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HISTORY
OF
ANCIENT WOODBURY,
CONNECTICUT,

FROM
THE FIRST INDIAN DEED IN 1659 TO 1854,

INCLUDING THE
Present Towns of Washington, Southbury, Bethlem, Roxbury,
and a part of Oxford and Middlebury.

BY WILLIAM COTHREN.

VOLUME I.

"In the silent greenwood glade,
In the dim old forest shade,
By the gliding river,
Are historic voices ringing,
Music on the soft breeze flinging.
And they haunt me ever.
I love them well, for they to me
Are as some pleasant memory."

WATERBURY, CONN.:
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To a casual conversation with a stranger, a few years since, the public is indebted for the following pages. They are not the result of hasty examination, or crude investigation, but have consumed the hours that could be spared from the incessant demands of a most laborious profession, for nearly seven years; and, during all that time, have greatly encroached on the hours that should have been devoted to sleep. The labor of compilation was not undertaken for the want of other occupation; but because, after a little examination, the historical incidents of the town were found to be of so important and interesting a character, I felt unwilling to see them irretrievably lost to the world. Nor did I undertake it with the hope of acquiring "filthy lucre," being fully assured, that such labors are never suitably rewarded—not even appreciated, by the thoughtless many. Notwithstanding this, labors not to be understood, except by those who have been engaged in similar undertakings, have been cheerfully borne. More than *fifteen hundred* manuscript volumes of ecclesiastical, ministerial, state, probate, town, and society records, and many *thousands* of old manuscripts, of all sorts, have been carefully examined, and the facts contained therein relating to the history of the town, collated. Every source of information has been laid under contribution, from the archives of the state, to the forgotten files of old papers in the neglected garret of the private citizen.

When this work was commenced, if one had asserted that *twenty* pages could be written concerning the history of the town, he would

have been greeted with the smile of incredulity. Yet the materials have grown on my hands, till a large work has been produced, and it would have been far easier to have written several additional volumes, than to have compressed the materials in hand within the present limits. It has been said by a worthy friend, that he, who can write a good town history, is well fitted to write an excellent book on any other subject. Whether this assertion be strictly correct or not, it is certain that such an individual is well fitted for any kind of *hard labor*!

The difficulty attending an enterprise of this nature, is greatly increased by the apathy and indifference manifested by many individuals, of whom information is solicited. And the same persons, who neglect or refuse to give information, are the first to complain of the errors or incompleteness of a work, when published. But amid the many discouragements of this kind, it becomes a pleasant duty to mention, in this place, the names of a few of the numerous friends, whose kindly sympathies and intelligent aid have cheered me on in these difficult and painful labors. But for these, it is probable, that continued ill health, and the pressure of other duties, would have caused the abandonment of the work, however much I might have regretted the stern necessity.

To my fellow-townsmen, and professional brother, Hon. Charles B. Phelps, who has been long a resident of the town, I have been indebted for many suggestions in the progress of the work, and for valuable assistance in the biographical part, in addition to his sketch of St. Paul's Church.

Hon. Seth P. Beers, of Litchfield, Conn., and Dr. Avery J. Skilton, of Troy, N. Y., have very essentially aided me in the genealogical chapter.

To Charles C. Thompson, Israel Minor, and Augustin Averill, Esqrs., of the city of New York, I am under great obligations for their active coöperation with me, in various ways, in accomplishing the objects of the publication.

Gen. Daniel B. Brinsmade, of Washington, Conn., and Joseph A.

Seovill, Esq., of New York, have greatly assisted me by well-timed labors.

In the genealogical and biographical portions of the work, I have received indispensable assistance from Mitchell S. Mitchell, Esq., William E. Curtis, Esq., Col. John Lorimer Graham, Robert M. C. Graham, Esq., and Alexander Fraser, Esq., of New York; the venerable Roger Sherman, of New Haven, Conn.; Col. Henry Stoddard, of Dayton, Ohio; Hon. Amasa Parker, of Delhi, N. Y.; Dr. E. T. Foote, of New Haven; Rev. Samuel Fuller, D. D., of Andover, Mass.; Rev. Wm. S. Porter, of New Haven, Conn.; Henry H. Martin, Esq., of Albany, N. Y.; Hon. Henry Dutton, of New Haven; Rev. Fosdick Harrison, Rev. A. B. Chapin, D. D., of Glensbury, Conn.; William Moody, Esq., of Washington, Conn.; Rev. Grove L. Brownell, of Sharon, Conn.; Eliphalet Whittlesey, Esq., of Salisbury, Conn.; Rev. William T. Bacon, Hon. Thomas Bull, and Garwood H. Atwood, M. D., of this town; Dr. Laurens Hull, of Angelica, N. Y., and others, too numerous to mention. Many ladies, also, entered into the spirit of the work, and lent me their valuable assistance.

To my friends, Philo M. Trowbridge, Willis A. Strong and David S. Bull, who have proved themselves "friends in need" to me, and true lovers of their native town, I am under more than ordinary obligations for the continued and indispensable aid they have afforded me, during the entire progress of the work.

In regard to the spelling of Indian names, entire uniformity has not been attempted. As a general rule, however, the orthography of Capt. John Minor, the early settler and Indian interpreter, has been followed. Christian names have been spelled in the mode adopted by those who bear them. Throughout the work, tradition has been discarded, and facts introduced in its stead. Where statements were well authenticated, they have been stated without qualification; but where there has been any doubt, they have been introduced with some qualifying term. Whatever suited my purpose in any author, has been taken, without hesitation, giving credit where

the amount appropriated seemed to warrant it. In discussing every question, entire impartiality has been the aim of the author.

The utmost pains has been taken to have the work free from errors; but in a book of this nature entire accuracy is not to be expected. Errors will doubtless be discovered by careful antiquarians, but it is believed that it will be found as free from such defects, as it is possible for painful solicitude and indomitable labor to make it. Many persons, undoubtedly, will take up the work, and, glancing hastily and carelessly over its pages, pronounce this or that statement erroneous, without consideration or investigation. Such readers will invariably be wrong in their criticisms, while a careful reader may detect mistakes.¹

A town history gives an author very little scope for the display of any literary or artistic ability he may possess. I have given myself still less opportunity than usual for any display of this sort. For although the *collection* of the facts has occupied my leisure time for nearly seven years, yet the *composition* of the work has occupied only seventy-five days, with frequent interruptions from professional business. Notwithstanding this, in submitting the following pages to a candid and intelligent public, the author neither courts nor deprecates criticism. He has only to say, that whoever will follow in his footsteps, and present to the public a work with fewer imperfections than he has done, a feat which can probably be accomplished, will deserve and receive, not the criticisms, but the encomiums of the writer.

WOODBURY, January 2, 1854.

¹ Persons discovering errors in this volume, are respectfully requested to communicate them to the author.

CONTENTS.

	PAGE.
Introduction, and map of Indian purchases,	9

CHAPTER I.—PHYSICAL HISTORY

Situation, boundaries and rivers,	11	Mines and minerals,	14, 15
Orenaug, Bethel and Castle Rocks,	12	Mine Hill—Spathic iron ore,	15-19
Geology—Trap formation,	12	Chalybeate springs,	19
Bacon's Pond; Quanopaug Falls,	13	Squaw Rock; fruits; trees; wild ani-	
Nonnewaug Falls; Steep Rock,	14	mals,	19, 20

CHAPTER II.—HISTORY OF THE INDIAN PURCHASES.

Tautannimo's deed,	21	Third, or Quassapaug purchase,	26
First, or Pomperaug purchase,	22	Fourth, or Nonnewaug purchase,	27
Yohcomge's deed,	23	Fifth, or Kettletown purchase,	28
Cheabrooke's deed,	24	Sixth, or Confirmatory purchase,	29
Wesunck's deed,	25	Promiseck purchase,	31
Second, or Shepaug purchase,	25	South purchase,	31
Pootatuck purchase,	31		

CHAPTER III.—CIVIL HISTORY.

Church dissensions at Stratford,	32	Pomperaug granted,	35
Causes the settlement of Woodbury,	32	Mr. Walker's church removes,	35
Rev. Mr. Walker begins to preach,	33	Good Hill prayer,	36
Three hours allowed him each Sabbath,	33	The old "White Oak,"	36
Mr. Walker excluded the church,	33	Location of the settlers,	37
Main Street the old Indian trail,	38	Fundamental articles,	39
Division of lands,	41	Reflections,	42

CHAPTER IV.—CIVIL HISTORY, CONTINUED.

Woodbury incorporated,	44	Inhabitants ordered back,	51
Signification of its name,	44	Rev. Z. Walker moves his family,	51
Paugussett Ferry,	45	General Court establishes town boun-	
King Philip's War,	46	daries,	52-54
The people driven to Stratford,	47	Town first represented,	54
Advice of the General Court,	48	Representatives' salary,	54
Woodbury patent,	55	North purchase granted,	56
Parson Walker's letter,	48		

CHAPTER V.—CIVIL HISTORY, CONTINUED.

Character of Capt. John Minor, . . .	58	Character of Lt. Israel Curtiss, . . .	61
Character of Capt. William Curtiss, . . .	60	Character of Col. Joseph Minor, . . .	62
Life of Hon. Samuel Sherman, . . .	60	Character of Hackaliah Preston, . . .	62
Life of Lt. Joseph Judson, Senior, . . .	61	Character of Hon. William Preston, . . .	62
Life of John Judson, . . .	61		

CHAPTER VI.—CIVIL HISTORY, CONTINUED.

List of early settlers, 1682, . . .	65	Beckskin clothing, . . .	75
Divisions of land, . . .	65	Wooden shoes, . . .	75
Home-lots of the early settlers, . . .	66	Matters of etiquette, . . .	76
Palisaded houses, . . .	66	Advent of Sir Edmund Andross, . . .	76
Old Parsonage house, . . .	66	List of inhabitants of 1702, . . .	77
First, second and third mills, . . .	67	First blacksmith, . . .	78
First meeting-house, . . .	69	First divorce, . . .	78
The drum for a church bell, . . .	72	Bachelors' accommodations, . . .	78
First marriage, birth and death, . . .	72	Fortifications, . . .	78
First wheelwright, . . .	72	Parson Stoddard kills two Indians, . . .	79
First clothier, . . .	72	Indians restrained, . . .	79
Town brand; roads, . . .	73	List of inhabitants of 1712, . . .	80
First physicians, . . .	74	Wood Creek expedition, . . .	80
Localities, . . .	74	Reflections, . . .	80

CHAPTER VII.—INDIAN HISTORY.

Formation of tribes, . . .	86	Caleb Martin's petition, . . .	99
Oppression of the Mohawks, . . .	87	Lt. Warner's petition, . . .	99
Pomperaug's burial-place, . . .	88	Indian treaty, . . .	99
Succession of chiefs, . . .	88	Indian orchard at Pootatuck, . . .	100
Nomnewaug's grave, . . .	88	Petition of Hatchet Tonsey, . . .	101
Human sacrifices, . . .	89	Mowehu's petition, . . .	103
Legend of Bethel Rock, . . .	90	Life of Weramnaug, . . .	105
Legend of Squaw Rock, . . .	92	Mr. Boardman's praying-match, . . .	106
Legend of Nomnewaug Falls, . . .	92	Seatacook clan, . . .	106
Numbers of the Pootatucks, . . .	93	Moravian missionaries, . . .	107
List of principal Pootatucks, . . .	94	Last sale at Pootatuck, . . .	107
Watchibrok's disclosure, . . .	96	Last Pootatuck Indian, . . .	108
The belt of wampum, . . .	98	Remnants of the red men, . . .	108
Shepaug garrison, . . .	98	Remarks, . . .	110

CHAPTER VIII.—ECCLESIASTICAL HISTORY.

Half-way covenant system, . . .	113	Life of Rev. Mr. Walker, . . .	134
Church at Stratford divide on this		Settlement of Rev. Mr. Stoddard, . . .	135
question, . . .	115	"Build him an house," . . .	136
Chamcey and Walker correspond-		Mr. Stoddard ordained, . . .	137
ence, . . .	115-130	Prosperity of the church, . . .	137
Mr. Walker ordained, . . .	131	Second meeting-house, . . .	139
Church covenant, . . .	132	New Style, . . .	139
Second church moves to Woodbury, . . .	133	Life of Mr. Stoddard, . . .	140
Walker and Reed story, . . .	133	Review of ninety years, . . .	142

CHAPTER IX.—CIVIL HISTORY, CONTINUED FROM CHAPTER VI.

Land divisions, . . .	145-147	Burial grounds sequestered, . . .	151
Education, . . .	148	Ministerial lands, . . .	152
Apple-trees and cider mills, . . .	148	Efforts to form county of Woodbury, . . .	153
Seasons of great mortality, . . .	148	Mine Hill, . . .	155
Northern Lights, . . .	149	Wolves and wild-cats, . . .	155
Hubbell's Ferry, . . .	150	"Town House" repaired, . . .	156
Hinman's Ferry, . . .	150	Casualties, . . .	156
Bridge built by Washington, . . .	150	Ancient iron kettle, . . .	157

Model tea-party,	157	Expedition to Havanna,	163
Ruloof Dutcher's estate,	158	The French Neutrals,	163
Umbrellas, calico, witchcraft,	158	French and Indian Wars,	166-170
List of original proprietors,	161		

CHAPTER X.—REVOLUTIONARY HISTORY.

Cause of the war,	172	Woodbury census,	198
Convention of 1766,	173	Sugar-house prisoners,	199
Town meeting of 1774,	174	Col. Ethan Allen taken prisoner,	200
"Great Boston Alarm,"	175	Alarm lists,	200
Town accepts American league,	176	Events of 1777,	201
Continental articles of association,	177	Danbury alarm,	201
Capture of Ticonderoga,	182	Draft of 1777,	203
Tories—Committee of Observation,	184	"Three years' men,"	204
Rev. Mr. Marshall suspected,	184	Capt. Nathan Stoddard killed,	205
Dr. Wheeler "must have salt,"	186	Appearance of Continental army,	205
Committee of inspection appointed,	187	Events of 1778,	206
Copy of Tory complaint,	188	Events of 1779,	207
Enlistment bounties,	189	Events of 1780,	209
Council of safety,	190	Abel Wakeley,	209
Life of Daniel Sherman,	190	Volunteers to take New York,	210
Soldiers' wives provided for,	191	Bounty for enlistments,	210
Supplies furnished by the town,	192	Events of 1781,	212
Events of 1775,	194	La Fayette passes through Woodbury,	213
List of companies,	195	Events of 1782,	214
Events of 1776,	195	"The Johnsons,"	215
All the militia go to New York,	196	Peace declared,	215
The eight sailor prisoners,	197	General review,	216
Bethlem volunteers,	197		

CHAPTER XI.—HISTORY OF SOUTHBURY AND SOUTH BRITAIN SOCIETIES, AND THE TOWN OF SOUTHBURY.

Southbury society incorporated,	219	Rev. Williams H. Whittemore settled,	231
Remonstrance by sixty-three persons,	219	South Britain society incorporated,	231
Society line changed,	221	Ministerial "settlements,"	233
First meeting-house,	221	Church organized,	234
Rev. John Graham settled,	222	Life of Rev. Dr. Tyler,	235
Church "embodied,"	224	Rev. Matthias Cazier settled,	235
Character of Mr. Graham,	225	Rev. Bennet Tyler, D. D., settled,	235
Mode of church singing,	226	Rev. Noah Smith settled,	236
Rev. Benjamin Wildman settled,	227	Rev. Amos F. Lawrence settled,	236
Second meeting-house,	227	Rev. Oliver B. Butterfield settled,	236
Character of Mr. Wildman,	228	List of deacons,	236
Rev. Elijah Wood settled,	230	Town of Southbury incorporated,	236
Rev. Daniel A. Clark settled,	230	Present state of the town,	237
Rev. Thomas L. Shipman settled,	231		

CHAPTER XII.—HISTORY OF BETHLEHEM SOCIETY, AND THE TOWN OF BETHLEM.

North Purchase settled,	239	Life of Rev. Dr. Bellamy,	249
Bethlehem society incorporated,	240	Rev. Azel Backus, D. D., settled,	253
First meeting-house,	241	Origin of Sabbath schools,	253
Rev. Joseph Bellamy, D. D., settled,	241	Character of Rev. Dr. Backus,	253
Rev. Dr. Bellamy's Church History,	242	Rev. John Langdon settled,	256
Great sickness of 1750,	243	Rev. Benjamin F. Stanton settled,	256
Half-way covenant practice abolished,	244	Rev. Paul Couch settled,	256
Old and New Lights,	244	Rev. Aretus G. Loomis settled,	257
"Great Awakening,"	244	Town of Bethlem incorporated,	257
Character of first settlers,	247	Third church built,	257
First currant bushes and elm trees,	248	Present state of the town,	258
Second meeting-house,	248		

CHAPTER XIII.—HISTORY OF JUDEA AND NEW PRESTON ECCLESIASTICAL SOCIETIES, AND THE TOWN OF WASHINGTON.

Judea first settled,	259	Rev. Gordon Hayes settled,	267
Judea society incorporated,	260	New Preston society incorporated,	268
Rev. Reuben Judd settled,	261	First meeting-house,	269
Church gathered,	261	Rev. Noah Wadhams settled,	269
Location of settler,	261	Location of school-houses,	269
First church built,	261	Rev. Samuel Whittlesey settled,	270
Rev. Daniel Brinsmade settled,	262	Church gathered,	270
Rev. Noah Merwin settled,	262	Rev. Jeremiah Day settled,	270
Rev. Ebenezer Porter, D. D., settled,	263	Rev. Charles A. Boardman settled,	271
Character of Rev. Dr. Porter,	263	Rev. Robert B. Campfield,	271
Second and third churches,	265	Rev. Benjamin B. Parsons,	271
Great mortality,	266	List of deacons,	271
Murder of Caleb Mallory's family,	266	Town of Washington incorporated,	271
State of the church,	265, 267	Rev. Hollis Rind settled,	271
Rev. Stephen Mason settled,	267	Revolutionary incident,	272
Incident at church,	267	Present state of the town,	272
Settlement of Rev. Cyrus W. Gray,	267		

CHAPTER XIV.—HISTORY OF ROXBURY ECCLESIASTICAL SOCIETY, AND THE TOWN OF ROXBURY.

Shepaug settled,	273	Town of Roxbury incorporated,	281
"Winter Privileges,"	274	Rev. Zephaniah Swift settled,	281
Roxbury society incorporated,	275	Rev. Fosdick Harrison settled,	281
First church built,	276	Rev. Austin Isham settled,	281
Rev. Thomas Canfield settled,	276	List of deacons,	281
Church gathered,	276	Casualties,	282
Ancient ordination,	277	Lt. Thomas Weller killed,	283
Mr. Canfield dies,	280	Present state of the town,	283

CHAPTER XV.—HISTORY OF THE OTHER CHURCHES BESIDE THE CONGREGATIONAL.

Review of ecclesiastical law,	284	Episcopal church, Roxbury,	292
"Signing-off" certificates,	286	Episcopal church, Judea,	293
Zeehariah Beers' certificate,	286	Episcopal church, New Preston,	295
Episcopal church, Woodbury,	287	Episcopal church, Bethlehem,	297
Rev. John R. Marshall, first rector,	288	Baptist church, Roxbury,	297
Church edifice built,	289	Methodist church, Woodbury,	298
"Father Sherman,"	290	Methodist churches, Southbury,	299
List of clergymen,	291		

CHAPTER XVI.—ECCLESIASTICAL HISTORY, CONTINUED FROM CHAPTER VIII.

Rev. Noah Benedict settled,	301	Rev. Samuel R. Andrew settled,	305
Half-way covenant practice abolished,	302	Character of Rev. Mr. Andrew,	305
Rev. Worthington Wright settled,	303	Hon. Noah B. Benedict's bequest,	306
List of deacons,	303	Rev. Lucius Curtis settled,	306
Rev. Henry P. Strong settled,	304	Ministerial fund,	306
Life of Rev. Mr. Benedict,	304		

CHAPTER XVII.—HISTORY OF THE STRICT CONGREGATIONAL SOCIETY IN WOODBURY.

Society controversies,	308	Seventy-one sign off,	310
Committee of 1795,	309	Meeting-house law,	310
Committee of 1844,	310	Prepare to build a church,	311

Become a Baptist church,	312	Rev. Grove L. Brownell settled,	314
Strict Congregational society incor- porated,	312	Rev. John Churchill settled,	315
Reuben Walker's certificate,	312	State of the church,	316
Church organized,	313	Ministerial fund,	317

CHAPTER XVIII.—CIVIL HISTORY, CONTINUED FROM CHAPTER IX.

Slavery in Woodbury,	318	Influence of localism,	329
"Redemptioners"—Matthew Lyon,	320	New burial ground laid out,	331
Small-pox hospital,	321	Mexican War,	331
Town approves U. S. constitution,	321	South academy,	331
Ravages of canker worms,	322	North academy,	331
Public libraries,	322	History of Masonry,	331
Guernsey town robbery,	323	Bethel Rock Lodge, I. O. O. F.,	339
Funeral of Washington,	324	Pomperaug Division S. of T.,	339
New Milford fever,	324	Woodbury Bank,	340
War of 1812,	325	Savings Bank and Building Associa- tion,	341
"Hartford Convention,"	327	Present state of the town,	341
Constitution of 1819,	328		
Daniel Bacon's town hall,	328		

CHAPTER XIX.—BIOGRAPHICAL SKETCHES OF NATIVES AND RESIDENTS OF ANCIENT WOODBURY, WHO HAVE REMAINED IN THE TERRITORY.

The names will be found in alphabetical order,	343
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CHAPTER XX.—SHORT BIOGRAPHICAL SKETCHES OF NATIVES OF WOODBURY, WHO HAVE EMIGRATED FROM THE ANCIENT TOWN, AND BECOME DISTINGUISHED IN THE PLACES OF THEIR ADOPTION.

The names will be found in alphabetical order,	412
Alphabetical list of distinguished persons,	466

HISTORY OF ANCIENT WOODBURY.

INTRODUCTION.

LESS than two hundred years ago, these pleasant hills and sunny valleys, now teeming with life, intelligence and happiness, were one vast solitude, unvisited by the cheering rays of civilization. Here roamed the savage wild beasts, and untutored men more savage still than they. From Wyantenuck to Mattatuck, and from Pootatuck to Bantam, were heard the dismal howl of the wolf, and the war-cry of the red men of the forest. Amid these secluded wilds sported the timid deer, and coy doves built their lonely nests. Among these hills the red hunter pursued his game, and sauntered by our murmuring streams, drawing thence his daily food. Here desperate fights and deadly ambuscades were planned. Here did the prisoner of war suffer the extreme tortures of his enemies. Here the romantic lover "wooded his dusky mate" in primitive simplicity. Here too the pow-wow held his dread incantations, and if tradition is to be believed, offered human sacrifices to appease the anger of Hobbamocko, the spirit of evil, the author of all human plagues and calamities. Here too in the golden days of the Indian Summer, the poor savage mused of the Great Spirit, the benevolent Kiehtan, giver of his corn, beans and tobacco, who lived far away to the south-west, in whose blest dominions he hoped, at death, to find his happy hunting-grounds.

Everything now is changed. The desert waste that met the first gaze of our pioneer forefathers, has been made to bud and blossom as the rose. Where once were but scattered huts of the former race, are now enterprising and busy villages. The ceaseless hum of machinery, giving employment, competence and happiness to hundreds of families, is now heard in our valleys, which, in those early days, but echoed the growl of the bear, or the cry of the panther. Instead

of the wretched orgies of the powwow, and the inhuman sacrifices of the midnight of barbarism, are churches dedicated to the service of the living God, where prayer and praise are wont to be made. Where once were cherished the savage instincts of men, and a taste for war, now are cultivated the arts of peace, and schemes for the happiness and advancement of mankind. Intelligence and enterprise now take the place of ignorance and sloth. These hills and vales that groaned with scenes of violence and blood, have been made vocal with the praises of the Great Creator. Instead of a race groping in the shadow of dim imaginings, we find one filled with hopes of a rational and glorious immortality. Our fathers found a howling wilderness ; we behold to-day as the result of their labors, from which they long have rested, one of the most happy and beautiful of New England's many lovely villages. An upright and an honored race, they wrought well and their works do follow them.

The simple, unfortunate race of the early days has departed—faded from the view, and almost from the memory of men. In their lowly, unnoticed, and unknown graves, they sleep well. “The chiefs of other times are departed. They have gone without their fame. Another race has arisen. The people are like the waves of the ocean ; like the leaves of woody Morven ; they pass away in the rustling blast, and other green leaves lift their heads on high.”

