances actuated by a common purpose, principally from the county of Essex, in England, reached New England in 1632, and settled first in what is now Quincy, Mass., from which place in August of the same year it removed to Cambridge, Mass., then known as Newtown. This company, though by no means including all who aided in the foundation of Hartford, or, indeed,

all the inhabitants of Newtown, formed the nucleus, in a certain sense, of the later settlers of Hartford. The company of immigrants was anticipating the arrival as its minister of a man whom many of them had known and reverenced in England, Rev. Thomas Hooker, to whom Connecticut owes more than to any other of its early citizens.

Thomas Hooker was born, probably in 1586, at Marfield, a hamlet in Leicestershire, England. He graduated at the strongly Puritan Emmanuel College of Cambridge University in 1608, and, after holding a fellowship in that college for some years, he settled at Esher, in Surrey, till, about 1625, he became a "lecturer" at Chelmsford, in Essex. From this region many of the associates who settled at the New England Cambridge in 1632 were to come, doubtless through his influence. A "lectureship," as it was styled, was a salaried appointment as preacher supplementary to the legal incumbent of the parish. Its income was derived usually from the gifts of the generous, for the "lecturer" had no claim to the ordinary church tithes and taxes recognized by the State. Many such "lectureships" were founded by the Puritans to secure the preaching that they desired, but

which the regular ministry, supported by government authority, did not provide. At Chelmsford, Hooker preached with great popular encouragement till, about the close of 1629, the opposition of Bishop Laud made his further labor impossible—an opposition which compelled him, in 1630, to fly for safety to Holland. From Holland he set forth for New England, by way of his native country, in 1633, reaching Boston on September 4th of that year. In Hooker early Connecticut was to have not merely a powerful preacher and moulder of religious opinion, but a far-seeing statesman, of more democratic tendencies than any other of the founders of New England, who perceived clearly that the people are the ultimate source of all rightful governmental authority, and was able to impress this thought on his associates. His life in Hartford embraced but eleven years, for he died July 7, 1647; but these years saw the foundations of Connecticut laid.

We may well wish that a portrait of this strong, far-sighted, courageous, humble-minded, impulsive, yet self-controlled man had been preserved. We can not imagine him as other than forceful in personal appearance, as he was evidently in public address and in less formal inter-

course with his fellow-men. But, in the absence of any likeness of Hooker, the statue by Niehaus of this leader among the founders of Connecticut, which adorns the eastern front of the Capitol, probably gives as satisfactory a conception of him as imagination and patient study of family resemblances among his descendants and of contemporary costume can evoke.

On the same vessel that brought Hooker to New England two other men of much importance for the early history of Hartford were passengers. These were Rev. Samuel Stone and Mr. John Haynes.

Samuel Stone, beloved enough of the early inhabitants of Hartford to have the name of his birthplace given to their Connecticut home, was thirty-one years old at the time of his arrival in the New World. Like Hooker, he had graduated at Emmanuel College of Cambridge University. He had probably been a curate at Stisted, near Chelmsford, at the time that Hooker preached as "lecturer" in the last named place. He had certainly held a Puritan lectureship at Towcester, in Northamptonshire, till about the time that the invitation of Hooker's waiting friends in New England led him to embark with that minister as Hooker's future

lifelong associate. A man of great clearness of thought and marked power in argument, of wit, and quickness as well as strength of mind, he was a leader of force, though not of the ability or of the conciliatory skill of Hooker. He survived the latter sixteen years, dying in 1663.

John Haynes from Copford Hall, in Essex, was a "gentleman" in the then somewhat technical sense of that word. He was a man of large property and much executive force, whose talents were at once recognized in New England, he being chosen governor of Massachusetts in 1635, and of Connecticut every alternate year from 1639 till his death in 1654. All three of these men of influence in the beginnings of Hartford were buried in the old Hartford graveyard, and monuments commemorative of them may be seen within its enclosure near the rear of the First (Center) Church.

Soon after the arrival of Hooker and Stone at Cambridge, Mass., they were chosen, on October 11, 1633, respectively "pastor" and "teacher" of the infant church of that community; while William Goodwin, a man of much influence then and in the early history of Hartford, held the office of "ruling-elder," and Andrew Warner that of "deacon." The founders of New

England believed that the Bible pointed out these officers as those suitable for a local church. And they believed, also, that the only proper organized form of the Christian church was in self-governing local congregations, composed of men and women of religious character, united by a covenant, electing their own officers and administering their own affairs. This theory, which made each congregation in some sense a local republic, was warmly defended by most of the founders of Hartford, and has contributed much to the political development of New England. The right of voting was, however, never confined to church-members in Connecticut colony, as it was for a time in Massachusetts and New Haven colonies.

Thus, by October, 1633, the future settlers of Hartford had become in a true sense an organic body, having its own definite leaders and members. Not that all dwellers in the Newtown, which was soon to be known as Cambridge, were to come to Hartford. Far from it. The early New England settlers often shifted from one community to another, much as the inhabitants of towns in our extreme west do today. But a corporate institution, the local church of which Hooker, Stone and Goodwin

were the officers, united many of them together. A common reverence and affection for their strong men like Hooker, Haynes, Stone and Goodwin knit together the whole community. So that when, in May and June, 1636, the main body of the one-time inhabitants of Cambridge made their journey to Hartford, whither some of their associates had gone the year before, it was not as a haphazard company of settlers such as gather in a newly opened mining camp, but as those already associated into one fellowship in ecclesiastical concerns and in allegiance to well-known leaders.

Of the causes and circumstances of that emigration and settlement a later paper in this series treats in detail. Desire for more room, fears lest the Dutch should possess the Connecticut valley, the attractions of a pleasant location and of a fertile soil, wishes for greater independence than could be enjoyed in close proximity to other colonial leaders with whom they were associated in Massachusetts, and a freer and more democratic conception of the State than that which the founders of Massachusetts held, all contributed to the important decision to which Hartford owes its origin.

They were a picked body of emigrants. Im-

pelled to their enterprise by motives in which mercenary considerations had small share, the founders of New England looked upon themselves, and were viewed by a great party in the mother country, as the vanguards in a movement for religious and political reform. The importance of the work secured leaders for the New England colonies of as conspicuous abilities as England at that day could offer, and the founders of Hartford were the peers of any who then crossed the Atlantic. They had their faults. They were not always generous or tolerant, as judged by the standards of the present age. They had their share of the superstitions and prejudices of the land from which they came and of the century in which they lived. But if we judge them by the standard of their education, their country and their time, which is the only fair basis of criticism, we find them liberal in their laws, democratic in their conceptions of government and generous in their provisions for education. In a word, they were in advance of the generality of their countrymen of the home land; and their spirit was one which was sure to make for increasing liberty in the communities which they founded.

But the cost in hardships and sufferings of

planting Hartford and its sister settlements was great. Comfortable homes, with all the advantages of a long established social life, were abandoned for the raw wilderness where everything had to be created anew. Peace and protection were surrendered for constant struggle with the rude forces of nature and wearing anxiety by reason of Indian alarms. Houses had to be erected, fields subdued, cleared and cultivated, orchards planted, roads cut, the more outward elements of civilized life brought into being; while provision was also made for military protection, for the administration of law, for education and for worship,—that is, for those things which minister to what is best in life. It was a great task; and that they did it so well, and with such lasting benefit to us, is the chief cause why we honor the founders of Hartford.

The following references are offered as suggestions for further reading on the subject of this paper:

Benjamin Trumbull, HISTORY OF CONNECTICUT. Vol. I., chapters I.–IV.

G. H. Hollister, HISTORY OF CONNECTICUT. Vol. I., chapter I.

Increase N. Tarbox, in the MEMORIAL HISTORY OF HARTFORD COUNTY. Vol. I., 13–36.

Alexander Johnston, CONNECTICUT. Pp. 1–82.

Charles M. Andrews, THE RIVER TOWNS OF CONNECTICUT, in the Seventh Series of the JOHNS-HOPKINS UNIVERSITY STUDIES IN HISTORICAL AND POLITICAL SCIENCE.

Charles M. Andrews, THE BEGINNINGS OF THE CONNECTICUT TOWNS, in the ANNALS OF THE AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE, for October, 1890.

George Leon Walker, THOMAS HOOKER.

Hartford the Birthplace of the Written Constitution.

By Joseph H. Twichell.

THE constitution of a State is that part of its law by which the nature of its government is fixed. For example, it determines whether it is a monarchy or a republic.

It may be written, or it may be the way of conducting public affairs established by custom. Besides its constitution, a State has other laws, which are continually added to, altered or repealed. Its constitution is more permanent. For the more than two hundred and fifty years since Connecticut was founded, the principles of its government have remained the same with those embodied in its first constitution.

It is the story of that first constitution that is told in this chapter.

On the 14th day of January, in the year 1639, the men of the Connecticut Colony, which then consisted of the inhabitants of the three towns of Hartford, Windsor and Wethersfield, came together in the Hartford meeting-house,

which was on or near the site of the present City Hall, to frame a government for themselves and their people. They were in number about two hundred. Among them were a few persons of education; a few, also, who were of some considerable fortune; but for the most part they were humble in condition. All alike, they were at this time in circumstances of no little hardship. Within a twelvemonth they had suffered from a famine in which the richest of them had known what it was not to have enough to eat. They with their families had withdrawn from the Massachusetts Colony and settled on the lands they occupied in Connecticut, in the summer of 1636. During the two and a half years since, they had not been without a government, but it was of a temporary nature, intended to carry them along till they were ready to establish one that should be permanent. This, the time having come, they now proceeded to do by adopting a constitution of eleven articles—called by them Fundamental Orders—that was to be thence onward their supreme civil law. Thus they formed themselves, as they expressed it, into "one Public State or Commonwealth."

That constitution is famous in history. The reasons why it is so are to be described. But it

will be in order, first, to give a brief outline of its contents:

Article First provided for the holding yearly, in April and in September, of two sessions of a legislature, or, as they named it, General Court. At the first of these all the citizens of the colony were to join in electing seven magistrates, of whom the Governor was one, to remain in office for one year.

Article Second stated the manner in which this election should be conducted and decided.

Article Third laid down the rule by which the magistrates to be voted for should first be nominated.

Article Fourth defined the qualifications of candidates for office; and, also, ordered that no one should be chosen governor twice in succession.

Article Fifth ordered that to the September session of the legislature the various towns should send representatives to make laws and attend to other public business; also, that the town representatives should be present at the April session to act in such affairs if it were necessary, after the election of magistrates was over.

Article Sixth made it the duty of the Gov-

ernor to issue notice, at the proper time, of the regular meetings of the legislature; and gave him, besides, the power, with the consent of a majority of the magistrates, to call special meetings of it. It also, in case of the neglect or refusal of the officials to call any of these meetings, gave authority to the citizens themselves to call it, and declared that when so called, its doings should be lawful and binding.

Articles Seventh and Eighth prescribed the number and the qualifications of the town representatives and the manner in which they should be elected.

Article Ninth required the town representatives to come together in advance of the meetings of the legislature to see to it that all had been properly elected, and to arrange the business that was to come before them when the legislature opened.

Article Tenth made it necessary that the presiding officer, four magistrates, and at least a majority of the town representatives, should be present at any meeting of the legislature to make its acts lawful; and, also, set down the things which the legislature had power to do.

Article Eleventh ordered that in the laying of taxes by the legislature, the share of the different

towns should be fixed by a committee of an equal number of members from each town.

Such were the plain rules, that anyone can understand, which the fathers of the Connecticut Colony agreed upon as the foundation of the government of their new-born State. But though they were so few and simple, the adoption of them was one of the most important political events on record. Those eleven articles were the first written constitution known to history. That assemblage in Hartford was the first of its kind in the modern ages—a meeting to provide a government for a people in which their men all took part. More than that, it was the first to claim and exercise the right of doing such a thing without reference to a superior human authority. While in the strict sense they were British subjects, and would at a later period so declare themselves, the only authority for their action at this time which these men recognized, was, under God, their own will as citizens. And the only authority on which their government asked to be obeyed was that same will of the people which it expressed. As they acted together on an equal footing in making their constitution, so they were to be on an equal footing under its law afterwards.

From the Connecticut constitution of 1639 dates the first actual application to civil government of the principle at a later day laid down in the Declaration of Independence, that "governments derive their first powers from the consent of the governed." Nowhere else in the world did a government of that character then exist. In none of the American colonies was there the like. The Pilgrim fathers of the Plymouth Colony had come nearest to it. In their celebrated Mayflower Cabin Compact they gave every man a vote in the election of magistrates. At the same time, however, they expressly acknowledged the King of England as their sovereign ruler. The government of most of the other colonies was such as was required by a royal charter, and in all of them the political power was in the hands of a few persons. It was in Connecticut that the "government of the people, by the people, for the people" came into being, and Hartford was its birthplace.

Regarding that illustrious work done so long ago, by so small a number of new settlers in a wilderness, the question naturally arises:— what did they themselves think of it? Had they an idea of its real greatness? If by this it is meant to ask whether they foresaw the course

of events in the future, and knew that in the step forward in government which they took they were leaders in the world's progress, the answer must be that they did not suspect how great a work it was. They did not dream of the wonderful history of the advance of political freedom, the unfolding of which on the soil of this new world and elsewhere the coming generations would witness. The object they had immediately in view, on which their thoughts were bent, was to frame the government that was wisest and best for their own little community of less than a thousand souls. It was with this humble aim before them that they did what to later times is so remarkable and worthy of honor.

Yet in one way they well understood what they were doing. They were distinctly aware that the government they framed was in some points different from any with which they were acquainted; that the principle of authority on which it was based was new. Their purpose was to make it a government resting alone on the will of the people, or what is called a democracy. This is clearly proved by the constitution itself, as, for example, in the Sixth Article, where, in case the official authorities should

neglect or refuse to call the legislature together as the law commanded, the citizens themselves were given power to do it.

But there are circumstances in their history a little further back which show the same in a very unmistakable manner; which show, in fact, that the chief reason why they came to Connecticut was to be free to have such a government.

On their first coming over from England a few years previously, they had joined the Massachusetts Colony, where they settled the towns of Cambridge (then called Newtown), Dorchester and Watertown. The government of that colony had from the outset, by the charter it received from King Charles I., been in charge of a small class of men called freemen (or, as we should say, voters), of whom, out of the several hundreds of men in the colony, there were, at first, but twenty. None but they had a voice in public affairs. They only could elect magistrates, who must be taken from their own number. They only had power to admit new voters. Some they did admit, but not many. At the time the people who settled in Cambridge and afterwards in Hartford arrived in Massachusetts, in 1633, when the colony there was three years old and had grown to a population of

nearly five thousand, there were no more than three hundred and fifty of them in all; and, as it was, they had even less share in the government than the charter allowed them. According to that charter it was their right to take part in making laws for their colony and in managing its other general interests. But soon after the colony landed they had been induced to give up that right, and confine their action as voters to the election of a board of twenty magistrates called Assistants. Out of their own number, these magistrates then chose the governor and the lieutenant-governor, and with them carried on the affairs of the colony as they saw fit. So that the government of Massachusetts, in those days, was not a "government of the people, by the people, for the people," but a government of the many by the few, or what is called an oligarchy. And this in the judgment of most of the leading men of the colony was the only form of government that was sensible and safe. They were good and true men, but that was their opinion. Foremost among them was John Winthrop. He was of a noble, unselfish spirit, ever devoted to the public welfare, but he did not believe in having the people rule themselves. It was a saying of his that in a community "the best

part is always the least, and of that best part the wiser part is always the lesser." It seemed to him, therefore, that a select few ought to do the governing. And that view for quite a while prevailed in Massachusetts. Some of the voters, however, and more and more of them as time went on, did not agree with it, and were not content to have so nearly all the power left in the hands of the magistrates. Soon they began to complain of it, and to ask that their rights under the charter should be restored to them. This demand the magistrates resisted, but though they were forced to yield to it in the end, the contest between them and the voters about it lasted many years and gave the colony a great deal of trouble.

It was while this contest was going on that the band of emigrants from England, of which the Rev. Thomas Hooker was leader, and which was usually called "Mr. Hooker's Company," reached Boston and settled in Cambridge, near by. It presently appeared that in the dispute concerning government, the newcomers were on the side of the people. This was largely due to the influence of Mr. Hooker. One of the early historians of New England, William Hubbard, says that after his coming "it was ob-

served that many of the freemen grew to be very jealous of their liberties."

What Thomas Hooker's views of government were, and how unlike those of most of the chief men in Massachusetts, may be learned from various sources. Thus, for instance, they are clearly stated in a letter he once wrote from Hartford to John Winthrop. It was in answer to one he had received, in which Mr. Winthrop had earnestly expressed his conviction that it was best and safest that the few should govern. Mr. Hooker, with equal earnestness, declared his different conviction in these words: "In matters of greater consequence, which concern the common good, a general council chosen *by all,* I conceive, under favor, most suitable to rule and most safe for relief of the whole."

But there was an occasion on which, in public, he professed his faith in the doctrine of political liberty in a manner more striking still. In the spring of 1638 the colonists of Connecticut met in Hartford to consider the question of government on which they took their memorable action in the following year. And there Thomas Hooker preached them a sermon on the subject before them. His text was from the book of Deuteronomy, the first chapter, the

thirteenth verse: "Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you." In the course of this sermon, notes of which were taken down by Henry Wolcott of Windsor, and have been preserved, the preacher said such things as these:

"The foundation of authority is laid firstly in the free consent of the people."

"The choice of public magistrates belongs unto the people, by God's own allowance."

"They who have power to appoint officers and magistrates, it is in their power, also, to set the bounds and limitations of the power and place unto which they call them."

"The lesson (he said in closing) is to persuade us, as God hath given us liberty to *take* it."

It is plain that the ideas so expressed could not be reconciled with those that prevailed in the Massachusetts Colony. Had Thomas Hooker with his political principles remained in that colony, he would have been compelled to take a stand against the contrary principles on which the government there was conducted. This he and his associates who shared his opinions, did not like to do. The prospect of

strife was unwelcome to them; the more so as those with whom they would have to contend were men whom, personally, they esteemed and honored. So that not long after their arrival they made up their minds to seek some other place to make their home. They had heard from explorers of desirable fair lands lying to the southward on the "Great River," as the Connecticut was called; and by and by they asked the colony authorities to permit them to go down and occupy them. The reasons they gave for their request were three: First, that there was not room enough for them in Cambridge. Second, "the fruitfulness and commodiousness of Connecticut," and the danger that if the English did not settle it, somebody else would. Third, "the strong bent of their spirits to remove thither," which really meant their wish to go away from Massachusetts. Connecticut was outside the bounds of the territory that belonged to the Massachusetts Colony. There was no royal charter to dictate a form of government to its settlers. To all intents and purposes it was an open country that anyone might inhabit who chose, and be free.

To the granting of the petition of "Mr. Hooker's Company" there was great opposi-

tion, and no wonder. It was known that if the Cambridge people moved to Connecticut, those of Dorchester and Watertown, who, also, strongly objected to the rule of the magistrates, would join them. The departure of so many from the young colony would be a very serious loss to it. Every effort was put forth to persuade them to stay, and they did, for a time, think of giving up their plan: but only for a time. While they hesitated, the controversy about government that was disturbing Massachusetts broke out afresh and became fiercer than ever. They were soon again convinced that their best course was to withdraw. Indeed, the matter had gone too far to be arrested. Small detachments from the three discontented towns began to make their way to Connecticut alone. In another year the project of emigration was resumed. Dorchester and Watertown now sent in their petitions to the authorities for permission to go. They might, the answer was, if they would not quit Massachusetts. But that would not do at all. The time had come; the preparations were made; and, leave or no leave, in 1636 the most part of the people of those towns set out on their journey by sea or through the wilderness, and by the end of the summer of

that year were dwellers on the banks of the Connecticut.

It deserves to be remembered that the mother colony, though displeased with them for forsaking her, and never consenting to it, yet when it could not be prevented parted from them with kindness and showed friendship to them afterwards.

There can be no doubt that the main object of their departure was to secure for themselves and their posterity the benefit of a free government. That object was accomplished in their adoption of the Connecticut constitution of 1639. Into it were woven those principles of civil liberty and equality which its framers believed in; for the sake of which they chose to go apart by themselves.

What the Connecticut fathers thus did in their early days was, as has been justly said, "the most far-reaching political work of modern times." It has been helpful to the cause of freedom in all the generations since. It did much to prepare the way for the founding, one hundred and fifty years later, of our national Republic; and it had an important influence in shaping the Constitution of the United States.

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Social Life and Customs.

By Edwin P. Parker.

THE people of Hartford, in the olden time, were few in number and straitened in circumstances. Their means of communication with other settlements were slight and difficult. Their privileges of education and culture were meagre, and the limitations of their social life were narrow. The isolation, the privations, and the perils of their "wilderness condition" made their struggle for subsistence and security a serious one, but they were a sober, frugal, industrious, virtuous and religious people, and however austere their beliefs and severe their laws may have been, they doubtless found no little happiness amid the hardships of their lot.

Their homes were chiefly along what are now Front, Arch, Sheldon, Main, Elm, Governor and Buckingham streets. The original log huts of the settlers were soon replaced by framed buildings, many of which were commodious and comely. These houses, which seem to have been

an invention of New England, sometimes were large square buildings, with a one-story "ell" in the rear, and having four large rooms on the main floor built around and connected by fireplaces with the great central chimney. Plain, rectangular houses, with two or three rooms, and sleeping arrangements in the garret or attic, and frequently with the roof sloping in the rear to the first story, or lower, were more common. With few exceptions these houses were imperfectly finished and scantily furnished. The conveniences for housekeeping were rude and limited. Stoves and carpets were unknown. Forks were not in use at table, but napkins were abundant. Stools supplied the lack of chairs. Feather beds, bolsters and pillows for the high, corded, and curtained beds, and for the "trundle-bed" as well, were a necessity, for the colonial house at its best estate was tediously cold during the winter. The spacious kitchen, with its great fireplace, its side oven, its broad mantel, its chimney closets, its long, suspended poles, upon which hung various articles of food or clothing, was ordinarily the living-room. Tall, red, basket-bottomed chairs and a high-backed settle were features of the room. A two-leaved table with a drawer in one end, a small "light-

stand" between the windows for the Bible and the work-basket, a canopied cradle, seldom empty, and a spinning wheel were generally there. In the other and less used apartments, whether parlors, halls, or "spare rooms," were bureaus, chests of drawers, clocks, bedsteads of impo sing appearance, quaint chairs and mirrors, framed family registers and shining fireside utensils. An appendage to the kitchen was the "dresser room," with its lower shelf for wooden ware; a broader shelf for bowls, platters, porringers and pewter ware; a grooved upper shelf for plates on edge; a top shelf for the tea set; and closets near the floor whose doors were fastened by wooden buttons.

The table was furnished with substantial fare. There was an abundance of game, fowl, fish, and of fruits and vegetables in their season. Indian meal prepared as bread or porridge, succotash, baked beans, bread of wheat or rye, and puddings fearfully and wonderfully made, were common articles of food. One "playne supper but of exceeding relish" was "warm rye loaves with butter and honey and bowls of sweet milk and roasted apples." Butter and cheese were luxuries, and churns are seldom mentioned in the inventories of estates in early Hartford.