CHAPTER I.

PHYSICAL HISTORY.

LOCATION ; BOUNDARIES ; FACE OF THE COUNTRY ; HILLS AND MOUNTAINS ; RIVERS, STREAMS AND CASCADES ; GEOLOGY ; MINERALOGY ; FOREST TREES AND FRUITS ; SOIL AND PRODUCTIONS ; CLIMATE ; WILD ANIMALS ; CAPABILITIES, &C.

THE ancient town of Woodbury possessed very extended limits, and for many years after its settlement was one of the largest and most important of the towns in the western part of the Colony of Connecticut. It was about fifteen miles in length from north to south, and about ten miles in width. It was bounded on the north by Bantam, (Litchfield,) east by Mattatuck, (Waterbury,) south by the Pootatuck (Housatonic) River, and west by Weantinogue, (New Milford.

It is watered on the south-east by the Eight Mile Brook, taking its rise in Quassapaug Lake, a beautiful sheet of water lying in its eastern limits. Through the center of the territory from north to south, runs the Pomperaug River, receiving as tributaries the East Sprain¹ from the north-east, North Sprain from the north, West Sprain from the north-west, and further on in its course the Hesky Meadow and Transylvania mill streams. On the west, through the whole length of the town, flows the Shepaug River, taking its rise in Bantam Lake, in Litchfield. The three principal streams mentioned above, empty into the Pootatuck River. This river is now called the Housatonic, but its earlier and more appropriate name was the Pootatuck, from the tribe or clan of Indians which had its principal village on the northern side of the river, about two miles above Bennett's Bridge.

The present town of Woodbury is situated in Litchfield county, Connecticut, near the center of the ancient territory, in latitude 41° 33' N. and longitude 73° 14' W. It is on the southern border of

1 Erroneously spelled *Sprane* in the accompanying map.

the county, adjoining New Haven county, twenty-five miles from New Haven, thirty-six from Hartford, and ninety from New York. The central village is pleasantly situated in a level and extended valley on the Pomperaug, near the confluence of the small streams which form that river. It is surrounded on every side by high hills, forming a kind of amphitheater. Beautiful walks and drives abound in every direction. The hill lying immediately east of the main street, known as the Orenaug¹ Rocks, is of considerable elevation, and on its southern descent, fronting the west, the rocks descend perpendicularly, presenting a front similar to those of the East and West Rocks, near New Haven, though upon a much smaller scale. The same is true of the eastern side of this range of rocks. They give the landscape a bold outline as one enters the village, while from their summit a most delightful view toward the west is obtained. On the eastern side of Orenaug is Bethel Rock, of which more will be said hereafter.

South of the village, on the west of the Pomperaug, Castle Rock, said to have been the location of the fort of the chief from whom the river takes its name, rears its hoary head.

These cliffs are all of the trap formation, and are particularly described by Percival, in his Geological Account of Connecticut, as follows, viz.

"The trap in this formation forms only a single range, presenting in its whole extent, a well marked curvature, and divided by cross valleys, into three distinct sections, succeeding each other in receding order. Of these the southern extends from the south-east point of the range, to a pass crossing the latter at the road from Southbury to Roxbury; the middle extends from that pass to the Pomperaug, south of Woodbury village; while the northern includes all the remaining portion of the range. The curve of this range is apparently formed, throughout a great part of its extent, by a series of parallel ridges, overlapping each other in a greater or less degree, and arranged, toward the opposite extremities in reverse order; namely, in advancing order toward the southern, and in receding order toward the northern extremity. This arrangement is most remarkable at the two extremities of the range; its middle portion, for some distance, presenting only a single line of elevations, nearly in continued order. Apparently, the small extent of the basin has, as it were, compressed the range, particularly at its extremities, and thus prevented its extension into a long continued ridge, or the formation of a gradual curve. The range at its southern extremity, presents an abrupt front to the south, formed by the points of its parallel ridges, and recedes back, toward the north at its south-east point, where it approaches very near the eastern border of the basin. The larger ridges, at this southern extremity, toward its south-west

¹ In the map *Orensug* is a misprint for the above.

point, present each, two distinct ranges, separated by a band of friable red shale, with beds of bituminous shale and limestone, containing fish impressions. The eastern and higher of these ranges, consists of compact, crystalline trap ; the lower western, of a porous amygdaloid. The latter, in the most western of these ridges, is underlaid by sandstone, and the same rock occurs, at the south points of the more posterior ridges, between the amygdaloidal range, and the trap range of the more anterior ridge. This arrangement in the different ridges, corresponds very exactly with that along the west front of the eastern line of elevation, in the southern basin of the larger secondary formation. The main trap range, in its southern section, and the south part of its middle section, is bordered on the east by an apparently distinct range of a very porous chloritic and decomposable amygdaloid, forming a series of low, rounded swells, generally covered with the rock in small fragments. This latter range is accompanied, at least toward the south-east point, by a bituminous shale and limestone, recently excavated for coal. Similar excavations have been made in the bands of the shale at the south-west extremity of the main range.

"The northern section rises, in strong receding order, east of the Pomperaug, in the south part of Woodbury village, and extends N. N. E. in a group of parallel ridges, east of that village, so arranged as to present at their northern extremity, a distinctly curved outline, convex to the north. These ridges rise in low points toward the south, and attain their greatest elevation toward the north. This group may be considered as divided into two parallel sections by a deep valley opening north and south ; the eastern being projected rather further north than the western. Each of these sections presents a middle, higher ridge, composed of a more compact crystalline trap, and two lower lateral ridges, composed of a more amygdaloidal trap, abounding at different points in prehnite and agates. On the east this group approaches very near the primary, being separated only by a narrow valley, at one point of which, the primary and trap rocks are nearly in contact."

Besides the Quassapaug Lake before mentioned, which is of considerable extent, is a small artificial pond, called Bacon's Pond, covering some six or eight acres of land at the north end of the rocks above described, in a quiet, sequestered spot, where one, wearied with the cares of life, can well beguile a leisure hour.

At the north end of East Meadow is a beautiful cascade, called the Quanopaug Falls, where a considerable stream of the same name falls some twenty feet over a projecting ledge of rocks. This stream is also known by the name of East Meadow Brook. It is a lovely, sylvan retreat, embosomed among the sturdy giants of the forest.

Fair stream ! thou call'st me from the busy cares
With which I am surrounded, and bid'st me
For the time forget this fleeting life is
Full of evil. Thou makest me forget
That all is not as bright and beautiful
As thine own fairy form, whilst thou in haste,
Art pressing on to join old Ocean's tide.

On the East Sprain, near the north-east corner of the town, are the Nonnewaug Falls, which are a succession of cascades, three in number, in an exceedingly romantic and beautiful dell. The whole descent must be from forty to fifty feet. At a short distance below these falls, near an apple-tree, beneath his stately hillock, repose the remains of Nonnewaug. The murmurs of the falling waters, and the evergreens which surround the falls, whisper a perpetual requiem over the sleeping chieftain, and the silent braves around him.

A large part of the present town of Washington is elevated and mountainous. There is in Judea Society, as it is called, about two miles south-west of the center, a place called "Steep Rock." The ascent to this eminence from the north is easy, and from its top, the spectator has one of the most interesting and lovely prospects in the State. The scene presents at the south, an area in the form of an amphitheater, the sides of which are covered with the primeval forest. The Shepang River is seen flowing in a beautiful circle at the base of the bluff, inclosing in its curve, cultivated fields, the whole scene furnishing to the admiring beholder, one of the finest landscapes in nature.

Nature has done much for this part of the old town. Iron ore has been found in several places. Ocher, fuller's earth, and white clay have also been found. Limestone abounds in many of its valleys, and several quarries are worked, from which large quantities have been raised. The greater part of the latter, however, are not included within the limits of the ancient town. Percival gives the following description :

"The great limestone valley extends from the north of Bethel, along the course of Still River, through Brookfield, to the Housatonic, at New Milford, whence it is continued through New Preston, to its north-east termination, near the Shepang. The rock in this valley consists chiefly of white limestone, particularly toward its northern extremity, alternating with a light grey, generally even, striped micaceous gneiss, with large beds, in some parts, of a very coarse white granite, and with occasional beds of a light gray porphyritic rock, quite similar to that accompanying the limestone in the south section. The limestone in this valley is generally dolomitic, but beds of it occasionally occur of a purer carbonate of lime, one of which, in the north-east part of Danbury, has been lately wrought by Mr. L. S. Platt, for purposes of agriculture. Usually the limestone is fine-grained, partly very decomposable, and in part, harder and of a pure white, forming an elegant marble. The marble quarries of New Preston, near the north termination of the valley, have long been noted. A vein of galena has been worked to a small extent, in the limestone west of Still River, in Brookfield."

A great variety of minerals is found in the ancient territory, but mostly in small quantities. In the present town of Woodbury, have been found in the trap range, agates of considerable beauty, though small in size; an abundance of balls and veins of prehnite, epidote, chalcedony, crystals of purple quartz, (amethyst,) and specimens of plumbago or black lead in small lumps, of a pure quality, in the Orenaug Rocks.

In an excavation made some years ago, in search of gold, which proved fruitless, magnetic iron pyrites were found in a hornblendic gneiss, traversed by seams of epidote. The only deposit in the State, of sand well suited to the manufacture of plate and flint glass, and porcelain ware, is found on the shores of the Quassapaug Lake. It consists, almost exclusively, of quartz, the grains of which are colorless, transparent, and of great purity.

In Bethlem, albite and galena are found. Washington is rich in its varieties. There have been discovered there, white copperas in Brown's Mountain, dialogyte, triplite, gypsum, kyanite, mesotype, andalusite, spar, hornblende, botryoidal chalcedony, idocrase, garnet, magnetic iron, and large quantities of dolomite employed as marble. Some sixteen mills for slitting this into slabs have been erected, but are not all kept in constant operation. The average yield of the quarries per annum, in rough blocks, is between seven and eight thousand dollars; and nearly the same amount is derived to the mills and marble shops of the immediate vicinity, for preparing the marble for use.¹

In Southbury, are found bitumen, calcareous spar, grayish black bituminous limestone, compact limestone containing ichthyolites, clayey marl, hydraulic limestone, kilns of which are occasionally burnt, radiated chlorite, prehnite, lymonite, purple quartz, chalcedony, opal, chrichtonite, mispickel and yellow copper pyrites. Slight traces of coal have been discovered in bituminous shales, in the trap region, but the coal matter is compact bitumen. It ignites slowly, and burns without flame or odor.

In Roxbury, are found mica, mica-slate, chrichtonite, blende, fine shestoze, gray granite, gneissoid flagging stone, galena and yellow copper pyrites. All these are found on and around Mine Hill.

But far the most important and valuable mineral in the whole territory, which has hitherto been almost wholly unappreciated, is

¹ Shepard's Geol. Survey of the State.

the spathic or steel ore of Mine Hill in Roxbury. This has been overlooked as an iron ore in this State, nearly to the present time; and still continues to be almost totally neglected, although it is by far the most remarkable mine of this ore in the United States. The mine was discovered at a very early period, and the abundance and peculiar properties of the ore excited a high degree of curiosity and expectation. Numerous attempts were made to work it as a silver mine, and immense sums expended, without exciting even a suspicion of its value for iron.

Spathic iron ore is one of the most disguised of all the ores of iron possessed of economical value. Its high specific gravity, added to the development of iron-rust occasioned by exposure to the weather, are the only properties by which its ferruginous character is generally detected. Its name of spathic (or sparry) iron was bestowed in allusion to its brilliant and easily effected cleavages in three directions, and which result in rhombic fragments of constant dimensions. Its hardness is greater than that of calcareous spar, and its color when freshly taken from its repositories is a light yellowish gray, which passes, however, by exposure to the air, to a reddish brown. It is composed of protoxide of iron from 57 to 60 per cent., carbonic acid 34 to 36 per cent., with a proportion of manganese from 0.5 to 1.5, and about the same quantity of lime and magnesia. The lime and magnesia, however, are liable to slight variations in their proportions.

The spathic iron mine in question occurs in a mountain about three hundred and fifty feet in height, situated on the west bank of Shepaug River in Roxbury, about six miles above its junction with the Housatonic. The mountain is known in the vicinity by the name of Mine Hill. The rock of which it is composed is, for the most part, concealed by a soil supporting a fine growth of hard wood. Wherever the rock makes its appearance, however, it exhibits a remarkable uniformity in character and arrangement. The direction of the strata is nearly N. E. and S. W., with a dip of 25 or 30° to the north-west. The ore occupies a perpendicular vein from six to eight feet in width, cutting directly across the strata; and has been detected at numerous places, from the base of the hill, near the banks of the river, quite to its summit, a distance of above half a mile. The course and width of the vein, wherever exposed, appear uniform. The vein stone or gangue of the ore is white quartz, which frequently preponderates in bulk over the ore. No other substances deserve to be mentioned as entering into the composition of this very remarkable

vein—minute portions of iron pyrites, yellow copper pyrites, galena and blende, being the only foreign substances present, and as these occur principally near the summit, where the most extensive explorations were made for silver, it is altogether likely that blende was the principal object of search.

Whoever examines this vein, must be convinced of the abundance of the ore, as well as struck with the facility of its situation for being wrought. The expense to be incurred in raising it from its repository, and its delivery upon the banks of the Shepaug, where the necessary water-power is afforded for carrying on extensive iron works, must be comparatively trifling; while an abundant supply of hard wood is at hand for fuel, and a land carriage of four miles would connect the works with the navigable waters of the Housatonic.

The spathic iron being an ore of such unusual appearance, and nowhere wrought in the United States, it is not surprising that the remarkable deposit here alluded to, has been so long treated with neglect. Public attention, however, can in no way perhaps be better excited toward so valuable a resource, than by making known its extensive use in other countries, and by pointing out a few of the leading facts connected with its conversion into steel. It furnishes almost exclusively the well known German steel, so largely manufactured in the Austrian dominions. Thus in the Tyrol, the annual produce is two thousand quintals, and in Carinthia seventy thousand, and large quantities are manufactured in several other countries of the Old World.

Dr. Shepard, in his "Report on the Geological Survey of Connecticut," from which the foregoing account is mostly extracted, also gives the history of this mine, as follows, with slight alterations:

"The first digging at this place was made about the middle of the last century, by Hurlbut and Hawley, but the history of their operations is nearly lost. The second company, organized by the Messrs. Bronsons (brothers) near the year 1764, prosecuted the enterprise with much spirit.

"They sunk a shaft into the vein near the top of the mountain, one hundred and twenty-five feet deep, besides carrying down another of considerable depth for the ventilation of the first. The working was conducted under the direction of a German goldsmith of the name of Feuchter, who carried on his processes of pretended separation and refining with great secrecy. It is said that he produced occasionally small quantities of silver, which kept alive the hopes of his employers.

"Thus the undertaking went forward for several years, until the means of the company were wholly exhausted. The result of this experiment might, in

all probability, have put the working of the mine for silver completely at rest, except for a circumstance which occurred, connected with the departure of the German. When he left, he was assisted by a slave in removing a number of very heavy boxes, one of which accidentally falling to the ground in the journey between Southbury and Derby, burst open and revealed to the eyes of the negro a quantity of bars, which he described as having the appearance of silver. The agent was now suspected to have carried on the working of the mine fraudulently, and to have caused its products to be surreptitiously conveyed out of the country for his private advantage; consequently the mine again acquired the character of a valuable deposit of silver.

"A new company was organized in the city of New York, who took a lease of the property for forty-two years. They commenced operations on a much wider scale, and have left behind them proofs of a very heavy expenditure. The excavations made by this company exhibit more skill in the working of mines. They descended the mountain toward the river, in the direction of the vein, removing at intervals the accumulations of soil and loose rocks which conceal it throughout its whole distance, until they reached half-way to the base of the mountain, when they commenced carrying in a level having the full width of the vein, and which was prosecuted seven rods to the vein, and two rods on the vein. The result of this enterprise was equally unpropitious with the former one, though not sufficiently discouraging to lead to the final abandonment of the project. Still another company was formed, consisting chiefly of persons living in Goshen, who recommenced the diggings at the top of the mountain, and persevered in the undertaking until the failure of several of the stockholders compelled them to relinquish it.

"The last working of the mine was by Mr. Asahel Bacon, an extensive landholder in that neighborhood. It finally began to attract attention as an iron mine, and considerable quantities of the ore, raised by the different companies, were carried to Kent, and there reduced along with the hematite of that place, with which it is said to have formed a very tough and excellent iron. An unskillful attempt was afterward made to reduce the spathic iron by itself, in a furnace at no great distance from the mine, which proving unsuccessful, no further notice has been taken of the ore.

"The present proprietor of this mine, Mr. DAVID J. STILES, of Southbury, procured a sample of pig-iron, obtained during the last mentioned trial, and caused it to be forged into steel under his own inspection, by an experienced iron-master in Salisbury. The operation was attended with great facility; and a variety of cutting instruments were manufactured from the steel, all of which proved of excellent quality."

Within the last three years, the "old shaft" and side drain have been cleaned out, and spathic ore has been raised in considerable quantities on various parts of the vein, by a company from New York, who had bought the old mining title. A powder-house, dwelling-house and furnace were erected by them, and they were proceeding with their operations, when legal proceedings were commenced against them by Mr. David J. Stiles, who holds the title of Mr. Bacon. Suits are still pending in the courts, for the purpose of

testing the title to the mine. But it is believed that the suits will prove a richer mine to members of the legal profession, than the ore in question to the contending parties for years to come. The belief in the existence of an exceedingly rich vein of silver, some two feet in diameter, traversing the entire extent of the vein of spathic iron, about one hundred and twenty-five feet below the surface, has again become paramount in the minds of the litigants; and it must be admitted that there are many facts tending to show that belief well founded. It is much to be regretted that the parties can not agree on a compromise of their claims, and turn their energies and resources to the working of the mine, acknowledged to be one of the richest in the world, for at least spathic iron ore.

There are three chalybeate springs in the territory, of some efficacy. One of these is situated in Woodbury, by the side of the road, not far from the house of Mr. James Morriss; another in Washington, by the road-side, between the furnace and the marble quarries; and the other on Mine Hill, at no great distance from the "old shaft" of the mine.

The village of South Britain is nearly surrounded by high hills and ledges, and the place, viewed from the south, has a very romantic appearance. The two principal bluffs are called Squaw Rock and Rattlesnake Rock—of which more will be said hereafter.

The face of the country throughout the territory is of an undulating character, being pleasantly diversified with hill and dale. It is well watered with numerous streams besides those already described, furnishing an excellent water-power for numerous manufacturing establishments. Upon the rivers and streams there are intervals of considerable extent, and other level tracts in the many valleys. The soil is generally a gravelly, and in some places a calcareous loam, warm and fertile, well adapted to the production of corn and the various kinds of grain. The lands are good for grazing purposes, and favorable for fruit of the various kinds. Valuable orchards of apples, pears, cherries, peaches and other fruit-trees abound.

The natural growth of timber is oak of the different kinds, maple, elm, ash, birch, walnut, chesnut and other deciduous trees. Hemlock, fir, pine, cedar and other evergreens appear in various places.

The climate is mild and healthful, and, in the valleys particularly, many degrees warmer than in the neighboring towns.

The first settlers found here the bear, the wolf, the moose, the deer and the wild-cat, in considerable numbers. To these we owe at the present day some of our local names; as Bear Hill, Moose Horn

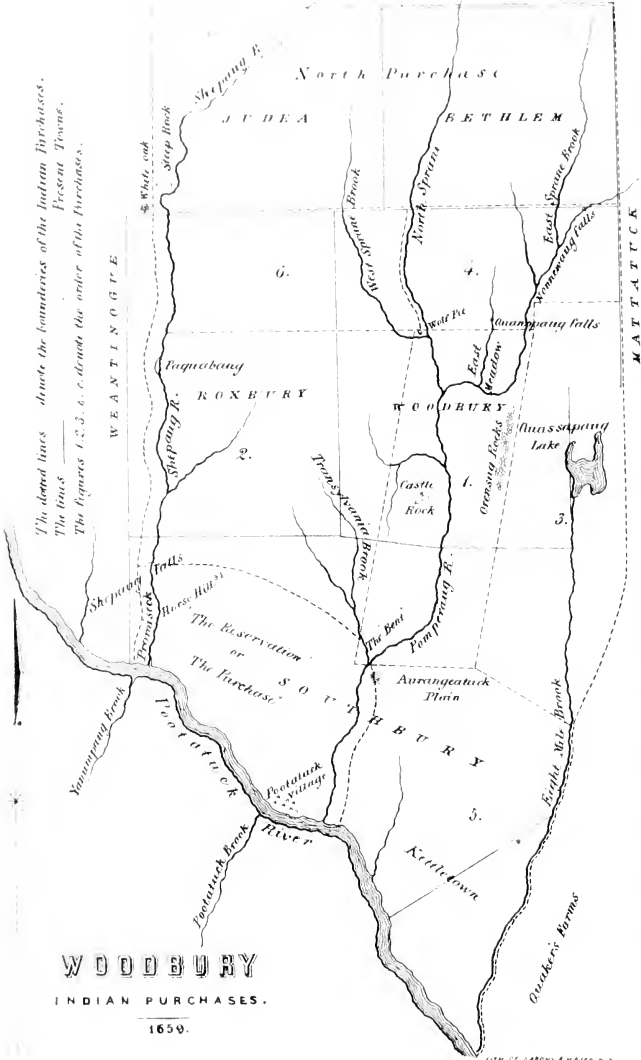
Hill, Cat Swamp, Wolf Pit, near the junction of the North and West Sprains, at Hotchkissville, and White Deer Rocks, near the head of Quassapaug Lake. Beavers were found on many streams; otters were numerous many years after the settlement was commenced, and some are now occasionally found. The Indians carried on quite an extensive commerce in the furs of these animals with our forefathers. Wild turkeys were also abundant. Shad and other choice fish were taken in the Pootatuck River.

On the whole, Woodbury may be considered a good agricultural and manufacturing town, and our forefathers may well have congratulated themselves, that their "lines had fallen to them in pleasant places." In the quaint language of the Indian recommendation, when they were negotiating the sale of the First Purchase at Stratford, "it is a goodly place for many smokes of the white man."

The dotted lines denote the boundaries of the Indian Purchases.
 The lines ——— denote the boundaries of the Indian Purchases.
 The figures 1, 2, 3, 4, 5, 6, denote the order of the purchases.

WEA NTING GEE

MAT TAT TUCK



WOODBURY

INDIAN PURCHASES.

1659.

CHAPTER II.

HISTORY OF THE INDIAN PURCHASES.

DEED FROM THE PAGASSETTS; SIX PURCHASES FROM THE POOTATUCKS; FIRST, OR POMPERAUG PURCHASE; DEED FROM AVOMOCKOMGE; KETTLETOWN PURCHASE; SECOND, OR SHEPAUG PURCHASE; THIRD, OR QUASSAPAUG PURCHASE; FOURTH, OR NONNEWAUG PURCHASE; FIFTH PURCHASE; SIXTH, OR CONFIRMATORY PURCHASE; RESERVATION, OR "PURCHASE;" PROMISICK; 1659 TO 1755.

THE descendants of the founders of Woodbury can look upon their landed possessions as having come to them by fair, honest and legitimate titles. No violence, no conquest, no stain of blood, attaches to the hem of the garments of our forefathers. They not only purchased their lands of the Indians, but, in some instances, several times over from conflicting claimants and dishonest pretenders. They were very particular in this respect, and had the alienations executed in legal and solemn form. They were the more careful, that they might, in this manner, more vividly impress on the minds of the Indians, the binding nature of their contracts. Some of the earlier purchases were made before there was any distinct idea, or perhaps any idea at all, of making here a new plantation. Some of these conveyances are lost. The earliest deed on record is given below. It is taken from the first book of Woodbury Land Records, to which it was transferred from the Stratford records. The first volume of our records was copied, by vote of the town, about a hundred years after its settlement, and the original has been lost. By this means, much of the ancient spelling is lost.

A Record¹ of a parcell of Land to Lew. Wheeler, by Tautannimo, a Sachem at Pagasett, is as followeth:

This present writing witnesseth, that I, Tautannimo, a Sachem at Pagasett, considerations moveing me thereunto, do freely and fully make over, alienate and give from myself, and heirs, and all other Indians, and their heirs, a par-

¹ Woodbury Land Records, Book I., p. 67.

cell of Land bounded as followeth; Potatuck River southwest; Naugatuck River northeast; and bounded on ye northwest with trees marked by me and other Indians; ye said Land I do, with ye consent of all Pagasett Indians, freely give it to Lew. Thos. Wheeler, and his heirs forever. And I do fully give ye s^d Lew. Thomas Wheeler full power to have it recorded to him, and his heirs, according to ye Laws and Customs of ye English.