Coffee and chocolate were little used before 1683, and the earliest mention of tea in the household is in 1695. It was for some time later a great luxury, even to the wealthier people. The beverages of the people, besides water and milk, were cider, beer, perry, and syrups and cordials made from berries, and wine and rum as could be afforded. Under regulation of law, tobacco was smoked.

As early as 1641 Hartford had a bell-ringer and town-crier, and every morning, an hour before daybreak, his bell was rung in the streets. It was expected that some one must be up to make a light in every house fifteen minutes after this early signal. As matches were unknown it was the custom to cover the fire on the heart for preservation until the ensuing morning, nor was it uncommon for people whose fire had gone out during the night to go to the neighbors for a live coal.

Later the meeting-house bell was rung daily at noon and again at nine o'clock in the evening, and this evening bell was the signal for all sober householders to rake up the fire and prepare for rest.

Agriculture was, of course, the chief means of occupation and of subsistence. Wheat, corn,

rye, barley, oats, hemp and flax were cultivated, and one of the first objects of every householder was to get a vegetable garden in good order and an orchard in fruitful condition. Each man was in some measure his own mechanic, although tools were imperfect, and each house-mistress was in about the same measure the designer and the maker of domestic garments. But the trades were represented by the carpenter, the blacksmith, the tanner, the wheelwright, the shoemaker, the sawyer and the weaver. The storekeeper was a notch higher in the social scale than the artisan. He sold everything that the people required, as he could procure it, from nails to dry goods, from candy to codfish, and took his pay in "produce" when money was lacking. His dingy, musty store was a favorite resort, at evening, for the male gossips and the petty politicians of the village. The farmers raised cattle, swine, sheep, goats and poultry, but their horses were comparatively few and inferior. Vehicles for riding were scarce, for there were few roads, and journeys were made afoot or on horseback. The cattle were marked by peculiar crops and slits of their ears. The price of both labor and commodities was regulated by law. There were saw-mills and grist-mills.

Articles of commerce were corn, skins, leather, pipe-staves, deal-boards, pork, beef, wool, cider and biscuit. They produced all the materials for boats, ketches, shallops and trading vessels, and sent their ventures in due time to Boston, to New York, to Newfoundland, to Barbados, to Jamaica, and occasionally to Fayal and Madeira, bringing back clothing, tools, sugar, nails, glass, cutlery, wines and liquors. Spinning wheels made music in most households, and there was prodigious industry of knitting needles.

There was a weekly market in Hartford, and a fair in May and September, and once a week and twice each year Hartford became a mart for the surrounding country. The fairs were festival days.

"We are a poor people," so the record runs. "For the most part we do labor in tilling the ground, and by the time a year's labor and travail have gathered some small parcel of provisions, it is transported to Boston, and there half a crown will not produce so much goods of any sort as tenpence will in England."

The dress of the people was plain, but comfortable, and not without picturesque features. A common dress of women was a blue and white

linen waist, with short sleeves, joined to a skirt of serge, and a white apron. The goodwife went abroad for visiting or to meeting attired in a short gown of "sad stuff," laced in front, with a white kerchief about her neck and bosom, with mits covering the forearm and bits of ribbon here and there. The wealthier ladies of quality appeared, on good occasion, in flowing brocades, or with gowns of cashmere or silk, with embroidered stomachers, silk scarfs and fine laces. A petticoat of woolen stuff or of brocade or silk, according to rank, was often worn by ladies. Clothing of leather was much worn by laborers and servants. Coarse, firm, homespun cloth of linen and wool served for better garments. The magistrate, the deputy, and such as were distinguished by comparative rank or wealth, had richer and gayer clothing. The village tailoress went from house to house, to cut and make up the ruder clothes, while for the richer folk traveling tailors sold and fashioned their finer goods. Excess of apparel was declared to be unbecoming and inconsistent with the gospel, and the authorities were at much labor and pains to regulate dress, not merely so as to discourage expense and waste, but so as to make the garments of the people correspond

to their social rank and estate. Certain laws or orders concerning this matter were not to apply to magistrates or officers of the colony, or to their wives and children, or "to such whose quality and estate have been above the ordinary degree, though now decayed." One function of dress was to classify people according to their rank and wealth. Women prosecuted for wearing excess of apparel—laces or silks—were discharged on proof that their husbands were worth a certain amount of money, or that they themselves had been "brought up above the ordinary ranke." But all the attempts of the fathers to regulate this matter according to their curious notions were of little avail. The good people, as they could afford it, hastened to improve and enrich both their houses and their garments, and before the seventeenth century had closed, brighter, gayer, costlier styles of dress, as also new and beautiful forms of household furniture, began to prevail.

The church was the central institution of the community. The first meeting-house, some portion of which was used awhile as an arsenal, stood in the spacious square where the freemen annually gathered to choose public officers, and near by it stood also the school-house, the sign-

post, the market, the jail, the pillory and the stocks. On each Lord's day, at nine o'clock in the morning and at two o'clock in the afternoon, the people assembled for worship in the rude, uncarpeted, unwarmed meeting-house. Seats on the floor were assigned to householders according to their rank and dignity. The lower classes sat in the galleries. The sermons were long, the prayers were unstinted, and the psalm-singing was unmelodious. Children were taken to the meeting-house for baptism very soon after their birth, and it is recorded that on some such occasions the weather was so severe that ice formed in the baptismal bowl. The boys gave no little trouble, and, if caught misbehaving in or about the meeting-house, were liable to public rebuke and correction.

During the interval between morning and afternoon worship, there was another kind of meeting, during which the affairs of the neighborhood were freely discussed, and no end of gossip, social and political, prevailed. This was the great social exchange of the community.

The tithing-man, whose chief duty was to preserve good order in the church during divine service, and to enforce the observance of the Sabbath, had his hands full with sleepy saints,

indifferent sinners, and mischievous youth. He must needs look after young people illegally walking together on the Sabbath, after strangers at inns, after travelers, after such as "lye at home" or "linger without doors at meeting time," and after "all sons of Belial strutting about, setting on fences and otherwise desecrating the day."

Funeral services were attended with scant religious ceremony. The bell was tolled, prayer was offered, and devout men quietly bore the dead, laid upon a bier and covered with a pall, to the place of burial. Verses, mournful and eulogistic, precursors of the later tombstone poetry, were often fastened to the bier, or circulated among friends. But the funeral was a social event, and brought together the entire neighborhood. After its solemnities were completed, refreshments were served to the bearers and friends, and, if tradition may be trusted, the exhortation, "Give strong drink unto him that is ready to perish and wine unto those that be of heavy hearts," was obeyed with more zeal than discretion. David Porter, of Hartford, was drowned in the year 1678, and the bill for the expenses of the recovery and burial of his body included liquor for those who dived for him, for

those who brought him home, and for the jury of inquest. Eight gallons and three quarts of wine and a barrel of cider were purchased for his funeral. His winding sheet and coffin cost thirty shillings, but the liquor used at his funeral cost more than twice that sum.

This use of strong liquors at funerals continued until a comparatively recent time, and was not abandoned without strong protests against so inhospitable a reformation. One old gentleman remarked, with bitterness, that "Temperance had done for funerals."

It may be added that the somewhat free use of wine, rum, toddy, and other spirituous beverages, was customary with all sorts and conditions of men in the olden time, and at ordination dinners and ministerial assemblies as well as at house-raisings and on training days, great quantities of liquor were consumed. The virtue of total abstinence from strong drink had not then been so much as discovered, although intemperance was regarded with some latitude as degrading and sinful.

It was the custom in Hartford and vicinity, on the occasion of a funeral, to muffle with napkins all ornaments, mirrors and pictures in the house of sorrow, and often the front window

shutters were kept closed and tied with black for several months. Gloves were freely furnished and sent to friends on such occasions, and mourning rings with curious decorations and mottoes were also distributed.

Courtships and marriages came under a certain degree of official supervision, and no persons were joined in marriage by ministers until about 1684, when the General Court granted permission to ordained ministers to marry such as desired religious services. Unmarried adults were regarded askance. The widower and the widow made haste to wed again, and the young people were married early and, sometimes, often. Bachelors were badgered, and at one time were compelled to pay a certain fine to the town for living alone. We read of one "antient maid" who was twenty-five years old.

The good people of olden time had their curious superstitions. Comets created alarm. Eclipses were regarded as portentous. Houses were invaded and disturbed by Satan's imps. Diabolical enchantments and Indian sorceries were apprehended. Lights in the burying ground and on the marshes were frightful. Spinning wheels, sleds, and weather vanes were bewitched. Broken mirrors were fateful. If a garden toad

was killed, the cows would give bloody milk. Bushes must be cut at a certain quarter of the moon. Chairs in a row indicated company approaching. Soot taking fire on the chimney back betokened foul weather. The baby was carrried upstairs for the first time with gold and silver in his hand, to bring him wealth in the world. Scarlet was laid on his head to keep him from harm, and necklaces made of the teeth of animals were placed about his neck for the "easy breeding of his teeth."

The amusements of the young people were under somewhat rigid restrictions. Dancing, card-playing, bowls, shuffleboards and play-acting were prohibited. Instruments of music other than the drum, fife, trumpet and jews-harp were not sanctioned. But there were house-raisings, corn-huskings, quilting-parties, apple-bees, sheep-shearings, maple-sugar-makings, picnics, sleigh-rides and hilarious assemblies at weddings and parties. There were athletic sports. Election days, thanksgiving days, training days, or general musters, and commencement days were seasons of various and general merrymaking. One singular custom was that of celebrating "Nigger Election." A black man was chosen to hold sway over his colored breth-

ren, and his election was celebrated with great gaiety and feasting. At a later date dancing so prevailed that even "ordination balls" were given in Connecticut and in the vicinity of Hartford.

Some curious customs which have entirely passed away were then in vogue. It was not uncommon to steal away the bride at a wedding, and make a feast at the expense of the bridegroom. Another custom, just the reverse of bride-stealing, is recorded. Just before the happy pair joined hands, the bridegroom quitted his place, when the bridesmen would follow, seize and drag him back to his post of duty.

The people were then more dependent upon each other, and were more neighborly in certain significant ways. If one family had some table luxury, a portion of it would most likely be sent to a neighbor as "a taste of our dinner," and the compliment was sure to be reciprocated in due time. This neighborly feeling was manifested in the assistances rendered and in the kindly attentions exchanged between families. If one was building a house or barn, his neighbors came to drive a pin or a nail, or do some little act of helpfulness, in token of friendly feeling and good will. If some goodwife was ill

and behind in her household affairs, helping hands were not wanting for her relief. And in the custom of visiting and watching with the sick, we may see a beautiful aspect of the life of the olden days. It has been well said that "if the chief foundation of the New England Commonwealth was religion, the second certainly was neighborliness."

The school was theoretically next to the church in the estimation of our forefathers, but the care and culture of it were often sadly neglected, notwithstanding the legal requirement of every town containing thirty families to maintain such an institution for teaching children to read and write. The dominant idea seems to have been that the children should be taught "reading and other learning, and to Know their duty toward God and man,"—a good idea, if somewhat vague. Very little is on record in respect to the earlier schools, but the school-mistress preceded the school-master, and taught the children out of the New England primer and from the hornbook. She taught to "behave," to be mannerly, to be respectful and dutiful to parents, to elders, to magistrates, and especially to ministers. The school-master did not spare the rod, and seldom spoiled the child.

The schools were kept during part of the year, for three or four months. Boys and girls learned, both at home and at school, much more than book-lore, and it is well they did, for many men and women of the second and third generation were unable to write their names. They had a thorough industrial training, in the field or in the kitchen, and religion was mixed with all their education, from the alphabet, upward and onward.

Whatever may be said of the "blue laws" of Connecticut, it is certain that the code, written or unwritten, according to which court and church attempted to regulate domestic and social life, was a severe and rigid one. The orders for the observance of the Sabbath were strict, but not much more so than those which pertained to dress, to the use of tobacco, to amusements, to the teaching of children and the training of servants, to the contempt of parents, to idleness, and to many other things. Family worship was strictly enjoined, and negligent heads of households were liable to punishment. All persons boarding or sojourning in families must attend the worship of these families, and submit themselves to "domestical government therein." And yet the people of Hartford, in

those days, though their conditions of life were hard and narrow, though the beliefs prevalent among them and the restrictions under which they acted were austere and rigorous, were by no means sour, gloomy or unhappy. Their lives were sustained by a lofty purpose, cheered by faith and hope, lightened by mutual helpfulness, and sweetened by domestic affections. They found life abundantly worth living. There were doleful deacons, mournful ministers, and frowning magistrates, but there were hearty, healthy, sunny, good people in abundance, older and younger, sane of mind and sound of heart, kind and neighborly, who would not in the least have understood some modern commiserations of their lot.

In 1647 a lady wrote to her friend concerning some pieces of goods for gowns, saying: "She have three pieces of stuff, but I think there is one you would like for yourself. It is pretty sad stuff, but it have a thread of white in it."

It may be, as has been said, that those people fashioned the whole fabric of their lives out of "pretty sad stuff," but the fabric they fashioned was stout and strong and serviceable, and the threads of white are everywhere visible in it.

CHARTER OAK.

Hartford the Keeper of Connecticut's Charter.

By W. DeLoss Love.

THE youth of Hartford have heard something about Connecticut's charter. Some of them have seen it, framed in carved oak, hanging in the office of the Secretary of State at the Capitol. It is written in black letter characters, on three skins of parchment, and its ornamental heading fittingly displays the picture of Charles II., the King of England, who granted it on the 23d of April, 1662. It is the most famous document in our colonial history, and our most interesting traditions gather about it. The children who go to see it will ask such questions as these: Why did our fathers want this charter? What did they do to obtain it? Who went to ask it of the King? When and how was it brought to this country? What rights did it secure to them? How did they try to keep it when Governor Andros was sent to take it from them? Of what value has it been to their descendants? The town of

Hartford has a prominent place in the story which answers all these questions.

The Connecticut Colony, under the constitution adopted in 1639, set up an independent government. This was the creation of the people who were well satisfied with the manner in which it conducted their public affairs. They wanted, however, a charter in which the King would recognize and confirm their right of self-government. Moreover, their colony had no definite bounds. The Saybrook fort and the lands upon Connecticut River had been bought in 1644 of George Fenwick, who also agreed to convey to the colony all the land between Saybrook and Narragansett River, if it came into his power. He acted in this for the patentees, Lord Say and Sele, and others, who had received a large tract by grant from the Earl of Warwick. This was called the "Old Patent." It had, however, never been legally assigned to the colonists. They had no copy of it and did not know what privileges it conferred. So they wanted a royal charter to establish their title, define their bounds and give them the right of jurisdiction.

Our fathers considered carefully how they could obtain such a charter. It was not until

Charles II. was seated on the throne that they thought the time had come to present their petition. Accordingly the General Court, meeting at Hartford, March 14, 1661, determined to send an address to the King, declaring themselves his loyal subjects and utilize the occasion to further their purpose. This address was drawn up by their governor, John Winthrop, and, with a petition stating their case, was approved on the 7th of June. They chose the Governor to present these to His Majesty, and he was authorized to expend £500 in his mission. His letter of credit is among the framed exhibits in the State library. Other colonies would have been glad to avail themselves of his services at court, but he did not wish to embarrass his cause with other matters. So, with "no small motive," he slipped down the river from Hartford for New Amsterdam (New York), whence he sailed on the 23rd of July in the Dutch ship De Trouw, which Governor Stuyvesant had kindly detained for his convenience. In the autumn we find him safely arrived at London and established in lodgings at Mr. Whiting's house, in Coleman street, near St. Stephen's Church.

The honor of securing the Connecticut char-

ter belongs almost wholly to John Winthrop, whose portrait may be seen in our State library. He had been born to his honored Puritan father, February 12, 1606, at Groton Hall, Suffolk County, England. After completing his course at Trinity College, Dublin, studying law in London, engaging in the naval service and traveling in the East, he came to New England in 1631, and had gained a large acquaintance with colonial affairs. Although less conspicuous, he was as remarkable a man as his father, the Massachusetts governor, whose talents and virtues he inherited. He was first elected governor of Connecticut in 1657, and thereupon he was invited to remove from New London and dwell in Hartford, to which end the "housing and lands" of the late Governor John Haynes, on the corner of Arch and Front streets, were offered him. After 1659 he was our governor for eighteen years, until his death, and he spent much of his time in Hartford. There were some good reasons why he might hope for success at court. He had been appointed governor for one year under the "Old Patent" in 1635, and his patron, Lord Say and Sele, was high in favor with Charles II. This nobleman was friendly to the colonists. Through him they hoped to obtain

the assistance of the Earl of Manchester, to whom they sent a letter. The Connecticut Colony had also these advantages: It had not then been accused of sheltering the judges of Charles I., there were no commercial enemies to oppose, it had not been given to the publication of controversial tracts in England, and in no way had it made its Puritanism offensive. Thus the just cause of a loyal colony was in the hands of a well-favored gentleman. He had with him a draft of the charter the colonists wished to secure. It is said also that he had an extraordinary ring, once given to his grandfather by the King's father, which he graciously presented to His Majesty at an auspicious moment. At all events, John Winthrop opened the King's heart and hand. The charter was granted. Our "rights and privileges" were committed by a skillful hand to the parchment sheets, and on the 10th of May, 1662, the great seal of England, impressed in dark green wax, was attached at the bottom. A duplicate was also made—the same except in some details of spelling or capitals—which Governor Winthrop carried when, in due time, he returned to New England. In the hall of the Connecticut Historical Society the boys and girls will see a box of peculiar shape, covered

with leather and lined with the discarded sheets of a history of Charles II., which was made for the charter's protection. In this the precious document was kept for many years. The Historical Society has been the custodian of this box since 1840, and has also some fragments of the seal. The painting of Secretary George Wyllys, hanging near, shows this box on the table. It is now inclosed in a case, and within it is exhibited what remains of the so-called duplicate charter, about which something will be said presently.

We may be almost certain of the way in which Governor Winthrop sent the original charter from London to Hartford. He had friends who were about to return home—the agents of the Massachusetts Colony—Mr. Simon Bradstreet and Rev. John Norton, who had also come with a loyal address in hope of making secure their own charter, then in jeopardy. The new ship Society, built and owned in Boston, Christopher Clark, master, had brought them on her first voyage, and now was ready to return. So to them Winthrop committed his treasure in its leather-covered box, knowing it would be safe. They arrived at Boston, September 3, 1662. What should they do with it then?

The commissioners of the United Colonies met there the next day. Among them were two Hartford magistrates, Samuel Wyllys and John Talcott, the treasurer, the third and the eleventh patentees named in the document; they were the proper persons to receive it. Without doubt it was delivered to them, for the commissioners' records tell us that this charter, which had come by "the last ship," was read and discussed at their meeting. When they separated, Wyllys and Talcott returned to Hartford, arriving in time for the session of the General Court, convened on the 9th of October. The record of that day is: "The Pattent or Charter was this day publiquely read in audienc of ye Freemen, and declared to belong to them and their successors, and ye freemen made choice of Mr. Willys, C[apt]: John Talcot and Lt John Allyn to take the Charter into their Custody, in behalf of ye Freemen, who are to haue an oath Administered to them by the Generall Assembly, for ye due discharge of the trust committed to them." John Allyn also lived in Hartford, and so three Hartford magistrates became the keepers of the charter, to whom the Assembly requested Winthrop to deliver the duplicate also when he arrived the following spring. He had arranged to have the

expenses paid in wheat and peas, which the colonists immediately began to collect at New London for shipment. The proportion of Hartford was nearly one fourth, which would have been 500 bushels of wheat and 300 bushels of peas. Thus having their liberties secure, our fathers appointed a Thanksgiving day, October 29, 1662, as the record declares, "particularly for the good success God hath given to the endeavors of our Honored Governor in obtaining our Charter of His Majesty our Sovereign."

The charter created a corporation, to be administered on Connecticut soil, composed of nineteen patentees and their elected associates, to whom the rights of government already assumed were confirmed. The boundaries therein fixed included a narrow belt of territory, south of the Massachusetts line and extending from "Narroganeett Bay on the East to the South Sea on the West." This gave them the disputed Pequot lands, the territory of the New Haven Colony and a country, cut in two by New York, stretching away westward beyond their knowledge. Under this patent the colonists lived happily for a quarter century.

On the 19th of December, 1686, there arrived at Boston Sir Edmund Andros, bearing a royal

commission as Governor of New England. The King, Charles II., had annulled the Massachusetts charter before his death. A new government had been set up by James II., including all of northern New England, which Andros, succeeding Dudley, had now come to govern, adding Connecticut to it. He was of an honorable family of the isle of Guernsey, had served in the wars and had been from 1674 to 1681 the governor of New York, commissioned by the Duke of York before he became James II. The Connecticut colonists had become acquainted with him when he was their neighbor, for in 1675 he had come to Saybrook, claiming jurisdiction west of Connecticut River under the Duke's patent, and they had withstood him in military array, our brave Hartford captain, Thomas Bull, being in command. He had now come to New England under royal authority to consolidate the colonies in one dominion. This was the King's political policy. He made war on charters at home as well as abroad. Andros was not a tyrant, though he was not the character of man the Massachusetts Puritans wanted. He was a loyal member of the Church of England, and sought to make room for his opinions without regard to the established prejudices and customs.

This of course gave serious offense and aggravated the legitimate disappointment at the loss of their patent. If there is any stigma attaching to the actors in this war on New England charters, it belongs to Edward Randolph, the collector of His Majesty's customs at Boston. As to Connecticut he had submitted, July 15, 1685, six "Articles of Misdemeanor" against the colony, claiming that they had "made laws contrary to the laws of England," had converted fines to their own use, had enforced an oath of fidelity without that of supreme allegiance, had denied the free exercise of religion to churchmen, had failed to administer justice in their courts and had excluded loyalists from office. These charges were made to justify two writs of *quo warranto* issued against Connecticut, July 8, 1685, both served after the return-day had passed. The colonists had resisted as they could —appealing to the King and appointing as their agent William Whiting, a London merchant, son of a Hartford gentleman and the host of John Winthrop, in Coleman street, years before. All was done to no purpose.

Sir Edmund Andros, having established his authority at Boston, wrote Governor Robert Treat, of Connecticut, December 22, 1686, say-

ing, "I am commanded and authorized by His Majesty, at my arrival in these parts, to receive in his name the surrender of your charter, if tendered by you." Thereupon the General Assembly wrote a letter to the Earl of Sunderland, Secretary of State, which proved to be the most important document in their case, for though it expressed a preference for union with Massachusetts as a final resort, it was construed in England, and designedly no doubt, to be a "request of being annexed to the Bay" and hence a surrender. This it surely was not. Andros did not so interpret it. He continued his measures to "induce" the colonists "to make surrender" as he had been instructed to do. The delivery of their charter as an act of surrender would have answered his purpose instead of a vote. Our Connecticut fathers were resolved not to do either. They would submit if they must, but never surrender. Having, however, an order from the government, based upon a misinterpretation of the above letter, Andros set out for Hartford, October 26, 1687, to assume authority. Some gentlemen of his council, and sundry blue-coats, trumpeters and red-coats made up his escort.

The town of Hartford at this time was only a scattered village, having about 1,200 inhab-

itants. Its taxable estates amounted to only £18,118, though it was the wealthiest town in the colony. In the General Assembly it was naturally influential, having in that body Major John Talcott, Captain John Allyn, Ensign Nathaniel Stanley and Mr. Cyprian Nichols; and the most of the rest being in one way or another connected with Hartford families. Throughout the colony the sentiment was strongly averse to a surrender of the charter, as the documents show, but there were some who foresaw the final issue and questioned the wisdom of a contest. Among these were Major Talcott and Captain Allyn, the secretary. This opinion, which they expressed to the Assembly, March 30, 1687, called forth another and decisive vote against surrender. Doubtless also this awakened suspicion concerning them, for at the meeting on the 15th of June, sundry of the court desired the charter brought into their presence, which apparently satisfied them as to their faithfulness as keepers. The secretary, however, made such a record as to excuse himself if it did disappear, for he wrote: "The Governor bid him put it into the box again and lay it on the table, and leave the key in the box, which he did forthwith." It was useless, these men saw,

to urge expediency upon the freemen of Connecticut, committed to an obstinate affection for their charter.

It must have been toward night, the 31st of October, when Governor Andros, having traveled that day from Norwich, crossed the river at Wethersfield ferry and with the escort of the county troop entered Hartford, where he was greeted with becoming honors. Some conference was held that evening between him and the General Assembly in their chamber—the second floor of the meeting-house. We are sure they were a serious company of Connecticut fathers who sat by candle light about the royally-attired Sir Edmund. He only wanted a vote or an act of surrender! What happened? Trumbull says: "The charter was brought and laid upon the table." "The lights were instantly extinguished, and one Captain Wadsworth, of Hartford, in the most silent and secret manner, carried off the charter and secreted it in a hollow tree." "The candles were officiously re-lighted, but the patent was gone." Such is the tradition, which he recorded a century ago. So far back as 1780 the tree was known and then "esteemed sacred" as that in which the charter was concealed. Every schoolboy knows where

it stood before the Wyllys mansion. Governor Roger Wolcott, who was then nearly nine years old and had distinct recollections of other matters of that time, who also had every opportunity to learn the truth later, in 1759 wrote in his memoir: "They ordered the charters to be set on the table, and, unhappily or happily, all the candles were snuffed out at once, and when they were lighted the charters were gone." He told President Stiles, five years later, that Nathaniel Stanley took one charter and John Talcott the other "from Sir Edmund Andros in the Hartford meeting-house, the lights blown out." Our historians are agreed in the belief that Connecticut's charter was hidden in the famous oak at some time during that troublesome period. When this hiding occurred, which charter was hidden and who hid it, are nuts of that Halloween night for the historians to crack. The natural harmony of accounts and traditions is, that Stanley, who was an active promoter of the revolution in 1689, took the original charter in the darkness and Talcott passed the duplicate out to Wadsworth, not then a member of the Assembly. Either charter may then have been hidden a short time in the oak standing near the mansion of one of the

authorized keepers. Some think that this hiding occurred the previous June, when the Secretary left the charter on the table as ordered. One or the other may have been later in the keeping of Andrew Leete, of Guilford, as the tradition is. The colonial records show that Wadsworth secured the duplicate charter in that "very troublesome season" and was thereafter the custodian of it, for which "faithful and good service" he was rewarded in 1715 with twenty shillings. It is certain that on the evening when some superstitious persons were wont to believe that "devils, witches and other mischief-making beings are all abroad," the charter of Connecticut was spirited away, and it was not Sir Edmund Andros who did it. Most important is it for us to note that the sentiment of Hartford must have been strong against any surrender to have made such a daring procedure of one or more of its townsmen possible or safe.

Which of the charters was the original? The other was the duplicate and the one once in Captain Wadsworth's keeping. In a legal sense both may have been so regarded. The surrender of either would have answered the purpose. The one at the Capitol is now so considered, and may have been received as such a few years

after the Revolution on account of its well-preserved condition. As to which was the original in the historical sense, the clue is found in the meaning of the words "P[r] fine five pounds," which were appended to one, as proven by several early manuscript copies. The Historical Society has a certified "Copy of the original charter remaining in the Secretary's Office," October 30, 1782, which has these words. As they are lacking in the charter at the Capitol, they must have been on the fragment with the Historical Society. It is now determined by the entry in the accounts of the clerks who received the payments for patents, that this clause noted the fee on the original charter and not the price of the duplicate.* Therefore the Historical

*An examination recently made by an expert, Mr. Hubert Hall, F. S. A., of Her Majesty's Public Record Office, has brought to light the entry in the accounts of the Clerks of the Hanaper, made at the granting of the charter, and communicated to the Connecticut Historical Society in his letter of October 26, 1898. It is as follows:

Sabbati, decimo die Maii [1662]

De Carta Gubernat[oris] et Societat[is] Coloniae de Connecticut in Nova Anglia in America de con[cessione] sibi et successoribus, ...	viij li. ix s.
De fine inde, . . .	v li.
De Carta de Duplicamen ear[un]dem l[itte]rar[um] paten[tium], ...	xx s. iiij d.

TRANSLATION.

Saturday, the tenth day of May [1662]

For the Charter of the Governor and Company of the Colony of Connecticut in New England in America of grant to them and their successors, ...	viij li. ix s.
For the fee thereupon, . . .	v li.
For the Duplicate Charter of the same letters patent,	xx s. iiij d.

Society has the one which was first brought over and accepted by the freemen, and if Wadsworth hid the one he secured in the oak it was that now framed in the Capitol. Whatever may have been the story of this fragment, it was brought to light by a pupil of the Hartford Grammar School, in 1817, who saw the mother-in-law of the South Church minister about to put it into a bonnet. It had been given her by the daughter-in-law of George Wyllys. He rescued it and years afterwards found out what his old parchment was. This youth was John Boyd, in 1858 elected secretary of Connecticut.

At the time the charter was hidden no one supposed it would ever be revived. Those who did it in no wise thought they had thus saved their government, but only themselves from a surrender. Andros assumed authority, commissioned magistrates and united Connecticut to the dominion of New England. After two years, however, a revolution came on. He was imprisoned at Boston, and finally sent home to England. Meanwhile William and Mary ascended the throne. Then Connecticut, on the 9th of May, 1689, brought out its sacred charter and resumed its former government. His Majesty graciously allowed this continuance of

their "rights and privileges," which were judged in law not to have been invalidated; and although repeated attempts were made later to have the charter revoked, it stood until 1818, when it was made the basis of the new constitution.

The boys and girls of Hartford have another interest in Connecticut's charter. After the Revolution, the State ceded its claims to those unknown lands of Winthrop's time to the United States, excepting a tract 120 miles in breadth on Lake Erie. This was called the Western Reserve. In 1795 this tract was sold for $1,200,000, with which our School Fund was established, a precious legacy for the children to protect as the fathers did the charter.

The Charter Oak fell on the 21st of August, 1856—eight hundred years old they say—and part of its hollow trunk is in our keeping; but its scion on our Bushnell Park has been growing strong these fifty years. So the blessings of a good government are perpetuated and passed on from generation to generation.

CAPITOL.

Hartford the Capital.

By Henry C. Robinson.

THE Latin word *caput*, a head, has been serviceable to our language in producing useful substantives and adjectives, verbs and adverbs. Its own derivation is doubtful. Many scholars find it in the Greek Κεφαλή. When the word capital was first applied to a city as a seat of government, it is not easy to discover. The Latin word *Capitolinus*, from which our *capitol* is derived, was applied to the temple of Jupiter Maximus, and then to the three hills which made the one Capitoline hill. Here the Roman senate met, and in all the Roman provinces there was a capitol for the worship of Jupiter. Quite likely the word capital, as defining governmental headquarters, is derived from the earlier use of its cognate word capitol. Webster defines capital as the chief city of a State, its metropolis, and quotes Macauley in this use of the word. Of course this definition would not exactly fit its meaning in general modern use and in the scope of this article. The chief city of the State of New York, its metropolis, is

New York; its capital is Albany. The chief city of Illinois, its metropolis, is Chicago; its capital is Springfield.

When our good fathers came down into this valley to find larger freedom and give scope to broader views than they left behind them in Massachusetts, they settled in Newtown (sometimes spelled, in the ancient records, Newton and New Towne), Dorchester, and Watertown. Soon after the settlement of these plantations, the General Court changed the name of Newtown to Hartford, which was also spelled in several ways, of Dorchester to Windsor, and of Watertown to Wythersfield, since euphonized to Wethersfield. The first General Court was held at Newtown, in April, 1636. Its members were Roger Ludlow, Mr. Steele, Mr. Phelps, Mr. Westwood and Mr. Ward. A session was held in Dorchester, and another in Watertown, soon after. Three other sessions were held the same year at Newtown. At the session in February of this year, old style, the boundaries of the towns were fixed by the General Court, and their names changed. On the 14th of January, 1639, the people of the plantations met at Hartford and adopted their Fundamental Orders, which is the first written constitution in

human history adopted by a free people, in the name of no sovereign but themselves, and acknowledging no allegiance but to God.

The sessions of the General Court, called for by this sacred instrument, were usually held at Hartford, and Hartford at once became practically the capital of the colony.

For many years there was little difference between the three original towns in wealth and population. Hartford and Windsor were somewhat more populous and wealthier than Wethersfield. Why one community should grow, and another, its neighbor, show no gain, or perhaps even show a loss, is a question easy to ask and sometimes difficult to answer. Forecasts of future growth, made by the wisest seers, have not infrequently proved vain. Sixty years ago there was strife in Michigan between the two small towns of Detroit and Monroe for precedence. The strife continued for a term of years, and the disappointed land owners of Monroe looked in astonishment at the greater progress of their neighbor. By the census of 1890 Detroit has more than two hundred thousand inhabitants and Monroe less than six thousand. The different outskirts of the little city of Chicago were sharp rivals for a quarter of a century,

and why some of the districts grew, while others were stagnant, it was difficult, at the time, to say. Indeed, for many years Chicago itself held Milwaukee in wholesome dread, as a coming great rival western metropolis. When the friends of Duluth, upon Lake Superior, asked for congressional aid, and painted the future of their port in rosy colors, Mr. Proctor Knott, in a speech in Congress, which is now almost a classic, derided the commerce of the "unsalted sea," and made merry over the future of the city. If you will read his witty speech again, you will find many sentences which describe in satire the conversion of the wilderness into business centres, and which to-day may be read as the language of prophecy.

In a less striking way we might show the unlooked-for growth and the unlooked-for decadence of many of our Connecticut towns. Hartford was central, and its grist mill was convenient. Perhaps these two causes contributed much to making it practically the capital before it became so by law.

In 1662, Connecticut secured from Charles II. a royal charter. It was adroitly drawn and adroitly obtained, for which high praise belongs to Governor Winthrop. Its provisions were not unlike the provisions of the old constitution, and

were altogether satisfactory to the self-governing people of Connecticut; indeed, its terms were nearly all prepared by Connecticut and her skillful representative. The charter became operative, from the colonial point of view, by the act of the people assembled at Hartford. As the record puts it: "Patent of charter publiquely read in audienc of ye Freemen and declared to belong to them and their successors."—Col. Rec. Vol. I., p. 384. Judge Swift wrote later that "the application of the people for this charter and their voluntary acceptance of it gave efficacy to the government it constituted, and not the royal signature."

Dr. Hoadley thinks that the original charter, after the session of the Assembly in June, 1687, when it was, by order of the Governor, left in its box upon the table, was taken away by Nathaniel Stanley and John Talcott. Scholars have argued that the instrument which Captain Wadsworth seized after Sir Edmund Andros had been left in the dark, and which was secured in the Oak, was a duplicate. The late Mr. John Boyd, of Winsted, rescued two-thirds of a sheet of it from the open scissors of good Mrs. Bissell, who was just giving it shape as a new spring bonnet. The latest investigations seem to sup-

port the theory that the instrument which is preserved in the Secretary's office is the duplicate and that the fragment in the rooms of the Historical Society is the original. The difference is chiefly material as a matter of curiosity, as the instruments are undoubtedly contemporaneous. The charter conveyed to the good people of the Connecticut colony not only their own territory, but also that of New Haven. Until the delivery of the charter of 1662, the two colonies ran upon many similar lines of government and self-government. New Haven insisted upon church membership as a prerequisite to the freeman's oath. She placed less reliance upon the voice of the people and more upon the utterances of Scripture.

The story of the conflicts of the two colonies is an interesting one. New Haven made a brave fight against the inevitable. The charter virtually put an end to her struggle for independence. On the 9th of October, 1662, the General Assembly, by which new name the General Court was to be known under the charter, passed the following law: "It is enacted and decreed by the Freemen, that ye Town of Hartford for future shal be the settled place for the convocation of the Generall Assembly, at all times, vnles it be

vpon occasion of epidemicall diseases, sickness, or ye like." This was the first legislative act which made Hartford the fixed capital of the colony. The early practice of holding the General Court and the elections at Hartford had been continued as a matter of convenience and usage.

When the two colonies were finally united in 1665, Connecticut had fourteen, and New Haven six, towns. In 1701, New Haven was made an associate capital with Hartford by the following vote of the General Assembly:

"Whereas the Generall Courts and Courts of Assistants have formerly in a constant way been holden at Hartford in the months of May and October annually: It is now ordered and enacted by the Deputy Governour, Councill and Representatives in Generall Court assembled: That the Generall Court and Court of Assistants shall be holden at Hartford in the month of May onely from year to year, and that the Generall Court and Court of Assistants that formerly hath been accustomed to be kept at Hartford in the month of October shall be annually kept at Newhaven at the time accustomed for the sitting of those courts, viz. the Court of Assistants on the first Thursday in the month of October, and the Generall Court on the second Thursday in the same month, any lawe, usage or custome to the contrary notwithstanding."

In addition to this vote, it was also voted that the records and books should be trans-

mitted to New Haven at the October session, and they were carried in little trunks studded with brass-headed nails, which are still in existence, and in the custody of the State Library. The October session, 1712, was held at Hartford, because the transportation of the records was deemed to be "prejudicial" to them. The May session, 1713, however, re-established the rights of New Haven.

The Constitution of 1818, our present constitution, continued the double capital feature of the State, and required sessions of the General Assembly to be held in alternate years at Hartford and New Haven. The inconvenience of this system was endured because of New Haven's sensitiveness, which had not abated from the time of the enforced union, and which was stimulated by the act of 1701, by which that beautiful city was made a joint capital. But the same logic of events was working to put an end to a system of two capitals for so small a State, a system which provoked many jests outside of the commonwealth, and criticisms as many, if not so sharp, as those which our present unique and undemocratic system of legislative representation receives from the rest of the world. The State houses were too small, and the New Haven

building was unfortunate in its stucco material, which was constantly dropping off, and whose repair made an unattractive constellation of patches. Efforts were made at several times for such a change in the constitution as would make Hartford the sole capital. Any change in the constitution requires a majority vote in the House of Representatives, and at the next session a two-thirds vote of each house and then a majority vote by the people. It was not difficult to get the first legislative action in favor of a single capital, as the geography and traditions of a majority of the towns favored the claims and arguments of Hartford. But the second stage was quite another affair. An interior history of these struggles, written accurately, would make interesting reading. At one time two votes in the lower house from a northwesterly town in the county, with a voting list of about two hundred, were cast against Hartford, to everybody's surprise. It was discovered that the intelligent lawmakers from that town had been persuaded by a distinguished lobbyist in the neighborhood, whose retainer by New Haven had not been suspected, that the loss of its capital character by New Haven would stop the running of trains on the Canal Road, then

so called, and that the wood lots of one of the representatives, which were worth $25 an acre, would consequently shrink in value. The change of these two votes made the defeat of the amendment sure. In a later contest, when fourteen of the twenty-one votes in the Senate seemed assured, to the intense surprise of the Hartford enthusiasts, a senator in the neighborhood of the city voted in the negative. His uncharitable neighbors found an explanation for his vote in his receipt, soon after the session, of an elegant new carriage, valued at two thousand dollars, from one of the fine manufactories of which New Haven has always been justly proud. The carriage was thought by his aforesaid uncharitable neighbors to be more expensive than the senator's means, or previous experience in vehicles, would justify.

But the inevitable came in October, 1873, when the people ratified the constitutional amendment which made Hartford the sole capital. The total vote of the State was: Yes, 36,853; No, 30,685. The vote of New Haven was: Yes, 32; No, 10,156; and of Hartford: Yes, 6,916; No, 9.

It appeared from the returns that the vote of New Haven was peculiar—in one or more of

the districts the negative vote exceeded the number of registered voters. This provoked sharp comment in the newspapers which had championed the claims of Hartford, and the word fraud was written in many sizes of type. In the discussion, little attention was given to the vote in Hartford. While in no ward in Hartford was the registration exceeded, it is noticeable that in two of the wards the entire vote was polled. That there could be a gathering of the freemen, from which neither necessary absence nor indifference would detain an individual voter, perhaps nobody was prepared to believe. The importance of partisan scrutiny, and challenge at the polls, is obvious from the experience of popular suffrage in New Haven and Hartford on this occasion. In January, 1879, the first session of the General Assembly was held in the new State House.

Going back to the beginnings of the colony, we find that the meeting-house of the First Church had a court chamber where the General Court was held. The election sermons, delivered with vigor and at great length by some eminent divine, commenced with the earliest sessions of the General Court and continued until 1830, when they were abolished. The custom re-

mained in force in Massachusetts for a half century longer. In the year 1720, the first State House was finished and stood on Court House square, so-called, now City Hall square. It was in this building that the Council met on the dark day in 1780. An adjournment was proposed, as the general belief was that the day of judgment was at hand. Old Abraham Davenport objected to the adjournment, and said: "That day is either at hand or it is not; if it is not, there is no cause for adjournment; if it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought."

In 1783, the State House was partly burned during the celebration of peace. It cost £750, to which the town of Hartford contributed £250. The next State House in Hartford, which is now known as City Hall, was built in 1792. It cost $52,480, of which the town of Hartford paid $3,500, and the county of Hartford $1,500. Our present constitution was adopted in that building in 1818. General Lafayette and Presidents Monroe, Jackson, Polk, Johnson and Grant were received within its walls. The first State House, which was built in New Haven, was erected in 1763, on the Green, fronting Temple street. Another State House was built in New Haven,

in 1830, and when Hartford was made the single capital, the State presented the building to the city of New Haven. The 1874 session of the General Assembly was the last one held there. The first session of the General Court at New Haven, in 1701, was probably held in the church on the Green. In 1720 the Assistants met in the Yale College library room. Soon after 1728 the county court-house was built in New Haven and the Legislature probably met there until 1763. The present capitol was erected upon grounds purchased of Trinity College by the city at a cost of $600,000, and the city also contributed $500,000 to the expense of the building.

The second article of our constitution provides that each of the three powers of government shall be confided to a separate magistracy, to wit: "those which are legislative to one; those which are executive to another; and those which are judicial to another." A similar distribution of the powers of government is common to all modern constitutions. This stately building provides a home for all these magistracies. The Legislature has its halls for the Senate and House of Representatives and its committee rooms; The Governor, Treasurer, Secre-

tary and Comptroller have their chambers, and the Supreme Court of Errors has a beautiful room opening to the west. The commissions—railroad, educational, insurance, labor, etc.—are all provided with proper accommodations. Upon its walls and in its halls are found memorials of several of the State's most eminent patriots, and the precious flags of the regiments which honored the State in the civil war, and the figure-head of the old Hartford, are treasured in appropriate cases.

The capable and patriotic citizens, under whose watchful care this beautiful and appropriate building was erected, have received, and should continue to receive, the gratitude of our city and State. It is believed that the construction of the edifice, from basement to summit, was unstained by the touch of jobbery, corruption, speculation, or fraud. All the members of the commission are entitled to a share of this honor—it is not invidious, however, to say that he who was most actively and constantly engaged in the construction should be especially remembered, our distinguished fellow-citizen, venerable in our esteem, honorable in our pride, and warm in our affections, the Hon. Alfred E. Burr. The only remaining trace of the old

double capital system is found in the conventions of the great political parties which are held in alternation at Hartford and New Haven.

It remains to add a few words of Hartford as the capital, in the Macauley use of the word, the chief city of a State. In this respect the honors are still divided between the two fair cities of Hartford and New Haven. New Haven excels in population, is the home of a noble national university, is a seaport and is a manufacturing centre. Her graceful elms and sentinel rocks add to her other many natural charms. She is the principal home of a great railroad system, and excels in many another metropolitan feature.

Hartford has attractive parks, unsurpassed schools, institutions of benevolence, learning and religion. Her architecture in churches and soldiers' arch, and public buildings, her beautiful homes and busy factories, her daily journals, worthy competitors with the best, her leadership in the liberal professions and in insurance and banking, her manufacture of bicycles and fine machinery, her excellent trolley and steam railroads, are all significant of the industry, intelligence, morality, enterprise, benevolence and wealth of her people. It is left for other chapters

in this volume to show the history and standing of the Capital City in literature, and business, and many other things.

In all the activities of life, educational or commercial, in the fine arts, useful arts and religion, the record of local history is one to fill her citizens with pride. To mention names of men who have been eminent as statesmen, authors, inventors, mechanics, philanthropists, educators, merchants, judges, lawyers, divines, journalists, physicians and surgeons, specialists in the treatment of the needy, the insane, and the deaf and dumb, is unnecessary and unwise in the purposes of this article. It is due, however, to the story of Hartford to suggest, that, from the days of Hooker and Ludlow to the present moment, our city has never lacked wise and energetic leaders, and, better still, a hearty and enthusiastic people, sensitive to the honor of Hartford, alive to the progress of humanity, guided by the best and most advanced thoughts of Christian civilization, social refinement, and political development. The people have been united and harmonious in action, have given freely of the work of their hands, and of the money accumulations of their thrift, to answer to every call of patriotism, whether the flag of

the hour was Old Glory, or the Three Vines, or the Hart fording the stream.

REFERENCE BOOKS.

Connecticut Colonial Records.

Connecticut Legislative Journals.

Bi-Centennial Celebration of Connecticut Legislature.

Constitutions and Charters of Connecticut.

Hartford in Literature.

By Annie Eliot Trumbull.

"THE character and scholarship of its founders," says Mr. Pancoast, in his "Introduction to American Literature," "made New England the most intellectual of all the Colonies." Even a casual view of the colonial civilization proves the truth of this statement and renders plain the lines so sharply drawn between these New England colonies and those farther south, in their relation to literature. It is no wonder then that upon Hartford, the center of much political and religious agitation—that sign and evidence of independent thought—should have been set, from the first, the seal of literary promise and literary achievement. If the attempt were made to review all the men and women connected, continuously or incidentally, with literature, whose birthplace or sometime residence this city has been, a chapter of the prescribed length of this one could be little else than a catalogue of proper names. For a glance over the two hundred and fifty years of her history would seem to indicate that not only one in

every ten inhabitants, but every stranger transiently within her gates, has contributed something to that literary atmosphere, her boast and her distinction. It is almost a necessity therefore to make some sort of classification in order to gain anything like a clear idea of the development of this literary tendency as something apart from the city's financial and mercantile prosperity: but it will not be possible to separate those who are, strictly speaking, natives of Hartford, from those who have chosen to make it their home, nor can the number of years of their residence be taken into account, for influence upon a community is something not to be reckoned by months or years. The grouping, therefore, must bear some relation to the nature of the production, and the conditions under which it is put forth, although the boundaries of any such groups must cut one another here and there, since few writers confine themselves absolutely to one form of art. For convenience we will divide the writers we have to consider into three periods, the Early, the Middle and the Later. The first will include all those born before 1800; the second, those born between 1800 and 1820, whose work is finished; and the third, those whose birth was

subsequent to 1820, as well as others who are still, in 1898, pursuing their literary labors in one form or another.