In witness hereunto I interchangeably set to my hand, this 20 of April, 1659, the names of ye Indians that subscribed.

Subscribed in presence of

John Wells	Tautannimo
Richard Harvey	Paquaha
Thomas Ulfot	Pagasett James
John Curtis	Monsuck
John Minor	Sasaazo

This is a true copy of the deed by me Joseph Hawley.

This deed, as will be seen, is signed by the Sachem of Pagasett, (Derby,) and four of his sagamores, or counselors, and comprises a territory in Litchfield and New Haven counties, nearly as large as Litchfield county itself. This seems to have been the last sale of lands made by the Derby Indians in this direction, and, no doubt, covered all the territory claimed by them at the north. Their right to sell the land at all, seems somewhat doubtful, as the most of the territory sold, was occupied by the Pootatuck¹ tribe of Indians. By a deed to Joseph Judson, of Stratford, of a tract of land lying on Pequonnuck River, dated 9th Sept., 1661, signed by Wompegan, Sachem of Paugasset, supposed to be the nephew of Tautannimo, by Akenotch, his sagamore, and Ansantanay, his father, it appears that Aquiom, then Sachem of Pootatuck, and his equal in rank, was his relative, and gave his consent to that alienation on the 18th day of May in the next year, by a separate indorsement on the deed, in presence of other witnesses. In this indorsement, it is stated, that he was related to Wompegan. What the relationship was, whether by blood, or marriage, is not stated. It is certain that Aquiom was independent of the Paugasset Sachem, and that his successors in the sachemdom, after that date, made numerous grants to the English.

The record of the First Purchase from the Pootatucks, the Indians of our territory, marked 1 in the accompanying map of Indian Purchases, is lost, and can not now be found. Its date, however, was 26th April, 1673. It is referred to in five later deeds, is called the

¹ This name was spelled in a great variety of ways, as Puttatuck, Potatuck, Pohtatuck, Potatuck, Putatuck, Pootatuck, &c. The latter spelling is the one adopted by the author, as it corresponds with the pronunciation of the word.

Pomperaug, or First Purchase; the title to it confirmed and the boundaries given:

“Wh^h former purchase runs about foure miles North & South, and about two miles East & West, on both sides of y^e riuer, and comp^hending y^e whole Town platt of Woodbury; Extending Northward to y^e North end of y^e East Meadow, and so running West to y^e lowland, or meadow on West Spraine to M^r Judsons Wolf-pitt, where y^e West Sprayn & North Sprayn meet, and running Southward nigh to, or facing upon y^e place commonly called y^e Bent of y^e Riuer, taking in transilvania and rag-land, and so Easterly on homelots at known Boundaries.”¹

It is curious to note, in the foregoing description, the inaccuracy, so common in early times, in giving distances and measurements. This grant is said to be about four miles in length, when, in reality, it is not far short of nine. The width of two miles, as stated, is doubtless, proportionably inaccurate. The north end of East Meadow is nearly a mile north of the North Meeting House, and the “Bent of y^e River” is the curve in the Pomperaug, not far from the village of South Britain. The Wolf-pit forms a good boundary, being located in the hill westerly of the new Shear factory, called Wolf-pit Hill. The pit is on the northerly side of the hill, near Weckeepeemee, and is a hole leading into the face of a rock, within which is quite a spacious chamber. This purchase was well chosen, comprising, as it does, much of the most fertile and desirable land, in the whole territory of the ancient town. It is probable, though not certain, that some of those interested in the purchase, had been up to examine the lands, before the bargain was concluded. This deed was executed at Stratford.

The next deed in point of time is that of Yohcomge and Avomockomge. It makes mention of the Pomperaug Purchase, and is accompanied by a rude map, showing the Pomperaug Purchase on both sides of the river, and the land by them granted, which was all the territory south and west of said First Purchase, between the Pomperaug, Shepaug and Pootatuck Rivers. It is not known whom they represented, but it was probably one of the small clans, resident within the town, and dependent upon, or related to, the Pootatucks. This is rendered the more probable from the fact, that the deed is witnessed by Wecuppeme, who was, at a later day, sagamore of one of them. This grant seems never to have been regarded by the Pootatucks, or the settlers, as the tract conveyed was twice repur-

chased afterward ; once within a few years. It comprehended even the Pootatuck village itself, the chief seat of that tribe. A copy of this conveyance follows :

" July 14th, 1673.

" Yohcomge promiseth y^e same Tract of land y^t Avomockonge doth below, and in part of pay, received five shillings in powder.

The very mark of }
Yohcomge }

" Avomockonge y^e proprietor of y^e land w^h in this square, doth hereby ingage to sell unto M^r. Sherman, Lieu^t Joseph Judson, & M^r. John Minor y^e above s^d Land ; viz., what is w^hin the Comprehension of this square, both West & South of y^e purchase at Pomperoge ; And hath already received as earnest one grey coat at 1^l 10^s price this 17th of May, 1673.

" In consideration of y^e uppermost purchase of Land upon y^e West & South of Pomperaug purchase ; viz., y^e first purchase, July y^e 6 , 1673, Avomockonge received one hatchett 4^s & in lead & powder 10^s.

Witness Kenonge


his  mark

Weenpemece

his  mark

English witnesses,
Zechariah Walker,
Samuell Galpin.

Avomockonge


his mark

From the consideration mentioned in this deed, it would seem, that the price of land was not very high in these Indians' estimation, however doubtful may have been their title.

A gray coat of homespun manufacture, a hatchet, a little powder and lead, seem very trivial payment, yet no doubt these untutored savages, who, as yet, considered their lands of little or no value, rejoiced greatly over the acquisition of such rare articles, and probably thought they had by far the best of the bargain. They knew not how soon they would be straightened for land, and their tribe scattered like the leaves of the forests.

At a very early period, a large tract of land had been purchased of the Indians for the consideration of a brass kettle, and received, from this circumstance, the name of Kettletown, which it has borne to the present time. On the 16th of April, 1679, this tract was again sold by

" Cheabrooke, an Indian, together with the consent and approbation of Coshusheongeny Sachem, the sagamore of puttatuck."

together with Quaker's Farms, in Derby, east of the Eight Mile Brook, to Ebenezer Johnson, of Derby, and his associates, in consideration of "corn & other goods, as allso of our meer love and Good will;" the former being described as

"Sam's field, or Kitle Town, Bounded on the west with puttatuck Riuer, that is to say, with the west side the lland in the Riuer & y^e west Chanell of the Riuer & Bounded on the South East & North East with the Eight Mile Brook & Bounded on the North & North West with the Hill about the playn called araugacutack, & so to go with a straight line from the upper end of the playne to the Eight Mile Brooke."

The Kittletown part of this conveyance is represented on the map by the division marked 5, being thus numbered from the fact, that it was the fifth of the subsequent regular purchases from the Pootatucks.

On the 10th of July, 1682, another irregular deed seems to have been received by the town, through its committee, from Wesuncks and Wonnokekunkbom, for which the latter received "two pair of trading cloth breeches & one yard of trading cloth," and in consideration of which, they engaged that the inhabitants "shall have liberty to improve land anywhere west or south of their first purchase, where they shall see cause." What claim they set up to the territory is not known. No notice seems to have been taken of it till nearly twenty-four years afterward, when it was confirmed in a deed ratifying all former sales, and it was not even recorded till two years after that.¹

The second purchase of lands from the full board of regularly constituted authorities of the Pootatucks, was made on the 17th of March, 1685-6. This was the Shepaug purchase, comprising two-thirds of the present town of Roxbury, and part of Southbury, and is marked "2" on the accompanying map. This deed was granted to Lieut. Joseph Judson, Ensign John Wiatt, John Sherman, John Hurd and John Mitchell, in behalf of the town. It acknowledges and fully confirms the First Purchase, and then grants that

"Tract of Land lying and situate nere to y^e place Commonly called by us Munnacomock running in length wth y^e former purchase above exprest, about six Miles in length East and West for about four miles and an halfe North and South. More p^ticularly Bounded on y^e North East wth y^e former purchase, and a little part of it at y^e North end wth Land not yet alienated; Bounded on y^e North wth Land not yet sold; The mark^t trees or boundaries to bee made clere and ifayre and so to be kept between us, Bounded uppon y^e West wth Shee-

pang Riuer; And Bounded on y^e South with a part of a hill, called horse-hill; and so bending something South East from thence to within a small matter about fourscore rod of y^e place called y^e bent of y^e Riuer. More particularly for y^e Bounds wee refer to y^e exact Bound Marks."

It was signed by

"Witnessed pr us &
subscribed in o^r p^resence
Punnahun Interp^rte^r

his  marke

John Banks  his marke

Nathaniel Ferrand Sen^r

Nathaniel Ferrand Jun^r

Many other or more
both English & Indians were
p^resent at y^e same time."

Waramaukeag  his marke

Womoqui  his marke

Keshooshamaug  his marke

Chuhabaux  his marke

Youngamoush  his marke

Nuccaddamo  his marke

Papenau  his marke

Nemoumbam  his marke

Poquanow  his marke

"This deed was acknowledged y^e same day at y^e same time of y^e subscrip-
tion and delivery before Me.

John Minor, Commiss^r."¹

The Third, or Quassapaug Purchase, comprising a part of Woodbury, Middlebury and Southbury, was acquired on the 30th of October, 1687. This tract is marked 3 on the map, and was sold to the town for









"Severall sums of Money in hand received, And good Assurance, to receive in the whole to y^e value of fifty pounds, and a mortgage of a certain parcell of meadow Land lying to y^e Southward of y^e Road Northward or westward of y^e Eight Mile Brook."

This tract is described as a

"Parcell of Land lying to y^e East of y^e first purchase, made by y^e Inhabitants of Woodbury, extending Northwardly about halfe a mile north of y^e first purchase, and so running due East, or Easterly to fourscore rod Eastward of

y^e Easternmost of y^e pond called and commonly known by y^e Name Quassapaug; and so running Southward between Waterbury and us and Darby and us till it comes to y^e place where y^e road between Woodbury and Darby crosseth y^e Eight Mile Brook; and bounded West wth y^e first purchase y^t y^e s^d Inhabitants of Woodbury made."

It was signed by

Witnesses present	Chevoramauge		Kesoshamaug Sagamore		his	marke
Israel Curtis	his marke					
John Wiatt						
John Minor Sen ^r						
	Punhone		Nunawauk		his	marke
	his marke					
	Youngstockum		Wonoquequambomb		his	marke
	his marke					
	Chohees		Tantamohoh		his	marke
	his marke					
	Indian witnesses					

"Exactly recorded from y^e originall y^e 29th of May 1699 as attest

John Minor recorder"¹

On the 18th of May, 1700, the inhabitants of the town, having become numerous for those days, made their fourth, or Nonnewaug Purchase. To this time, it seems that the sagamore of that name had retained his possessions in the valley of the Nonnewaug or East Sprain stream. But now it came his turn to make room, and it seems that he and his companions did it with a good grace, as the deed informs us, the sale was made

"For valid considerations moveing thereto, besides y^t y^e desire y^t is wthin us of a friendly correspondency wth y^e English Inhabitants of s^d Woodbury."

For these considerations and inducements they granted

"All y^t parcell of Land, bee it more or less, by estimation six square miles; And bounded on y^e East wth y^e stated Boundaries between y^e inhabitants of s^d Woodbury and Waterbury, Bounded North wth y^e Bound granted by y^e Gen^l Court to y^e s^d Inhabitants of Woodbury; Bounded West wth Land belonging to Indians as yet not purchased by y^e s^d English at a Brook well known both by English and Indians, called y^e North-Spraine, taking in y^e s^d Brook, as it runs North and South, so that this o^r Deed of sale comp^hends all y^e Land

bounded West wth y^e s^d North-Spraine, and East wth Waterbury & Woodbury Bounds, taking in all y^e land on both sides of y^e East Sprain. And bounded South wth y^e Land formerly purchased by y^e English Inhabitants of s^d Woodbury."¹

It was signed by

"Witnessed by us
Joseph Harbutt
Robert Warner
Wombummaug
his squaw

her
marke

Wunnanteone

his marke

Wombummaug



his marke

Nucquollozomang



his marke

Mashagasse



his marke

his marke

Caapattanees Sonn



his marke

Umbouge



his marke

Joⁿ Banks



his marke

This Instrum^t was acknowledged before me y^e same day by all y^t subscribed as their free act and deed.

John Minor Justice

Momanchewaug
alias Cush



his marke

Seawweag



his marke

Nunnawake



his marke

In y^e behalf of himself and all potatuck Indians confirming this Bill of Sale

Exactly recorded from y^e originall this 16th day of May 1701 P^r John Minor record^r"²

On the 25th of October, 1705, it became necessary to buy Kettle-town purchase for the third time. Something more than a quarter of a century had passed since the last sale, and by this time it is probable they felt the need of the "consideration." It is represented on the map by division 5, being the fifth regular purchase of the Pootatucks. Its description is obscure and defective, but it evidently means this division. It is described as being

"Bounded northerly by our first and former purchases, bounded southerly by y^e Heep of rocks or hill on y^e south of a Brook called Transilvania, which rocks incompasse s^d brook, and all ye lowland rounding till it comes at our river: on y^e South-East part of it & bounded on y^e West with s^d rocks at an angle with a purchase³ formerly made running from Chepague Falls to this tract."⁴

1 Meaning the First Purchase, or town plot. 2 W. T. R., vol. 2, p. 137.

3 The Second Purchase.

4 W. Land Records, vol. 2, p. 137.

It was signed by

Witnesses present

John Minor sen^r the indians y^t
Jo Judson Jun. subscribed &
Tho Minor: In- sealed appeared
terpreter y^e same day and
acknowledged y^e
above written to
be their free act
and deed before
me John Minor
Justice

Tomseet



marke

Chyiondage



his marke

Cotsure



his marke

Wapumbom



On the 28th of May, 1706, the inhabitants of the town made the sixth, or confirmatory Purchase. This covered all former grants and purchases, and a considerable tract marked 6 on the map, together with a piece of land eighty rods in width, from Steep Rock in Washington, to the mouth of the Shepaug, on the west side of that river. In this deed the Indians still retained a large tract of land called the Pootatuck Reservation. This reservation comprehended the tract bounded on the north by a line drawn from Shepaug Falls to the "Bent" of the Pomperaug, east by that river, or by a line drawn parallel to and a few rods east of it, from the "Bent" to its mouth, south by the Pootatuck, and west by the Shepaug river. This reservation, afterward called "The Purchase," contained their principal village on the Pootatuck River. The deed is as follows :

" Know all men p^r these presents, y^t We hereunto subscribing, being y^e proprietors to all y^e Lands and Accommodations belonging to y^e Township of Woodbury, being and belonging to potatuck, together wth all oth^r fellow proprietors, both fo^r o^rselves, Heires successo^{rs}, and all oth^rs, younge and Elde; being desirous of neighborly Correspondency, and Real friendship between us & o^r Neighbors, y^e English Inhabitants of Woodberry, in y^e county of ffayrfield: in Her Majest^{ys} Colony of Connecticott, fo^r and in consideration of sufficient & valuable considerations, from time to time, and at several times, bearing Date wth severall Bills of sale perticuler for several tracts of Land as Express in those Deeds; And least any of those Instruments should be lost, or through any Mishap bee obliterated, or defaced, Wee hereto subscribing, this 28th May 1706; fully, absolutely, and to all intents, Ends & purposes, confirm unto y^e inhabitants of y^e s^d Woodberry, theire Associates, Heires, successo^{rs} and Assigns, all and every Deed & Instrument^l, Bill of sale, or Deed of gift, obtayned, or procured by y^e s^d Inhabitants

from any Indian or Indians w^{ts}soever; Altho' in y^e formation something differ from y^e usuall forming of Deeds of sale. And yet more p^rticularly, wee say wee confirm, not only y^e first purchase, w^h was about five Miles North & South, y^e very Town platt, and about two miles East & West, but also a Lat^r pur-

chase made by y^e s^d Inhabitants as an addition Eastward quite home to Waterbury Bounds. And also anothe^r purchase Northward to y^e extent of Woodbury then Bounds. And Also anothe^r purchase West to Sheepaug River. All w^{ch} were subscribed by y^e major part of y^e Indian proprietors; We do also Ratify and Confirm all othe^r particula^r Bills of sale or Instrum^{ts} as p^{rticula}rly y^t Mile square by Keesooshamaug to m^t hawly of Stratford, Souwenys sale, and Chulhees, Mateback, Wonnekequombom and Wesuntko; Wee say, all and every of them are hereby confirmed, as fully as if every of them had bin formally written and acknowledged according to law:—All w^{ch} Bills of sale, more Gen^l or particula^r, do conteyn, by estimation, seven Miles, at y^e North end, between Waterberry and Milford late purchase about fourscore Rodd West of Sheepaug River at y^e Steep Rock; & so running on y^e West side of s^d Riv^r, of y^e same breadth westward to y^e mouth of s^d River; to y^e great Riv^r, till wee come to known Bounds below kettle town, and uppon y^e East wth Darby and Waterberry Bounds; onely we have as yet reserved to o^rselves; viz from y^e falls uppon Sheepaug Riv^r to y^e great Riv^r, and from s^d falls Eastward to y^e Riv^r, y^t runs through Woodbury Town at y^e Bent of y^e River, or little southward, contayning more or less as to y^e quantity.

English p^{rsent} and at y^e
subscription

John Minor Interpret^r
John Sherman Justice
Elizabeth Minor
Rebeckah Minor

The Indians y^t subscribed appeared p^{rsen}ally y^e same day of y^e date hereof and acknowledged y^e above instrument to be y^t free act & Deed before me this Twenty-Eighth of May in y^e y^t one thousand seven hundred and six

John Minor Justice
1706 May: 28th

Nunnawaoke



his marke

Tumaseet



his marke

Chesquaneag



his marke

Manquash



his marke

Wussebucome



his marke

Accommy



his marke

Wirasquaneot



his marke

Wussockanumekqueen



his marke

Kehore



his marke

Noegoshemy



his marke

Munmenepoosqua



her marke

Recorded originally ye date
Above written as attests

John Sherman Record^r 1

Muttanumace



her marke"

A part of this reservation, at its south-west corner, west of the Shepaug River below the Falls, was sold to Doct. Ebenezer Warner, March 6th, 1728-9. This tract was called Promiseck by the Indians. The conveyance was executed by Manquash, Cockshure and Conkararum, in presence of Chob, John Chob, Passacoran, and three English witnesses.

As the numbers of the tribe became reduced, and the white settlers cleared up the land all around them, so that there was no longer sufficient game to support existence, they made further sales of their Reservation. On the 18th of June, 1733, the Indians conveyed to a committee of the town, about one-half of the Reservation, and on the 3d of January next year, about one-half of the remainder. These two sales constituted what has since been known as the South Purchase. The consideration of the first sale was £160, four shirts and a gun; and that of the last, £40. Both conveyances were signed by Quiump, Cockshure, Maucheere and Naucathora. After these sales, there was left to the Indians only a remnant of their possessions at the south-east corner of their Reservation, in which was situated their last remaining village, called the Pootatuck Wigwams. They retained their title to this last resting-place for the soles of their feet, for a quarter of a century, when, being reduced to a mere handful in point of numbers, in 1758, they parted with their cherished Pootatuck, and the remnant that remained took up their abode with other tribes. In all their late sales, however, they had reserved to themselves the right to take game on the lands forever—a right which was always religiously respected by the whites, whenever a straggling Pootatuck revisited the graves of his ancestors, or wandered in his once wide dominions.

Thus it is seen, that the early fathers fairly purchased every foot of this ancient town, and took conveyances with due and proper solemnities. From the known character of the men, it is to be presumed that these bargains were fairly conducted, and it does not appear that any disputes of any account ever arose in regard to them between the parties. In the order of Providence, one race had arisen, another had passed away. Sampson's locks were shorn—his glory and strength had departed. The red man, with a sad prodigality, had parted with his only wealth.

CHAPTER III.

CIVIL HISTORY.

CHURCH DISSENSIONS IN STRATFORD THE CAUSE OF THE SETTLEMENT OF WOODBURY; ACTION OF THE GENERAL COURT IN 1667, 1669, 1670; POMPERAUG GRANTED, AND SETTLEMENT COMMENCED IN 1672; FRESH ARRIVALS NEXT YEAR; APPEARANCE OF THE COUNTRY; LOCATIONS CHOSEN BY THE SETTLERS; WHITE OAK; MAIN STREET LAID OUT ON AN OLD INDIAN TRAIL; FUNDAMENTAL ARTICLES; REMARKS.

THE settlement of Woodbury was the result of difference in religious opinions, among the inhabitants of Stratford. It was ushered in by "thunderings and lightnings, and earthquakes ecclesiastical." The first ministers in the colony being dead, and a new generation coming on the stage of action, alterations in respect to church membership, baptism and the mode of church discipline were imperiously demanded. Great dissensions on these subjects accordingly arose in the churches at Hartford, Windsor, Wethersfield, and other places, and continued in various parts of the colony, from 1656 to about 1670. The discord not only affected all the churches, but it "insinuated itself into all the affairs of societies, towns and the whole commonwealth."

About 1664, while these contentions were going on at Hartford, and other places, the people at Stratford fell into the same unhappy divisions and controversies in regard to the same subjects. During the administrations of Mr. Blackman,¹ their first pastor, the church and town enjoyed great peace, and conducted their ecclesiastical affairs with exemplary harmony. About 1663, being far advanced in years, he became very infirm, and unable to perform his ministerial labors. The church, therefore, applied to Mr. Israel Chauncy, son of President Charles Chauncy, of Cambridge, to make them a visit, and preach among them. A majority of the church

¹ Trumbull's Hist. of Conn.

chose him for their pastor, and in 1665, he was ordained in the independent mode. But a large and respectable part of the church and town were opposed to his ordination. It was therefore agreed, that if, after hearing Mr. Chauncy a certain time, they should continue to be dissatisfied with his ministry, they should have liberty to call and settle another minister, and have the same privileges in the meeting-house, as the other party. Accordingly, after hearing Mr. Chauncy the time agreed upon, and continuing to be dissatisfied with his ministrations, they invited Mr. Zechariah Walker to preach to them, and finally chose him for their pastor. Both ministers performed public worship in the same house. Mr. Chauncy performed his services at the usual hours, and Mr. Walker was allowed two hours in the middle of the day. But after some time, it so happened that one day Mr. Walker continued his service longer than usual; Mr. Chauncy and his people finding that Mr. Walker's exercises were not finished, retired to a private house, and there held their afternoon devotions. They were, however, so much displeased, that the next day they went over to Fairfield, and made a complaint to Major Gold, one of the magistrates, against Mr. Walker. The Major, upon hearing the case, advised pacific measures, and that Mr. Walker should be allowed three hours for the time of his public exercises.

In May, 1669, these disputes came before the General Court, by petition of the parties, and

"Upon the petition of the church of Stratford, this court doth declare that whereas y^e church haue settled Mr. Chancey their officer and doe desire that they may peaceably enjoy the full improuement of their minister and administrations without hindreranse or disturbance, the court grants their petition therein, onely the court seriously aduiseth both parties to choose some indifferent persons of piety and learning to compose their differences and settle an agreement among them, and that till October Court there may be liberty for Mr. Walker to preach once in the day, as they haue hitherto done by their agreement, the church allowing him full three howers between the church two meetings for the same."¹

Notwithstanding this advice of the General Court, all attempts at a reconciliation were unsuccessful. The parties became more fixed in their opposition to each other, and their feelings and conduct more and more unbrotherly. At length Mr. Chauncy and the majority excluded Mr. Walker and his hearers from the meeting-house, and they convened and worshiped in a private dwelling. They were

¹ Trumbull's Colonial Records, p. 110.

expelled in the face of the recommendation of the Court in October, 1669, advising them that

“This Court therefore recommend it to the church of Stratford that Mr. Walker haue liberty the one parte of the Sabboth, whether parte Mr. Chaney will, and that they would hold communion together in preaching & prayer. But in case Mr. Chaney and the Brethren wth him will not agree to that, it shall not be offensive to this Court if Mr. Walker and his Company doe meet distinctly elsewhere; provided each of them provide well for the comfortable supply of their ministers.”¹

It seems to have been apparent to some of Mr. Walker's party, at an early period in the controversy, that it would result in the settling of a new plantation. It is probable, that with this in view, some of them applied for liberty to purchase lands of the Indians, as we find it recorded as early as October, 1667, that

“This Court grants Mr. Sherman, Mr. Fayrechild, Lrd Curtice, Ens: Judson, Mr. Hawley & John Minor, liberty to purchase *Potatuke* and the lands adjoyneing, to be reserved for a village or plantation.”²

In May, 1670, this vote was referred to, and an additional power granted the committee to arrange for a new settlement.