Really antedating that which we would call the Early period, is a name prominent in Hartford and colonial annals—that of Thomas Hooker (1586–1647). First preacher, he was also first author and first publicist, and it is by no means only upon that which, as a Hartford divine has said, is "in some sense Mr. Hooker's most distinguishing and abiding monument," the sermon on democracy, that his claim to literary distinction rests. Neither this nor other of his long list of published sermons belongs to the department of literature, since, according to Dr. Walker, he was unwilling to give his time to work which he considered somewhat aside from that to which he had been called—"saw none of them 'through the press' and though authorizing the issue of some of them, imparted to none the advantage of an author's customary review." The one exception which we may consider as a distinctively literary contribution, is his "Survey of the Summe of Church Discipline," and in this, differing mightily from the writers of a later day, he professed it "beyond his call to please the niceness of men's pal-

ates, with any quaintnesse of language." Nevertheless, it affords an excellent illustration of what was Thomas Hooker's style—forceful, picturesque, often involved, but permeated with the illumination of a glowing faith.

After his death we pass over a hundred years, during which no name appears upon which it is necessary to dwell, the written remains of that period being confined to homiletics, the somewhat colorless entries of official records, and curious and not too intelligible correspondence, all of which need the reviving touch of the historical imagination to kindle them into interest. About the middle of the 18th century, we come upon a group of men who did more than any others to establish the prominence in letters which Hartford has ever since retained. The "Hartford Wits" were a few trained men who, giving their time and strength to literature, both in a periodical called the "Anarchiad," and in various tracts, produced in rapid succession, satire, verse, pasquinade and serious prose, of which much remains to the present day as evidence of their talent and facility.

John Trumbull (1750–1831) was, perhaps, the most gifted of the galaxy. President Moses

Coit Tyler has much to say of his marvellous precocity and various aptitudes. A native of Westbury, he began the study of Greek and Latin at the age of five, at which period he may be said to have definitely decided upon the profession of letters, and he was prepared to enter Yale College at seven. Fortunately he was pronounced a little youthful even for the joys of Freshman year and postponed his entrance until 1763. A tutor, after graduation, and later a student in the Boston office of John Adams, he came to Hartford in 1781 and became one of the club of which the other members were Humphreys, Barlow and Hopkins, and which busied itself, to great effect, in the politics of the time. Later, made State Attorney, he took an active part in public affairs for thirty years. Thus the most stirring period of his life was spent in Hartford and much of that period in the service of literature. Always ready to break a lance in the cause of liberty, his wit and brilliancy saved him from the reproach sometimes attending reformers. From the day when, with Dwight, he struck for the honor of the elegancies of literature as opposed to the heavier scholastic pursuits, through his attack upon the giant "Dulness," as well as through the political

essays published before the outbreak of the Revolution, to the most famous of his satires, "McFingal," he deals telling blows for liberty and reform. "McFingal," a poem in four cantos, in which the Tory cause is made ridiculous by its defense in the mouth of the hero, and in which wit is sometimes injured by coarseness, was a slashing attack, directed by patriotism, guided by humor and stinging with sarcasm, in the cause which was that of every New England patriot.

The author of the "Columbiad," Joel Barlow (1755–1812), came to this city when he was about twenty-eight and spent five years here, editing Dr. Watts's psalms, writing "The Vision of Columbus," and incidentally publishing a newspaper. While pursuing his studies at Yale, he fought the British during vacation; studying law for awhile after graduation, he abandoned it for theology and became a chaplain; member of Congress from Georgia, agent for a bubble land company, a partisan of the Girondists in France and a critic of aristocratic government in England; consul at Algiers under Washington, a cosmopolite in Paris and a manorial proprietor in the District of Columbia, Joel Barlow remains one of the most picturesque

figures in our early history, and it was in Hartford, as we have seen, that he composed "The Vision of Columbus," later polished and developed into the "Columbiad," perhaps the most ambitious poetical composition of the New World.

Colonel David Humphreys (1753–1818), a member of the legislature from his native town of Derby, and thus often living in Hartford, was a third member of the little group which opposed the "progress of dulness." In military and diplomatic life for many years, he died after serving his country for the last time as officer in the war of 1812. His poems, like his life, were notable for patriotism. "An Address to the Armies of the United States" is one of them.

Dr. Lemuel Hopkins (1750–1801) completed the literary club. He wrote chiefly a kind of satiric verse, which, while not to be considered as poetry, added to the caustic flavor of the "Anarchiad," and the "Echo," specimens of the journalistic literature of the day.

But the most familiar name of this time is not that of one of the Hartford Wits, but that of a man who, born in Hartford, long outlived them, and of one whose work is known to thousands who never heard of theirs. A scholar,

rather than a literary man, was Noah Webster (1758–1843), the compiler of the dictionary, and yet one whose labors are so closely allied to literature that they can not be left out in any mention of such achievements. Although the results of his efforts to establish the regulations of an American language, by dictionary and spelling book, have been largely set aside as too arbitrary, and the lexicon that bears his name is by no means that which he bestowed upon the country, his aim was no unworthy one, and it brought about the first of a valuable series of similar attempts.

Close at hand, ready to carry on the tradition, comes a second group of writers, most of them born in the last decade of the 18th century, either in Hartford or in some neighboring place which looked to Hartford as a center of thought and action. Chief among the poetically inclined was Lydia Huntley Sigourney (1791–1865), who for more than fifty years made this city her home. Although later critics must consider most of the eulogies pronounced by her contemporary admirers upon Mrs. Sigourney's verse too exalted, she remains a conspicuous and interesting figure in the literary history, not only of Connecticut, but of the country. A

woman of undeniable gifts and great industry, unselfishly devoted to the benefit of her kind, she had an imagination to perceive the beautiful and the picturesque, and a graceful facility, with occasionally an unusual felicity, of expression. She was considered especially happy in her "occasional" poems, and seldom failed to respond to the very numerous demands upon her for this sort of verse.

Born a few years after Mrs. Sigourney, but dying many years before her, at the age of thirty-two, John G. C. Brainerd (1796–1828), a native of New London, but editor of the "Connecticut Mirror," in Hartford, contributed no small share to Connecticut's prestige. Brainerd's feeling for nature, his command of musical form, the correctness of his ear, and, more than all, his often distinctly and unmistakably poetic phrase, mark him as a writer of genuine endowment, upon whom time might have bestowed a larger strength and a wider fame.

Emma Willard (1787–1870), devoted to and prominent in the cause of the higher education of women, and the author of the song "Rocked in the Cradle of the Deep," received much of her early education in Hartford and was a friend of Mrs. Sigourney.

Of this time, too, were Samuel G. Goodrich (1793–1860), better known as "Peter Parley," Theodore Dwight, Jr., both writers on miscellaneous subjects, and Carlos Wilcox (1794–1827), one of the long line of Hartford clergymen who have profitably given much of their time to general literary work, while John P. Brace (1793–1872), coming here from Litchfield and remaining here about thirty years, not only exerted an important influence upon the educational methods of his time, but wrote two novels of early New England life.

With the beginning of the second or Middle period it will be more convenient to attempt a further classification, namely, one distinguishing those to whom literary value is but secondary, an incidental effect of professional labors whose vital value lies in other directions, and those to whom, to quote Professor Johnson, "form is the criterion of literature," in other words, the poets, the writers of fiction, essays and for the daily press.

With the very beginning of the Middle period, and following naturally after Mr. Brace in this connection, though preceding him as a teacher, comes Catherine Beecher (1800–1878), a progressive woman, before the term threat-

ened to become meaningless—a teacher, a writer, a lover of the practical and the intellectual, though with perhaps no over-powering affection for the ideal. A voluminous composer, she printed work chiefly on educational and domestic matters. While touching on these two, whose efforts towards a wider education were so conscientious and so successful, we may include what must necessarily be a brief mention of Dr. Henry Barnard, whose name is synonymous with that of education in Connecticut, and whose consistent labor for it has extended through the years of a happily prolonged life, and has embraced, among other earnest activities, the publication of over 800 treatises upon special subjects.

Of men belonging to the learned professions who have found time to turn aside into the paths of pure literature, the names of James Dixon (1814—1873) and Henry C. Deming (1815—1872) occur in the Middle period as contemporaries in such work. Both were lawyers, and both impressive speakers; the former wrote verse with ease and precision, and five of his sonnets are preserved in Leigh Hunt's "Book of the Sonnet"; the latter accomplished some French translations and a life of U. S. Grant.

Isaac W. Stuart (1809—1861), a contemporary, though not a lawyer, wrote a life of Nathan Hale and one of Governor Trumbull, the florid style of which latter book has not prevented its acceptance as authority.

George H. Clark (1809—1881), belonging to this Middle period, was a writer of the "Knickerbocker" and the author of a volume of poems called "Undertow."

With the historical writers of the Later period, should be mentioned James Hammond Trumbull (1821—1897), who, with conscientious scholarship and by means of independent investigation, did much to elucidate many episodes of New England history, notably in his editorship of the Colonial Records of Connecticut, a "Letter from Thomas Hooker," and his book, "Blue Laws True and False."

John Fiske, the brilliant historian and essayist, though now distinctively of Massachusetts, was born in Hartford, and is one of those who was admitted to the bar, though he never practiced, while Henry C. Robinson, in a crowded legal career, has found time, not only for numerous addresses on other than professional lines, but to make contributions to the constitutional history of the State.

Hartford has claimed and enjoyed the distinction of pulpits filled by men of exceptional power, men esteemed not only as pastors and bishops, but of mark in literature and citizenship. It were a pity had it been otherwise in a city founded by Thomas Hooker. Two years later than Catherine Beecher, with whose name we began the Middle period, was born a man whose influence remains to-day a powerful factor in the city which he made his home, and an influence felt far beyond the limits of Hartford theology and Hartford letters. A native of New Preston, but living in this city from 1833 until his death, Horace Bushnell (1802—1876) left his stamp upon the progressive tendencies of his time in every department to which he gave his attention, and made his name representative of much that passes current as distinctively of New England's best, in liberal, imaginative and enkindled religious thought. That his study walls did not shut out the interests of practical and farseeing good citizenship, is witnessed by the park that bears his name, rescued from the degradation of ugliness and disorder to be a center of beauty and refreshment.

Another clergyman whose position in literature is due to other than strictly clerical labors,

was Robert Turnbull (1809—1877). Born in Scotland, but a Hartford pastor for many years, a man of wide information, trained perceptions and a fine culture, he wrote not only for periodicals, but was the author of a number of books, among which are "The Genius of Scotland" and "The Genius of Italy."

Nathaniel J. Burton (1824—1887), the successor of Dr. Bushnell, wrote a series of Yale lectures, which, with other addresses, have made a volume abounding in the wonderful felicity of language, power of expression and divining imagination that made his pulpit utterances so notable. These endowments, together with those of a wonderful voice and an inspiring presence, rendered him a preacher whose oratorical gifts made a profound and lasting impression. Like him, Dr. Edwin Pond Parker and the Rev. Joseph Hopkins Twichell are known to a wider public than that of their congregations and their city. Both eloquent preachers, Dr. Parker has written a history of "The Second Church of Hartford" and added several fine hymns to our collections, and Mr. Twichell is the author of a "Life of John Winthrop," and the editor of some of the Winthrop letters, being master of a picturesque and forcible style, nota-

bly happy in phrase and epithet, which is especially effective in dealing with episodes of our early history.

Dr. George Leon Walker, a later comer, but not an alien, has made most valuable contributions to literature, in the "Life of Thomas Hooker"—of whom he is the lineal, clerical successor—and the history of his church, and in the "Religious Life of New England," a book of searching and eloquent analysis. The Rev. William DeLoss Love has added to the evidences of the historic research of our clergymen, his authoritative work on "Fast and Thanksgiving Days in New England," while Rev. Samuel J. Andrews has written a standard "Life of Christ."

It is an interesting fact that so many bishops of the Episcopal Church, who, at one time or another, have held a cure in this city, have blended with their professional duties that taste for literature which has led to greater or less distinction in its pursuit. To the Early period belongs Bishop Doane, the father, (1799–1859), the author of "Softly now the Light of Day," a professor at Washington, now Trinity, College; to the Later, his son, the present Bishop Doane, and the bishops George Burgess

(1809–1866) and Arthur Cleveland Coxe (1818–1896). All of these have printed verse, and the present esteemed incumbent of the Connecticut bishopric, the Rev. John Williams, has also contributed to general literature.

Returning now to the beginning of the Middle period and reviewing those who are literary men by preference, we find among the poets the name of George Denison Prentice (1802–1870), though one perhaps more widely known as that of a wit. He had a turn for graceful and unaffected verse, and wrote a life of Henry Clay. He was succeeded as editor of the New England Weekly Review by John Greenleaf Whittier (1802–1892), who remained here two years, and who is too widely known to require more than this brief reference.

More emphatically may Hartford call hers the first poet of her Later period, Henry Howard Brownell (1820–1872), whose verse attracted the attention of Farragut and won Oliver Wendell Holmes' eulogy. The companion of Farragut in the battle of Mobile Bay, he was also its laureate, and his lyrics are full of the thrill of action.

The poems of Rose Terry Cooke (1827–1892) have met with a narrower recognition than her

New England stories, but not from lack of the truest poetic quality. Many of them, among the most familiar of which are the "Two Villages" and the "Trailing Arbutus," suffice to mark her gift as that of undeniable genius. Of living poets Hartford can claim Edmund Clarence Stedman, by right of birth, although that leading critic, as well as poet, has made his home so long in another city that to it belongs the distinction of his stirring verse and penetrating criticism; Frances Louisa Bushnell, whose verse, limited in quantity, is of the finest, most musical and most convincing quality; Richard Burton, whose two volumes of poems have proved his possession of the power of melodious expression; and Charles F. Johnson, whose book shows the versatility of his poetic, as his volume of essays proves that of his critical, faculty.

The first name in the list of fiction writers must be the universally recognized one of Harriet Beecher Stowe (1812–1896). A woman of hereditary and personal power, of remarkable gifts of literary expression, of tenacious moral purpose and inspired imagination, the author of "Uncle Tom's Cabin," was not only a great writer of fiction, but also the conscious instrument of patriotic forces. So long a most impor-

tant part of the literary circle of Hartford, she must ever remain one of its most revered and striking figures.

We have already mentioned Mrs. Cooke's poems; her stories of New England life continue to hold their place among the increasing number of delineations within the same province, by their irresistible humor and keen observation which sees, below the surface, the drama of a restricted existence.

Charles Dudley Warner, now the senior member of the Hartford circle, with the distinction of novelist and essayist, is a prominent figure in American letters. A resident of Hartford since 1860, he became editor of the "Courant" in 1867, and in 1870, wrote for its columns the series of papers afterwards published and widely known as "My Summer in a Garden."

Samuel Langhorne Clemens (Mark Twain), whose fame as a humorist has extended beyond the knowledge of English speaking peoples, has made his home in Hartford for a number of years, and it is here that his "Innocents Abroad" was published and much of his literary work done, including "The Gilded Age," which was written in collaboration with Mr. Warner.

Frederic B. Perkins is the author of a novel

and some short stories, as well as of other technical publications.

Annie Trumbull Slosson, the author of "Seven Dreamers," has found for herself a domain, which, while lying within the region so extensively cultivated of New England peculiarities, reveals a distinctive quality in its oddities. Her characters have almost always a touch of mysticism that differentiates them from the more familiar types.

Mary Abigail Dodge (Gail Hamilton), (1830–1896), was, in the fifties, a teacher in the High School, and is still remembered as an inspiring visitant.

Among essayists and miscellaneous writers of the Later period, we have already spoken of Mr. Warner and Mr. Clemens. Here belongs Henry Clay Trumbull, long a resident of Hartford, who, in addition to what he has contributed to the press, has published several volumes belonging rather to general literature than to the treatment of special subjects. The book of a brother, Gurdon Trumbull, belongs in the scientific rather than the literary department, though written for the general reader.

Frederic Law Olmsted, better known as a landscape gardener, devoted some time to the

making of books in the early part of his career, and should have mention among those writers whose birthplace and early home was in this city, although transferring their later activities to other scenes. Three of these books, which were those of observation and comment attending a trip through the Southern States, while published some time before the Rebellion, were issued in London, under the title of "The Cotton Kingdom," in 1861. Written, not as a contribution to the literature of partisanship, but as a record of facts, this volume became an important and valuable document in the controversies leading to the Civil War.

In the composition of dramatic literature, William Gillette is conspicuous, his brilliant and successful plays having met a wide appreciation in this and other countries.

In a review of this length, there is no space to even mention many single volumes contributed by Hartford writers to one department of letters or another, such as "Maximilian and Carlotta," by John M. Taylor, and the "Life of Oliver Cromwell," by Dr. George H. Clark, and there are, as well, many writers for the periodical press, of stories, essays and verse, to whom it is impossible to refer except in this

general way. Journalism in Hartford might well have a chapter of its own, since none can do more than the editor to bring about a common acceptance of a high literary standard. From the days of the "Anarchiad" and the "Echo," of Barlow, Hopkins, Humphreys and Trumbull, the succession has been continued through Brainerd, Prentice, Whittier and Warner. Some of these men were in the city for only a short time, but each one contributed his share to the maintenance of this high standard and of the exacting expectations of a critical community. There is among the leading representatives of Hartford press of to-day a full recognition of these responsibilities, making it still conspicuous for the literary character of much of its production. Mr. Alfred E. Burr, one of the leading and one of the oldest editors of the State of Connecticut, has been the owner and editor of the Hartford "Times" since 1841, and has made it a paper of pronounced individuality and able and fearless political expression, in the accomplishment of which he has been effectually aided by his brother and other members of the staff.

The "Courant," a newspaper having the distinction of uninterrupted publication since

1764, has been for some years under the editorial management of Mr. Charles Hopkins Clark. The ability of his editorship and the versatility and brilliancy of his pen have been widely recognized and acknowledged. His associate, Mr. Charles H. Adams, is not only a journalist who commands an incisive and powerful style, but is a writer of verse notable for its imaginative grace.

The faculty of Trinity College and that of the Theological Seminary have afforded, and continue to afford, men of ability, which is displayed in their written treatment of subjects belonging to their various departments. All these elements confirm and attend the inclination towards literary expression and appreciation, now as ever, such potent factors in the atmosphere of this New England city.

The Public Buildings of Hartford.

By Caroline M. Hewins.

THE PUBLIC BUILDINGS of Hartford belong—

I. To the Nation.
II. To the State of Connecticut.
III. To the County of Hartford.
IV. To the City of Hartford.
V. To Corporations.

I. The Federal Building, erected by the United States Government, is in City Hall Square. On the first floor is the Post Office, one of the few in this country which more than pays its own expenses. It is a busy place, for mails are coming in and going out all day and nearly all night in the wagons that are loaded and unloaded at the back entrance. On the second floor are rooms for government officials—the United States District Attorney, the Clerk of the United States Court, the United States Commissioner, the Judge of the United States Court, and the Collector of the United States Internal Revenue. On the third floor are a United States Court

Room, and rooms for the grand and petit jury and the Custom House officials. Not many years ago, if a firm in Hartford imported goods from other countries, they were not allowed to come to this city until they were "cleared"—that is, until the duties on them were paid at the New York Custom House. Now they are sent direct to the care of the Hartford Custom House, and kept in "bonded warehouses," near the river, until they are paid for; or, if they are books for public libraries, or other articles which are allowed to come in free of duty, until the importer declares that they are for public and not private use.

II. The Capitol, of which we read in another chapter, belongs to the State. The State Arsenal, the row of buildings on two sides of a square at the corner of Main and Pavilion street, with its cannon and balls in the yard, is used as a storehouse for arms and military clothing and supplies, and for fourteen years after the Civil War was a place of safety for the Connecticut battle flags, until they were carried in procession to the Capitol, in 1879.

III. The Hartford County Court House Building, the large red-brick edifice overgrown with ivy at the corner of Trumbull and Allyn

street, is used by the County Commissioners, the Sheriff of the County and the Superior Court. The County Jail is in Seyms street.

IV. In October, 1806, a young girl took her first journey from Norwich to Hartford. It is only forty miles, a two-hours' trip now by rail; then it lasted all day by stage. She wrote in her journal, "The State House is a most elegant building of brick, with a lofty portico, commanding from its second story a grand prospect of the town, with its numerous abodes, its fertile back country, and the river with its shipping. The pavement, in diamond-shaped pieces of white and chocolate-colored marble, is fine, and the Council-chamber so large that we were pigmies in it. There are the seats for the Governor and Council, but what most riveted my attention was a portrait of Washington, rather larger than life, in a splendid frame, surrounded with curtains and festoons of crimson satin."* It was in this building, on the Dark Day of 1780, when the other members of the Legislature thought that the Day of Judgment had come, that Abraham Davenport said: "I am against an adjournment. The Day of Judgment is either approaching, or it is not. If it is

*Sigourney, Letters of Life.

not, there is no cause for an adjournment; if it is, I wish to be found doing my duty. I wish, therefore, that candles may be brought."* Or as Whittier has told it in verse:

> "This may well be
> The Day of Judgment which the world awaits;
> But be it so, or not, I only know,
> My present duty, and my Lord's command
> To occupy till he come. So at the post
> Where he hath set me in his providence
> I choose, for one, to meet him face to face,—
> No faithless servant frightened from my task,
> But ready when the Lord of the harvest calls;
> And, therefore, with all reverence, I would say
> Let God do his work, we will see to ours.
> Bring in the candles."†

The old State House, now City Hall, belongs to the City of Hartford, and in it are the Mayor's office, and the office of the City Treasurer, City Auditor, City Marshal, Water Board, City Surveyor, Health Commissioners, Building Inspector, Sealer of Weights and Measures, and Street Commissioners. The Board of Aldermen meets in the old Senate Chamber, and the Common Council in the old Representatives' Hall.

The High School, in Hopkins street, was built in 1882–3, to take the place of a school-

*Dwight, Travels, v. 3, p. 498. New Haven, 1822.

†Whittier, Abraham Davenport.

house destroyed by fire one cold, windy night, and was supposed to be large enough for the needs of the school for a long time to come. Within the last few years, however, the number of pupils has increased so rapidly that a large addition has been erected, including a gymnasium and manual-training department. The classical department of the school was once the Hopkins Grammar School, and was founded in 1638.

Copies of all wills and deeds of land in the City of Hartford are kept in the Halls of Record at the corner of Pearl and Trumbull street, where voters must be registered and prove themselves able to read. The offices of the Town and City Clerk, City Collector, Registrars of Voters, Judge of Probate, Board of Relief, Board of Selectmen and Board of Assessors are in this building.