“Whereas seuerall inhabitants of Stratford haue, Octobr, '67, had liberty to purchase Potatuck for a village or towne, the afoarsayd Committee wth Mr. Sherman of Stratford are hereby impowered to order the planting of the same, if it be judged fitt to make a plantation; provided if they doe not selle a plantation there within fower yeares it shall returne to the Courte's dispose agayne.”³

These acts were rendered necessary, as a law had been framed at a very early date, that no person should “buy, hire, or receive as a gift or mortgage, any parcel of land of any Indians,” except for the use of the colony, or the benefit of some town, with the sanction of the court.

Pootatuck was the Indian name of Newtown. The *Pootatucks* owned the entire territory of that town, besides their possessions in Woodbury and other places. The territory of Woodbury was called *Pomperaug*, from an early distinguished chief or sagamore of that tribe, who had his principal residence and fortress on or near Castle Rock. It will be seen by this, that our forefathers might have been

1 Trumbull's Col. Rec., p. 124.

2 Trumbull's Col. Rec., p. 75.

3 Trumbull's Col. Rec., p. 128.

the first settlers of Newtown instead of Woodbury, had they not chosen the latter for their residence.

At length Governor Winthrop, affected with the unhappy controversy and animosities subsisting in the town, advised that Mr. Walker and his church and people should remove, and that a tract of land for the settlement of a new town, should be granted for their encouragement and accommodation. Accordingly we find on record, May 9, 1672, the following grant:

1147108

“This Court grants Mr. Sam^l Sherman, L^t Wm. Curtice, Ens: Joseph Judson and John Minor, themselves and associates, liberty to erect a plantation at *Pomperoa*, provided it doth not prejudice any former grant to any other plantation or perticuler person; provided any other honest inhabitants of Stratford hau liberty to joyne with them in settleing there, and that they enterteine so many inhabitants as the place will conveniently interteine, and that they settle there within the space of three yeares.”¹

This is the initial point from which the existence of Woodbury is dated. This grant being made at the May session, it was too late for our forefathers to move their families into the wilderness that season, but the preliminary arrangements were immediately commenced, and it is related, a few of the proprietors came up, and raised some corn, which they secured in log cribs, but when they returned the next spring they found that the beasts or Indians had rifled them of their contents.

Early the next spring, fifteen of Mr. Walker's congregation started with their families for the wilderness of *Pomperaug*. They were directed to follow the *Pootatuck*, or Great River, till they came to a large river flowing into it from the north. They were to follow up this stream about eight miles, when they would reach a large open plain on the river, which had been previously under the rude cultivation of the Indians. They accordingly commenced their journey, and arriving at the *Pomperaug*, they thought it too small a stream to answer the description, and continued their journey till they came to the *Shepaug* River. Although this was scarcely larger than the one they had passed, they concluded to ascend it. After they had gone the prescribed distance on this stream, they found themselves near Mine Hill, in Roxbury. The country here was mountainous, and did not at all answer the description given them. They perceived, therefore, that they had passed the object of their search, and so journeyed in an easterly course over the hills, till arriving on Good Hill,

they perceived the valley of the Pomperaug lying below in solitude and silence. Great was the gratitude of these pioneers of our town on this discovery, and it is related that Dea. John Minor fell on his knees, leading to prayer that little band of hardy adventurers, invoking the blessing of Heaven upon their enterprise, and praying that their posterity might be an upright and godly people to the latest generation. So far as his own posterity is concerned, his prayers seem to have been answered, for it has never since been without a *Deacon* to proffer the same petition.¹

They encamped on Good Hill that night. The next day they proceeded to the valley to examine their possessions. Much of the intervals and plains on the river, throughout the whole extent of the first purchase, had been divested of trees and undergrowth, by the Indian custom of burning over the woods in the autumn, and the natives had for many years raised their slender crops of corn, beans and tobacco, in these pleasant valleys, before the whites set foot in Connecticut. By this method, the forests were cleared of underbrush, so that the hunters could better pursue their game, and could have some open spots for their rude husbandry.²

The adventurers spent the day in examining the capabilities of the valleys, and at its close found themselves in that part of the present town of *Southbury*, now called *White Oak*. Here they encamped beneath the spreading branches of a large oak,³ and from this cir-

1 A story is told in several accounts, seen by the author, that one of the company of the name of Hinman, put up a different sort of a petition from that of the *Deacon*; praying that his posterity might always be blessed with a plenty of "*Rum and Military Glory*." It is believed, however, that this story is apocryphal. It is not in accordance with the puritanical character of those Christian men, thus to make light of religious things.

2 Dr. Hildreth, of Ohio, in describing the new lands at the West, no doubt gives a good description of our primeval forests:

"While the red men possessed the country, and every autumn set fire to the fallen leaves, the forests presented a most noble and enchanting appearance. The annual firings prevented the growth of shrubs and underbrush, and destroying the lower branches of the trees, the eye roved with delight from ridge to ridge, and from hill to hill; which like the divisions of an immense temple, were crowded with innumerable pillars, the branches of whose shafts interlocking, formed the arch-work of support to that leafy roof, which covered and crowned the whole. But since the white man took possession, the annual fires have been checked, and the woodlands are now filled with shrubs and young trees, obstructing the vision on every side, and converting these once beautiful forests into a rude and tasteless wilderness."

3 This oak has not been standing for many years, but some pieces are yet preserved; one of them is in the possession of Mrs. Whitlock, of Southbury. This piece was taken from the tree by the late Shadrack Osborn, Esq., a very respectable inhabitant of the town, on which appears in his handwriting the following:

cumstance the locality has received its name. All of the first settlers that came that year, were not in this company. In a few days another company came, that encamped in *Middle Quarter*, and others followed. After fully examining localities, they began to select their home-lots. The Stileses, Curtisses, Hinmans and some others, chose their lots in *White Oak*.

The Shermans pitched their tents in *Middle Quarter*, and it is related that some of them spent the first night in a hollow walnut tree, that stood below the Gideon Sherman place.

The first Sherman house was near that now occupied by Deac. Eli Summers. The Hurds located in the Hollow, near Mr. D. Curtiss', the Minors near Mr. Erastus Minor's, the Walkers near Mr. Levi S. Douglass', and the Judsons on the street leading north-west from the first Congregational meeting-house, called from them, Judson Lane, to this day. The Roots, who came later, settled in West Side, and the Johnsons, near the ancient burying-ground in Southbury. Some of the land thus taken up by the first settlers, has never passed by deed, since the title was obtained of the Indians, but still remains in the original names, having passed from father to son, by devise, or distribution, for nearly two centuries. The homestead of Mr. Erastus Minor is one of these tracts, the house of Capt. John Minor, his first ancestor in this town, having stood a little westerly from his residence, near the river. David J. Stiles, Esq., owns the home-lot of his first ancestor here. His house stood but a little east of that of his descendant, the present owner.

Those who selected *White Oak* for their abodes, undertook to live on the intervals near the banks of the river, but a great freshet happening soon after, drowned them out, and drove them up to the present street. The first framed house was built in Judson Lane, a few rods west of the residence of Mr. Merrit Platt. The cellar is not entirely filled up to the present day.

"This is a piece of the ancient white oak tree, taken from the trunk after it fell down, Aug. 19th, 1808, by Shadrack Osborn.

'The sturdy oak, the boast of every clime,
Must bow to the relentless hand of time.'

"The tree of which this is a part, stood about eighty rods east of the river, by the old field road, in the corner of the Mitchell land. The settlers of the ancient town of Woodbury encamped under it when they first explored the town. It gave the name of *White Oak* to the northern part of Southbury, and remained in a state of vegetation for a number of years after the limbs were broken off, and the body was partly decayed, and fell down in the year 1808. This piece was taken from the trunk, Aug. 19th, the same year, by me Shadrack Osborn."

The next was built near the residence of the late Hermon Stoddard. Deac. John Minor's was built about the same time. These were covered with rent oak clapboards, in the old lean-to style. The most of the houses, in the early years of the settlement, were built of logs, and all of them in the first instance. These rude dwellings passed away with the first generation.

That the intervals on the river were cleared up, to a considerable extent, before the arrival of the first settlers, and that this fact was well known, we have proof from the Colony Records. In May, 1671, in order to encourage a settlement at Derby, the General Court, after granting a tract of land extending from Milford to the *Pootatuck* River, and reaching to twelve miles to the north, further granted,

"That they shall have liberty to improve all the meadow lying on *Pomperaug* River, although it be out of their bounds, till the Court shall see cause otherwise to dispose of it."

It might well be said to be out of their bounds, for the Court in 1670, as already seen, had given authority to a committee to make a plantation at Pootatuck and lands adjoining, if they saw fit, and gave them four years to accomplish it in. But it does not appear that the Derby planters made any use of the privilege, as no considerable progress was made in that plantation till May, 1675, when we are informed that there were about "twelve families settled there already, and more to the number of eleven preparing for a settlement forthwith;" and King Philip's war breaking out that spring, drove even this small band back to the towns from which they came.

The present street, from the North Meeting-House in Woodbury to the Southbury Meeting-House, was laid out nearly upon the old Indian trail leading from the *Nonnewaug* wigwams to Pootatuck village, passing the *grave* of Pomperaug by the rock, near the carriage house of N. B. Smith, Esq. It was a custom of the Indians to have their trails pass the graves of their buried chieftains, and as each warrior passed the grave in his various expeditions, he dropped a pebble stone upon it in honor of his memory. A large pile of these pebbles had accumulated upon this consecrated spot previous to the settlement of the town, which remains till the present time.

Among other preparations which the early fathers made for their removal into the wilderness, was a code of laws, or articles of agree-

ment, for their government after their arrival at the place of destination. This model constitution, containing all the elements of civilization, justice and religious liberty, has been preserved entire. These pages can be no better occupied than by a copy of it, which follows.

Fundamental Articles agreed upon in order to y^e settlement of a plantation at Pomparague.

We the committee appointed by ye Honored General Court for ye erecting a plantation at *Pomparague* in ye behalf of ourselves & our Society being met together ye 14th of febr 1672 and having been serious & deliberate in ye consideration of ye benefit of ye s^d place, and ye prosperity of ye same have consented & Agreed to ye following perticulers :

1. Imprimis : that y^e shall be so many admitted to interest in y^e s^d plantation as y^e place may comfortably Accomodate :
- 2ly That These Inhabitants shall be accounted of these following Ranks or orders as to ye distribution of ye lands there to be distributed, viz: y^e first Rank or order shall have 25 acres to their homelott: y^e 2d order: 20: y^e 3d Rank 15= the fourth order 16: y^e next shall have 12: y^e last & least shall have ten acres to their homelott and each shall have y^e same proportion of meadow; or lowland to y^e proportion of y^e homelott that is to say one halfe joyning to their homelott where it falls it can be so and y^e other halfe in ye next convenient place by ye order of ye Committee & in all other divisions of land to be proportional according to ye first proportion or order viz: y^e homelotts: a fift part of which first proportion shall be homelott proper, y^e other homelott division.
3. Thirdly we agree & consent that all publike charges as it relates to this plantation shall be borne proportionable by ye inhabitants according to ye land each inhabitant shall Receive as below exprest: Which is agreed upon to be with y^t in lieu & consideration of all Ratable estate thereby included.
- 4ly We do further agree that y^r shall be Accomodation Reserved for y^e ministry besides what shall be allotted to ye first removing minister; as also a parsell of land for y^e Incouriging a schoole y^t learning may not be neglected to children.
- 5: We agree and consent that y^e power of selling y^e homelotts to each inhabitant as before exprest shall remaine with y^e major part of y^e committee the which we do promise and also purpose to be with our Greatest care for y^e publick good and greatest advantage to y^e plantation and y^e satisfaction & comfort of each inhabitant as shall more fully appeare in y^e acting y^e same.
- 6ly We agree and consent that notwithstanding what is above exprest as to ye proportion of each inhabitants meadow or lowland it shall be considered in ye second division viz; the other halfe of their proportion of meadow according as y^e meadow either holds out or falls short:
- It: The committee aforementioned at another meeting upon ye 20th of March 167 $\frac{2}{3}$ amongst other perticulers by them apprehended for y^e good & benefit

of ye said plantation did agree & consent that all persons intending there to be inhabitants according to orders shall ingage to remove themselves & y^r families to ye s^d plantation before ye first of next may come two years from ye date hereof.

It: They are also to make ye same their dwelling place four whole years after ye such y^r removal before they shall have liberty to dispose of their Accomodations ye granted them Granted to any other person in way of sale or alienation to prevent discouragement to ye s^d plantation & if any do sel after such time as he hath hereby liberty so to do he shall neither sell alienate nor lett ye same Aeecomodations to any other person but such as ye town shall approve of, the town also promises either to purchase ye accomodations of ye removing person or to approve of such blameless man in his conversation with certificates according to law: that shall be presented to buy ye same.

It: It is further agreed on that in case of removal whereby any person continues not ye whole above exprest viz: foure years they shall forfeit ye Accomodations to ye town only it is Granted & consented to that ye person so removing shall be allowed what he hath bettered the s^d Accomodations by his Improvement, and it shall be paid by ye town within one twelvemonth after ye removing person so leaves ye s^d plantation: death is no wais intended by ye s^d removal upon which ye s^d Accomodations shall be forfeit^d as aforesaid.

It: It is further agreed on that in case of removal as above exprest the person removing shall be allowed whateuer money he hath layd out as to ye purchesses besides ye allowance for his improvement as aforesaid with ye promise that if any man shall pay his proportion to ye purchess & then hold it in suspence without removal thither and improvement y^r of during ye aforesaid two years spoken of he shall without any allowance or consideration from ye town lose both his money so disbursed and ye accomodation also.

It: It is further agreed on that every person receiving land as before exprest and subscribing hereto shall ingage to pay scot & lott, viz: all publick charges to all ciuil and ecclesiastical affaires in such ways and in such order as shall be judged most convenient for ye benefitt of ye s^d plantation & ye comfort & advantage of each Inhabitant.

It: It is further agreed on that ye purchess of ye said Pomparague together with ye charges expended about ye same be payd to ye committee or their order in Wheat pease & pork a third in each & in case of ye want of these sorts of pay then other ways to ye Committees satisfaction by each inhabitant hereto subscribing within ten months after his homelott be layd out upon fortiture of his land so layd out: and for as much as ye desire of y^r remaining in there peaceable injoyment of that way of chh disciplin which they are persuaded is according to God we do hereby ingage each for himselfe not only that we will not any way disturbe ye peace y^r in but also that we will personally subject ourselves to that Ecclesiastical Gouernment that shall be there established or practised agreeable to ye Word of God.

We whose names are hereunto subscribed being desirous to be admitted Inhabitants of ye new plantation that is to be erected at pomperogue do hereby ingage ourselves to ye strict obseuance and attendance of ye true interest of ye forgoing articles Acknowledging ye attendance thereof to be a condition

upon which we shall enjoy what land shall there be allotted & layd out unto us.

Samuel Sherman Sen ^r	Samuel Styles
Joseph Judson Sen ^r	Titus Hinman
John Minor	David Jenkins
Israel Curtiss	Moses Johnson
John Wheeler	Samuel Munn
John Wyatt	Roger Terrill
John Sherman	Eleazer Knowles
John Judson	Thomas Fairechild ¹
Joshua Curtiss	

These articles, as it appears, were executed early in the year 1673, and the settlers probably arrived here in April or May the same year. By them it was stipulated, that all were to enjoy equal privileges, both civil and religious. The Committee, or principal men, composed a Court to judge between man and man, doing justice according to the "written word" until a town was legally organized. The expense of the original purchases of the Indians, and of obtaining the grant from the General Court, the expenses of the removal, the building of roads, bridges, and all other expenses of a public nature, were to be ascertained. When this was accomplished, each one was to have an interest in the lands of the township, proportional to the amount of said expenses paid by him. But there was a restriction as to the quantity of land which a proprietor might have. No one could have more than twenty-five acres for his home-lot, and the poorest among them was entitled to ten; so that a few rich men could not control the township. It was desirable, in those early days, for the inhabitants to live near together. So that their entire home-lots were not then laid out on the street, one-fifth only being laid out as home-lots proper for their dwellings. The largest were therefore only five acres in extent, and the smallest two. The remaining four-fifths were "home-lot division," and were laid in contiguous and convenient places. The remainder of the lands of the plantation were reserved for future divisions among the inhabitants, as exigencies should require, and to be laid out to sons arriving at majority, and to such newly admitted inhabitants as should be received. Accordingly, as the settlers cleared their lands, other divisions became necessary; such as meadow, or lowland, woodland, upland, and pasture divisions. They also, in the early years of the settlement, had

common fields, to which all had a right. In all these divisions, each proprietor had his share in proportion to his home-lot. All taxes civil and ecclesiastical, were borne ratably according to the same rule. Adjustment books were kept, in which each planter was made debtor to the land he received, and was credited with what he sold for the equalization of taxes.

From these articles we learn that here, as in all the other towns of New England, the settlers had a particular regard to the establishment of religious institutions. It was their design to erect churches in strict conformity to Scripture example; and to transmit evangelical purity, in doctrine, worship and discipline, with civil and religious liberty to their posterity. So great was the attention they paid to these interesting points, that they not only made ample provision for the minister, who was to remove with them, but they also sequestered lands for the future support of the ministry.

Another truly New England feature is noticed, in this their first solemn agreement, in the ample provision made for a school, "that learning might not be neglected to children." Our fathers, though living under kingly rule, were republicans, rejecting with abhorrence the doctrines of the divine right of kings, passive obedience, and non-resistance. Upon these principles they formed their civil institutions. This, like the other towns, in its constitution was a pure republic in embryo. They thought the church should be accompanied by the school-house, religious principle by an educated and ennobled understanding. In this way, they judged, intelligence and good morals could best be propagated.

We notice also, the poverty of our ancestors at this time—the almost entire want of a currency. All the expenses growing out of the purchase and settlement of the plantation, were to be paid in *wheat*, peas and pork, in equal proportions, as to value, if these could be obtained, and if they could not, then in other articles to the satisfaction of the committee of the settlement.

Under such severe difficulties were these pleasant dwelling-places and habitations, which we now enjoy, prepared. And yet our ancestors were not the paupers nor the fortune hunters from the old world. They were the sturdy yeomanry, the intelligent mechanics and farmers, the middle classes, whose independent spirits spurned the yoke of tyranny. Oppressed and harassed in the old country, our sainted sires sought in the wilds and fastnesses of this wilderness world, a place for that freedom of thought and of action, which they could not find in "Old and enlightened and self-satisfied Europe."

Thoroughly impressed with the idea that time, faith and energy will accomplish all that can be done in this life, the most appalling difficulties were met and overcome. They did not for a moment doubt that "God would raise their state, and build up his church in that excellent clime to which they had come." To their enlightened vision, there beamed from the distant west the light of liberty, which, like "another morn risen on mid-noon," would continue to shine till the "perfect day."

CHAPTER IV.

CIVIL HISTORY CONTINUED.

POMPERAUG MADE A TOWN, AND CALLED WOODBURY, IN 1674; SIGNIFICATION OF THE NAME; KING PHILIP'S WAR IN 1675; INHABITANTS OF WOODBURY GO BACK TO STRATFORD; ORDERS OF THE GENERAL COURT; WATCHING AND WARDING; REV. MR. WALKER'S LETTER IN 1676; INHABITANTS RETURN IN 1677; TOWN RELEASED FROM TAXES FOR TWO YEARS; ACTION OF GENERAL COURT IN RELATION TO THE BOUNDARIES OF THE TOWN; TOWN FIRST REPRESENTED IN THE GENERAL COURT IN 1681; PATENT GRANTED IN AMPLE FORM IN 1686; GENERAL COURT GRANTS THE NORTH PURCHASE TO THE TOWN IN 1703; SAME PURCHASED OF THE INDIANS IN 1710.

So numerous had the arrivals of our ancestors become in the new plantation of Pomperaug, during the year 1673, that at

“A Court of election held at Hartford, May 14th, 1674,

“This Court grants that Paumperaug and the plantation there shall be called by the name of Woodbury, which town is by this Court freed from Country Rates fower yeares from this date.”¹

This was the only charter the town had till May, 1686, and was as formal as the charters or grants to the other towns of the colony to this date. In accordance with the usual gratuity to the new towns, it was freed from taxes for four years.

The town continued to go on, in the full tide of “successful experiment,” as we glean from the scanty means of information left us at this day. It had chosen a beautiful name, characteristic of its location and history. Our fathers, in a somewhat poetic vein of mind, as we may imagine, called their new town Woodbury. The word *bury* is a different orthography for *burg*, *burh*, *borough*. It signifies a house, castle, habitation, or a dwelling-place. Hence Woodbury is a dwelling-place in the wood. There was a cluster of “burys” in the vicinity of this town within its first century. Besides Woodbury,

this part of the State gloried in the names of Southbury, Roxbury, Westbury, (Watertown,) Middlebury, Waterbury, Northbury, (Plymouth,) Farmingbury, (Wolcott,) and Danbury.

In May, 1675, the General Court appointed "Capt" John Nash, Capt" Wm. Curtice and L^{td} Tho: Munson to lay out the highway from Woodbury to Pawgasuck, (Derby,) to the most convenient place for a ferry, and also to lay out a convenient parcell of land for a ferry place. And the towne of Stratford are also by this Court appoynted to lay out a country highway from their town to Pagasuck in the most convenient place where the ferry shall be settled." It would seem by this, that the inhabitants were becoming numerous, and that they wished to establish a good route to their former homes in Stratford, and the present abode of their friends and relations. In fact, their minister had not yet removed his family to their new town, but while part of his church had removed to Woodbury, a part remained still in Stratford, and he ministered to them as occasion allowed, in both places. It was therefore an object, much to be desired, to open a good and direct communication between the two places.

At the same session it was enacted, that "This Court doth grant that Woodbury shall have liberty to choose of what county they shall belong to, Whether Hartford, New Haven, Fayrefield."¹

The first book of town acts is lost; so that we find on record no action taken by the town upon this matter. Many of the interesting particulars of the settlement of the town are, for this reason, irrecoverably lost. The people, probably, chose to belong to Fairfield County, as we find it always mentioned in the list of towns belonging to that county, from this date to 1751, when it became a part of the new county of Litchfield.

The committee, mentioned above, to lay out a ferry and a road, reported to the General Court in May, 1677, two years from the date of their appointment. The reason of the delay will presently be obvious. They say among other things,

"And first concerning the ferry, they order and appoynt it to be at the lower end of the old Indian feild, and that litle peice of land between the rocks and the gully or creeke to be for a place to build any house or houses upon, and yarges for seeureing of goods or cattell that may be brought to the ferry from Woodbury, Mattatuck, &c.

"Livetenant Joseph Judson declared that if the inhabitants of Derby would put in a ferry man in convenient time, they were content, or els upon notice given they of Woodbury would put in one whome the towne or Derby should approue for an inhabitant, and that without any charge to Derby or the country."¹

These facts are noted, and extracts made, with a view to present to the mind the extreme difficulty and delay, which attended every effort to found this inland town.

But far more serious evils awaited the adventurous pioneers, in this "dwelling-place" in the forest. In June, 1675, King Philip's war broke out, and filled this and neighboring colonies with the gloom and terror which always accompany Indian warfare. After the Pequot war, for nearly forty years, the whites had been at peace with their Indian neighbors. But now the news spread through the United Colonies, that a general combination of Wampanoags, Narragansetts, and other tribes, had been formed, with the desperate design of utterly removing the white race from their land. Philip, with his fierce bands of relentless warriors, appeared suddenly on the scene of action, and blood and misery followed in his trail. This war affected all the eastern colonies. The eastern part of Connecticut was the most exposed part of that colony, but every portion of it suffered from the predatory excursions of the savages, and continual alarms. The frontier towns, like Woodbury, were particularly exposed to danger.

In October, 1675, the General Court, deeply affected with the apparent danger, enacted military regulations of the most careful and vigorous kind. It was equivalent to putting the whole colony under martial law. Among their regulations were: "Sixty soldiers to be raised in every county; places for defense and refuge to be immediately fortified in every plantation; neglect of order in time of assault to be punished with death; no provisions to be carried out of the colony without special license; no male between the ages of fourteen and seventy suffered to leave the colony without special permission from the council, or from four assistants, under penalty of £100." Each plantation was also to keep a sufficient watch, from the shutting in of the evening till the sunrise; to have one-fourth part of the town in arms every day, by turns, and those who worked in the fields to go in companies, and when going half a mile from town, to be not less than six in number, with arms and ammunition well fixed and fitted

for security." These orders were carried out by the towns, with alacrity. Many were partially fortified, and in all a constant guard was maintained. Guards were stationed in the belfry of meeting-houses, on high hills and bluffs, and even in sentry-boxes erected for their accommodation, to watch for the enemy, and protect the inhabitants. Every effort was made for the public safety.

This war continued during the winter, and at a meeting of the council at Hartford, March 16, 1675-6, the following action was taken :

"In regard of the present troubles that are vpon vs, and the heathen still continuing their hostility against the English, and assaulting the plantations, to pervent their designs against vs. It is by the Councill ordered, that the watch in the severall plantations, about an hower at least before day, in each day, doe call up the severall inhabitants in each plantation within their respectiue wards whoe are forthwith upon their call by the watch, to rise and arm themselves, and forthwith to march to their severall quarters they are appoynted to in theire wards and elsewhere, there to stand upon their guard to defend the town against any assault of the enemy vntill sunn be halfe an hower high in the morning, and then the warders are to take their places; and scouts in each end of every town are to be sent forth on horseback, to scout the woods, and discouer the approach of the enemy, and to continue on the scout going so far into the wods as they may return the same day to giue an acco^t of what they shall discouer; and the scouts are to take direction from the chiefe millitary officers resideing in their respective townes, how and which way they shall pass, to make their discovery. And whosoever shall neglect to giue attendance to this order in all and euery of the particulars thereof, shall forfeit fīue shillings for euery defect. This to be attended till further order."¹

It is to be particularly noted here, that the "watch" was to call up all the inhabitants an hour before day, and have them on duty till after sunrise. This precaution was taken from the fact, that men sleep soundest at this time, and as the Indians had knowledge of the fact, attacks were most frequently made at this hour. It is difficult, at this distance of time, to imagine the dangers, trials and alarms, that must exist in feeble communities, reminded as they were each morning, of their desperate condition, by regulations such as these.

This state of affairs drove the inhabitants of Woodbury back again to Stratford. How long they continued to maintain their position in the new town is not known; but they no doubt returned during the summer or autumn of 1675. A little light is thrown upon the question by the advice given by the General Court to Derby, which was nearer the old towns and in a somewhat safer position.

"At a General Court held at Hartford, October 14, 1675.

"The inhabitants of Derby having desired the advice of this Court, what is their best way to attend for their safety in this time of difficulty, the Court return that they judge it the best and safest way to remove their best goods and their corn, what they can of it, with their wives and children, to some bigger towne, who, in a way of Providence, may be in a better capacitie to defend it; and that those that stay in the town doe well fortify themselves, and stand upon their garde, and hasten the removeall of their corn as afores^d what they may; and all inhabitants belonging to the place may be compelled by warrant from any Assistant to reside there untill this may be done. The like advice is by this Court given to all small places and farmes thorow-out this Colony to be observed."¹

Woodbury was at this time farther inland than any other western town in the Colony, and it is highly probable, that the "wives, children and best goods of the planters had, even before this advice was given, been removed to Stratford, a place of "more hopeful security." It is equally probable, that the resolute men of the town had remained to bring off their crops. But fortunately we are not left to conjecture as to the entire removal of the inhabitants of the town, although the day and month can not be noted. There is on record, in the archives of the State,² an original letter, in the handwriting of Rev. Zechariah Walker, signed by himself and the first minister of Derby, asking to be protected if they should return with their people to their several plantations. It is a fine specimen of the style of the early ministers' reasoning, and is deemed worthy of being inserted, at full length, in this place.

To ye Honoured Gen^r Court convened at Hartford Octob^r 12th 1676—We whose names are hereunto subscribed do humbly propose as followeth.

That whereas ye providence of God hath so ordered that by means of late troubles brought upon ye country, we the inhabitants of Woodbury and Derby have been necessitated to remove from o^r dwellings. And a more favorable aspect of providence at ye present inviting us to a return, & ye necessity of many of o^r families in part inforcing it; yet forasmuch as we cannot be assured but ye like danger may again arise; we make bold before such o^r return, to request this honoured Court to resolve us in one important inquiry, viz: in case the war wth ye indians should be again renewed what we may expect & trust to, from ye authority of this Colony in order to o^r protection & safety? We humbly request that o^r inquiry may neither be judged offensive, nor concluded irrational, till ye following grounds of it be considered.

1. First we cannot be insensible of o^r former experience viz: that in a time when danger threatned ye loudest, & o^r two plantations afores^d were probably

¹ Trumbull's Col. Rec., p. 267.

² War, vol. 1, p. 115.

in greatest hazzard, we were not only without any other help but of own for ye guarding of or said places but of own also, wch were indeed too few were taken from us, time after time, being pressed from ye sea-side towns when occasionally they came thither about necessary business, whereby we had more proportionally to or numbers from or two plantations, imployed in ye publick service, then (we suppose) any other town of ye Colony; And as by y^t means we were forced to a removall, so y^{fin} we had not the least benefit of any gnard for ye safety of or persons or goods.

2. Neither can we be insensible how unable many persons will bee, after a second remove to those plantations without ruine to ye families, to return again, to these older plantations: partly by means of ye chargeableness of such removes & partly by means of what disapointments we have already met with.

3. Thirdly we desire ye mutuall obligation betwixt rulers & subjects may be considered, viz: y^t as ye latter owe subjection, respecting both ye persons & estates; so ye former are obliged to protect both according to ye best ability, providing that they may lead a quiet & peaceable life.

4. Let it be considered; that though formerly the country had cause enough, because sin enough, to beget an expectation of affliction, yet y^r was little or no expectation, y^t it should arise from such means, before it did begin; the experience y^rfore of so unexpected an affliction affords (notwithstanding a present seeming cessation) ye more cause to expect ye like again, sooner or later; especially so little of reformation any where appearing: If therefore new-begun & remote plantations, may not in such hazzards have any promise of just protection; ye non-incouragm^t of such, (as will endanger their desertion) so it will discourage any other persons from erecting any other, for ye enlargement of ye Colony, & whether y^t will not be much to ye disadvantage of ye Colony, we leave upon inquiry.

5. The securing of those two plantations of Woodberry & Darby will according to second causes, be one of ye most considerable securities, in a time of such dangers, unto ye two western counties, viz: of New Haven, & Fairfield: for it can hardly be expected y^t any strength of indians will adventure to set upon any lower plantation, till they have attempted ours above & if they fail, they will be ye more shy of pounding themselves by coming lower.

6. Though we cannot affirm, yet we are not without some reason to suspect (& y^rfore only propound it as a conditionall argument) that ye charges expended in other colonies, for garrisoning some of their out towns, & fetching offe ye persons, & goods of some others, will come upon account in ye publick charges of ye war, to be proportionably borne by ye three Colonies: which if it be, this Colony will be so much ye shorter in ye bill of expenses because they have not done ye like, & virtually fined to ye other Colonies, because they had not as extensive & generall a care of y^r out plantations y^t were most exposed to danger as other Colonies had of theirs.

We humbly request yo^r consideration of ye premises, & y^t yo^r worships will so far regard or infant plantations, as to afford us some intimation of yo^r pleasure concerning this or inquiry.

Yours in all due observance,

JOHN BOWER in ye behalfe of Derby

Zschariah Walker in ye behalfe of Woodberry

From this letter it appears that our forefathers were not only obliged to meet and brave all the dangers of the wilderness, all the horrors of Indian warfare, but that some of their best men were forced into service, when they went into the older towns on their necessary business, which was frequently, as they were entirely destitute of the conveniences and many of the necessities of life. It seems, too, that these outrages were the immediate cause of their removal; and that, had it not been for these, they might have been able to stand their ground against the incursions of the enemy. The argument contained in this letter is a cogent one, and the case well put.

What action the General Court took in the premises does not appear. It is not probable, however, that any guard was furnished them, although one of the first settlers of Woodbury, John Minor, was sent to this session, as one of the Deputies from Stratford, probably with a view of obtaining aid for the new town. He however might be said to be a resident of both places, having "large accommodations" in both Woodbury and Stratford, and being for five or six consecutive years the only town-clerk for both towns. The plantation was by no means given up, as, at the same session, their lands were put in the list of the towns whose valuation for taxation was made by a committee, and the valuation of Woodbury home-lots was within 5s. per acre of that of the more favored towns in the Colony. This valuation was 20s. per acre for home-lots, and one-fourth of all other land improved for tillage, mowing and pasture, 10s. per acre for the remaining three-fourths used for those purposes, and 1s. per acre for all other land inclosed by fences.

A part of the inhabitants went back to Woodbury in 1676, but not all, for at the same session we find it still further enacted that

"The inhabitants of Woodbury having been much down at Stratford with their stocks this summer, and some are likely to winter there, all such persons and stocks, that shall so winter at Stratford are to pay rates in proportion as the rest there, but the others shall pay but a fourth part of those extraordinary rates to the country; which easement is as much priviledg to them as other towns usually had at their beginning."¹

The list of Stratford, at the same time, was ordered to be increased to the amount of property brought there by the inhabitants of Woodbury.

During the year 1677, the inhabitants slowly returned to the new settlement. As late as May 15, 1678, some were yet remaining in Stratford. Upon the application of those who had returned, the General Court at its May Session in 1678, ordered those who had taken up land at Woodbury, to inform the authorities of the town whether they would go there to reside, according to the regulations of the plantation, their answer to be sent within one month after notice, and their residence to take place by the first of November following.

At the same session it was ordered

“And in regard the progress of the planting of that plantation hath been retarded by the late warr & they have not rec^d the Benefitt in the grant of the General Court which exempted them from Rates for Three yeares. This Court sees meet to grant them, the Town of Woodbury viz the persons there Inhabiting, a further exemption from cuntry rates for their estates of Woodbury for the Space of Two yeares from October next.”¹

Upon the passage of this order, the inhabitants of the town immediately held a meeting, and voted to avail themselves of the Court's action. A letter in Capt. John Minor's handwriting was accordingly addressed to those remaining in Stratford, informing them that the town had passed a vote, that if those who had taken up land in Woodbury, did not personally or by letter, within three weeks make known their intention of removing thither, they should allot their lands to others. They urge,

“Ffriends it is farr from o^r desire y^t any of you should be aboose^d by this act of o^r: wee covett not yo^r Lands, but yo^r eompany. Wee desire not to displease any of you, but yett if wee cannot please you uppon lower termes y^a by undoeing o^rselues, wee assure you, that wee cannott come to yt price;”²

Assuring them again at the close of the letter, that at the end of the three weeks, they should proceed to allot the lands to others.

This action of the Court and town probably brought up most of those who had lands. On the 27th of June, 1678, their minister, Mr. Walker, came with his family to reside permanently with his people at Woodbury. Previous to this time, it seems that his family had resided at Stratford, he having had liberal grants of land made him by the town of Stratford, while his church was the second church of Stratford, and before there was any decision to found a new town.

1 Trumbull's Col. Rec., p. 3, vol. 94, 95.

2 Towns & Lands, vol. 1, p. 246.

The controversy in Stratford had ended in dividing the ministerial lands between Mr. Chauncey and Mr. Walker, Mr. Chauncey having the first choice. A house had been built by Mr. Walker on his home-lot, and his family continued to reside there till the date above, after which he sold his land at intervals till nearly the close of his life. But as a further account of these transactions will be introduced in a subsequent chapter, nothing more in relation to them will be said in this place. It is introduced now, to show that the action of the town was so decided that even their minister could not be excepted from it. An additional reason for his remaining at Stratford was, that a part of his church remained there, and he carried on his ministrations in both places.

In 1675, the General Court first acted in relation to the boundaries of the new town. In various ways these gradually became settled, but had not been fully ratified till May, 1715, and the boundaries of the North Purchase were not settled till 1724. The following votes and reports explain themselves.

"May 1675 This Court appoynts Lieut Jo^s Judson, Mr John Bankes Edward Worcester & Wm Judd to view the lands of Derby, Woodbury, Mattatock, Pottatock & Wyantennek & the distance between place & place, & to consider what may be suitable bounds for each town & present the same to the Court in October next.¹

"October 1679—This Court desires & order the committee appoynted by this Court, May 13, 1675, to view the lands of Derby, Woodbury, Mattatock, Potatuck & Wyantenuk &c. & to consider what may be suitable bounds for each town, that they attend the sayd service as soon as may be, & make report thereof to the Court in May next, & that no farm be layd out within eight miles of either of those places, till the committee have made their return.

"October, 1680. To all whom it may concern &c, be it known, that we herunto subscribing in the behalfe of the plantations of Woodbury & Mattatuck, by the motion of honourable freinds & weighty arguments vs hereunto inducing, have had a meeting upon the 29th of June 1680, in order to the settlement of the boundaries between the sayd two plantations, and doe freely & vnany-mously agree and consent as followeth viz. that there be a line run due east from the westernmost part of the bounds agreed and concluded between Mattatuck & Derby to Mattatuck river & so that line to be runn from the sayd riuer two miles & twelue score rodd due west, & then a line runn from the easternmost part of the great pond, comonly known by the name of Quassapauge, from such a part of the pond as by vs allready is agreed on fouer score rod due east, and then a straight line from that four score rod to the aforesaid west

¹ Towns & Lands, vol. 8, pp. 152, 153, 154.

corner between Derby & Mattatuck, & from the aforesaid corner fouer score rod due east from the aforesaid pond,—the bounds is agreed & concluded to run due north to the extent northward of each plantation bounds, and that this is our mutuall agreement and firm settlement of our diuident lines between our plantations aforesaid is signified by our subscribing herevnto this 29th day of June in the year of our Lord Sixteen hundred & eighty.

JOHN MINOR
WILLIAM JUDD
JOSEPH JUDSON
THOMAS JUDD
ISRAEL CURTICE
JOHN STANDLY Jun

“ May 1651. This Court have granted that the bounds for the plantation of Mattatuck, shall runn eight miles north from the town plott, as their stated bounds, and doe confirme and rattify the boundaryes agreed upon by Mattatuck & Woodbury plantations and the boundaries agred upon between Mattatuck & Derby inhabitants, which more at large is sett down in their subscribed papers by the hands of the committees appoynted by each plantation & Mattatock bounds on the east shall be upon Farmington bounds.

“ Oct 1653. This Court grants that Woodbury bownds shall be seuen miles due west from Mattatuck west bownds which is eastward of the pond, about eight¹ rods from said pond at the road, and the Court grants them eight miles from the north bownds of Derby where the line runs between Woodbury and Derby.

“ May 1655. This Court appoyntes John Stanly of Mattatuck & Abell Gunn of Derby to lay out the north & west bownds of Woodbury from the Noreast corner seuen miles west, & from thence south till it meets with Pototuck riuer & run by the riuer till it meets with Derby bounds.

“ May 1656. This Court appoynts Lieut Ebenezer Johnson to joyn with John Standly of Mattatuck, in the laying out of the bowns of Woodbury according to the grant of the Court to sayd towne.

“ May 1715. These may certify the generall assembly of the Colony of Connecticut in New England or any concerned, that whereas wee the subscribers were by said assembly appointed to lay out the north & west bounds of Woodbury as may be seen upon record about the year 1655 or 56, pursuant to said act, wee began at their Northeast corner which was a white Oak tree standing in the dividing line between Waterbury and said Woodbury, and from thence wee measured a west line seven miles, which extended west over Chippaug River about eighty rods upon a rising land & there wee marked a white Oak tree and laid up stones near it, which was the extent of their north bounds then granted. Wee do further testify by these, that wee did upon the second & third days of Nov^r 1714, draw a South line from said tree according to our

best skill, which ended or abutted South upon Potatuck river, which ended directly against a brook on the other side of the river supposed to be or known by the name of Yanumpaug brook, and set up plentiful monuments in said South line.

EBENEZER JOHNSON
JOHN STANLEY"

The above return was accepted by the Court in May, 1715, and the bounds of the town became fixed till the acquisition of the North Purchase, which was simply an addition to the old town.

At the May session of the General Court in 1684, Capt. John Minor and Lieut. Joseph Judson appeared as members. This was the first time the town had been represented, and at that session the Court granted that the "Woodbury sallery for their deputies shall be fifty shillings a session." This would probably be considered by the "magnates" who at present represent us yearly at the General Assembly, as rather a meager compensation. There was, however, a previous regulation, by which each town was to furnish the use of a suitable nag upon which its representatives might be carried, in proper state, to the place of legislation.

About the same time, uneasiness began to arise in the minds of some of the inhabitants, in relation to the title by which they held their lands. The territory of the town had originally been granted to the committee of the Second Church at Stratford, under the injunction or proviso, that they should receive as many inhabitants to rights and privileges in their lands, as the plantation would conveniently accommodate. The extent of territory was large, and it was a much more desirable place for habitation than most inland towns. Under these circumstances, many persons offered to be admitted to the privileges of proprietorship in the plantation, and the authorities did not see fit to admit all of them. It was very natural for these persons to question the rights of those already located there, and to threaten to have the title by which they held their lands inquired into.

It is possible, that this was the particular moving cause, that induced the town to send deputies to the General Court this year, when it had rested very quietly without representation for ten years since its first legal organization as a town. Previous to this time the people had remained content with the measure of law and justice meted out to them by their committee of the principal men of the place, who ruled in accordance with the "written word."

At the session of the General Court held in May, 1685, the citizens petitioned for a Patent in due and ample form. For some reason, it was not acted on or not granted at that or the next session. But at the May session, 1686, it was granted in legal form, a copy of which follows :

Woodbury Patent.

Whereas the Generall Court of Conecticut have formerly granted unto the Inhabitants of the town of Woodbury all those Lands within these following abutments viz. on Mattatuck Bownds & the Comons in part on the East, & on the Comons on the North, & upon potatuck Riuer the Midle of the Streame & the Comons on the West, & upon Derby Bownds on the Sowth, & is about Eight Miles in length & Seuen miles in bredth East & west; the Sayd lands haveing been by purchass or otherwise lawfully obteyned of the Indian native proprietors; & whereas the prietors, Inhabitants of Woodbury in the colony conecticut in New England, haue made application to the Governor & company of the Sayd colony of conecticut, assembled the 14th day of May 1685, that they might haue a patent for confirmation of the aforesayd lands to them, so purchased and granted to them as afores^d & which they have stood seized & quietly possessed of for some years last past, without Interruption; now for a more full confirmation of the afoars^d Tracts of land (as it is butted & Bownded afoars^d) unto the present proprietors of the sayd Township of woodbury, know yee; that the Sayd Governor & company, assembled in Generall court, according to the Commission & by vertue of the power Granted to them by our late Sovereigne Lord king Charles the 2^d of Happy memory, in his letters patents, bearing date the Three & Twentyeth day of Aprill in the fowerteenth year of his s^d Ma^{ties} Reigne, haue giuen & granted, & by these presents doe giue, grant, rattify & Confirme unto Lnt Joseph Judson, M^r Zachary Walker, Capt. John Minor, Mr. John Hurd & Ensigne John Wyot, & all the rest of the Sayd present proprietors of the Township of Woodbury & their heires & assignes for Euer & to each of them in such proportion as they haue allready agreed upon for the diuision of the same, all that afoarsayd Tract or pacells of lands as it is butted & Bownded, together with all the woods, uplands, arable lands, Meadowes, pastures, waters, Rivers, Islands, fishings, Huntings fowlings, mines, Mineralls, Quarries & precious stones upon or within the sayd Tracts of land, with all other proffits & comodities thereunto belonging or in any wise appertaining, & doe also Grant unto the afoarnamed Lnt Joseph Judson, M^r Zachary walker, Capt. Jn^o Minor m^r John Hurd & Ensigne John Wyott & all the rest of the present proprietors, Inhabitants of woodbury theire heires & assignes foreuer, that the afoarsayd Tracts of lands shall be foreuer hereafter deemed, reputed & be an Intire Township of itselfe, to haue & to hold the Sayd Tracts of land & premises with all & singular their appurtenances, together with the Immunities, priuiledges & franchizes herein giuen & Granted to the sayd Lnt. Joseph Judson, Mr. Zachary Walker, Capt^a John Minor Mr. John Hurd & Ensign John Wyott & all other present proprietors Inhabitants of woodbury, their heires & assignes forever, & to the onely proper use & behoofe of the Sayd Lnt Joseph

Judson, m^r Zachary walker, Capt^a John Minor, m^r John Hurd & Ensigne John Wyott & others, all the present proprietors, Inhabitants of woodbury their heirs & assignes foreuer according to the Tenor of his Ma^{ties} Manor of East Greenwich in the County of kent in the kingdom of England in free & common Socceage & not in Capitee nor by knight seruice, they yielding & payeing therefore to our Soueraigne lord the king, his heirs & Successors, onely the fifth part of all the oare of Gold & Siluer, which from time to time & at all times hereafter shall be there gotten, had or obtayned in Liew of all rents seruices, duties & demands whatsoever, according to Charter.

in Witnesse whereof we haue caused the Seale of the Colony to be herevnto affixed, this Seventeenth of May 1686, & In the Second yeare of the reigne of our Soueraigne lord James the second, by the grace of God of England, Scotland, france & Ireland, king, defender of the fayth &c.

ROBERT TREATE Governor.

pr. order of the Generall Court of Conecticut, Signed

pr. JOHN ALLYN Secretary.

March 30, 1687. pr. order of the Governor & Company of the Colony of Conecticut, Signed

pr. JOHN ALLYN Secretary.

The aboue written wth that on the other side, is a true copy of the originall, being Examined & compared therewith May 19, 1686.

pr. JOHN ALLYN Secretary.

At the May session, 1703, this Patent was confirmed, for what reason does not appear, except that an act was passed that session making the soil in all the patented towns an estate in fee simple. It is not known that any question in relation to its validity ever arose. The town during the same year confirmed all grants of land which it had previously made.

At the same session it was resolved that

“This Court doe grant to Woodbury an addition to their township, viz^t from the west bounds of Waterbury upon a parrallel line to the north-east bounds of the purchase made by the good people of Milford at Wiantenock.” (New Milford.)

This grant was not ordered to be surveyed till the Octobor session in 1723. This was done by the surveyor of Fairfield County, who made his report to the May session of the Court in 1724. By it we learn that this tract, which was called the North Purchase, and included the present town of Bethlem and a part of Washington, contained seventeen thousand four hundred and eighty-two acres and sixty rods of land. A Patent, in due form, was issued, bounding it east by Waterbury, north by a line drawn from the N. W. corner bounds of Waterbury, W. 5° 30' N. to the N. E. corner of New Milford, west by New Milford, and south by the original town of Woodbury.

The town, having obtained this grant of the Court in 1703, commenced negotiations for the purchase of the same of the Indians, but

did not complete the bargain till June 23d, 1710, when a deed was executed by Nunawague, Chesguneage, Cockshury, Wussuttanunck-quet and Sasaw, describing the tract as being by estimation "seven or eight miles east & west & about five or six miles north & south at y^e east end & about two or three miles north & south at y^e west end as granted to the town by the General Court," bounded east on Waterbury, south on the original town of Woodbury, west on New Milford "alias Oantanuck," and "northerly on our own land as yet."¹ This is the "North Purchase" shown on the accompanying map.

The town had now full and undisputed title to its entire limits, both from the General Court and the native proprietors. Having been somewhat minute in tracing the title of our fathers to their habitations, we pass on more rapidly with other particulars in their history.

1 W. T. R., vol. 2, p. 179.

CHAPTER V.

CIVIL HISTORY CONTINUED.

CHARACTER OF THE FIRST SETTLERS; CAPT. JOHN MINOR; CAPT. WILLIAM CURTISS; HON. SAMUEL SHERMAN; HON. JOHN SHERMAN; LIEUT. JOSEPH JUDSON; LIEUT. ISRAEL CURTISS; COL. JOSEPH MINOR; HAKKALIAH PRESTON; HON. WILLIAM PRESTON.

WE come now to a pleasing task, the contemplation of the character of our forefathers, who subdued the wilderness, and left to our inheritance these pleasant valleys and hills. They were emphatically a moral and religious people, and retired to this forest land to enjoy more freely their religious opinions, than they could even in the older towns of the Colony.