V. The young girl who made the record in her journal about the old State House was Lydia Huntley, afterwards Mrs. Sigourney, who wrote many graceful verses, and lived in the large white house with pillars that stands on the west side of the railroad overlooking Bushnell Park. This house, sixty years ago, was far out of town. President Barnard, of Columbia College, spoke of it as Mrs. Sigourney's "elegant suburban residence," when he spent a summer

there in 1832 while he was a teacher in the large building a little farther up the hill, now called the American School for the Deaf. When Miss Huntley taught a school for girls, she had a little deaf-mute pupil, Alice Cogswell, who had lost her hearing before she was four years old. One day when Alice was playing in the garden of her father's house in Prospect street, where the building of the Hartford Medical Society now stands, a young student, Thomas Hopkins Gallaudet, taught her how to spell the word *hat* with her fingers. She afterwards learned other words and sentences both from him and Miss Huntley, until her father, encouraged by her progress, began to urge that a school for deaf-mute children might be established in Hartford, in order that she need not be sent to an institution in London or Edinburgh. Mr. Gallaudet, after a year spent in studying and visiting schools for the deaf in England, Scotland and France, came back to Hartford in 1817 and opened the school, which was moved to its present site in 1821, and has had many thousand pupils from all over New England, who have been taught to lead useful lives.

In the foreground of the Gallaudet Memorial Window in the Center Church is a figure of

Christ healing the blind, deaf and dumb boy, and in the background are the old house and garden in Prospect street, a cherry tree, a row of hollyhocks, and the Bolton hills in the distance, like the scenes of every-day life in which the old Italian masters used to paint their Holy Families, saints and angels.

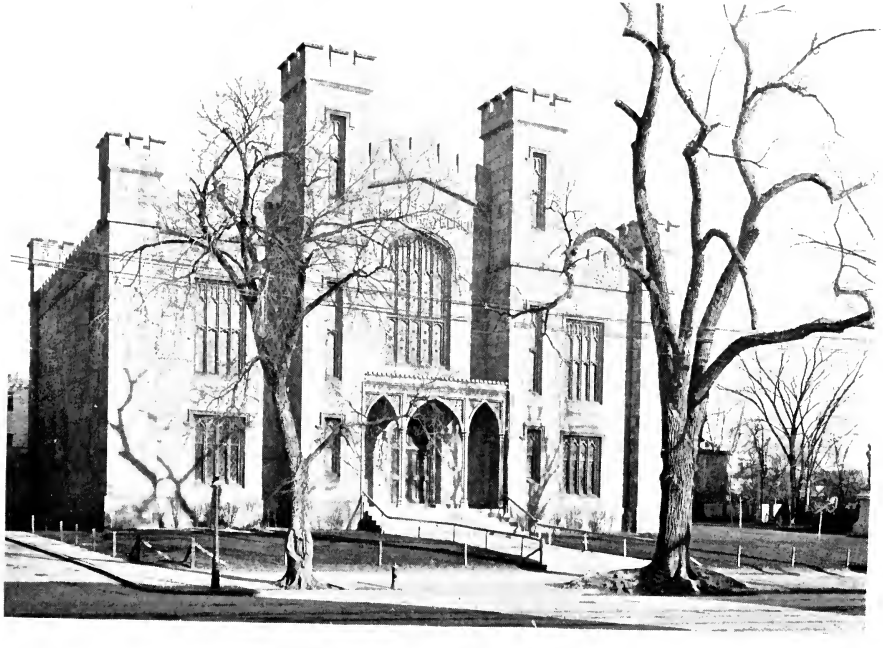
It was not until the School for the Deaf had been established for many years, that the need was felt in Hartford of a school for blind children too young, or young men and women who had lost their sight when too old to go to the Perkins Institution in Boston. The Kindergarten for the Blind is in Asylum avenue beyond Woodland street, and the Institution for the Blind, where mattress-making, typewriting and other occupations are taught, is in Wethersfield avenue, near the Wethersfield line. Through the training received in them many pupils, who, if kept at home would lose their minds from lack of employment, are able to support themselves and find happiness in work.

Miss Huntley's first visit to Hartford was in an old house that stood in a large garden on the corner of Main and Athenæum street. This house had belonged to Jeremiah Wadsworth, who was Commissary-general in the Revolu-

tion, and is said to have been the place where Washington heard of Arnold's treason. It is certain that he and Rochambeau met there to discuss plans for the campaign of Yorktown. Daniel Wadsworth, the son of Jeremiah, lived the latter part of his life in the house on the south-west corner of Prospect and Athenæum street, and about 1840 gave the land where his father's house stood for the Wadsworth Athenæum, built with money contributed by the citizens of Hartford. At first, the middle of the building contained an art gallery, the north wing the library of the Young Men's Institute, from which books might be taken for three dollars a year, and the south wing the library and collections of the Connecticut Historical Society. About 1860, after the death of David Watkinson, who left about $100,000 to found a library of reference, an addition was built on the south-east. Still, Hartford had no free circulating library or free art gallery, like many other cities, until 1892, when $250,000 was given by a few generous friends of education on condition that $150,000 should be contributed by others in large or small sums. Public-spirited women, workmen in the factories, school children and old residents of Hartford who had moved away,

gave whatever they could, from a few cents to thousands of dollars, and when the daily papers announced that more than $400,000 had been secured, there was general rejoicing.

Let us go into the Wadsworth Athenæum, first stopping to look at the tablet placed by the Sons of the American Revolution on the Washington Elm in front, and a statue of Nathan Hale, by E. S. Woods, a Hartford sculptor, on the lawn. The Athenæum is built of a yellowish granite which takes a beautiful color in the sunlight, and came from a quarry in Eastbury that was exhausted just before the building was finished. For this reason the portico is of wood. The style of the Athenæum is known as Perpendicular, like that of many buildings in England four or five hundred years old. On the right of the entrance-hall is a room belonging to the Connecticut Historical Society, where there is an exhibition of birds, eggs, stuffed mammals and Indian relics, to collecting which Dr. William Wood of East Windsor Hill devoted many years of his life. On the second floor in the front part of the building are the studio of the Hartford Art Society, where lessons in drawing and painting are given, an Art Gallery, and the hall of the Connecticut Historical Society. In the



ATHENÆUM.

Art Gallery is what is sometimes called the finest portrait in the United States, a large, full-length likeness by Sir Thomas Lawrence, of Benjamin West, the little Quaker boy, who, the school reading-books used to say, pulled hairs out of his cat's tail to make a paint-brush. In later years he became so famous an artist that he was chosen President of the Royal Academy in London. Another interesting portrait is of Peter Livingston, of New York, by Sir Henry Raeburn, a great Scotch artist, who painted Sir Walter Scott and other famous men. "Autumn Gold" is by George Inness, one of the great American painters, and "The Plain of Barbizon," a beautiful twilight scene by Davis, who has lived many years in France. Those of you who like historical pictures will enjoy the five scenes from the Revolution, by Trumbull, one of our earliest Connecticut artists, and "The Battle of Mobile Bay," a scene on the flag-ship Hartford, by Overand, an English painter.

The hall of the Connecticut Historical Society is full of interesting relics, a few of which are the Mayflower chest, the shirt that Colonel Ledyard wore when he was killed in the Fort Griswold massacre, the clothes in which Jeremiah Wadsworth was presented to Louis XVI. and Marie

Antoinette, and a letter from Israel Putnam, who, however well he could fight, could not spell, for he sends his "beast Respeacts" and speaks of a "tabel," a "par of shoos," "lym-juice" and a "batel." There are high-heeled shoes and old embroidery, Egyptian gods and Indian arrow-heads, General Putnam's tavern sign, Revolutionary powder-horns, and portraits of men of the last century in wigs and lace ruffles. A door at one end of the hall leads into the library of the Connecticut Historical Society, where there are books on town history and family genealogy, besides a collection of Bibles and large old books made by Dr. Robbins, the first librarian, whose portrait is at the east end of the room. We can go from this library or from the Art Gallery, through a hall, to the Watkinson Library, a large, high room finished in oak, and full of books that the more you study and the older you grow the more interesting you will find. There are books in this library which are not in the great libraries in Boston and New York, and students often come from other cities to consult them.

The staircase that goes down from the door of the Watkinson Library leads to a hall opening into Athenæum street, on the north side of the

building. Near the entrance on one side is the door of the large free reading room of the Hartford Public Library, open from eight in the morning till ten in the evening every week-day, and from one till half-past seven on Sundays. In the hall, reading-room and a smaller hall at the back, is the Brooks collection of arms, war and Indian relics. The Hartford Public Library is opposite the reading-room, and is free to everyone old enough to write, who can bring a friend whose name is in the Directory, or, if a child, his or her father or mother, to sign a card promising good care of books or payment for them if lost or injured. There is a corner for boys and girls, and a special book-list for them. A reference-room leading from the library has books to help in their school-work, and they have only to ask, to be taught how to use the card-catalogue and books of reference. The city appropriates a yearly sum for the Library, and it also has an income from gifts and bequests. It helps the schools in every possible way, and is part of the educational system of Hartford.

Trinity College, on a hill south-west of the city, used to stand on the site of the Capitol and was called Washington College when first

founded. It has interesting collections of minerals, fossils and casts from skeletons of prehistoric animals, open every week-day.

The Hartford Theological Seminary, in Broad street, near Farmington avenue, has a museum of curiosities from India, Japan, the South Sea Islands and remote parts of our own country, including small images in the costume of Hindu men and women. It is also open every week-day.

The Retreat for the Insane, at the corner of Washington street and Retreat avenue, has been in existence for seventy-five years. At the time it was opened it was the custom to treat insane patients harshly, to chain them or keep them in cages, and the Retreat was one of the few hospitals in this country where milder methods were practiced. The grounds are open to visitors every week-day.

The Hartford Hospital, at the corner of Jefferson and South Hudson street, has a fund from the State, but most of its support comes from gifts and bequests. A training-school for nurses is connected with it, and its usefulness increases every year. Across Jefferson street is the Old People's Home, where men and women more than sixty years of age are allowed to

live the rest of their lives on payment of a thousand dollars.

The Young Men's Christian Association, at the corner of Pearl and Ford street, has classes in manual-training, drawing and High School studies for young men, and one of the best gymnasiums in the country.

The Good Will Club, in the building in Pratt street that was once the Hartford Female Seminary, of which Catherine Beecher, Mrs. Stowe's sister, was the principal, is a place where hundreds of boys spend pleasant evenings. The Union for Home Work, in Market street, and the City Mission, in Pearl street, are engaged in helping and teaching men, women and children to help themselves.

Manufactures in Hartford.

By P. Henry Woodward.

DURING the colonial period the business of Hartford was mostly confined to agriculture and trade. Located at the head of navigation for ocean sailing vessels, the town was a leading center of distribution for the region stretching northward toward the sources of the Connecticut.

Early attempts to introduce manufactures gave little promise of the development that began about the middle of the nineteenth century. Some failed, some dried up and some moved away to become firmly rooted in other soil.

In 1788 the first woolen mill in the country was built on Little River, near the foot of Mulberry street. General Washington delivered his first inaugural in a suit made from its cloth. But the people were too poor to buy the product at remunerative prices. After a struggle of six years the company was dissolved.

Among the manufactures that flourished more or less for sixty years after the Revolution

may be mentioned silver and Britannia ware, bells, cordage, pottery, watches, tanning, cooperage, ship-building, friction matches, engraving, etc.

In manufactures Hartford attained its first notable success in the production of books. The city took the lead in selling by subscription, and for a long period held the first place in the trade. The Civil war gave a great impetus to the business. Sales of one hundred and fifty or two hundred thousand copies of single works were not uncommon. Canvassers penetrated all our outlying settlements, and by their efforts helped to create an appetite which only books can satisfy. At one time fifty thousand agents were employed by local publishers.

In the production of cotton and woolen goods, paper and specialties, Hartford began early to utilize the water-power of other towns, supplying both capital and direction. Before entering on an industrial career distinctively her own, she was compelled to wait for the advent of the steam engine. Most of her large enterprises trace their lineage to the foundry and machine shop.

In 1820, Alpheus and Truman Hanks came to Hartford, and, starting with a small foundry,

built up a business that in the hands of their successors became famous forty years later. They made the first successful cast-iron plow in the United States. At the outset they ran by horse-power, but in 1828 set up a fine steam engine made by Daniel Copeland, who had a machine shop on the opposite side of Commerce street. After various changes the firm was incorporated in 1853 as The Woodruff and Beach Iron Works, with a capital of $225,000. The company was especially noted for the excellence of its engines and boilers. During the war it furnished marine engines for the "Pequot," the "Nipsic," the "Mohican," the "Kearsarge" which sank the cruiser Alabama, and for other naval vessels.

In 1834, Levi Lincoln, with his son, George S. Lincoln, started on Arch street a small machine repair shop. Previously the father had been manager of The New England Card Company, a local concern that at one time employed nine hundred women and children, scattered over a wide area, in setting the wire teeth of the cards used in the manufacture of woolen and cotton goods and for other purposes. While so engaged he perfected a machine for doing the work which ruined the domestic industry. He

invented the hook and eye machine, which brought wealth to others, but not to himself, and the molasses gate still in use in almost the original form. Since 1885 the business, now grown to large proportions, has been owned and managed by Charles S. Lincoln and his sons Charles P. and Theodore M.

The advent of Colonel Samuel Colt marked a turning point in the industrial growth of the city. The revolver of his invention had been used effectively by Texans in their struggle for independence and by our troops against the terrible Seminoles in the swamp fights of Florida, but not until the Mexican war were its merits adequately acknowledged by the military boards of the United States army. After heroic struggles his hour of triumph had come. Thenceforward success flowed in with a rush till then unequaled in the history of American manufactures. In 1852, Colonel Colt bought a large tract on the Connecticut River, within the city limits, which he enclosed with a dyke that affords both protection against the highest freshets and a spacious driveway. The armory, begun in 1854, was ready for occupancy in 1855. Quick to discover and generous in rewarding merit, Colonel Colt gathered around him a body of men

remarkable alike for skill and fidelity. It was the constant aim of the establishment to reach the best attainable results by the most efficient means. The armory became a training school in applied mechanics where absolute excellence, even if beyond human reach, was still the only standard. Young men caught the enthusiasm for mechanical perfection, and later in works under their own control inspired others to pursue like ideals. Here under such teachers as E. K. Root, Samuel H. Bachelor and Horace Lord were educated, in part, Francis A. Pratt, Amos Whitney, George A. Fairfield, Charles E. Billings and others, leaders trained to tolerate no remediable imperfection. It is this enthusiasm for excellence that has won for Hartford its high place in manufactures.

After the Mexican war, orders for the pistol came in swelling streams, not only from powerful empires, but from lonely frontiers and from remote outposts of civilization. While projecting colossal schemes Colonel Colt died suddenly, January 10, 1862. His work survives less in the armory, which arose like magic, than in the aspiration for excellence that has since been the essential feature of our industrial creed.

In January, 1836, Newton Case and E. D.

Tiffany founded the present Case, Lockwood & Brainard Co. The memorable panic of 1837 made severe the early struggle for existence. Encouraged by signs of reviving trade, the firm, three years later, bought the stereotype plates of the Cottage Bible, a commentary in two royal octavo volumes, of which they sold over two hundred thousand copies. Here, too, for the first fifteen years, Webster's Unabridged Dictionary was printed and bound, as well as school books in large quantities. James Lockwood entered the partnership in 1853, and Leverett Brainard in 1858. The association of Messrs. Case, Lockwood & Brainard remained unbroken till the death of Mr. Lockwood, in 1888. Mr. Case followed in 1890, in his eighty-fourth year. He was long a trustee and devoted friend of the Hartford Theological Seminary, to which he made large bequests. He had already provided the funds for building the Case Memorial Library and for adding thousands of volumes to its collections. In 1874, the business was incorporated under a special charter from the State. Its capital is $400,000. The president, Mr. Brainard, was elected mayor of Hartford in 1894. This is one of the largest and best equipped printing establishments in New England.

In 1845 Pliny Jewell, Sr., came from New Hampshire to Hartford and ran a tanyard on land now embraced in Bushnell Park. Three years later he began making leather belts. He and four sons successively taken into the partnership did much to substitute this means for the conveyance of power in place of the noisy, costly and cumbersome system of gearing before prevalent. The factory, bought in 1863, has since been enlarged from time to time directly and by the addition of new buildings. Under a special charter The Jewell Belting Company was organized in 1883, as successor to the partnership of P. Jewell & Sons, with a capital of $1,000,000, owned by the family and a few employées. The concern has tanneries in the oak-growing regions of Georgia and Tennessee, whence its supplies of leather are drawn, and also has a branch factory in Detroit. Even before the war the firm was making belts from thirty-six to forty inches in width, though when the fact was told in England, with a discount of one-third from the reality, the statement was received incredulously. Since then the size has been doubled. A late product, 118 feet long and weighing 3,208 pounds, transmits two thousand horse power.

In the summer of 1860 Francis A. Pratt and Amos Whitney opened a small machine shop, and did so well that two years later, on admitting to the partnership Monroe Stannard, each of the three contributed $1,200. Those were halcyon days, for in 1865, with their own resources and credit, they erected a building of four stories, containing forty thousand square feet of floor space. The plant now covers about five and a half acres.

Beginning with the manufacture of machine tools, gun tools and tools for the makers of sewing machines, the concern has broadened its lines till the mere catalogue of its products fills hundreds of pages. Here the resources of science, art and skill have been devoted to the task of embodying the ideal in the real. Its imprint to the informed mind signifies simplicity, strength, precision, elegance, durability and complete adaptation of means to ends.

During four years, beginning in 1862, net assets grew from $3,600 to $75,000. The Pratt & Whitney Company was incorporated in 1869, with a capital of $350,000, increased to $400,000 in 1873, and to $500,000 in 1875, mostly from profits.

In this shop as the fruit of years of effort

was elaborated the "comparator," a machine for giving correct measurements within a limit of one-fifty-thousandth of an inch. The accuracy thus attained introduced a new era in industrial uniformity, precision and economies. The company has found a large market in foreign countries.

In 1878, Colonel Albert A. Pope, of Boston, contracted with The Weed Sewing Machine Company to make a small lot of bicycles. He came at an opportune moment, for a little later the sewing machine business was reduced to great straits by excessive competition and vicious methods of conducting sales. The bicycle soon ceased to be regarded as a sort of toy for big boys and men. When its utilities were recognized, the inventive and mechanical talent of the factory was devoted to its improvement. The demand broadened so rapidly that the need of a larger plant became imperative. Accordingly, in 1890, Colonel Pope and a few associates bought the stock of the Weed and organized The Pope Manufacturing Company on a capital of $1,000,000, increased in 1893 to $2,000,000. Having purchased The Hartford Rubber Works, the company has since increased its floorage over sevenfold, making here tires

for its own use and for the general trade. It has built a separate factory capable of turning out a million feet of nickel-steel, seamless tubing per month. This plant has been much admired for its completeness. Through The Hartford Cycle Company, a machine equally durable, but less finished, is sold at three-fourths the price of the Columbias. In January, 1898, the floor space of the entire plant reached 780,670 square feet, the equivalent of 17.91 acres. The number of hands varies with the seasons, but the maximum exceeds three thousand.

Drop forgings, it is said, were introduced into this country by Colonel Samuel Colt, but at first the devices were crude and the results unsatisfactory. Largely through the improvements and inventions of Charles E. Billings, president of The Billings & Spencer Company, the industry has been raised from a lowly position to its present dignity. By this process bars of iron, steel or copper can be hammered into required forms with quickness and precision. In two dies the form of the article to be forged is cut, one-half in each. The base is then keyed to the anvil and its counterpart to the hammer of the drop. Where the form to be produced is complicated, red hot bars are passed through

a series of dies. Held in place by strong frames, hammers weighing from 400 to over 2,000 pounds fall from one to six feet. A few rapid blows complete the process. The rough forgings are then passed on to other departments of the shop to be finished, polished and assembled into tools. The works have been repeatedly enlarged. The company not only makes its own hammers and dies, but equipments for other shops.

The Hartford Machine Screw Company was organized in 1876. On automatic machines originally contrived by Christopher M. Spencer, but since greatly changed and improved by new inventions, the company turns out screws for machine work from the largest sizes to others so minute that to the unaided eye they resemble grains of dust. The efficiency of the system increases with the diminution of the size. Financially this is one of the strongest industries in the United States.

The Pratt & Cady Company from asbestos make valves for controlling steam and for other purposes. The enterprise began humbly in 1878, was incorporated in 1882, and now has a large plant and a capital of $400,000. The Johns-Pratt Company was formed in 1886, to make

an asbestos compound for packing and for electrical insulation.

Organized in 1873, The Plimpton Manufacturing Company built its factory on Pearl street in 1886. The works have a capacity for turning out over three millions of envelopes per day, and are also fully equipped for job printing and bookbinding. From paper so made as to avoid waste, envelopes are cut, hundreds at a time, with each fall of the knife. The sheets, placed in bulk upon the table of the machine, are picked up singly by tireless fingers, gummed, folded, impressed with the printed request to return to the writer, and (at the government works with the postage stamp also) counted in packages of twenty-five each, and delivered at the outlet ready for boxing. Most of the improvements which render the machines so precise and effective have been made on the premises and are protected by patents. Stamped envelopes for the United States have been made here in a separate building under the same general management since 1874.

The Caligraph having started in New York City in 1880, and moved to Corry, Penn., two years later under the stimulus of a liberal donative, came to Hartford in the spring of 1885, in

a state of collapse. The change wrought wonders. By our skillful workmen the machine was radically improved. Under good management the debts were paid, the patent and royalty accounts extinguished, and the weary stockholders were astonished to receive yearly dividends of forty, fifty and even a higher rate per cent. As the majority of these lived elsewhere, they cared little for the bridge that had carried them safely over the abyss, and hence accepted a tempting offer for the property from a syndicate. Its rescue from death, however, we may still claim as a proof of local skill. John M. Fairfield, under whose management the cure took place, has organized another company on a solid capital of $60,000, that is turning out a typewriter, intended to meet exacting requirements, at low prices.

The Smyth machines for sewing books by thread and for making bookcases at a fraction of former cost, are marvels of ingenuity. About one-half of the product is sold abroad.

The mattresses, metallic bedsteads and car seats made by The Hartford Woven Wire Mattress Company should be mentioned as among recent contributions to comfort and health.

The Capewell Horse Nail Company, capital

$400,000, by automatic machinery makes nails for shoeing horses. These are highly finished, ductile, and stiff enough to penetrate the hardest hoof. The machines, the invention of George J. Capewell, are protected by over thirty patents.

The William Rogers Manufacturing Company, the pioneer in applying the art of electroplating to table-ware, has a large domestic and foreign trade. A later arrival, The Barbour Silver Company, has so prospered that it has already more than once materially enlarged its factory.

The oldest manufacturing concern in the city, and the oldest in its line in the United States, was founded by Normand Smith, in 1794. It soon took a leading place in making saddlery and harness goods, and for over a century has moved onward steadily and successfully, without deviation from its chosen field.

Our allotted space is too small to speak of many enterprises that well deserve mention. Their notable prosperity is due to high standards, reinforced by the presence of highly educated talent and an abundance of skilled labor.

Historic Places in Hartford.

By Arthur L. Shipman.

A NEW country is generally entered by its water ways, and when people settle it they first occupy a site where a river comes into the sea or where a stream enters a river. So when the Dutch first sailed up the Connecticut, or, as they called it, the "Fresh River," and found the Little River entering it from the western hills, there they decided to settle and to build a fort. Ten years went by before the plan was carried out. In 1633 the flag of Holland was flying over a little house called "Good Hope," built on what we know as "Dutch Point."