The original signers to the Fundamental Articles, as we have seen, were seventeen in number. Fifteen of these undoubtedly removed to the new plantation during the first year. It is not certain that the two aged planters, Samuel Sherman, Sen., and Joseph Judson, Sen., ever resided here, although they had larger "accommodations" than most of the other planters.

Of their minister and head, Rev. Zechariah Walker, who did not move with the first company, an account will be given in a subsequent chapter, and our limits will allow us only to notice a few others, which may serve for a sample of the whole.

First among the settlers, men of note in Woodbury, and foremost in all difficult undertakings, was John Minor, an interpreter to the Indians, a justice of the quorum among the magistrates, a captain in the militia, and a deacon in the church. He was also a surveyor, a necessary and important character in a new country. All the Indian deeds in this region were executed before him, from his being able to act as interpreter. He was town-clerk of Stratford for ten years from 1666, with the exception of a year, and held the same office in Woodbury for thirty years from its beginning. He was

also, for twenty years, almost always a member of the General Court, held an influential position there, and was frequently appointed on committees for the composing of serious differences and the solving of difficult questions. Early in life he acquired a good knowledge of the Indian dialects, and conversed in them with ease and fluency. In consequence of this, the rulers of the Colony wished to prepare him for a preacher of the gospel to the Indians. In accordance with which desire, the General Court, Sept. 14th, 1654, expressed by positive action,

“Whereas, Notwithstanding former provision made for the conveyance of the knowledge of God to the Natives amongst us, little hath hitherto beene attended through want of an able Interpreter, this Courte being earnestly desirous to promote and further what lyes in them a worke of that nature, wherein the glory of God & the euerlasting welfare of those poore, lost, naked sonnes of Adam is so deeply concerned, doe order that Thomas Mynor, of Pequott shall bee wrott unto from this Courte & desired that hee would forthwith send his sonne John Mynor to Hartford, where this Courte will provide for his maintenance & schooling, to the end hee may bee for the present assistant to such elder, elders or others, as this Courte shall appoint, to interprett the things of God to y^m as hee shall bee directed and in the meane time fitt himselfe to bee instrumentall that way as God shall fitt & incline him thereunto for the future.”¹

Upon the 23d of Sept., 1654, the subject was brought before the Commissioners of the United Colonies, and they enacted,

“Vpon a motion made to y^e Commissioners by Cap^t Cullick, from the Generall Courte of Connecticott, to take into y^r consideration y^e instruction of y^e Indians in their Jurisdiction, in y^e knowledge of God, and their desire y^t John Minor might be entertained as an interpreter, to communicate to y^e said Indians those instructions w^{ch} shall bee delivered by M^r Stone, M^r Newton, or any other allowed by the Courte, and also y^t y^e said Minor may be further instructed and fitted by M^r Stone to bee a meete instrument to carry on the worke of propagating y^e Gospel to y^e Indians, y^e Commissioners conceiuing y^e said propositions to be much conducing to y^e propogating y^t hopefull work, doe desire y^e Magistrates of Connecticott to take care y^t y^e said Minor bee entertained at M^r Stones, or some other meet place, and they shall order y^t due allowance bee made for his dyet and education out of the Corporation Stock.”²

Under this action, both John Minor and John, son of Thomas Stanton, were received and kept at school and college for two or three years. Minor lived with Mr. Stone for some time after, and acted as interpreter for him when he preached to the Indians. But

he did not follow out the plan of his patrons. What induced him to turn his attention to other affairs, does not appear. He became, however, an honorable and useful citizen, turning his knowledge of the Indian tongue and his education to good account. He died at an advanced age, and was buried in the south-west part of the ancient burying ground, but no stone remains to mark the spot—naught save a numerous posterity sleeping around him.

Capt. William Curtiss was another early founder of Woodbury, of high standing in the Colony, and one of the grantees of the plantation. He was from Roxbury, Mass. His name was usually spelled "Curtice." It does not appear that he bought an interest in the plantation himself, but he was its fast friend, and sent two of his sons, Lieut. Israel and Joshua, with the first settlers. He was a member of the General Court ten or twelve years from Stratford; often a commissioner, or justice of the peace; and from year to year, appointed by the Court on important committees in various parts of the Colony. He was appointed Nov. 23d, 1673, captain of the forces raised in Fairfield County to serve against the Dutch at New Amsterdam, (New York.) In Oct., 1675, he was appointed by the General Court, captain of the sixty men to be raised in Fairfield County, to serve in King Philip's war, with power to appoint his inferior officers. In May, 1676, when the people of Woodbury were at Stratford, on account of this war, he and Mr. Samuel Sherman were appointed commissioners for "Stratford and Woodbury."

Intimately associated with the last named, in all that related to the welfare of the new town, was the Hon. Samuel Sherman. He was at the date of its settlement, undoubtedly the most distinguished man connected with the enterprise. He was from Dedham, Essex County, England, came to this country in 1634, and previous to the date of the new plantation, had been a leading man in the Colony. He had assisted in the settlement of several other towns in the Colony, and now undertook the same for Woodbury. He had been a member of the Court of Assistants, or Upper House of the General Court, and supreme judicial tribunal, for five or six years from 1663, and held various offices and appointments of honor and trust. He is referred to in ancient deeds and documents as the "Worshipful Mr. Sherman." In 1676, as stated above, he was one of the commissioners for "Stratford and Woodbury." It is not certain that he ever resided here, although he took a first class "accommodation" in the grant of the General Court. If he did not remove personally to Woodbury, he evidently caused his lands to be improved, in

accordance with the articles of the settlement. They are "recorded to" him on the 26th of May, 1675, and on the 22d of June, 1679, it is further recorded that "Mr. Sherman having enjoyed and improved his accommodations to this 22d of June, 1679, according to the grant of y^e town," has now an "absolute and positive record to him of the same according to law." He deceased previous to Oct., 1684, and his sons, Matthew and John, agreed on a division of said lands. He may have resided here, but it is probable that, being advanced in years, and comfortably settled in Stratford, he continued to reside there till he was "gathered to his fathers." He furnished one son (John) for the first company, and subsequently two others, Samuel and Matthew, for other companies. His son, Hon. John Sherman, was one of the first company, and his fame is more particularly the property of the town than the two last. He was distinguished not only in his town, but also in the Colony. He was a justice of the quorum, or associate county court judge for forty-four years from 1684, a representative of the town seventeen sessions, and speaker of the Lower House in May and October, 1711, and May and October, 1712. He was town-clerk twenty-five years, and captain in the militia, a high honor in those days. He was the first judge of probate for the district of Woodbury, from its organization in 1719, for nine years. The district then comprised all the settled portion of the present county of Litchfield, and Waterbury in New Haven County. He was also an assistant for ten years from 1713.

Lieut. Joseph Judson, Sen., another subscriber to the Fundamental Articles, was a man of note before the removal to this town. He came from Concord, Mass. He was deputy to the General Court for some six years, and otherwise distinguished. After the settlement of Woodbury, he was sent as a deputy with John Minor to the session of 1684, being the first time the town had been represented, and continued to represent the town for four sessions afterward. He was one of the leaders of Rev. Mr. Walker's party at Stratford. He had a first class "accommodation," but it is not certain that he lived here till the close of his life, as a part of his land was afterward sold to pay a ministerial rate. His son John, another "original signer," was a prominent individual in the town and Colony. He died 12th Jan., 1709-10, aged sixty-three years.

Lieut. Israel Curtiss, son of Capt. William, was another of the "original signers," and took a prominent part in the settlement and interests of the town. He was a lieutenant in the militia, and

represented the town at the May session, 1689, and for seventeen sessions afterward.

Colonel Joseph Minor, son of Capt. John, was not one of the "original signers," but was one of the early settlers, and for eighty years afterward held a prominent position. He attained the greatest age to which any inhabitant of the town has ever arrived since its settlement. He was born 4th March, 1672-3, and died 20th Oct., 1774, being nearly 102 years old. He was born sixteen days after the signature of the "Fundamental Articles," came to Woodbury a child, and spent a long life in its service. He passed through the various grades of military service to the rank of colonel, and was very efficient in preparing men for service in the French and Indian wars. He was representative thirty-two sessions, town-clerk twenty-eight years, justice of the quorum fourteen years from 1725, and judge of probate thirty years. As above stated, he lived to a good old age, and retained all his physical powers to such an extent, that on his hundredth birthday he rode a horse through the streets of Woodbury. The fame of the feat is, however, marred by the fact that he did not alight, but fell from his horse. His descendants are still numerous in this town. He lived under the hill in rear of Erastus Minor's. He inherited a piece of land from his father, which Erastus Minor, one of his descendants, now owns, and it is a remarkable fact, that it has never passed by deed since the deed from the Indians, nearly 200 years ago. It has passed from father to son through the probate court.

Another early settler, but not an "original signer," was Hackaliah Preston. He was a native of Wales, but came to Stratford from Turkey. Tradition says the Turks, for some reason, sought to kill him, and that he fled to save his life. He married Emm Fairechild, daughter of Thomas Fairechild, of Stratford, one of the principal planters and first magistrates of that town, who had come thither directly from England. He soon removed to Woodbury in one of the companies of the first settlers.

Hon. William Preston, son of the above, was born at Stratford, 21st March, 1676, just before his father's removal to Woodbury, and was therefore, in one sense, a son of the soil, having spent his active life in the town, and rested from his labors 5th Sept., 1754, in the seventy-eighth year of his age. He was a leading man in the town, county and Colony. He was a member of the General Court thirty-five sessions, and stood high in the militia, having attained the rank of colonel. He was justice of the quorum eleven years from 1740.

On the formation of the new county of Litchfield in 1751, he was appointed its first judge, which office he held for three years till his death, performing its duties to the credit of himself, and the interests of the people. He was a man of fine talents and commanding influence—of sterling integrity and unflinching determination. He was active and efficient in all the walks of life, and died much lamented.

Such was the character of the early men of Woodbury. We would gladly delineate the lives of more of them, did time and space permit. Such was the caliber of the men who laid the foundations, firm and sure, of our institutions, both local and general. It is of such ancestors a virtuous descendant has a right to be proud, and the memory of whom should shame into reformation any one, who may have departed from the boundaries of good character and correct principles.

CHAPTER VI.

CIVIL HISTORY CONTINUED.

LIST OF SETTLERS; HOME-LOTS; 1672-1712; OLD PARSONAGE OF 1702; PALISADED HOUSES; SCHOOL LOT; FIRST MILL, 1674; SECOND MILL; THIRD MILL; MEETINGS AT BETHEL ROCK; FIRST MEETING HOUSE, 1681; FIRST BIRTH, MARRIAGE AND DEATH; SAMUEL MUNN, THE FIRST WHEELWRIGHT; ABRAHAM FULFORD, THE FIRST CLOTHIER; TOWN BRAND; FIRST FERRYMAN; DOCTS. BUTLER BEDIENT AND EBENEZER WARNER, THE FIRST PHYSICIANS; LOCALITIES; BUCKSKIN BREECHES; WOODEN SHOES; ANCIENT TITLES; SIR EDMUND ANDROSS; SHEPAUG PROPRIETORS; DEA. SAMUEL BULL, THE FIRST BLACKSMITH; FIRST DIVORCE; BACHELORS' ACCOMMODATIONS; FRENCH AND INDIAN WAR OF 1707; FORTIFICATIONS AND GARRISONS; ACTION IN RELATION TO THE POOTATUCKS; PARSON STODDARD KILLS TWO INDIANS; SOLDIERS AT WOOD CREEK IN 1709; NORTH PURCHASE RATE, 1712; REFLECTIONS.

IN this part of our labor, we find considerable difficulty from the fact, that the first volume of town records is lost, together with its contents, except some portions, which could be deciphered from its fragmentary remains, and which were judged important by the town to be preserved. These were collected into what now forms the first volume of town records by Nathan Preston, then town-clerk, and certified by him March 6th, 1793, one hundred and twenty years after the founding of the town. The same is true in regard to the first book of proprietors' records, or acts of the town. These were in like manner copied in 1771, so far as could be done, or was deemed necessary, by Benjamin Stiles and Gideon Walker, the latter being at that time town-clerk.

Besides the original signers, there was a large number of families which removed to Woodbury before King Philip's war, but no record remains to tell their names. After that war, the inhabitants slowly returned, and new names appeared among them. The following list had arrived, in addition to the original signers, and been assigned home-lots and divisions, previous to 1682, as nearly as can now be collected.

Rev. Zechariah Walker,	Isaac Nichols,	Benjamin Stiles,
John Huthwitt,	Samuel Hinman,	William Martin,
John Skeels,	Dennis Hart,	Samuel Jenner,
Ambrose Thompson,	Samuel Galpin,	Matthew Sherman,
Andrew Nichols,	Sgt. Moses Johnson,	Joseph Hurlbut,
Hackaliah Preston,	Thomas Drakely,	Joseph Seelye,
John Leavenworth,	Joseph Booth,	Samuel Nichols,
Thomas Leavenworth,	William Frederick,	Richard Beach,
Samuel Munn,	Isaac Bennett,	Isaac Curtiss,
John Mitchell,	Henry Castle,	Samuel Sherman, Jr.,
Ebenezer Blackman,	Joseph Seelye,	Samuel Hull,
Abraham Blish,	Nathan Hough,	Thomas Hurlbut,
John Hurd,	Joseph Hancock,	William Roberts,
Ebenezer Hurd,	Benjamin Hancock,	Edward Hinman,
John Stratton,	John Minor, Jun.,	Jonathan Squire,
Henry Hill,	Jonathan Hurd,	Cornelius Walker,
Matthew Mitchell,	Joseph Hurd,	Caleb Nichols, Sen.,
Alexander Bryan,	Henry Castle, Jun.,	Thomas Bedient,
Benjamin Galpin,	James Beers, Sen.,	John Pierce,
John Root,	Zechariah Walker, Jr.,	Thomas Appleby.

All these had an interest in the land, and were householders. From this list of men, we may estimate the number of inhabitants in the town at this time, at four or five hundred.

The settlers laid out their home-lots in quantities of from two to five acres, with narrow fronts, which were arranged on both sides of the main street, or "Indian Trail," as before described, from East Meadow to the "Bent" of the river. The "home-lot division," four times as large as the home-lot, was laid out in rear of it, and extended back one mile from the street, that "run through the middle of the town from end to end of the town." On the west side of the street the same rule prevailed. This rule was adopted by an order of the General Court to all new towns, for protection against the Indians. Next followed the "meadow division" or lowland, which was laid on the intervals and plain lands. After this came the "upland division," laid out on the irregular, hilly grounds. At the same time the "pasture division" was laid out for the accommodation of their cattle. In process of time came the "woodland division," after they had cleared their other divisions, and a provision for fuel became necessary. Still later, after they had subdued and brought under cultivation their other lands, came the "Good Hill division," and "White Oak Plain division," which designate their own localities. All these divisions were assigned, or laid out, to the settlers in proportion to the size of their home-lot, and that was determined by the amount paid in, under the original articles.

It is impossible now to trace the exact localities of all the first settlers. Their home-lots were small, and the present holders of land occupy each several of the original sites. Several of the families have been before located in these pages. The first regular town miller lived where Hon. Nathaniel B. Smith now resides. His name was John Hurd. After him Doct. Joseph Perry lived in the same place. Rev. Zechariah Walker's house stood where Levi S. Douglass, Esq., now lives, and covered a part of the present cellar. Isaac Judson lived opposite the place occupied by Nathan Warner, Jun., and his house was one of those surrounded with palisadoes, as a protection against the Indians. Another palisaded house stood on the site occupied by Horace Hurd's new dwelling-house. Capt. John Minor's, under the hill in rear of Erastus Minor's, was another. Another of the fortified houses was that of one of the Bronsons in Transylvania, now in existence. It had a look-out on its top by the chimney for observation. Doct. Jonathan Atwood's house occupied nearly the site of the "Old Town House." Adino Strong settled at Scuppo, but he came after 1700. The reservation of land for a school, as agreed in the "fundamental articles," was laid out north of the Crauberry Pond before 1700. In the next year some change was made, when Mr. Stoddard was settled in the ministry, and his home-lot was laid out on the 12th of May, in this place, then called Foot's Neck. It was part of the contract of the town with him, to build him a house of certain dimensions on this lot. It was immediately commenced, and finished so that he could move into it late in 1701. He alludes to it as his dwelling-house, in a communication written in 1702. It was surrounded with palisadoes,¹ was the most strongly fortified house in the plantation, and could receive more people than any other in case of an alarm. One of the bounds in a deed of the lot next north of this, dated 31st March, 1702, was laid within a foot of "y^e pallasadoes in Mr. Stoddard's fence." George W. De Wolf now occupies this, the oldest house in the county. The parsonage meadow division was that in rear of Hon. N. B. Smith's, the remainder of his home-lot was near John P. Marshall's, and his

¹ Houses were palisaded in the following manner, viz.: a deep ditch was dug around the house; logs were then placed perpendicularly in the ditch all around it, leaving a space only for a gate. The logs were sharpened at the top, placed close together, and extended eight, ten or twelve feet above the ground. The earth was then returned, and beaten down around the logs till they stood firmly. This, with a gate well secured, was a pretty good defense against a sudden attack.

"Good Hill division" (50 acres) was laid out "in or near Weacompemis playn."

When the first settlers came, they had few of the conveniences of life. Among the things they had not, was a mill to grind their grain. They were twenty-five miles from any inhabitants, in the wilderness, with no roads, or even a path leading to the older settlements. They imitated their "red brethren," and used mortars to reduce their grain to a state fit for cooking. But this was not to be endured long. There were weddings, and other great occasions to be provided for, and something must be done. Accordingly, they sent to Stratford, and procured two small mill-stones, so diminutive in size that they were brought here through the forests on horseback. They prepared mill-gearing, built a small shed on Middle Quarter Brook, a few rods easterly from Dea. Eli Summers' house, and set their mill in operation. It is said that when it was in complete running order, it could grind the enormous quantity of a bushel of grain per day. Great was the rejoicing of our fathers, when this vast improvement was obtained. They took turns at the mill, each grinding his own grist; or rather, one carried his grain in the morning, set the mill in motion, and went after his grist at night. This was probably built in 1674, and was the only mill in the territory till 1681. One of these mill-stones is still in the door-yard of Miss Lucy Sherman, serving in the humble capacity of a door-stone, and the other in Hartford. They are about two feet in diameter, and six inches in thickness. Traces of the dam still exist. These are highly interesting memorials of the early days, and carry us back in memory to the long-ended toils and sufferings of our fathers. Long should these rude memorials be preserved, as rare fragments which have escaped the ruthless hand of Time.

But the inhabitants had become so numerous before 1681, that the old mill was entirely inadequate to the wants of the town. It had, therefore, granted "mill accommodations" of land and other considerations, on the west side of the river, to John Hurd, to "encourage" him to take upon himself the responsibility of building a "corn mill" of sufficient capacity to do all the grinding required by the town. The date of this agreement is the 28th of August, 1681. He proceeded to erect his mill about fifty rods south-westerly from his dwelling-house, which stood where Hon. N. B. Smith's now stands. It was erected immediately under the hill, and the water for its accommodation was brought in a ditch, faint traces of which remain, from the river, about one hundred rods distant, and discharged into

the river again at about half that distance below the mill, nearly in rear of "Parson Stoddard's house." The dam was built across the river at the still water in the Pomperaug, nearly west of the mill, and no vestiges of it now remain, yet the locality has retained the name of the "Mill Pond" to this day. The late aged Ashbel Moody told the author that he recollected, when a boy, going there to bathe, and that a part of the dam was then in existence. In time of freshets, all the intervals in this place were overflowed, and it was not a fortunate location for a dam. It was, besides, a gigantic work for private enterprise in those early days. The frequent inundations injured the dam repeatedly, so that Hurd was about to give up the attempt to maintain a mill in despair. A town meeting was, therefore, called on the 11th June, 1683, and it was agreed that the town would provide "sufficient help to repair the present break in the dame upon two days' warning, except it be in harvest time." Hurd was to pay for this labor at the rate of "100 feet of sawed boards or other satisfaction equivalent," to each person for three days' work. He was to have the liberty of erecting a "cart-bridge a little below the saw-mill, and to keep it in repair, at his own proper charge, seven years from date, and then to throw it up again, as no Town bridge." As additional "encouragement for his seasonably grinding the Town's Corn" for seven years, which he agreed to do, taking no other "Toll than the Law allows," the "Town granted him ten acres of Land next Southward of the mill accommodations, on the West side of the river." No person was to be called on to help him more than three days, and he was to give security for the fulfillment of his contract.¹ How far the saw-mill was located from the corn-mill is not now known, but probably at no great distance. This arrangement continued in full force till 1691, when Hurd having deceased, the mill accommodations were given to his heirs on the same conditions; but the heirs not fulfilling, the town took further action in the premises, and on the 15th of February, 1691,² its authorities entered into solemn contract with John Mitchell and Samuel Stiles,

"That the s^d John Mitchell and Samuel Stiles shall and may, at their own proper charge and cost, policy and continuance, build, set up and continue from this date forever, a good sufficient Corn Mill, at or within four rods distance from that place where the present Corn Mill stands, together with a sufficient dam, whereby they may be capacitated, well and seasonably to grind, from time to time, and at all times, successively, all such corn as all, each and

1 W. T. R., vol. 1, p. 90.

2 Probably 1691-2.

every of the inhabitants of Woodbury shall bring to the s^d mill to be ground, the which they do hereby covenant, promise and engage, faithfully to perform, well and seasonably, upon the conditions herein exprest, from the date hereof forever. In Consideration of which, the Committee hereunto subscribing do in behalf of themselves, and the town of Woodbury afores^d, by way of encouragement that the abovesaid work may be well and truly done, promise and engage to the abovesaid Millers a ten acre accommodation, to be layed out as nigh and convenient to said Mill, as may be, of land not yet particularly impropriated, which ten acres accommodation is to all intents and purposes as absolutely entailed to the Mill and Miller, that doth perform the abovesaid covenant of well and seasonably grinding, as any particular, absolute and firm entailment explicitly can be drawn.”¹

As a further “encouragement to said millers to perform the contract on their part, £30 were to be paid in provision pay, or otherwise to the s^d millers satisfaction.” Those inhabitants who could not pay in provisions, had the liberty of paying in “days work.” The town engaged to have all its grinding done at this mill, as long as it should continue to do it “seasonably.” It was further agreed, that if, “after a further experiment, it be found that the dam can not be made to stand at that place above exprest,” then it was to be located “elsewhere with the advice of the town.” The land in this agreement was laid out in Ragland. Ens. Samuel Stiles had also, 16th Oct., 1697, twenty-eight acres of “meadow and upland” laid out to him as town miller. It appears that advantage was taken of the last clause in this agreement, soon after, to establish the mill near the present mill and factory of Daniel Curtiss, Esq., in which place a mill has ever since been kept up, there being a very good water privilege there. As evidence of this removal, we find the “old ditch,” mentioned in a conveyance as early as five or six years later than the date of this agreement. The mill accommodations continued an appendage to the mill till within a recent period, although other mills, in various parts of the ancient territory, were subsequently established as the new societies were formed.

After the settlers were in some measure located, and began to have some of the comforts and conveniences of life, their thoughts naturally turned to the prime object of all the plantations in New England, the establishment of public worship, and the location and construction of a suitable house in which to enjoy the ministrations of the gospel. From their first settlement hitherto, they had worshipped in each other's houses, in the inclement months of the year, and in

the summer months had convened, in the stillness of the Sabbath morn, in a beautiful and retired spot on the east side of the Orenaug Rocks, between the cliffs, with their sentinels placed on the top of the adjacent rocks, to guard against surprise from savage foes, and there made "the sounding aisles of the dim woods" vocal with the high praises of God. In a rude pulpit of stone, still standing in that lonely dell, we may, in imagination, see the faithful Walker addressing his attentive hearers and delivering to them the words of "truth and soberness." This spot received the name of Bethel Rock from this circumstance, and has been ever held as a consecrated place by the descendants of those early Christian fathers, whither they have at times resorted for meditation and prayer to the present day.

The unsettled state produced by King Philip's war, having passed away, and the inhabitants having become quite numerous for a new town, they now resolved to "build them an house" for public worship. As has ever been the case in such matters, they did not readily agree on a location. But it does not appear that they fell into those violent contentions which so often occur. They had tried various ways to solve the difficulty. Among other methods, they attempted a determination of the question by lot, thus showing us a glimpse of the superstition of the age in which they lived. But although they had "solemnly left the matter to God" for a decision, vague suspicions of some human agency in the result obtained, arose in the minds of many. They therefore, in a peaceable and orderly manner, took the following rational action in the premises.

"Woodbury June 22nd 1681.

¹ At a Lawful Town Meeting whereas notwithstanding former endeavors for y^e settlement of y^e place for a meeting House for publick worship in Woodbury, there yet remaining something of scruple, and these indeed not yet successfull, and particularly a lot drawn upon that account. To prevent contention and that peace and union may be obtained and continued, we have agreed and consented that to refer y^e decision of y^e s^d Lot with y^e circumstances thereto relating, wether y^e Lot were regular or unlawfull to y^e issue and determination of our honorable friends Major Treat Dep. Governor and Major Gold, and in case y^e abovementioned Majers do not determine an issue of themselves we do fully leave it to them to make choice of a 3^d person to act in thee affaires herein exprest. In case y^e Lot be determined regular y^e work is finished and we will acquies therein. If y^e Lot is irregular then we refer y^e whole settlement of a place for a meeting House unto them, and we do hereby engage and bind

ourselves to rest fully satisfied with what issue and determination shall be by our honorable friends, or any two of them concluded on.

Per JNO. MINOR Recorder.

"The same day and time y^e town made choice of John Minor to present this act of y^e town to y^e above named honorable friends, and to solicit to as speedy an action herein as with their convenience, y^e which he speedily did, and y^e Gentlemen came to Woodbury upon y^e 4 of July next following, and having considered y^e affaires gave in the following conclusion and settlement upon y^e 5th of July, 1681.

"Woodbury, July 5th, 1681. In answer to y^e desires of our neighbors and good friends of y^e town of Woodbury aforesaid to refer y^e answer and resolution where there procedure were regular in and about y^e casting a lot for y^e place of y^e setting a Meeting House unto us Robert Treat and Nathan Gold, which after we had heard and considered what was on both hands said pro and con in the matter, we returned our answer in y^e negative, and whereas y^e whole settlement and determination of y^e place of y^e setting of y^e meeting house was also then referred to us y^e s^d Robert Treat and Nathan Gold with liberty of new choice of a third man in case we found need, and accordingly we made choice of Nicholas Camp to be y^e man, and after we had heard what was said, and viewed y^e several places propounded, we did jointly agree and determine y^e place of y^e setting up of their s^d meeting house is to be on y^e right hand of a hollow where goes down y^e Cart way from Mr Walker's house to the corn mill about twenty rod below his house, where we pitched down a stake, and that this is our determination may appear by our Joint subscribing our names y^e day and year above written.

Robert Treat Sen^r,

Nathan Gold,

to the latter part

Nicholas Camp

Diligently Recorded from y^e original at y^e same time

By: John Minor Recorder

The site here indicated, is that now occupied by the carriage house of Hon. N. B. Smith. This fixes the location of the corn mill, and that of Parson Walker's house, where Mr. Levi S. Douglass now lives, as well as that of the meeting-house.

The decision of the committee appears to have given satisfaction to the town, and the work of building immediately commenced. The dimensions of this house are not preserved, but it was of a large size for those times, and was used as a place of worship till the erection of the second meeting-house in 1747, a period of sixty-six years. The seats were raised one above the other, on either side of the center of the house, the pulpit being, as usual, at the end of the house opposite the entrance. The people were called to church on the Sabbath, by

the beat of a drum upon the rock on which the Masonic Lodge now stands. The same instrument was used to call the people together on other days in the week, and for other purposes. It beat for meetings of the town, for the assembling of the train-band, and in cases of alarm in time of war. There was a particular beat for each of these occasions, but what was the difference in the roll of the drum ecclesiastical, the drum military and the drum civil, is not known. During the perilous times of the French and Indian wars, guards were placed on Lodge Rock, and the rock the other side of the church, near Pomperaug's grave, while the people, who also carried their arms, worshiped within. After the dedication of the second meeting-house, the old one was used as a town hall for many years, and also by the Episcopal Society for their service. Still later, it was used by Mr. Tallman for a slaughter-house. But it was many years ago taken down, and its place is now occupied as before stated.

The first female born in Woodbury, was Sarah, daughter of Samuel Sherman, Jun., and the first male, Thomas, son of John Wheeler. They were both born in 1673, and baptized in Stratford.

The first three children born and baptized in Woodbury, after the war with the Indians, were Bezaleel, son of Edmond Sherman, and Emm and Sarah Fairechild, whose baptism took place 11th April, 1675-6. The first marriage appearing on the records is that of

"Benjⁿ Hinman and Elizabeth Lumm, both of Woodbury, in y^e County of Fairfield, in his Majes^{ty} Collony of Connecticott were married; Man and Wife; y^e twelfth day of July, one thousand six hundred eighty and foure as attested und^r y^e hand of Justice Rickbell, who married them."

The first death *on record* is that of "Henry Castle, sen^r, after a long sickness above a twelve-moneth," 2 Feb., 1697-8. But there were, doubtless, both marriages and deaths in the town previous to this date.

The first wheelwright who settled in the town was Samuel Munn, whose home-lot was laid out to him in 1681. In 1688, he contracted with Parson Walker to make him a cart and cart-wheels for a piece of land, "only Mr. Walker is to cart the timber to said Munn's, and find iron as hoops."

Dr. Trumbull, in his History of Connecticut, says, that in 1713, "there was but one clothier in the colony. The most he could do was to full the cloth which was made. A great proportion of it was worn without shearing or pressing."¹

¹ Hist. of Conn., vol. 1, p. 478.

If this assertion is correct, and we see no reason to doubt it, Woodbury was the location of that first clothier, and Abraham Fulford was the man. In the month of January, 1700, we find the following record, signed by forty-four of the principal inhabitants of the town.

"We whose names are hereunto subscribed do hereby Grant unto Abraham Fulford, a well accomplished person both for combing wooll, weaving and fulling cloth: if he see cause to cohabitt in this town, and be beneficiall upon ye s^d accounts a tenn acre accommodations in Woodberry: January 1700."

He saw "cause" to accept the offer, and his home-lot was laid out next to that of Ens. Samuel Stiles, the town miller. Other lands were laid out to him at Scuppo, Hull's Brook, Good Hill, and Grassy Hill. From a deed dated 3d April, 1712, it appears that his fulling mill was on the East Sprain, near the "East Meadow Rocks."

At the October session of the General Court, 1665, it was enacted that every town in the colony should have a town brand, and one chosen in each town to brand all the horses owned therein, and make an entry in a book, kept for that purpose, of all horses so branded, "wth their naturall and artificall marks." For this service he had sixpence for each horse so branded and entered. The brand of Woodbury was the letter P, and was identical with that of Stratford, the parent town. The original town brand was in existence a few years since, and was to be seen at John P. Marshall's hotel.

In May, 1675, the General Court appointed a committee to lay out a highway from "Woodbury to Pawgansuck to the most convenient place for a ferry, and also to lay out a convenient parcell of land for a ferry place." Stratford was also ordered to lay out a highway from that place to the ferry. This was the first action toward opening a communication between Woodbury and Stratford. At the May session, 1677, the committee reported that they had located the ferry "at the lower end of the old Indian field" in Derby, and "for the encouragement of a ferryman" they laid out eight acres of land in said "old field," and twenty acres in other convenient places near the ferry, together with the right to the other divisions depending on these.

"Livetenant Joseph Judson declared that if the inhabitants of Derby would put in a ferryman in convenient time, they were content, or els upon notice given they of Woodbury would put in one whome the towne of Derby should approve for an inhabitant, and that without any charge to Derby or the country."²

It seems that this offer of Lieut. Judson was accepted, and that he either furnished a man, or acted himself as the first ferryman. In January, 1683, he conveyed these "ferry accommodations" to Henry Hill, of Woodbury, upon condition that he would, "at his own charge and cost," keep "a suitable ferry-boat always in readiness, and ferry over travelers from Woodbury, or elsewhere, seasonably and readily, and particularly those from Woodbury, at sixpence for a horse and man."¹ This with the highway, furnished a very satisfactory communication with Stratford, and was their only communication with Stratford and with the world beyond them.

Doct. Butler Bedient was the first physician who settled in the town, but at what exact date is not known. His name first appears in the North Purchase rate in 1712. He had evidently been here somewhat earlier than that. History is silent as to his merits and qualifications in the healing art, but it is fair to presume from the well-known intelligent character of the first settlers, that his acquirements must have been respectable, or he would not have been admitted an inhabitant.

Nearly contemporary with the latter, was Doctor Ebenezer Warner, a man of more skill and greater note in his profession, and in the town. He left a large posterity, and his descendants, at the present time, are numerous. He often went abroad to practice in the neighboring plantations. To prevent this, and secure his valuable services, the town granted him sixty acres of land in the original town plot, "for his Incouragement to practice phisick in y^e town and attend the sick in y^e town rather than strangers."² He lived to a good old age, useful in his sphere, and respected by the people; and died carrying with him the commendations of all who knew him.

The names of the various localities in the ancient town, were nearly all established within the first few years after its settlement. Among these were Good Hill, Grassy Hill, Chestnut Tree Hill, Ash Swamp, Alder Swamp, and Moose Horn Hill. Saw-pit Hill early received its name, from the manner of sawing trees or logs upon its sides. A hole or pit was dug in the ground, a log placed over it, and in the operation of sawing, one man stood in the pit, and the other on the log. Ram-pit Hill, which is near Robert Peek's house, received its name from a pit which was dug to entrap a wolf, that had been

¹ W. T. R., vol. 1, p. 92.

² W. T. R., vol. 2, p. 121.

making great havoc among the sheep. A ram was placed within it, as an inducement for the wolf to enter during the night. The lure proved sufficient. In the morning the wolf was found in the pit, and the ram, instead of being devoured, had defended himself with so much spirit and bravery, that he had reduced the wolf to a state of great docility. The wolf was dispatched, and his companion released.

White Deer Rocks are situated westerly from Quasapaug Pond, and have retained their name from the first settlement, from the abundance of deer that were found in those wild solitudes, occasionally venturing with dainty tread to the borders of the lake, to drink its silvery waters. Many of these were white, and hence the name. The Lightning's Playground is east of the Orenaug Rocks. Ragland is the rough ridge of hills south-west of the village of Woodbury. Scuppo is a place in the south-easterly part of the present town of Woodbury. Carmel Hill is in the western part of Bethlem. Tophet Hollow is in the east part of Roxbury. Hooppole is south-west of Hotchkissville. Hazel Plain lies along the West Sprain. Wee-keepceemee lies on the North Sprain, or Weekeepceemee River, so called from an Indian sagamore, who once had his hunting grounds in this place. Flanders is in the north part of the present town of Woodbury, and Transylvania lies on the brook of the same name, in the south part of the town. There are numerous other local names in the ancient limits, but the above must suffice for the present.

During the period under consideration, much of the outer clothing of our fathers was made of the skins of deer and other animals. The former were in great demand. As early as 1677, the General Court made a law that no "skins of bucks and dowes, which are so serviceable and usefull for cloathing," should be transported out of the colony, on pain of forfeiture of the skins so shipped, and that they should not be sent for sale to any other place in the colony, till a sufficient bond to the value of the skins was given, that they should be delivered at the place proposed, and not be carried thence. Accordingly, we find in all the early inventories of estates, and even in those of a hundred years' later date, leather breeches, coats and other articles of attire, prominent articles for appraisal.

Another article used in those early days, strikes us of the present time with astonishment, and that is the enormous wooden shoes worn by our fathers. It is difficult for us to imagine, how they contrived to accomplish the process of locomotion with such ungainly contrivances

for the feet. This subject also engaged the attention of the General Court in 1677, and it was ordered that

“No shoemaker shall take above five pence half-penny a size for all playne and wooden heeld shoes, for all sizes above mens senens, three soled shoes well made and wrought, nor above seven pence half-penny a size for well wrought French falls.”

With such impediments, one would think it no great credit to the Puritan Fathers, that they abstained from the “vain and sinful amusement of dancing,” for it would seem impossible to be conveniently done, even with their best pair of “French falls.”

Our fathers were somewhat punctilious in matters of etiquette. Official station was held by them in high estimation, and the titles belonging even to the lowest grades of public service, especially if that grade was military, were always scrupulously bestowed on the possessor of them. In the early records, and in their intercourse with each other, Corporal Martin was as naturally addressed by his title, as Col. Minor. The title of Mr. was a title of honor, by which ministers, deacons, constables,¹ (very important officers at that date,) assistants, judicial functionaries, and other distinguished characters, were addressed. Church members called each other brethren and sisters. Other individuals were characterized as Goodman, Goodwife or Neighbor. How greatly times are changed! Little respect for titles of any kind now remains. Every man is called Mr. or Esq., and every woman “Mrs., Madam or Lady!”

In 1687, the colony of Connecticut, with the rest of New England, was filled with anxiety and alarm, on account of the pretensions and proceedings of Sir Edmund Andross. Woodbury, secure in its retirement among the hills, in the interior of the colony, was not so much excited with apprehension as other towns.

No allusion to the advent of that bad man appears on its records, nor was the usual action, in their town meetings, in any manner changed, except that no representatives were elected to the General Court. He dissolved the General Court at Hartford, wrote “Finis” on its records, and assumed the reins of government, October 31st, 1687. The colony had always lived under governors elected by

¹ The ancient towns chose their *one Constable*, who was to them the right arm of the king himself, a functionary treated with reverent awe, and obeyed with implicit deference. Whoever resisted his power, resisted the ordinance of God.—*Porter's History of Farmington, Conn.*

themselves, while the other colonies were suffering the tyrannies of the royal governors, appointed by the crown. This was the first, and only interruption to this right, which it had always maintained, and continued for eighteen months. After the imprisonment of Andross, by the citizens of Boston, in April, 1689, Connecticut resumed its government, and Woodbury was represented by Capt. John Minor and Lt. Israel Curtiss, in the General Court, which was immediately convened.

In April, 1693, the town voted, that for the future each one who should be admitted as an inhabitant, should be received free from payments for past expenses, should subscribe the "fundamental articles," should build "a tenantable house," make "actual improvement" of his land six years, and "clear and break up" at least six acres of land in said six years, before he should have a right to sell his land. The penalty for not conforming to this rule was forfeiture of his land and improvements to the town.

In 1702, a division of the meadow on Shepaug River was made to the landholders of Woodbury, from which it appears that there were at this date seventy-eight householders, or heads of families, as no others would be entitled to a portion of the land. The families in those days were larger than at present, and this number would show, that Woodbury must have contained, at that date, five or six hundred inhabitants, perhaps more. The list follows.

Eleazer Knowles,	Mr. Stoddard,	Henry Castle, Jun.,
Ebenezer Warner,	Samuel Jenner,	Samuel Castle,
Elizabeth Walker,	John Judson, Jun.,	Roger Terrill,
John Roots,	Capt. Minor,	Cornelius Brownson,
John Skeel, Jun ,	Widow Preston,	Joseph Waller,
Thomas Squire, Jun.,	John Hurlbut,	Titus Hinman,
Benjamin Hinman,	Mr. Bryan,	Benjamin Hieock,
Joseph Hieock,	John Nichols,	Israel Curtiss,
John Mitchell,	James Beers,	Lieut. Curtiss,
Deacon Mitchell,	John Pierce,	Thomas Applebee,
Lieut. Stiles,	Josiah Nichols,	Joseph Minor,
Parsonage,	John Wheeler,	Abraham Fulford,
John Curtiss,	Jonathan Attwood,	John Davis,
Thomas Minor,	John Stratton,	Henry Castle,
Sergeant Johnson,	Caleb Nichols,	William Marks,
Benjamin Stiles,	John Bartlett,	Samuel Munn,
Zechariah Walker,	Samuel Blakely,	William Martin,
Mr. Judson,	Ephraim Minor,	John Thomas,
Isaac Castle,	Ebenezer Hurd,	Thomas Drakely,
Nathaniel Tuttle,	John Hurlbut, Jun ,	John Minor, Jun.,
John Huthwit,	Sergeant Galpin,	John Faron,

William Roberts,	Robert Warner,	Joseph Hicock, Jun.,
Thomas Bedient,	William Frederick,	David Jenkins,
Joseph Hurd,	Sergeant Squire,	John Skeel, Jun.,
Joseph Hurlbut, Jun.,	John Wheeler, Jun.,	John Sherman,
Samuel Hinman,	Sergeant Hurd,	William Preston.

The first blacksmith in Woodbury of whom the records give us any information, was Dea. Samuel Bull, who came here from Farmington, and the inhabitants granted him May 13th, 1706, a "ten acre accommodation," provided he should "cohabit with us six years, and Caric on the trade of a Smith in the town."

The first application for a divorce in the town was made by Jonathan Taylor, October 10th, 1708, to the General Court. He asked divorce from his wife, on the ground of her endeavoring to "take his life, by her violence, deserting him, and living with Joseph Allin, a negro, at Sackett's Farm, New York." The case was duly considered and the divorce granted. For such causes it would seem that it was well granted.

As has been stated, the home-lots on which all other divisions of land were grounded, and, in proportion to which, they were granted, differed in size from ten to twenty-five acres. Bachelors received the smallest number, as we learn from a grant made to Jehiel Preston. On the 13th of May, 1706, there was granted him a "five acre accommodation in all the divisions, that is the half of a Bachelor's accommodation." Whether he was considered but half a bachelor, or what the reason was for granting him but half a home-lot, does not appear. It would seem from this fact, that bachelors were then considered of little account, as has been the case in most communities, both before and since that day.

In the beginning of 1707, reports of an expedition by the French and Indians against some part of New England, gave general alarm to the country. On the 6th of February of that year, a council of war convened at Hartford, consisting of the governor, most of the council, and many of the chief military officers of the colony. Information of various kinds was received; among the rest, that suspicions were entertained, that the Pootatuck and Wyantenuck Indians designed to join the French and Indians.

The council determined that the western frontier towns, Simsbury, Waterbury, Woodbury and Danbury, should be fortified with the utmost expedition. It was resolved that each of these four towns should keep a scout of two faithful men, to be sent out every day, to discover the designs of the enemy, and give intelligence should they

make their appearance near the frontier. The people of Woodbury, with great alacrity, set about the work of preparing defenses. They repaired the fortified houses of Isaac Judson, in Judson Lane, Capt. John Minor and Rev. Anthony Stoddard. They also put in order the one that stood on the site now occupied by Mr. Horace Hurd's new house, the Bronson house in Transylvania, and others whose location are not known. So great was the zeal shown by this town, in common with others, that the General Court made them a liberal compensation.

To prevent damage from the Pootatuck and Wyantenuck Indians, Capt. John Minor and Mr. John Sherman were appointed to remove them to Stratford and Fairfield. If by reason of sickness or any other cause, they could not be removed, it was ordained that a number of their chief men should be carried down to those towns, and kept as hostages to secure the fidelity of the rest. No difficulties, however, occurred between the whites and these Indians, but they continued at peace with them, while they existed as distinct clans.

At the October session of 1708, it was enacted, that garrisons should be kept at Woodbury, and the other towns mentioned above. During this year, a body of Indians appeared in West Side, and drove the people, by their sudden and formidable appearance, into the fortified houses. What their intention was in coming is not known. If their design was a hostile one, no doubt the watchfulness of the people, and the strength of their fortifications, warned them that it was better for them to depart, which they accordingly did, without attempting to do any damage.

During the continuance of this war, it is related, that one Sabbath evening, after the conclusion of the services at church, while the Rev. Mr. Stoddard was walking in his garden near the Cranberry Pond, he discovered an Indian skulking among the surrounding trees and bushes. Apparently without noticing the movements of the Indian, he contrived to reënter his house, and obtain his gun. After playing the same game of skulking with his adversary for a while, Mr. Stoddard got a fair view of him, discharged his piece, and he fell among the bushes. He dared not investigate farther that night, but having quietly given the alarm, the inhabitants sought their palisaded houses for the night. Early in the morning, he discovered another red foe, in the vicinity of his companion, whom he also laid low with his musket. By this time the people had assembled, and after scouring the country, in all directions, for several hours, and no other savages being found, the alarm subsided.

Beginning with King Philip's war, in which it furnished more than its just share of men, bring then little more than two years old, Woodbury has always furnished her men liberally, for all the wars which have arisen in which our country has been interested. In that fruitless and fatal expedition to Wood Creek, under Gen. Nicholson, of the royal service, to assist in the reduction of Montreal and Quebec, in 1709, Connecticut furnished her full quota of men, and Woodbury her full share of that quota, which was nine. This undertaking was a serious loss and expense to the colonies. More than one-fourth of the troops died. Connecticut, however, more fortunate than the rest, sustained only the loss of ninety men. Of this number, two were of Woodbury, viz., Sergeant Thomas Skeel and John J. Johnson, who died a few days after their return home, of disease contracted by exposure in the camp. In 1713, peace was made with France, the Indians buried the tomahawk, and peace once more gladdened the colonies.

Forty years had elapsed since the planting of the town, and it now held a very respectable rank among its sister towns of the colony. New inhabitants had been admitted besides those already given, but, from the imperfection of the records it has been deemed best not to attempt to give the dates of arrival. The purchase rate, or tax for paying the expense of obtaining the North Purchase, laid in 1712, is given below, as the most perfect list of householders that can be offered. It also gives the amount of their estates. The list contains a hundred and twenty-five names, showing a population of about a thousand at this date.

"A Rate according to town order for the North Purchase, by those appointed by the town to make the same, and hereto subscribing, April, 1712."

£ s. d.		£ s. d.		£ s. d.	
Capt. Sherman	0 2 2	Samuel Bull	0 3 3	Noah Hinman	0 2 2
Capt. John Minor	0 2 2	Samuel Jenner	0 3 3	Timothy Walker	0 2 2
Mr. Anth. Stoddard	0 2 2	Nathaniel Tuttle	0 2 2	John Squire	0 2 2
Mr. Judson dec'd	0 4 4	Ephraim Tuttle	0 2 2	Joseph Martin	0 2 2
William Martin	0 2 2	John Bartlit	0 2 2	Samuel Knowles	0 2 2
John Nichols	0 2 2	Samuel Sherman	0 2 2	Benj. Hurd Jun.	0 2 2
Valentine Prentice	0 2 2	John Wheeler Sor.	0 4 4	Eliphalet Judson	0 2 2
John Minor	0 2 2	John Wheeler Jr.	0 2 2	Samuel Hicock	0 2 2
Samuel Minor	0 2 2	Joseph Hurd	0 4 4	Thomas Mallory	0 2 2
Roger Terrell	0 2 2	Adino Strong	0 4 4	John Hurd	0 2 2
Stephen Terrell	0 2 2	Thomas Wheeler	0 2 2	Elnathan Strong	0 4 4
Jonathan Atwood	0 2 2	William Gaylord	0 2 2	Joseph Galpin	0 2 2
John Judson Jr.	0 4 4	William Preston	0 2 2	Jno. Baker,	0 2 2
Joseph Judson	0 2 2	Jehiel Preston	0 2 2	Robert Warner	0 2 2

	£ s. d.		£ s. d.		£ s. d.
Jonathan Judson	0 2 2	John Curtiss	0 3 3	Jeremiah Thomas	0 2 2
Thomas Minor	0 2 2	Stephen Curtiss	0 2 2	Jno Sherman	0 2 2
Joseph Minor	0 2 2	Joseph Hicock	0 4 4	Nathaniel Hurlbut	0 2 2
Ephraim Minor	0 2 2	Francis Stile	0 4 1	Corlus Brownson	0 2 2
Josiah Minor	0 2 2	Eleazer Knowles	0 3 3	Roger Terrill, Jr.	0 2 2
Benja Galpin	0 2 2	Thomas Knowles	0 2 2	John Thomas	0 2 2
Doctr Warner	0 2 2	Sergeant Johnson	0 3 3	Henry Castle	0 2 2
Ensign Mitchel	0 4 4	John Johnson	0 2 2	Isac Castle	0 2 2
John Mitchel, Jor.	0 2 2	Moses Johnson	0 2 2	Sam ^l Blakly	0 2 2
Thos. Squire, dd.	0 4 4	John Skeel, Sor.	0 3 3	Jonathan Hough	0 2 2
Thos. Squire, Jor.	0 2 2	John Skeel, Jor.	0 2 2	Will Fradrick	0 2 2
Ebenezer Squire	0 2 2	Thomas Skeel	0 2 2	Joshua Curtiss	0 2 2
Joseph Booth	0 4 4	Samuel Stiles	0 2 2	Will Castle	0 2 2
Dea Mitchel	0 4 4	Eben. Brownson	0 2 2	Samuel Martin	0 2 2
Jonathan Mitchel	0 2 2	Benjamin Hicock	0 3 3	Sam ^l Castle	0 2 2
John Root	0 4 4	John Pierce, Sor.	0 2 2	Josiah Nichol	0 2 0
Josiah Root	0 2 2	John Pierce, Jor.	0 2 2	Sergeant Hurd	0 5 5
Henry Castle	0 2 2	John Huthwit	0 2 2	Eben ^r Hurd	0 4 4
Jo. Hurlbut, Sor.	0 2 2	Benj Hinman	0 6 6	Robert Hurd	0 2 2
Jo. Hurlbut, Jor.	0 2 2	Adam Hinman	0 2 2	Dea. Walker	0 3 3
Jo. Wallar	0 2 2	Titus Hinman	0 5 5	Daniel and Samuel	
Cor ^l us Hurlbut	0 2 2	Samuel Hinman	0 3 3	Mun	0 6 6
Jonathan Hurlbut	0 2 2	Mr. Bryan	0 8 4	John Davis	0 2 2
Jno Hurlbut	0 2 2	Lt. Curtiss	0 2 2	Doctor Butler for	
Jno Thomas	0 2 2	Israel Curtiss	0 2 2	Thomas Bedient	0 2 2
Cor ^l us Brownson	0 2 2	Samuel Squire	0 2 2	Hezekiah Tuttle	0 2 2
Will Mark	0 2 2	Thomas and John		Andrew Hinman	0 2 2
Thomas Drakly	0 2 2	Leavenworth	0 4 4		

It will have been noticed, that great minuteness has been observed, in tracing the history of the early fathers to this point, and not without reason. There is an interest lingering about the history, sayings and doings of those iron-hearted men, which belongs to no later race. The most trivial details, in regard to them, seem important, and we gather them up with ever increasing interest. It was they who subdued this wilderness land, and established here our happy homes, and the germ of our enduring liberties. It was they who laid here the foundations, deep and broad, of our religious institutions, and, when they themselves had no "temple made with hands," in which to worship the God of their fathers, led their children to the secluded fastness of Bethel Rock, to pour forth their prayers and praise. In later years, when they, by the labor of their own hands, had been able to erect a house to worship in, they devoutly gathered, on the holy Sabbath morn, themselves and their households, to thank the Great Creator for the *undeserved* blessings which they enjoyed, while guards

watched without against the dangers of sudden ambuscade. It was they who laid the first foundation of the educational institutions which we now enjoy. The few errors they had, were errors of the head and not of the heart. They labored amid difficulties, and we have entered into the results of those labors. They sleep well, in these religious vales, far from the land of their fathers. "The dark brown years" have passed over the sacred mounds which cover them, for many generations. Is it wonderful, then, that their posterity linger with a sad interest over the lightest trace of their doings? Is it strange, that we notice, with approbation, acts which, at the present day, would be unworthy of remark? Who can contemplate the hardships, labors and dangers of our ancestors, their self-denial, magnanimity, firmness, and perseverance in defending and transmitting to us the fairest inheritance, and not highly esteem and venerate their characters? It must be, that a proper estimate of the wisdom, sobriety, industry, economy and integrity, which enabled our fathers to do so much, will induce us, their descendants, to emulate their example, and by constant vigilance, to hand down untarnished, our distinguished liberties and happiness to the latest generation.