It does not look to-day much as it looked then, for the river has moved gradually westward, and it is hard to imagine the pear-shaped peninsula of those early days rising from between the clear rivers, with the low green meadows above and below and the forest-covered hills stretching out behind. The Dutch were not destined to hold the river, even though they had secured a principal point of defense on its

banks, for John Holmes, of Plymouth, in the same year, passed by the fort and built a trading house at Windsor. Englishmen are not apt to abandon what they have a good chance of retaining, and the people who followed John Holmes were of that stamp. The fort did not frighten them, and the Dutch were shut into a few acres of land about the fort, and, finally, in 1653, even these were confiscated by the colony. But the "Point" remains "Dutch," and however hideous it is in appearance to-day, please remember it is the oldest historic spot in Hartford.

During the two years following 1633 and John Holmes' settlement at Windsor, the Massachusetts Bay people came in scattered parties to Hartford and vicinity and settled. They were squatters, but those in Hartford had some sort of a town organization when Mr. Hooker's company came in the summer of 1636. It would be interesting if we could know exactly how Hartford looked to them when they completed their long journey through the wilderness. I imagine that they forded the river above the bridge and camped near North Meadow Creek, and then some of the party may have walked up the hill with the original settlers and learned when they

reached the head of Morgan street that they were on Sentinel Hill. We know that the land was at least fifteen feet higher then than now, and that it was called Sentinel Hill because a sentry watched there for marauding Indians. We could have looked with them down the slopes of the hill and have seen the little log huts clustered together, perhaps near the foot of Ferry street, which had rudely sheltered the colonists of the preceding years. Shortly after their coming, the proprietors secured from Sequassen, the Indian chief, a deed of the land between Wethersfield on the south and Windsor on the north, the west line being about six miles west of the river. Let us walk with them, down Sentinel Hill on the way to the Little River and stop at the plateau, which was the scene of the public life of the town for many years. It was first called "Ye Square," or "Meeting House Green," but is now known as City Hall Square. We might have seen in the distance, perhaps, the beginnings of the stockade, or "Palisado," on the north side of the Little River, where the northern abutment of the stone bridge stands. This was built to protect the crossing from Indians and from the Dutch at Good Hope. But we will not go farther than

the Square just now, for there are some spots within its limits which we wish to mark as memorable. We must leave the first party, however, but the Square is still here, although its limits are smaller than the first settlers designed. If we stand on Main street at the south side of the alley south of the Hartford Trust Company building, we shall be on the southwestern corner of the square. The northern boundary is a short distance south of Kinsley street.

We must stop before the entrance to the marble block, No. 11 Central Row, for here stood the first meeting-house. I have followed tradition and Dr. Hawes' statement here, but it seems more probable that the first meeting-house was near Dr. Hooker's own house. We know that it was later given to him for a stable. It was as difficult to move a log house as to build another. Besides, a stable to be valuable to the pastor, ought to have been convenient. Dr. Hooker's house was on the corner of School street (now Arch) and Meeting House Alley. You must know that a church was a very important place in our ancestors' opinion; and, besides, a church was not only used for religious services, but was the meeting place of the people

for all public purposes, and it was before or near this building that the freemen adopted the famous constitution of 1639, the world's first written constitution. When they said "We the inhabitants and residents of Windsor, Hartford, and Wethersfield * * * do therefore associate and conjoin ourselves to be as one public state or commonwealth," the foundation principle of the United States of America was laid down. The handwriting is pretty hard to read, but the meaning of the language has grown clearer ever since.

If we walk out to the eastern end of the post office lot, we shall stand near the site of the second meeting-house, built in 1649. In the second story of the church the General Assembly met, and it was here perhaps that they assembled when the Royal Governor Andros demanded the surrender of the charter in 1687, and suddenly out went the lights and out ran Joseph Wadsworth with the precious charter under his arm. Joseph Wadsworth lived "up neck;" that is, on Windsor avenue.

Perhaps the General Assembly were at Zachariah Sanford's tavern, where the Church of the Redeemer now stands, when the charter was secreted, we can not tell positively to-day.

If we had been about the Square in the fifty years following the settlement, we should have seen the soldiers gathering to take boat against the Pequots, under John Mason, who refused to leave Connecticut, even for a major-generalship in Cromwell's army. Poor Cromwell! he had to do the best he could in New Haven, and took a man named Desborough in Mason's place. We might have seen Mr. Hooker, the pastor, and Mr. Stone, the teacher of the church, coming up Meeting House Alley with their flowing robes and steeple hats. Meeting House Alley met the Square at its south-eastern corner. The building of The Travelers Insurance Company covers the ground now. In 1693 we should have seen the train-band lined up when Fletcher tried to read his proclamation, and heard Captain Wadsworth say, "I will make the sun shine through you if you interrupt the proceedings any further, sir." We should have seen the soldiers assembling to march against King Philip (1675); later, hurrying to the rescue of Deerfield (1704), and again mustered to sail to Louisburg (1745), and to march to Ticonderoga (1775).

The schoolhouse stood north and east of the church, and when the news of the repeal of

the Stamp Act came in 1766, the boys and young men rushed to get powder at the schoolhouse to celebrate the event, and in the excitement exploded the powder, wrecking the building and killing and injuring many of their number.

Had we visited Hartford in and about 1780, we should surely have put up at the Bunch of Grapes or Bull's Tavern. The building was a rambling structure (you can see a picture of it in the rooms of the Connecticut Historical Society), and stood on Main street, south of Asylum street. Quite a number of distinguished persons have spoken of its hospitable accommodations, and Lafayette was given a dinner there in 1784.

In September, 1780, Washington, Knox, Hamilton and Lafayette came up Main street with their escort, and the French officers who walked up State street, met in the Square, and subsequently planned the campaign which ended at Yorktown. One may be very sure that it was a proud day for young Lafayette; proud as he must have been of Washington, his friend, and of his country, France, and carrying withal pardonable self-satisfaction in that the alliance was largely due to himself.

The first court house, built in 1719, gave place in 1796 to the present building, now called the City Hall. It is not a building to be ashamed of in its proportions and design, and there are very few things which happened within its walls of which we have reason to be ashamed. Its most memorable assembly was the Hartford Convention. The year 1814 was a time of intense excitement throughout New England. The majority of the people were very much opposed to the war of 1812, and delegates of the New England States met in the present chamber of the Board of Aldermen to consider the questions of the day. We hear flings at the Hartford Convention. Sometimes it takes more courage to stop than to go ahead, and let us be glad that in Hartford the delegates found that counsels of moderation were wiser than rampant Kentucky resolutions.

The front of the building is the east side, and, although the open gallery has been since enclosed, one can imagine the former governors as they stood between the pillars and addressed the people in the triangular green below, where the post office now stands.

Proceeding down Main street, we must stop at the First Church. It stands on part of

the old town burying lot, and behind the church is a remnant of the lot. Hats off, here! we are where the mortal remains of the best men of the seventeenth century rest. Massachusetts Bay men are said to have been the choicest of old England. Here lie the choicest men of Massachusetts Bay. They are our fathers—not alone ours, but of thousands over the land. The whole country has reason to rise up and call them blessed.

Before we cross the street, look up at the south half of the City Hotel and recall that here met the first school for the deaf and dumb in America, and down the street, over Fenn's furniture store, Noah Webster wrote a large part of his dictionary.

When we cross to the east side of the street Wadsworth Elm and the site of the house of Jeremiah Wadsworth is before us. The Athenæum now stands there. Wadsworth was Deputy Commissary-general of the Continental Army, and later agent of the French army for the United States. The house welcomed within its hospitable walls every traveler of note from abroad, and many of the famous men of the Revolution—Washington, Hancock, Greene, Lafayette, Rochambeau, Chastellux—were its hon-

ored guests. Here the unconquerable Putnam was at last conquered by his fatal disease. Read the tablet on the elm, and then let us walk south toward the stone bridge. Look up at Daniels' dam; it checks the water where one of Hartford's earliest mills stood. For two hundred and fifty years grain has there been turned into meal. We can not stop now to tell about the shops which used to stand on a former bridge, and the confiscation by the Continental Congress of the property where the Franklin market stands, for the Toryism of the owner. We must turn at the Second (South) Church (Buckingham street formerly ran on both sides of it) and walk down Charter Oak street, which was Charter street until after the oak fell. Charter Oak Place cuts into the old Wyllys property, and just on the edge of the hill stood the famous tree. The tablet does not exactly mark the place, for in the center of the street, opposite the tablet, rose the center of the hollow trunk. Twenty-one people could stand there under cover.

Thus far we have followed the path of Joseph Wadsworth as he sped with the precious manuscript in 1687. If we turn toward the east we shall pass by Governor street. It used

to be Cole street, but so many governors lived on it that it received a more appropriate name. We shall come, if we follow Charter Oak avenue, to a part of the dyke. That surely is a historic spot, which shows the bold conception and perseverance of one of Hartford's greatest benefactors, Samuel Colt. He rescued for Hartford by his system of dykes two square miles of land, and healthwise made the whole city a much more desirable living place.

Now we can see the location of the Dutch House of Hope, and imagine Adrian Block sailing up the river with his little high-decked boat, and think of John Holmes passing by in his sloop unmindful of its threatening cannon; and if we turn and walk to the South Green we can try to pick out the tree where the sentinels used to perch and watch for the signaling flash of powder from Sentinel Hill.

We might walk out to Rocky Hill, where criminals were executed, the gibbet being swung over the edge of the precipice. But let us turn toward Bushnell Park, and think what it was before the city took up Horace Bushnell's project. It was cut by a railroad; the depot was at the foot of Mulberry street; miserable buildings stood on its undulating surface, now made

beautiful by trees, fountains and lawns. At the stepping stones our oldest mill, Matthew Allyn's, formerly stood, and Trinity College, formerly Washington College, was built where the State Capitol rises.

To tell of the interesting things in the Capitol itself would take a long chapter. You must see the charter in the library, the battle flags and the figurehead of Farragut's famous flagship, "The Hartford." It seems unfortunate that it is re-gilded and polished anew. Do not forget to look at the statues and bas-reliefs over the eastern entrance, and learn the names and history of the men prominent in war and statesmanship, to whose memory they were erected; and when you walk across the park on your way back to City Hall Square, see the statue of Horace Wells, and read the tablet on the Corning Building. The old building is gone, but it stood on the south-east corner of Asylum street, and the room was in the second story, second from the corner, that was the scene of the priceless discovery of anæsthesia. No man ever gave to humanity a more blessed gift than Horace Wells.

In leaving Bushnell Park, we remember that the park system of Hartford is being developed,

and let us go to Riverside Park, which ought to have been named Soldiers' Field. The lots granted to Hartford's soldiers for their service in the Pequot War lay west of Riverside Park—a tract of about twenty-eight acres running to the top of Meadow Hill, or Winthrop street, on the west, as far as Village street on the south, and east as far as the railroad track. The conquest of the Pequots in 1637 was one of extermination, but it was absolutely necessary for the security of the young colony.

There are many spots of historic interest which I have overlooked or lacked the space to mention. Visitors to Hartford will always look for the homes of Mark Twain and Mrs. Stowe. Travelers will always inquire where "My Summer in a Garden" was written. They will like to see Mrs. Sigourney's house, and where our great insurance companies first started a business which has increased to such mighty proportions; where the oldest living newspaper in the country was first given to eager, but dignified readers. You might find these and other things for yourselves, but, from what I have already written, ought we not to love and cherish Hartford and its historic spots?

The Influence of Hartford in Public Affairs.

By Charles Hopkins Clark.

THE influence of Hartford in public affairs has been felt in many directions. But there is no question as to what event in the history of the town has had the most effect upon the world. In 1639 the people of Hartford, Wethersfield and Windsor met here and adopted the "Fundamental Orders," which united their towns in one State. These orders were undoubtedly inspired by the Rev. Thomas Hooker, and they declared that the supreme power of the commonwealth lay in those whom the people themselves might choose. The adoption of that constitution had more to do with human history than anything else that ever happened here. The Declaration of Independence reasserted its principles; and the rise of democracy, the growth of republics, and the progress of the people in the past two centuries can be traced in no small measure to that one act of the pious, wise and self-respecting men who settled this town and established the State of Con-

necticut. Along with this political self-assertion have come free speech and free thought, and with these the wonderful discoveries in science that have worked such changes in human society.

The charter obtained in 1662, by John Winthrop, from King Charles II., reaffirmed the principle of self-government, which pervaded the "Fundamental Orders," and granted to the people the right to choose their own officers without reference to the King. This charter merged the independent government of New Haven in that of Connecticut, and, at first, there was much indignation, but the later judgment is that the result has been advantageous to all concerned. The counties of Connecticut were established in 1666, the territory of the colony having become so large by the consolidation as to call for subdivisions for convenience in details of government. This charter of 1662 was in force from its grant until 1818, when the present State constitution was adopted.

In 1686, King James II. sent Sir Edmond Andros from England to act as governor of New England. Andros arrived in Hartford, October 31, 1687, and held a meeting in the court chamber, which was on the second floor of the meeting-house. There he undertook to obtain pos-

session of the charter of 1662, which it was contended had been revoked by the royal order annexing Connecticut to Massachusetts. He never secured the document. The candles which lighted the room went out, and in the darkness Joseph Wadsworth carried the charter away and hid it on the Wyllys premises in an oak tree, which from that time became famous as the Charter Oak. The tree stood until August 21, 1856, but the usurpation by Andros lasted only until May, 1689, when the people resumed their self-government under the charter. The episode of the Charter Oak has taken its place in history as an illustration of the independent spirit of Connecticut citizenship. The tree stood very near the spot marked by a marble slab on Charter Oak hill.

The legislative government of Connecticut was comprised in two branches. The people of the colony elected assistants or deputies to one branch, irrespective of town lines, and the people of the towns elected fellow townsmen as representatives in the other branch. The assistants or house of deputies became later the Senate. Town representation and popular representation were thus combined. When the constitutional convention of the United States

was in session, in 1787, a deadlock developed over the problem of how to protect the small States and yet at the same time to recognize the people. The way out was found in the so-called "Connecticut Compromise," which gave each State two members of one legislative body, the Senate, and apportioned the membership in the other legislative body, the House, according to population. This scheme was founded upon the dual method of the Connecticut government. Our own scheme has, however, since adoption, been much changed. At present the towns do not all have the same representation nor are the senatorial districts now so arranged as to be of equal population. The matter has entered into politics and belongs here only in its historic bearings. But the influence of Hartford in public affairs can not be properly set out without reference to the large part played by the Connecticut Compromise in securing for the people of this country their present constitution, which has been the admiration of all students of government since its adoption. But for this compromise the constitution would probably have failed of acceptance. The balance of power thus effected secured its adoption and has proved a national safeguard.

A famous incident in the political history of Hartford was the Hartford Convention, for years referred to with reproach, and usually as if it was distinctively a Hartford affair. The call for it was issued by the Legislature of Massachusetts, and of the twenty-six members twelve were from Massachusetts, seven from Connecticut, four from Rhode Island, two from counties of New Hampshire, and one from Windham County, of Vermont. Of the entire twenty-six only one, Mayor Chauncey Goodrich, was from Hartford. They were in session from December 15, 1814, to January 5, 1815, in the State House, now the City Hall. The resolution of the Massachusetts Legislature was as follows:

Resolved, That twelve persons be appointed as delegates from this commonwealth to meet and confer with delegates from the other New England States or any other, upon the subject of their public grievances and concerns; and upon the best means of preserving our resources; and of defence against the enemy; and to devise and suggest for adoption by those respective States such measures as they may deem expedient; and also to take measures, if they shall think proper, for procuring a convention of delegates from all the United States, in order to revise the constitution thereof, and more effectually to secure the support and attachment of all the people, by placing all upon a basis of fair representation..

The invitation, sent out under this resolution by the President of the Senate and Speaker of the House of Massachusetts, expressly declared that the action of the convention was not to be "repugnant to their obligations as members of the Union." The "public grievances" were many and serious. The war of 1812 had been forced upon the country against the vote and sentiment of New England by the interior States, not so interested in commerce or so involved in the danger of invasion; and the loss of trade and the peril to homes had fallen upon those who had opposed the struggle from the first. They naturally smarted under such a turn of affairs, and, when they found the force of the general government exerted so much to their disadvantage, these former advocates of a strong central government became zealous in favor of the rights of the States. The detailed story of their troubles is too long to give here. There is no doubt that there was much grumbling and some loose talk of a peaceful separation at the time. (Jefferson himself in 1804 wrote that it was immaterial whether we remained one confederacy or broke in two.) The report made by the convention was not inflammatory and could not be called disloyal. In respect of separation,

it declared that, if the Union was to be dissolved, the step must be taken in peaceable times with deliberate consent, and that the objections to "precipitate measures" were "conclusive." A certain secrecy that was maintained about the convention contributed to its unpopularity, which, however, lay primarily in the intensity of feeling that always marks war times. The high character of the members of the Hartford Convention seems to have increased the hostility to it, instead of abating it. The Hon. Simeon E. Baldwin, one of the Connecticut authorities on historical matters, has written in the "New Englander" that—

> "The history of the Hartford Convention and of the fall of the Federal party goes far to demonstrate the real attachment of the people, both in and out of New England, to the national government."

Beside contributing sixteen governors to the State government and sending seven senators and twenty congressmen to the general government at Washington, Hartford has had four members of presidential cabinets—John M. Niles, Postmaster-general under Van Buren; Isaac Toucey, Attorney-general under Polk and Secretary of the Navy under Buchanan; Gideon Welles, Secretary of the Navy under Lincoln

through the Civil War, and Marshall Jewell, Postmaster-general under Grant.

In commercial affairs, Hartford takes especial prominence through its vast insurance interests. One of its fire insurance companies is the oldest in the country, another is the largest, and the average of them all is larger than the average of those of any other place in the country. They insure, in round numbers, $2,500,000,000 of property. The life insurance companies also have an immense business in which all the country is interested, and the first accident insurance company in the United States was established here. The oldest and largest savings bank in the State is in Hartford, established in 1819. The savings banks of Connecticut are mutual associations, which take the small savings of the thrifty and invest and care for them and return the earnings at intervals, deducting only the cost of doing the business. They have been an important factor in social life in this part of the country. All around the world Hartford is known for its Colt revolvers and Gatling guns, which, it will be admitted, have at times exerted great influence in public affairs.

The discovery of anæsthesia took place in

Hartford, December 11, 1844, and its effect in lessening physical suffering and advancing the science of surgery can not readily be overestimated. It was a blessing to the world. Dr. Horace Wells, of Hartford, was the discoverer. He attended an exhibition of laughing gas given December 10, 1844, by Dr. Colton, for public amusement. Seeing that persons under the influence of the gas did not notice personal injuries, he concluded to try its effect for practical purposes. Accordingly, next day he took the gas himself until he became altogether unconscious, and then Dr. J. M. Riggs drew one of his teeth. Dr. Wells, when he recovered consciousness, did not know that the operation had been performed. Thus he made the discovery of the practical use of anæsthetics and risked his life in proving it. The Wells tablet on Main street marks the site of the building where the experiment was tried, and the statue of Dr. Wells on Bushnell Park indicates the appreciation by the public of his services for mankind. His claim to the discovery has been contested, but a full investigation of the facts and dates proves conclusively his right to the honor.

In literary and educational matters, Hartford has always taken a leading position, as is

shown by another chapter in this history. Trinity College and the old Hopkins Grammar School and Hartford High School have sent out many graduates who have been men of influence through the country; and Hartford men and Hartford families are found all over the United States. From early days, Hartford has been active in colonizing other parts of the country, and no small part of her influence in public affairs is the work of Hartford men in the places where they have made their homes and carried the training and traditions of the historic town that was founded by Thomas Hooker in 1636.

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Hartford in the Revolution.

By Mary K. Talcott.

BEING so far removed from the sea coast, Hartford suffered none of the rigors of actual warfare during the Revolution. The attempted invasions of Tryon and Arnold were beaten back long before they reached the interior of the State, and the only armed foreign troops the people of Hartford saw were their French allies, who passed through the town on their way to join the American army on the banks of the Hudson. English soldiers were brought to Hartford as prisoners in large numbers, as it was considered a safe and suitable place for confining them, and also Tories under suspicion, and several English officials, as the Governor of the Bahamas.

One of the most brilliant exploits of the whole war, and one of its earliest successes, was planned in Hartford—the capture of Ticonderoga. Several individuals seeing the great need of artillery and stores, and knowing that the forts on Lake Champlain contained plentiful supplies, planned this expedition. Samuel

Holden Parsons, Silas Deane, Colonel Samuel Wyllys and several others consulted together and raised funds, obtaining a loan of £300 from the colony treasurer, for which their individual receipts with security were given. The committee collected sixteen men in Connecticut and then proceeded to Berkshire county, Massachusetts, where forty or fifty volunteers were added to their small number. At Bennington, Vermont, they were joined by Ethan Allen, Seth Warner and nearly one hundred volunteers. At Castleton, Vermont, Ethan Allen, a native of Litchfield, Connecticut, was chosen commander; James Easton, a native of Hartford, was second in command, and under these leaders the little army proceeded to surprise the fort at Ticonderoga, which was captured May 10, 1775, by this small force of New Englanders. The citizens of Connecticut, unaided by any other colony, had taken the initiative in conquering the forts on Lake Champlain, capturing the garrison and carrying the prisoners and munitions of war to Connecticut. Among the prisoners was Captain Skene, son of Major Skene, governor of Ticonderoga, Crown Point and Montreal, who was afterwards captured also and brought to Hartford. The father and son were kept in an honor-

able captivity in a private house in the West Division (now West Hartford). While there "they together took leave of the Town without Liberty," as the Connecticut Courant expresses it. They were recaptured and with other prisoners kept in closer confinement. Other forts were taken on Lake Champlain, and about fifty prisoners, including several officers, were brought to Hartford in May, 1775. Later in the year Major Christopher French, H. M. 22nd regiment, was sent to Hartford for safe keeping. His journal, which he left behind him at his flight, in 1776, gives many details of the life in Hartford at that time. At first the officers were allowed considerable liberty. Major French speaks of driving in a sleigh to visit Governor Skene in the West Division, and of going to Middletown to attend the services of the Church of England, as none were maintained in Hartford. But they appear to have indulged in freedoms of behavior which gave offense, and in the summer of 1776 they were placed in close confinement in the gaol. In May, 1776, the people of Hartford were much disturbed by the election of Governor Skene's negro as governor of the blacks. This custom of electing a governor, in imitation of the whites, had been observed by the negroes for a

number of years, and the fortunate individual was always treated with great attention and respect by his colored brethren. Governor Cuff saw fit to resign, and appointed Governor Skene's man as his successor, without holding an election. This excited uneasiness in the public mind, lest there might be some plot on the part of the British officers, and a committee was appointed to investigate the matter. Governor Skene's lodgings were searched and his papers examined, but the investigation seemed to prove that the affair was only meant as a compliment to a stranger. In the latter part of 1776 two of the English officers escaped, and in this flight Major French was assisted by the Rev. Roger Viets, the Episcopal clergyman at Simsbury, for which offense Mr. Viets was tried and sentenced to pay £20 to the State and suffer one year's imprisonment. The private soldiers were apparently encouraged to pursue trades and to receive wages therefor. In 1777 about two hundred English officers and soldiers, captured at Princeton, were brought to Hartford, and the committee in charge of prisoners gave permission to two of the officers to give instruction in arithmetic, geometry, trigonometry, and in music on various instruments—the violin, flute, French

horn, etc. It is probable that skilled teachers in these arts and sciences were rare, and such an opportunity would be eagerly embraced by the youth of Hartford. After the surrender of Burgoyne, in October, 1777, a number of his soldiers, among them several Hessian officers, were sent to Hartford. A Hartford man, Major Thomas Y. Seymour, a very brave and gallant officer of light dragoons, was detailed to take charge of General Burgoyne himself, after the surrender, and conduct him to Boston, and performed this duty so gracefully and acceptably that the general presented him with his handsome leopard-skin saddle-cloth and holsters, with the pistols, also, and these were long preserved by his family.

In December, 1776, a detachment of fourteen men under the command of an ensign and one sergeant were ordered to keep guard about the prison in Hartford, to prevent intercourse between the prisoners within and the Tories without.

The selectmen of Hartford petitioned the General Assembly, January 8, 1778, that the prisoners of war might be removed to some other place, complaining that the continuing of the prisoners in this town was attended with

many ill effects; that the public stores and magazines were greatly exposed; that intelligence was communicated to the enemies of the country; that the prices of the necessaries of life—wood, bread, meat and clothing—were much increased by the British officers and their servants, "who do not stick at any sum to obtain the same;" and that there was danger of their forming combinations with the blacks to injure the lives and property of the people. A number of the Tory prisoners were confined in the mines at Newgate, in Simsbury, from the beginning of hostilities, and many more were sent there during the last years of the conflict. On May 18, 1781, the Tories then imprisoned there, to the number of about twenty-eight, broke jail, killed one of the guard, wounded others, and escaped. But nearly all were recaptured and taken back. In 1781, Congress applied to Governor Trumbull for the use of the mines as a prison "for the reception of British prisoners of war, and for the purpose of retaliation." But the termination of the war prevented the plan from being carried into effect.

That the residents of Hartford at that date felt themselves to be living in the midst of war's alarms is shown by an examination of the State

Records, and the columns of the "Connecticut Courant." The chief supervision of affairs was exercised by the Committee of Inspection. This body was substantially identical with the Committee of Correspondence and Observation, appointed by the town, December 20, 1774, when a meeting was held to express the sympathy of the inhabitants "with our brethren of Boston and the Massachusetts Bay," though the resolutions open with words of loyalty to the Crown. During the early days of the Revolution it was the universal custom to speak of the "ministerial forces" and the "ministerial measures against America," as if the King were not responsible for the doings of the ministers of the Crown. This polite fiction shows the dying struggles of the feeling of personal loyalty, and later in the war all titles were dropped, and the King was mentioned as plain "George." The Committee of Inspection controlled everything and everybody. No person could be allowed to come from any of the neighboring colonies to settle in Hartford without delivering to the committee a certificate from the committee of the city from whence he came, that he was friendly to the rights and liberties of America. No person could travel from town to town ex-

cepting those well-known and esteemed to be friendly to the American cause, and military officers and soldiers, without a permit, and anyone who could not produce such a permit, could be arrested and committed to jail. The Committee of Observation were also expected to observe the conduct of all members of a patriotic society called the Continental Association, banded together not to use English goods, or to give aid and comfort of any kind to the enemy. If any violated the rules of the Association, the committee were to publish the cases in the newspapers, and break off all dealings with him or her. If any person by writing or speaking should defame or libel any of the resolves of Congress, or of the General Assembly, and should be duly convicted thereof, he could be disarmed and rendered incapable of holding any office, civil or military, and might be further punished by imprisonment or fine. In December, 1775, two merchants having been convicted by the committee of having sold merchandise at an unusually high price, contrary to the rules of the Continental Association, the committee resolved that no one should have any further trade with them until they made satisfaction—practically a boycott. In March, 1776, the

Committee of Inspection met at the State House and set certain prices for West India goods, so that the merchants should not take advantage of the scarcity of supplies, as rum, 3s. 9d. per gallon; New England rum, 2s. 4d. per gallon; coffee, 10d. per pound, etc. It was also resolved that the inhabitants be as sparing as possible in purchasing English or India goods, and to speedily engage in the manufacture of woolen and linen cloths. Occasionally we read of convictions for indulging in tea-drinking, and the punishment was severe. Stories are yet told in some families of indulgence in the drink that "cheers yet not inebriates" on the sly, and how the teapot and teacups were deposited under the bed on the approach of the officers of the law.

The women were formed into an association called the "Daughters of Liberty," and its chief object appears to have been to assist each other in observing the self-denying ordinances required by the patriotic spirit of the time. In the Wolcott Papers may be found a set of resolutions promulgated by the "Ladies of Hartford." Unfortunately there are no signatures. The fair patriots declare that they do not approve of the use of "foreign gewgaws and frippery," and they consider the servile imitations of foreign

fashions as one of the circumstances which operate to embarrass and distress the country, and they therefore subscribe to the following articles: That they will not purchase or wear any superfluous articles of dress; that they will not purchase silks, muslins, expensive hats, etc., except a single suit for a wedding, or for mourning, but for the future would only wear in visits and in public places such articles as they had on hand, or newly-purchased calicoes; that they will reduce the number and price of articles which furnish their tables; that they will not attend a public or private assembly oftener than once in three weeks, and that they will use their influence to diffuse an attention to industry and frugality, and to render these virtues reputable and permanent.

In 1775 the "Courant" contains a request to the Daughters of Liberty to save carefully all linen and cotton "Raggs" of any kind, coarse as well as fine, as they were so much needed for making that most necessary article, paper, "and if they are not saved the Streams of Intelligence will soon fail." The paper mill in that part of East Hartford now Burnside was a very important institution, and its destruction by fire in 1778 was considered a great misfortune to the

public, as well as to the owners, and a lottery was started to aid in rebuilding it.

Several executions of spies and deserters took place in Hartford, and drew throngs of people together. The most noted of these occasions perhaps was the execution of Moses Dunbar for high treason, in having received a commission from General Howe, and enlisting men for the enemy's forces. The Rev. Dr. Strong improved the occasion by a discourse in the North Meeting House (the Center Church) to the spectators, while the Rev. Mr. Jarvis, of Middletown, preached a sermon to the prisoner in the jail.

From the beginning of the war embargoes were laid by the General Assembly on various articles, including all kinds of provisions, and linen and woolen cloth. On the 29th of February, 1780, twenty-nine persons were appointed to be Inspectors of Provisions, to detain and secure any embargoed provisions which they might suspect were intended to be carried out of the State.

The most picturesque event in the Revolutionary annals of Hartford is the meeting of Washington and Rochambeau, which took place September 21, 1780. General Washington ar-

rived in town first, and was received by the Governor's Foot Guard and a company of artillery; a salute of thirteen guns was fired, while crowds of people shouted and cheered. He was escorted to the house of Colonel Wadsworth, which stood where the Athenæum now stands. Count Rochambeau crossed the ferry from East Hartford and walked to the public square, accompanied by his suite. Washington came up Main Street, accompanied by Governor Trumbull, Colonel Wadsworth, General Knox and other prominent officers. As the two tall, fine looking commanders-in-chief advanced towards each other on the public square, bowing repeatedly, an eye-witness said it was like the meeting of two nations. The interview of the two commanders was held at the house of Colonel Wadsworth. The following year, 1781, Washington and Rochambeau met again, but the conference took place at Wethersfield in the Webb House. In consequence of the plans decided upon at that time, the French army left Rhode Island in June, and marched across Connecticut, stopping in Hartford on the way. After the victorious campaign of Yorktown, the French army again passed through Hartford en route to Newport. They encamped in East Hartford, and the name

of Silver Lane is derived from the kegs of silver which were opened there for the purpose of paying the troops.

In 1776, when the English troops attacked New York, Connecticut furnished a number of regiments for Washington's army. From Hartford went several companies of foot and three regiments of light horse. At different periods during the war new levies of troops were encamped in Hartford for the purpose of filling the ranks and drilling, and General Gates' division of the Continental Army was stationed in Hartford for some time in 1778. In 1779, at the time of the British attack on New Haven, a train of artillery was sent into the State from Springfield at the request of Governor Trumbull. Three brass field-pieces were halted at Hartford, and a company of fifteen men was enlisted to exercise themselves in their management. This company acquired, under the direction of Colonel Hezekiah Wyllys, considerable skill in the use of the field-pieces, and held themselves in readiness to march to the defense of the country.

The treaty of peace with Great Britain was signed at Versailles, January 20, 1783, but the news was not known in Hartford until the 27th of March, at seven o'clock A. M., when Colonel

Wadsworth received a letter from Philadelphia, dated March 23, containing the information. The news was received with great joy. The "Connecticut Courant" says: "As the express came solely to bring the news, and we had no doubt of its being true, the inhabitants of this town manifested their extreme joy by the firing of cannon, ringing of bells, and in the evening fireworks and illuminations."

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Hartford in the Civil War.

By Ira E. Forbes.

THE election of Abraham Lincoln as President in November, 1860, was regarded by the country at large as an event involving the abolition of slavery in the States which retained the system at that time. On the day after the national election the withdrawal of the Southern States from the Union was advocated throughout South Carolina. That State formally seceded in December. The States of Mississippi, Florida, Alabama, Georgia, Louisiana and Texas united with South Carolina in revolt and organized the Southern Confederacy. A constitution was adopted in which slavery was incorporated as the organic law.

President Lincoln was inaugurated March 4, 1861. Connecticut was given a place in his cabinet by the appointment of Gideon Welles, of Hartford, as Secretary of the Navy. The threats of the South against the Union culminated April 12, 1861, in the bombardment of Fort Sumter. The fort, commanded by Major Anderson, of the United States army, capitulated April 13. The

attack on Fort Sumter became the signal for war North and South. The States of Virginia, Tennessee, Arkansas and North Carolina joined the rebellion. Missouri, Kentucky, Maryland and Delaware sided with the North. Two days after the fall of Fort Sumter, President Lincoln issued a call for 75,000 troops for the suppression of the revolt. This call was received with great enthusiasm in Connecticut. Governor Buckingham lost no time in responding for Connecticut's quota. His summons for troops was issued April 16. On the day after a public meeting was held here which moulded Hartford's interest in the struggle that was destined to last four years. Lieutenant-governor Julius Catlin presided, and the Rev. Dr. Joel Hawes, of the Center Church, offered the prayer at the meeting. The leading citizens took part in the demonstration. Joseph R. Hawley, Albert W. Drake and Joseph Perkins were the first to offer their services in support of the Union cause at the front. The First Connecticut regiment was organized by April 20, and rendezvoused at New Haven. Two days before that event Governor Buckingham issued the call for the Second Connecticut. Within five days after the attack on Fort Sumter the bankers of this city offered the

Governor a loan of half a million dollars for meeting war expenses. The women were as patriotic as the men. They offered their services in caring for the sick and providing for the wounded on the same day that the First regiment was sent into camp at New Haven. This was the beginning of a work that occupied a large number of women and children here through the war. The children aided in preparing bandages and lint for the wounded in the field. Mrs. S. S. Cowen, sister of General Robert O. Tyler, was the guiding spirit in the work. Mrs. Joseph R. Hawley, a niece of Harriet Beecher Stowe, cared for the soldiers at the front. Her great service was in aiding the sick and dying Union prisoners of war as they were conveyed through the lines from Southern prisons during the first months of 1865, at Wilmington, N. C. The loss of her life was attributable to the scenes and exposures of this period. The grave of Mrs. Hawley in Cedar Hill cemetery is annually decorated with flowers by the Grand Army.

The First Connecticut regiment of three-months' men left for the seat of war, May 10, 1861. George S. Burnham, of Hartford, was colonel, and General Hawley was in the line, holding the captaincy of the first company. In

a reconnoissance of the regiment, June 16, under General Dan Tyler, George H. Bugbee, of Hartford, was wounded at Vienna, Va. He was the first Connecticut man wounded in the war. Major Theodore Winthrop, of New Haven, was the first Connecticut man killed in the war. He was in the Seventh New York Militia, and was serving as an aid on the staff of General Benjamin F. Butler, when he fell at Big Bethel, June 10, 1861. Captain James Harmon Ward, who was killed while in command of the Potomac flotilla, June 27, 1861, was the first naval officer from Hartford who gave his life for the Union.

There were three Connecticut regiments in the first important engagement of the Civil war. In the first battle of Bull Run, Hartford was represented in the First and Third regiments. These troops were among the last to leave the field, bearing themselves with courage throughout the engagement. The first regiment enlisted in this State under the call for three years' troops was the Fourth Infantry, which became the First Connecticut Heavy Artillery. Colonel Levi Woodhouse, of this city, was its first commander. He had served in the Mexican war under Governor Thomas H. Seymour. Colonel Robert O. Tyler, a West Point graduate, suc-

ceeded Colonel Woodhouse. He brought the First to a high state of discipline and made it one of the foremost artillery commands in the Union army. At the battle of Fredericksburg, in December, 1862, Colonel Tyler commanded the artillery of the center grand division. He was at the head of the artillery reserve at Gettysburg, and was brevetted major-general for gallant conduct at Cold Harbor. He received a sword of great value from the citizens of Hartford, and a vote of thanks from the Legislature. General Tyler died in Boston, Dec. 1, 1874. Captain Charles E. Bulkeley, a graduate of Yale College, and a member of this noted regiment, died, February 13, 1864, while in command of Battery Garesché in front of Washington. He was the brother of Governor Morgan G. Bulkeley and of Lieutenant-governor William H. Bulkeley, both of whom served in New York regiments. Judge Henry E. Taintor left Yale College in order to join this celebrated command, and received his diploma from the university on account of services at the front.

General Griffin A. Stedman began his brief but brilliant career in the Fifth Connecticut. He was a graduate of Trinity College. From the Fifth he was transferred to the Eleventh Con-

necticut. At Antietam, after the death of Col. Henry W. Kingsbury, he succeeded to the command of the regiment. He led the charge at Antietam bridge, which General Burnside had been ordered to capture and hold at all hazards. General Stedman met death in front of Petersburg, Va., dying on the field at the age of twenty-six. He was the soul of chivalry. No nobler offering was made on the altar of patriotism during the war. His commission as brigadier-general was despatched to him from Washington the same day on which he fell at the head of his troops. Judge E. E. Marvin and Major E. V. Preston were also distinguished members of the Fifth. Major Preston was advanced to a paymastership in the army, and disbursed millions of dollars during the war. At the end of hostilities his accounts balanced to a cent. Judge Marvin commanded the signal corps guard on the top of Thoroughfare Mountain, when the first invasion of the rebel army, under General Lee, was signaled to the Union forces. At the battle of Cedar Mountain, Aug. 9, 1862, the Fifth fought with distinguished valor, meeting the enemy in a hand to hand conflict. In that engagement its colors were lost. The men around them were cut down by

a merciless fire from the rebel guns. Years afterwards through the intervention of Major Preston the colors were restored to the regiment by the government authorities in Washington, as no stain of dishonor had been attached to them in the desperate encounter at Cedar Mountain.

The Seventh Connecticut was known as General Hawley's regiment through the war. Its colors were the first of the Union army to be unfurled in South Carolina after that State's act of secession. Albert W. Drake, who entered the service with General Hawley, became the colonel of the Tenth Connecticut. He gave his life for the country, dying June 5, 1862, at the age of twenty-eight. Henry W. Camp, of this city, whose life was written after the war by Chaplain H. Clay Trumbull, in "The Knightly Soldier," was the adjutant of the Tenth. He was a Yale graduate, an officer of undaunted courage, and the ideal of honor.

Captain William H. Sackett, who led his company in the Eleventh regiment in the famous charge at Antietam bridge, under Colonel Stedman, fell at Petersburg. He was an officer of daring spirit. When Captain John Griswold, son of Governor Roger Griswold, of Lyme, was shot down at the head of his company, in the

middle of Antietam River, while charging the enemy's works, Captain Sackett took his place.

The Twelfth Connecticut was called the Charter Oak regiment. Henry C. Deming, who was mayor of the city at the time the command was organized, became its colonel. General L. A. Dickinson, who since the war has served as postmaster of the city, was a line officer in the command. Colonel Deming was the only chief magistrate of the city who served in the field. Three veterans of the war, however, have held the office of mayor since Colonel Deming's day. They are Morgan G. Bulkeley, John G. Root and Henry C. Dwight.

Colonel Frank Beach, a Hartford West Point graduate, commanded the Sixteenth Connecticut at Antietam. The field and staff included Lieutenant-colonel Frank W. Cheney, Major George A. Washburn and Adjutant John H. Burnham.

The battle of Antietam was the cause of widespread sorrow in this locality. Many who went out from this city never returned from that field, where rivers of blood were shed. Nine companies of the Sixteenth regiment, under command of Lieutenant-colonel John H. Burnham, were captured with the garrison at Plymouth, N. C., April 20, 1864. The colors of

the regiment were not allowed to fall into the hands of the rebels, but, torn into strips, were carried by the men through Southern prisons for months as a sacred trust. In 1879 the remnants of these flags were collected from the veterans throughout the State, embroidered on a white silk ground work, and placed in the Battle Flag corridor in the Capitol building. The prisoners of war from the Sixteenth were placed for the most part in the stockade prison at Andersonville, in Georgia, where 14,000 victims perished during 1864. In this prison, which cost the lives of so many Union men, were colored soldiers, who had fought in the Union army in Florida. The question of exchanging these colored men became one of vital interest. The rebels refused any cartel in which the negro Unionists were to be included. Owing to the great loss of life in the prison, a petition was started, asking for an exchange without reference to the negro troops. In this connection the sturdy character of the Connecticut men displayed itself. One of the first sergeants in the Sixteenth, Richard H. Lee, of Granby, became the spokesman. He took the ground that the government could not honorably ignore any man, black or white, who wore the United

States uniform. The speech bore fruit on the spot. It touched the patriotism and the sense of justice of every one who heard it. In keeping with the line of thought presented by Sergeant Lee not a man of the Sixteenth regiment signed the petition. Major Henry L. Pasco, of that command, who was imprisoned at Milan, in Georgia, was equally courageous. A number of Union officers had escaped from the prison by tunneling under the stockade. The authorities of the prison discovered one of these tunnels, and Major Pasco was ordered by a rebel officer to fill it up. When Major Pasco refused to obey the order, he was threatened with death on the spot. As the Confederate drew his revolver with the intention of executing the threat, Major Pasco turned his back upon him. The defiant Unionist was placed in the civil prison by the side of a felon and kept there three days. Major Pasco claimed the protection of the American flag. In the end he was released and sent back to his associates, who felt that his courage was deserving of the highest approbation. Major Pasco died here in 1882, and his resting place in Cedar Hill cemetery is designated by a military monument.

The Twenty-second regiment was the first

of the nine-months' troops called from this State in 1862. It was commanded by Colonel George S. Burnham, who had served at the head of the first three-months' regiment. Charles A. Jewell was adjutant, and John G. Root, who became mayor of the city in 1888, was a prominent line officer in the command.

The Twenty-fifth Connecticut was under command of Colonel George P. Bissell. At the battle of Irish Bend, in Louisiana, Colonel Bissell led his men with great bravery. In this engagement William E. Simonds, who became a member of Congress from the Hartford district after the war, was made a commissioned officer on the field on account of personal gallantry under Colonel Bissell. Judge Thomas McManus was the major of the Twenty-fifth.

There were two colored regiments from this State in the war, the Twenty-ninth and Thirtieth. Hartford was represented in both of them. The service of the colored men was in no way lacking in courage or loyalty.

The medical corps of the army was augmented by able and skillful practitioners from Hartford. Dr. Henry P. Stearns, the distinguished authority on insanity, who has been at the head of the Retreat for the Insane for years,

was the first surgeon who entered the service from Connecticut. During a part of the war he was on the staff of General Grant. Drs. Melancthon Storrs, John B. Lewis, Nathan Mayer and George C. Jarvis served through the war, winning high position and honor in the field. Dr. Mayer was in the city of Newbern, N. C., through the yellow fever scourge that prevailed there in 1864, having the medical department of that military post in charge. It required as high a type of bravery to meet the scourge as would be necessary in encountering the enemy in battle.

The Rev. Joseph H. Twichell, pastor of the Asylum Hill Congregational Church, was the chaplain of the Seventy-first New York, and a man of undaunted heroism in the field. He dared to go where men dared to fight, bearing the ministrations of religion to the wounded and the dying.

The Rev. H. Clay Trumbull, of Philadelphia, was the chaplain of the Tenth Connecticut, and cared for the men of that command with great fidelity.

The chaplain of the Eighth Connecticut was the Rev. John M. Morris, whose home in boyhood was in the neighboring town of Wethersfield. He was the first man in his regiment who

was wounded at Antietam, but he refused to leave the field and remained with the troops through the day. He was one of the forlorn hope engaged in laying the pontoon bridge at Fredericksburg in the face of the rebel works which controlled the river front during the great battle of December, 1862.

Colonel Robert W. Huntington, of the United States Marine Corps, who commanded the first American troops landed in Cuba during the war with Spain, left Trinity College at the outbreak of the Rebellion, enlisting in General Hawley's three-months' company from this city. Admiral Francis M. Bunce, of the United States navy, and Major James B. Burbank, of the regular army, were both in the war from this city. Commander Edward Terry, of the navy, was also a brave officer, holding important commissions through the war.

From the literary side Hartford was represented with distinction in the service by Henry Howard Brownell, the war poet, and Henry C. Work, the most popular song writer of the war era. Mr. Brownell was a graduate of Trinity College. He was with Admiral Farragut on the flagship Hartford, at Mobile Bay, and wrote "The Bay Fight," one of the most stirring lyrics of

the war. His death occurred in East Hartford, October 31, 1872. The war song, "Marching Through Georgia," was Mr. Work's most characteristic production. This noted song writer of the war died here in 1884, and is buried in Spring Grove cemetery. His grave is decorated by the Grand Army every year.

The town of Hartford spared no pains in caring for the men who went to the war during the four years. It also looked after the families of destitute soldiers with the utmost consideration and liberality. The benefactions of the town were administered by committees of citizens. On the list were the names of Alfred E. Burr, General Charles T. Hillyer, Calvin Day, James G. Batterson, Judge Nathaniel Shipman and Charles Cheney.

During the four years the town expended $211,779.77 in bounties and compensation on account of drafted men and substitutes. Not a dollar of the money that was spent in aid of soldiers' families is included in these figures. There is no way of ascertaining the amounts that were spent in charity. The only thing that is known is that liberality towards the families of soldiers, which were found to be in need, was unrestrained by private or public criticism.

CITY HALL.

Our City Government.

By William Waldo Hyde.

THE original settlement of this neighborhood, which we now call the city of Hartford, began when the Dutch built a fort on what is now known as Dutch Point, being the point at the confluence of the Park and Connecticut Rivers. Subsequently the English coming up the river discovered the desirability of the present site of the city of Hartford, but perhaps influenced by fear of the Dutch they went further north and established themselves at Windsor. It was not until 1636, when the Rev. Thomas Hooker and a little band of his associates made their way across the country and set up here a home for themselves, that Hartford really began to exist. With their homes along the bank of the Little River, where Arch street now runs, and their little church in the rear of where our present post office building now stands, they laid the foundations of that Hartford which we know to-day.

To these early settlers the lands practically belonged in common—not as in the Russian

Commune—but while individual ownership was recognized, the control rested in the vote of the majority. The situation here varied greatly from that in other parts of our country. Here the vote of the majority could impose upon individual ownership a responsibility or liability for such indebtedness as the majority saw fit to incur; and this remains true to-day, so far as towns are concerned. In a Connecticut town at the present moment, the property of any individual may be taken for any debt legally incurred by the town.

The management of the affairs of this old town was conferred upon a number of men selected by vote of the people, and who were therefore called selectmen. This board ordinarily consisted of from three to five members, and upon them rested the duties and responsibilities of the management of the affairs of the community. This state of affairs continued until 1784, almost 150 years after Thomas Hooker and his associates arrived. It then appeared that the growing population, the increased business connection with the outer world, required that Hartford should have a revised method of government. A memorial was therefore sent to the General Assembly ask-

ing for a charter for a certain portion of the town of Hartford to provide a better government. Acting upon this petition, the General Assembly in 1784 passed an act incorporating the city of Hartford and fixing the limits of the proposed city as follows: "Beginning at a place called the Dutch ground, upon the high land on the bank of the great river, on the southerly side of said river as it now runs in the lot belonging to Thomas Seymour, Esq., and from thence a strait line to the northwest corner of Joshua Hempstead's dwelling house, thence a westerly line to the northwest corner of James Steele's dwelling house, from thence a northwesterly course to the southwest corner of James Shepherd's malt-house, from thence northerly, a strait line to the upper mills, so called, including said mills, thence northerly in a strait line to the northwest corner of Captain John Olcott's dwelling house, including said house, and from thence turning and running due east a strait course to the great river." This description includes what is practically now the center of the city of Hartford. The line above described began at a point a short distance south of the confluence of Little River and Connecticut River, near what is now known

as Dutch Point, and thence ran in a westerly direction to the corner of Wethersfield avenue and Wyllys street, and thence running along the south end of the little park known to us as South Green, thence the line ran westerly near or about the present layout of Jefferson street to the southeast corner of Washington and Jefferson street, thence northwesterly to a point in the north line of Park street opposite the north end of Squire street, thence northerly running just west of the Capitol along the ridge to a point about three hundred feet north of the office of the Park Superintendent on the west side of Bushnell Park, thence northeasterly a little west of the present layout of High street to the corner of Belden street and Windsor avenue, and thence easterly in a straight line running a little west of Avon street through about the center of our present Riverside Park to a point on Connecticut River which is about a thousand feet south of the present railroad bridge. The limits thus embraced about 1,700 acres, a little more than one-sixth of the present area of the city. In the charter then granted, rights were given to the mayor, aldermen, common council and freemen of the city of Hartford to enact by-laws or ordinances as we now call

them, pertaining to the management of the affairs of that portion of the town of Hartford included within the boundaries mentioned.

Many of the powers which had previously been exercised by the selectmen of the town of Hartford were, so far as the territory included within the above boundaries was concerned, taken from them and given to the city corporation.

The passage of the act of incorporation occasioned one very important change in the responsibilities of the inhabitants of this territory. Before the incorporation of the city each inhabitant of the town was liable in his individual capacity for the debts of the town legally incurred; but under the charter of the city the responsibility for debts incurred by the act of the mayor, aldermen and common council was quite like that of the member of any corporation of a private nature. He could be assessed for taxes and could be made to pay such assessments in order that the debts incurred by the corporation might be paid; but he was otherwise free from responsibility so far as liability to have his private property taken for the payment of the debts themselves. If he paid all his taxes as they might be assessed, his liability ended. At

the time the first charter was granted the population of the territory included within the limits of the new city was very small. Gradually, however, as the years went by, the original limits of the city were extended until to-day the limits of the city are coincident with those of the town; and instead of a small territory bounded on the Park River and the Connecticut River, and having nothing west of Trumbull street except farming land, we have a great territory extending from Windsor line on the north to the Wethersfield line on the south, from the Connecticut River on the east to Prospect avenue on the west, and including within its boundaries a population of from eighty to ninety thousands of souls.

With this extension of limits, many new requirements have arisen in the way of the granting of powers and the performance of duties in the carrying on of the business of this great corporation. The mayor, who at first was little more than a presiding officer at meetings, has become a great executive officer, who must be prepared to act on matters of vast moment both as to the physical and the financial development of the city. He must be prepared to give, if not the whole, at least the greater part

of his time each day to the consideration of important questions involving the welfare of thousands of his fellow citizens. The treasurer, from being the recipient of paltry sums, is now the custodian of millions of dollars. The collector must have about him a large force of clerical assistants to enable him to see first that the moneys due to the city are collected, and second that none of them are lost or wasted. Important commissions have become necessary: a board of street commissioners, in whose hands alone rests the disposition of almost a quarter of a million dollars annually; a board of water commissioners, charged with the duty of providing our citizens with an ample supply of one of the greatest necessities of life, and caring for property of the city which has involved the expenditure of nearly two and three-quarter millions of dollars; a health department, upon whom is imposed the duty of caring for the sanitary welfare of this great population; a board of park commissioners, charged with the obligation of providing for the welfare of our citizens by the construction and maintenance of a proper system of public parks; fire commissioners, who, week after week, strive to guard from destruction our residences and business houses;

and police commissioners, whose duty is to provide for the safety of life and property. In this way, from the small beginning of 1784, when the "Connecticut Courant," on June 1st, reported that the General Assembly had passed an act incorporating a part of the town of Hartford and vesting it with the privilege of framing by-laws for certain purposes specified in the charter, Hartford has grown to a great corporation with all its varied departments to whose care the attention of many men otherwise busily engaged in their own pursuits is daily called.

It is somewhat difficult to make clear to those who have not been brought into close contact with the details of work in a municipal corporation, the exact manner in which the work is done. It may be made most plain, perhaps, by the following suggestion:

The mayor stands in the position of the president of a corporation. The board of aldermen and common council stand to him in the position of directors in this great corporation. The boards of commissioners represent assistants giving their time and attention to aid the mayor and his directors—the aldermen and common council—in the performance of the du-

ties imposed upon them by the charter. All important matters must of course first be presented to the common council. They are then referred in due form to committees appointed by themselves, or to the boards of commissioners, to be examined and reported upon. These committees or commissioners carefully look into the matters thus sent to them and make report to the common council. When so presented they are duly acted upon by the common council, who are at perfect liberty to accept or reject the recommendations made. After the common council has arrived at a decision, it remains for the mayor to approve or disapprove. In the city of Hartford the mayor's veto is not absolute, but can be overruled by a majority vote of the common council. In fact, however, the common council generally supports its presiding officer, and if he in the exercise of his wise judgment determines that their recommendations should not become law, and sends them a veto giving his reasons for such determination, they support him, realizing that he is and must be held responsible for the results of the action taken, and that therefore he is entitled to their support.

In discussing the question of the growth of

our city, nothing more important attracts attention than the fact that some of the methods which were entirely suitable for the conduct and control of city affairs a hundred years ago, or even fifty or twenty-five years ago, have served their day and become obsolete, and should be changed. There is, however, a great danger that, when suggestions of change are made, those whose duty it is to assist in making such necessary changes sit quietly by, and, with the remark upon their lips that what was good enough for their fathers is good enough for them, refuse to consider or discuss the real problem presented. It seems to us, thinking to-day of the efforts which have been made and the time which has been spent in endeavoring to eradicate well-known evils, and remembering how those efforts have come to naught, and that time has been wasted through the apathy of those who should be most interested, and their unwillingness to give the necessary attention to their consideration, that it is proper to impress upon the youth who may read this little book the fact that the evils which exist remain for their injury only so long as those to whom the law gives the right to take part in eradicating the same insist upon neglect of both

their right and their duty. As the rising generation become men and women and are endowed with the right to take part in the discussion of and make active effort in municipal affairs for or against city abuses, we urge upon them the importance of fulfilling their public duties with the same care that they do those of private business or of private life.

In discussing the municipality of Hartford, and in connection with the views just expressed, it is interesting to note that during the more than a century which has elapsed since its incorporation, it has not been generally considered that the office of chief magistrate of the city was a mere matter of personal preferment. Its mayors, from 1784 to 1843, were, with possibly two exceptions, college graduates—men of education who were willing to undertake the duties of the position in the hope of being of use to the community rather than to themselves. From 1784 to 1825, the mayor held his office during the pleasure of the General Assembly, and since then has held his office for two years, by election. Since 1843 we have had fewer mayors of collegiate education, but all have been devoted to our city's interests. They have, as a rule, been men of large personal interest in

the progress of the city, and with large private business interests, which they were compelled in a greater or less degree to ignore in order that they might the better care for the welfare of the city. It is a noteworthy fact that the mayors of the city of Hartford have, some of them, been highly honored by the regard received from distinguished men of this and other countries. It is interesting to think how the first mayor, Thomas Seymour, received as his guest and the guest of the city of Hartford, the Marquis de Lafayette; how Henry C. Deming, William James Hamersley and Henry C. Robinson and others honored the city by accepting the chair of mayor. It is within the power of those who are coming forward to assist in keeping up this good old fashion and so act that the future may be worthy of the past.

There are many things to be done to put the management of this great municipal corporation in line with that of other corporations of a private nature. If the young men who are now approaching manhood will assume in fact the responsibilities which they assume in name, the Hartford of the next century will occupy no lesser position in the eyes of the world than

did the Hartford of the first half century of its existence.

TOWN AND CITY OFFICERS.

The city is divided into ten wards. At the annual election, held the first Monday in April, the following city officers are elected by the people for a term of two years: mayor, town clerk, treasurer, collector, auditor, marshal, one alderman from each ward (there are two, but they are elected alternately, each for two years) and four councilmen from each ward for a term of one year. The town clerk, by virtue of his office, is also city clerk.

The Court of Common Council elects the city attorney, prosecuting attorney, port warden, sealer of weights and measures and inspector of milk and wood, committee on abatement of taxes, rate maker, sixty-three city weighers, each for a term of one year, and, for a term of two years, the four members of the Board of Relief, and the recorder of the City Court.

The Mayor appoints, and the Board of Aldermen confirms, the following: the building inspector for a term of two years, and, for three years, the six members of each of the boards of commissioners of charity, fire, health, police,

street and water. The park commissioners elect their own successors, whose election must be certified to by the Mayor and approved by the Board of Aldermen. Each board of commissioners elects its own clerk. The city surveyor and superintendent of streets are appointed by the Board of Street Commissioners.

On the fourth Monday of April, the Board of Aldermen is warned by the Mayor to meet for the choice of not less than seventy nor more than 150 jurors of the City Court.

The Aldermen and Councilmen have their joint standing committees on amusements, auditing, cemeteries, city buildings, claims, education, fire, manufactures, municipal lighting, nominations, ordinances, printing, public baths, railroads, water works and ways and means, to whom are submitted the several bills, each to its appropriate committee, before they are acted upon by the members of the council.

The officers of the Town of Hartford are: the town clerk, two registrars of electors, three assessors, five selectmen, seven constables, six grand jurors, five high school committeemen and nine members of the board of school visitors. These officers are chosen for a term of one year, except the assessors and school visitors,

whose term of office is three years. They are chosen at the annual election in April, but do not enter office until the following June.

The judge of the Police Court and his assistant are chosen for a term of two years by the General Assembly.

For further details, see Municipal Register of 1898, pp. 7–11 and 680–688.

The Duties of Citizenship.

By Charles Dudley Warner.

THE duties of citizenship are not discharged by an enjoyment of its privileges. Nor are the negative virtues of acquiescence and obedience sufficient; those are expected from everyone. The good citizen takes an active interest in the welfare of his city, and he should not be content unless the city is better when he leaves it than it was when he came into it.

Nor does the power and responsibility of making the city better depend altogether upon one's individual ability. In a certain sense the reputation of the city is in the care of everyone of its inhabitants, even the humblest. By neglect or bad conduct he can injure its reputation. For it must not be forgotten that, however large a city grows or however prosperous it is, its character depends upon the character of its citizens. He is not a good citizen of Hartford who does anything to impair its good name and its splendid historical record. But the citizens, men or women, are not doing their duty, if they do not strive to increase the honorable repute of

the city and its progress in the highest civilization. It is not enough that we should make it bigger or richer than it is; we must strive for a higher ideal than material success.

No citizen can read the record of Hartford in this volume without being proud of his inheritance in its history and its good name. Its founders were not only great men in planting an orderly, prosperous and virtuous community, but in organizing free institutions in this country, and in determining the very nature and character of our national Union. Patriotic love of Hartford, therefore, became patriotic love of the Union. It was Thomas Hooker, our first leader, who enunciated the doctrine that "government derives its just power from the consent of the governed." The lessons of patriotism, of obedience to law, of thrift, of public spirit, inculcated by the founders, have made Hartford what it is. Our inheritance puts upon us great responsibilities.

One of the first lessons in this record of our prosperity is integrity in business. Our growth and prosperity have been very largely due to our honorable dealing. The great insurance, banking and manufacturing interests in and under the control of Hartford owe their solid

reputation throughout the country to the integrity and common-sense conservatism of their managers. Any citizen who departs from this integrity not only injures the good name of the city, but impairs its most valuable capital.

The situation of Hartford, on a noble river, in a valley of unsurpassed fertility and beauty, amid scenery of uncommon variety and loveliness, midway between two great cities, to which it is easy of access, make it a most desirable and favorite place of residence, either for business or enjoyment. This situation places upon us the responsibility of beautifying the city, and in every way increasing its attractiveness. For in this case, at least, beauty is a decided element in our prosperity. The good citizen will, therefore, not only have a care that his own residence, factory, shop and place of business is most attractive, but that the streets, roads and public buildings shall notably add to the good appearance of the city, and that its sanitary arrangements shall insure, as far as may be, good health in all quarters of the town. An essential part of this beauty and of the good health of the town is in the development of the noble system of parks, so that every quarter of the city shall have free space for popular recreation.

Nor can we neglect our institutions and asylums of charity. We have a fine record in these—the asylum for the deaf-mutes was the first established in this country—but science makes new discoveries and new demands every day, and in order to hold our position we can not afford to be penurious in the provision for the sick, the unfortunate and the dependent. The modern hospital, for instance, which offers facilities for the treatment of disease superior to almost any private house, has not yet reached its highest development in regard to the health of the community.

But the duty of a good citizen is not discharged when he has made his city beautiful to the eye, wholesome as a place of residence, and attractive by means of its neat and well-kept houses. It must be a city with opportunities for cultivation and refinement. The day has gone by when mere physical attractions suffice in the development of a civilized city.

Of primary importance to the prosperity of a city are its schools. This has always been recognized in Hartford. The facilities for obtaining a sound education in any city are generally weighty in determining the residence of those having families to educate. It therefore

comes to pass that good schools in a city are not inferior to any other attractions for the incoming of population. It is not the number of schools that is most important, but their character. Of course any city is compelled for its own preservation to have schools enough to accommodate all those who are of school age, but the intellectual and moral character of the city depends upon the quality of the instruction given in them, and it is almost entirely this matter of quality that makes the attraction of the city for a very considerable portion of the population. "What sort of schools has the town?" is one of the most common inquiries of persons contemplating change of residence. Besides, the school is the foundation of the State, and there is no higher concern for a citizen of Hartford than the improvement of its schools year by year.

Indispensable in the life of a great city in these times are growing libraries, administered so as to reach the humblest inhabitant; museums, historical and industrial and scientific; galleries of painting, sculpture and of the fine arts generally; and systematic means for the cultivation of the taste for music. A library can only meet the wants of a growing city by

liberal contributions and the constant enlargement of its facilities. We have good libraries to-day; if they are not greatly enlarged they will not be sufficient ten years from now. Hartford has enough works of art to make a notable gallery if they were assembled; they would gradually drift together if we had a place for them. The same is true of a museum of objects of historic association, of scientific interest, or of the curiosities of other countries. Undoubtedly a general taste for good music is as essential an element in the civilization of a city as love of flowers, of architecture, of beauty in any form, or of good manners. We should not expect a city dirty and shabby in appearance and devoid of taste in any of the things named to have good manners.

The duties of citizenship, therefore, in a city with the history and advantages of Hartford, are manifold. I have assumed that the good citizen will be on the side of law and order, and that he will not leave the conduct of his local, or State, or national politics, or as we should say, generally, public affairs, to be managed by the incompetent, or by men merely ambitious for selfish purposes. Indeed you can not conceive a good citizen who is indifferent to public

affairs. True economy in city affairs is always the result of providence and foresight as well as vigilance. In the hands of selfish men or incompetent men, extravagant expenditure in one direction is usually accompanied by niggardliness in matters of the highest importance for the welfare of the city.

Hartford has grown, gradually and without much excitement of speculation, from its village condition to a beautiful city of charming homes. It has grown in solid business enterprises and wealth at the same time. The virtues of industry, thrift and integrity, which made it what it is, are still needed to enable it to hold its position, and to keep step with the advance of its neighbors, not only in enterprise, but in civility and refinement. Upon the boys and girls now in its schools will rest in a very few years the responsibility of its character and reputation. If they are not proud of it, if they are not jealous of its honor and solicitous for its beauty, if they are not intelligent, honest, industrious and have not refinement of taste or of manners, it will become, however large it may be, a vulgar city. They can no more afford to be indifferent to its beauty than to its business interests. For a squalid and dirty city, and one without many

of the elements of noble life, may become rich, it never will be an agreeable place of residence or one of which its citizens can be proud.

In its past history, as recorded in these pages, Hartford has always furnished men who were leaders in State and national politics; men of sagacity and integrity who have given it a reputation for soundness in finance and for good judgment in business enterprises; men of inventiveness and scientific training who have made the city known the world over for ingenuity and skill; men enlightened and liberal who have built up its noble institutions of education and charity. And from the beginning it has had an almost unbroken line of men and women who were scholars and writers, and who have made the reputation of the city for intellectual cultivation not second to its reputation for enterprise and wealth.

It is impossible to have a beautiful city unless the citizens, old and young, care for its beauty; for instance, the exquisite loveliness of Bushnell Park, which is not anywhere excelled, would be speedily ruined by the destructive habits and vulgarity of men and women who were not good citizens, and by the children who are not growing up to be good citizens. It is

also impossible that the city shall be long prosperous or an agreeable place of residence if the children now in school are not growing up honest and industrious and with some degree of refinement.

No child is too young to be a patriot, or to be taught the responsibilities of a good citizen. And nothing is more evident than that the future character of Hartford depends upon the children in its schools.

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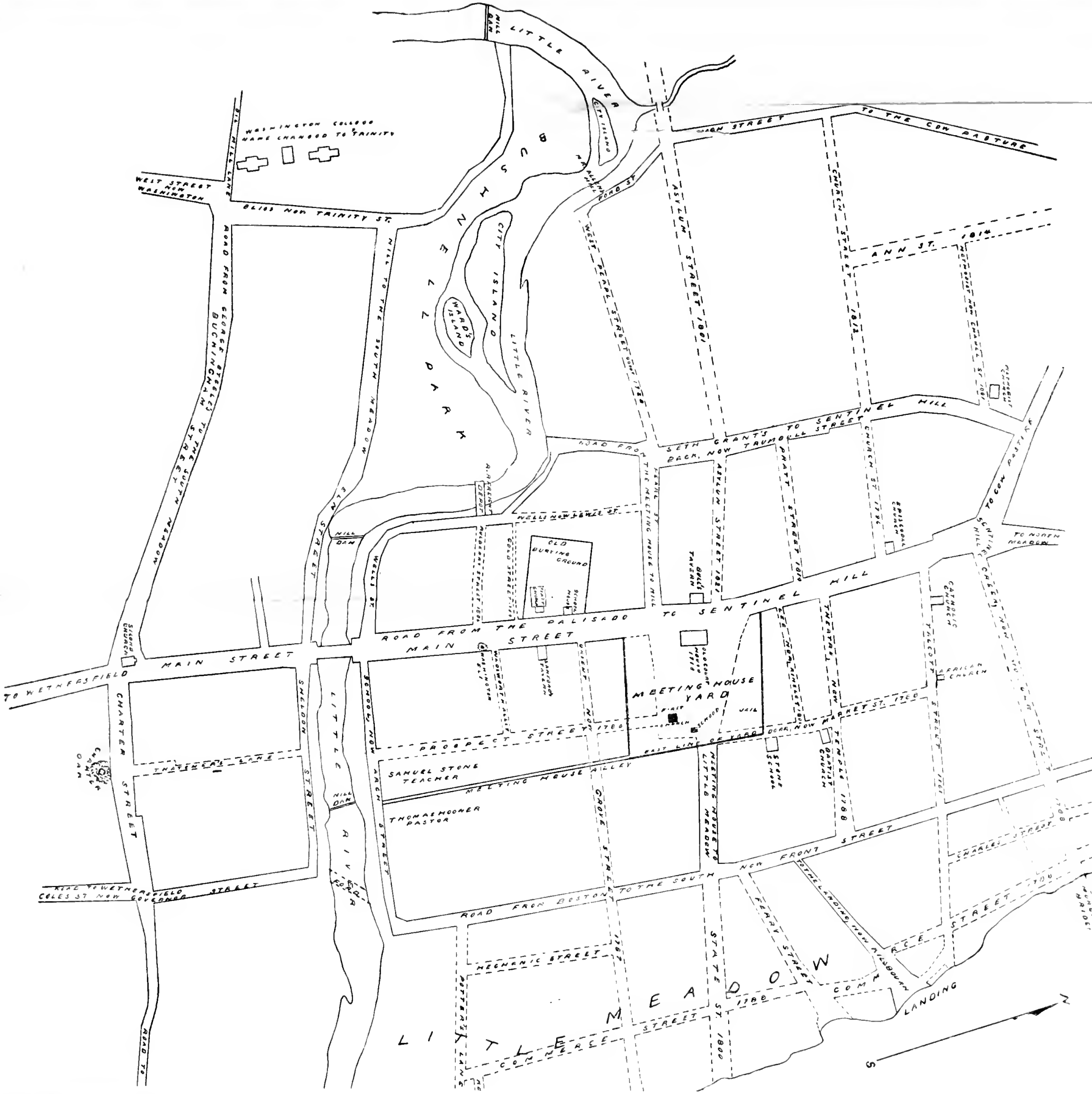

LITTLE RIVER
WASHINGTON COLLEGE NAME CHANGED TO TRINITY
WEST STREET NOW WASHINGTON
ELIOS NOW TRINITY ST.
BUSHNELL PARK
CITY ISLAND
WARD'S ISLAND
ROAD FROM GEORGE STEELE'S TO THE SOUTH MEADOW
BUCKINGHAM STREET
HILL TO THE SOUTH MEADOW
ELM STREET
ASYLUM STREET 1801
CHURCH STREET 1812
ANN ST. 1814
TO THE COW PASTURE
ROAD FROM SETH GRANT'S TO SENTINEL HILL
BACK, NOW TRUMBULL STREET
PRATT STREET
ROAD FROM THE PALISADO TO SENTINEL HILL
MAIN STREET
OLD BURYING GROUND
MEETING HOUSE YARD
TO WETHERSFIELD
CHARTER STREET
SHELDON STREET
PROSPECT STREET 1760
SAMUEL STONE TEACHER
THOMAS HOOKER PASTOR
MEETING HOUSE ALLEY
GROVE ST.
FRONT STREET
ROAD FROM BOSTON TO THE SOUTH
MECHANIC STREET
STATE ST. 1800
FERRY STREET
COMMERCE STREET
LITTLE MEADOW
LANDING
CHARLES STREET
TO COW PASTURE
TO NORTH MEADOW
CATHOLIC CHURCH
AFRICAN CHURCH
EPISCOPAL CHURCH
COLES ST NOW GOVERNOR STREET
ROAD TO
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