CHAPTER VII.

INDIAN HISTORY.

1639 TO 1774; FORMATION AND WESTERN TENDENCY OF THE TRIBES; SUCCESSION OF CLANS, WEPAWAUGS, PAUGUSSETTS, POOTATUCKS, WYANTENUCKS AND SCATACOOKS; THE MOHAWKS OPPRESS THE WESTERN INDIANS; POMPERAUG, THE FIRST POOTATUCK SACHEM; HIS BURIAL PLACE; CHARACTER AND RELIGION OF THE POOTATUCKS; GREAT POWWOW OF 1720; HUMAN SACRIFICES; LEGEND OF BETHEL ROCK; LEGEND OF SQUAW ROCK; LEGEND OF NONNEWAUG FALLS; THEIR NUMBERS; LIST OF POOTATUCKS; WATCHIBROK'S DISCLOSURE; THE WAMPUM BELT; RESTRICTIONS UPON THE INDIANS; CALEB MARTIN'S PETITION; LIEUT. EBENEZER WARNER'S PETITION; TREATY; COCKSHURE'S ISLAND AND TUMMASSEETE'S OLD ORCHARD; LOCATION OF POOTATUCK VILLAGE; ROMANTIC VIEW; RELIGIOUS EFFORTS; ATCHETOSET'S PETITION; MOWEHU'S PETITION; SALE OF SOUTH PURCHASE IN 1733; WERAUMAUG; MR. BOARDMAN PRAYS THREE HOURS WITH HIM; GIDEON MAUWEHU FORMS THE SCATACOOK CLAN; MORAVIAN MISSIONARIES; SALE OF POOTATUCK IN 1759; INDIAN RELICS; BURIAL GROUNDS; REFLECTIONS.

BEFORE the advent of Columbus, geographical science was at a low ebb. The mind had not learned to expand in lofty speculations, to seek out the hidden resources and boundless extent of nature's domains. Its loftiest flights were limited; its conclusions erroneous and absurd. Against the western shores of Europe dashed the majestic waves of the broad Atlantic, but all beyond was unknown, an unfathomable abyss. "Darkness sat upon the face of the waters," and to the minds of men, "all was without form and void." They thought of what was beyond the western waters with superstitious dread. The earth in their view was an extended plain, from whose edges the incautious traveler must inevitably fall. The fearful mariner scarcely dared to trust his bark from sight of land, but, like the groping snail, took his slow course along the jutting coasts.

With Columbus the scene changed. Darkness began to fly away, and the mists of the mind to be dispelled. That bold adventurer came forth the advocate of new and strange doctrines. In energetic language, he urged "there is land beyond the blue waves of the

mighty Atlantic. A new continent will be discovered in those unknown regions. After years of disappointment and difficulty, he takes his course across those fearful waters, where never mariner ventured before. Storms were on the deep, and the "sea was contrary." Dangers from the elements, and the groundless fears of his men beset him, but he persevered; and as the reward of his labors and trials, a new world burst upon his sight. A beautiful scene was before him, and novelties of every kind continually met his delighted gaze. A singular race of men inhabited these new regions, not living in comfortable dwellings, surrounded by verdant fields, which they cultivated, but wandering in small clans, in the dense forests, among the lofty mountains, by the murmuring streams, and along the meandering rivers. This people were destitute of the arts of civilized life—had strange rites and unheard of customs. Notwithstanding this, in one part of their domains appeared mounds of curious construction, in another ruins as of cities and temples, pyramids inscribed with hieroglyphics, and specimens of rude statuary. In still another part, were found some of them enjoying a degree of civilization. All this appeared; yet they had been hitherto unknown, and insulated from the rest of the world.

This rude and barbarous race was scattered throughout the whole extent of the continent. The Indians were less numerous in Connecticut and other northern territories, than in states farther south. Almost every early town in the State had more or less of these people within its borders, in the early part of its settlement. Woodbury was no exception to the rule in this respect. An important and numerous, though peaceful tribe, dwelt within its limits for nearly a century after its first settlement.

De Forest, in his interesting work on the "History of the Indians of Connecticut," dismisses the Indians of Woodbury in the following summary manner:

"North-west of the Paugussetts, within the limits of Newtown, Southbury, Woodbury, and some other townships, resided a clan known as the Potatucks. Their insignificance is sufficiently proved by the almost total silence of authors concerning them, and by their noiseless disappearance."

It is believed, if the author had made a somewhat more careful inquiry, he would hardly have placed the Pootatucks so much below the other tribes of Connecticut. If to live quietly and peaceably in imitation of their white neighbors, when well used by them, is a proof of "insignificance," then the Pootatucks richly deserved that epithet.

If to make a "noiseless disappearance" by death, at the time appointed by Providence, constitutes a title to "insignificance," then the people of this tribe were verily guilty. The whites ever cultivated friendship with these Indians. They purchased their lands, from time to time, in good faith, and for considerations satisfactory to the parties. They allowed them to build wigwams, and live on the very lands which they had purchased of them, and cut their firewood on the uninclosed lands. They granted them the privilege of attending their schools and religious assemblies. These kind offers were by many of them accepted. Some of their children gained the rudiments of knowledge, many of them put themselves under the care of the ministers of the town, and some of them became approved members of the churches. Some of them cultivated their lands like the whites, and enjoyed the decencies of civilization. They, no doubt, were a race greatly inferior to the whites, and as such finally dwindled away, but in no manner different from the other tribes of the State. Such being the case, the "silence of authors" can prove very little one way or the other.

So far as can be learned, there were never any wars among the tribes of Indians in the western part of Connecticut, found there by the first settlers, or among those formed afterward. It was not unusual among the small tribes of the State, for the son of a sachem to leave the "old home" with a few followers, and form a subordinate clan under the former; or for two brothers of the "blood royal" to agree on a division of the hunting grounds; and thus form, in time, distinct tribes, which always remained in strict alliance. The Pootatucks in this way had clans at Nonnewaug, Bantam, Wyantennuck, besides their principal seat on the Housatonic. From a careful inspection of the scanty facts remaining in regard to these matters, there is little doubt that all the Connecticut clans, except the Pequots, were only fragments of one great tribe, of which the principal branches were the Nehantics and Narragansetts, dispersed and broken by some such process as this, aided perhaps by incursions from outside foes.

"The Nehantics of Lyme, for instance, were clearly related to the Nehantics of Rhode Island; Sequassen, chief of the Farmington and Connecticut River countries, was a connection of the Narragansett sachems; and the Indians of Windsor, subjects of Sequassen, were closely united to the Wepawaugs of Milford. Thus various connections might be traced between the Narragansetts and the tribes of western Connecticut, while both united in holding the Pequots in

abhorrence, and seldom bore any other relations to them than those of enemies or of unwilling subjects."¹ The Paugussetts² of Derby, Stratford and other townships, and the Wepawaugs of Milford, were but one people divided into two clans. The names of the chiefs of both are appended to the various deeds of sale found on the records of both Milford and Stratford. As the Wepawaug clan waned, while a few joined the Six Nations, the larger part took up their abode with the Paugassetts, whose principal seat was in Derby, where they had a fortress on the Housatonic River, about half a mile above its junction with the Naugatuck. It is well established by record evidence, that there was a relationship between the sachems of the Paugassetts and those of the Pootatucks, and a close alliance between them, although the latter were entirely independent of the former. After parting with most of their lands, a part of the former removed to Golden Hill in Bridgeport, a part to Naugatuck Falls under Chuse, and the remainder joined the Pootatucks, which was at the first settling of Woodbury in 1672, by far the most powerful clan in the western part of Connecticut. The names of their chiefs are appended to deeds of sale extending from "Pequonnock" in Bridgeport on the south, to Goshen and Torrington on the north, and from Waterbury on the east to the New York line on the west; comprising the territory of fifteen towns surrounding and including Woodbury. After selling a large part of their lands in "Ancient Woodbury," many of the leading men of the tribe joined with others in forming the New Milford tribe, which had previously been but a clan under the former. Although other Indians joined with them, they constituted a leading element in that tribe, and later in the tribe at Kent. The Indians had then, as now, a *tendency westward*. It might in truth be said, that the Wepawaugs melted into the Paugassetts, the Paugassetts into the Pootatucks, the Pootatucks into the Wyantennucks, and the Wyantennucks into the Seatacooks. While they maintained a separate existence as clans, they were in firm alliance in everything, offensive and defensive, and were closely linked by intermarriages. There was still another reason for their uninterrupted friendship and alliance. They were sorely harassed by the Pequots on the east, and the Mohawks on the west, especially before the coming of the whites. These oppressions continued indeed till long after, those east of the Connecticut River being tributary

1 De Forest's Hist. of the Indians of Connecticut.

2 The name of this tribe is always spelled on the Woodbury Records, Pagasett.

to the Pequots, and those west of it to the Mohawks. The Pequots, however, were soon broken up as a tribe by the whites. Two old Mohawks might be seen, once in every year or two, issuing their orders and collecting their tribute, with as much authority and austerity as a Roman dictator. Great was the fear of them in all western Connecticut. If they neglected to pay the tribute, the Mohawks would come against them, and plunder, destroy and carry them away captive. They would come down upon their pleasant valleys with the fearful cry, "We are come, we are come, to suck your blood." When they made their appearance, the Connecticut Indians would instantly raise a cry from hill to hill, "A Mohawk, a Mohawk," and fly, without attempting the least resistance, to their forts, and if they could not reach them, to the houses of the English for shelter. Sometimes their enemies would pursue them so closely, that they would enter the houses with them, and kill them in presence of the family. If there was time to shut the doors, they never forced an entrance, nor did they on any occasion do the least harm to the English, always being on the most friendly terms with them. It is said that on these occasions, all the tribes on the Housatonic for a distance of two hundred miles, could communicate the intelligence to each other within two hours, by a system of cries and signals from the chain of "Guarding Heights," which they had established. One of these was Castle Rock in Woodbury, and Mount Tom in Litchfield was another. There were others, both intermediate and lateral to these.

Bancroft, speaking of the Indians of New England, says :

"The clans, that disappeared from the ancient hunting grounds, did not always become extinct; they often migrated to the north and west. The country between the banks of the Connecticut and the Hudson was possessed by independent villages of the Mohegans, kindred with the Manhattans, whose few smokes once rose amidst the forests of York Island."

The Indians of these villages spoke the same language, the Mohegan, which was, with some variation of dialect, the language common to all the aborigines of New England.

The Pootatucks were known as a tribe from the date of the settlement of Milford and Stratford in 1639. At the date of the settling of these towns, Pomperaug was the sachem of this tribe. He was a chief of note among the western clans, had a strong fortress on Castle Rock, and gave his name to the river that runs through Woodbury, which name it bears to the present day. Although the princi-

pal seat of this tribe was the Pootatuck village, on the north-east side of the Housatonic, about two miles above Bennett's Bridge, in the present town of Southbury, yet Pomperaug on his death-bed, for some cause, chose to be buried by a small rock near the carriage-house of Hon. N. B. Smith. There was another village of the tribe in Nonnewaug, and a trail led from that village to Pootatuck village, by this grave, nearly on the line of the present street, as has been before stated. This trail had existed some twenty-five years before the settlement of Woodbury. In accordance with an Indian custom, each member of the tribe, as he passed that way, dropped a small stone upon the grave, in token of his respect for the fame of the departed. At the first settlement of the town, a large heap of stones had accumulated in this way, and a large quantity remain to this day. It is related that a brother of Pomperaug, who was a medicine-man, or Powwow, was also buried at first in this place, near his brother; but was afterward disinterred, and buried in the Pootatuck burying-ground.

The next chief of whom we have any account, was Aquiomps, who ruled the tribe for a long period of years. His name appears in 1662, on a deed of some land at Pequonnock in Bridgeport, which had been previously executed by Wompegan, sachem of Paugussett, and to which he now gave his assent. In the same instrument it is stated that he is related to Wompegan. It is impossible now to state the exact time of the accession to office of each sachem, but we find from ancient documents Avomockomge sachem in 1673, Coshusheongemy in 1679, Waramaukeag in 1685, Kesooshamang in 1687, Wombummaug in 1700, Nonnewaug in 1706, Chesqueneag in 1715, Quiump in 1733, and Mauquash in 1740. Mauquash was the last sachem, and died about 1758. He was buried under an apple-tree in the "old chimney lot," so called, now belonging to Amos Mitchell, a short distance east of the old "Eleazer Mitchell house." There was still quite a mound remaining over him a few years since. Nearly or quite all these had been sagamores, and several others held this station who did not arrive at the supreme dignity. Some of them became so attached to the villages they governed while sagamores, that they gave orders to be buried there. Such was the case with Nonnewaug, who was buried under an apple-tree near Nonnewaug Falls. A large hillock or mound was raised over him, and remained, distinguishing his by its size from the other graves around him, till within two or three years, when the present owner of the field committed the sacrilege of plowing it down, much to the regret

of every antiquarian. Weekepeemee was a sagamore, and was buried somewhere near the village of that name in Woodbury; but the locality is not now known. Shepaug, who gave his name to Shepaug River, Towecomis and Tummassete, were sagamores among the Pootatucks before they joined the New Milford clan, and became so noted among them. Chesqueneag was for a time sachem before he removed to the Wyantenucks. Weraumang, or Raumang, afterward so distinguished a sachem at New Milford, was previously a counselor of note among the Pootatucks at their principal council-fire. In short, the Wyantenucks were but a clan of the Pootatucks, as has been before stated.

All agree that at the coming of the English settlers, the Indians were a race of savages, eking out a subsistence by hunting and fishing, with small quantities of corn, beans and squashes, which they raised, and nuts which they gathered. They lived for the most part in rude huts, and their morals were of a very loose character. They believed in one great and invisible deity, who was benevolent in his nature, and had given them their corn and beans, and instructed them in their cultivation. He, however, in their estimation, troubled himself very little about the affairs of men. As they feared him not, they gave him very little of their veneration. But there was another powerful spirit, the author of all evil, to whom they paid the greatest respect. Fearing his power and supposed malignant disposition, they performed numerous dances in his honor, and made many sacrifices to ward off his wrath. It is believed that they went so far sometimes, as to offer human sacrifices. President Stiles, in his Itinerary, preserves an account of a great powwowing, which took place at the village of the Pootatucks, probably about 1720. An account of this is drawn from the president's manuscript by De Forest, which follows:

"The scene was witnessed by a Mrs. Bennett, then a little girl; and after her death was related by one of her children to the president. The ceremonies lasted three days, and were attended, she said, by five or six hundred Indians, many of whom came from distant towns, as Hartford and Farmington. While the Indians, excited by their wild rites and dark superstition, were standing in a dense mass, a little girl, gaily dressed and ornamented, was led in among them by two squaws, her mother and aunt. As she entered the crowd, the Indians set up their 'high pow-wows,' howling, yelling, throwing themselves into strange postures, and making hideous grimaces. Many white people stood around gazing at the scene; but such was the excited state of the savages, that, although they feared for the child's safety, none of them dared to interfere, or to enter the crowd. After a while the two squaws emerged alone from the

press, stripped of all their ornaments, and walked away shedding tears and uttering mournful cries. The informant, deeply interested in the fate of one so near her own age, ran up to the two women, and asked them what they had done with the little girl. They would not tell her, and only replied that they should never see that little girl again. The other Indians likewise remained silent on the subject; but Mrs. Bennett believed, and she said all the English then present believed, that the Indians had sacrificed her, and that they did at other times offer human sacrifices."

Bethel Rock has been before mentioned in these pages as the place where the first settlers convened for public worship, before the erection of their first meeting-house. But

"There is a tale about these grey old rocks,
A story of unhappy love and sorrows,
Borne and ended long ago,"

which will ever render this locality a most romantic spot. The legend has been variously related, both orally and in printed accounts, as is by no means uncommon in legendary matters. There are some historical facts, however, which go far toward rendering probable the version of the story which will follow. Waramaukeag, who figures as one of the characters in the affair, was a young Pootatuck, who became sachem of the tribe in 1685, and was succeeded in the sachemdom in 1687, the date of our story, by Kesooshamaug, so that he must have died about this date. The latter was the brother, and not the son of the former, who was never married. Sarah Walker, the heroine of the story, was the niece of Mr. Walker, the first minister. She was at this date, in her seventeenth year, having been born in 1670, and we have no other account, or further knowledge of her, except that given in the legend. From these and other considerations, he who believes the legend true, will doubtless be held excusable by charitable minds.

Waramaukeag, as the story goes, was an Indian of manly proportions, of a graceful figure, and finely molded limbs. He was highly intelligent, virtuous, and a fast friend of the whites. He constructed for himself a cabin of uncommon elegance, adopted many of the customs of civilization, and cultivated a close acquaintance with his white neighbors. Among his friends he numbered the venerable pastor, Mr. Walker; was often at his house, and on terms of much intimacy with him; while the latter embracing the opportunity thus offered, instructed him in matters of religious faith.

In the early part of 1687, a niece of the old pastor, his brother's child, came to the parsonage on a visit, which continued through the

summer. Sarah Walker was at this time in her seventeenth year, and the possessor of great beauty, and rare personal attractions. Without descending to particulars, she seemed the "rare ideal of feminine loveliness, such as often haunts the dreams of the imaginative and young, but seldom meets us in the walks of life." She was the type of innocence and purity. She was possessed of unaffected piety, and loved to wander in the beautiful sylvan retreats about the village. The place she preferred, and to which she oftenest resorted, for the quiet contemplation of nature and private devotion, was Bethel Rock. This she could easily reach by ascending the south point of the Orenaug Rocks, immediately back of her uncle's residence.

Being frequently at the pastor's house, Waramaukeag became acquainted with his beautiful niece. He was instantly struck with her loveliness, and soon became madly enamored with her. In accordance with aboriginal custom, he endeavored to gain her favor by laying at her feet many rich and rare presents, but she, understanding their import, in her kindest and blindest manner, declined them all. She, however, continued to treat him kindly, not wishing to arouse his anger. Meeting with no encouragement from the young lady, he pressed his suit upon her uncle's attention, desiring him to intercede in his behalf. This the old pastor gently declined to do, striving to show him the impropriety of the alliance, and the hopelessness of attaining his desires.

Thus failing on all hands in the prosecution of his suit, he departed and was seen no more at the parsonage. The sachem was aware of the maiden's custom of retiring to Bethel Rock. One delightful eve in the glorious "Indian summer," she wandered out from the cottage, just as the sun set behind the western hills, and betook herself to her favorite resort for her evening devotions. She had not been long at the spot before she was surprised and startled by the appearance of Waramaukeag at her side. Supposing him to be angry, as he had not been at her uncle's in a long time, and to have come with evil intent, she started back in alarm, and being near the edge of the rock, which in that place is precipitous, she fell with great violence upon the jagged rocks below, and was killed by the fall. The young chief hurried round by a more secure path to the scene below, where he evidently endeavored to reanimate the lifeless form of the fair maiden. When found next morning by her anxious friends, no evidence of violence appeared, except that received by the fall. Her disordered tresses were smoothed back from her brow, and her body lay, with her dress properly adjusted, a few feet from where she fell,

in its final rest, an emblem of innocence and purity. At a short distance from her body, lay the mangled corpse of Waramaukeag. He had, after vain attempts to renew life in the sleeping maiden, and composing her form in a comely attitude, evidently ascended the rocks, thrown himself headlong from the height, and joined the maiden of the silver hair, on the spirit shore.

Near South Britain is a beetling cliff, which received the name of Squaw Rock. It derived its name from the following circumstance. An Indian brave preferred his suit to a red-browed daughter of the forest, and was by her accepted, but by her parents expelled the lodge. They wished her to become the wife of another, and by threats had succeeded in obtaining a seeming acquiescence in their desires. The day for the marriage was appointed, and she made her simple preparations with apparent cheerfulness. She went so far as to be arrayed for the occasion, when she slipped out of the wigwam, and ascended this rock, hotly pursued by her incensed relatives. She allowed them to approach within parleying distance, when she upbraided them with their unkindness, sung her own brief requiem, and assuring them that "her own true brave" would have the courage to follow her to the "happy hunting grounds of the Great Kiehtan," she threw herself from the rock, and was found a mangled corse below.

Nonnewaug Falls¹ were incidentally noticed in the opening chapter, but their romantic situation, and exceeding loveliness, together with a legend connected with them, demand a recurrence to them. The stream on which they are situated is not large, but when swollen with the spring floods, a large volume of water passes over them. They are enveloped and shaded by a vigorous growth of evergreens. They consist of three cascades, at a short distance from each other. The water, which falls over a projecting ledge of rocks, has worn a deep and smooth channel for its passage. At the foot of each cascade is a beautiful basin, forty or fifty feet in diameter, surrounded by high cliffs, or walls of rock, surmounted by lofty trees. Viewed as a whole, it is as wild and romantic a place as can anywhere be found in our country.

The legend referred to is only in the memory of the aged. The active, surging population of to-day takes little note of such matters.

¹ The height of these falls, in a former chapter was stated to be forty or fifty feet. On a visit to them since that was written, it is found that the whole descent is more than one hundred feet.

The story is brief. Womoqui, an aged sagamore, residing at the wigwams located at these falls, was averse to the sale, and did not sign the conveyance of the North Purchase. This sale included the Nonnewaug village; and the old sagamore, having roamed these forests, in entire freedom, before the whites appeared in the territory, could not now in the evening of his days, bear the thought of living in his former pleasant abode at the sufferance of the "pale face." Accordingly, one day he crawled forth from his cabin, and seated himself on the "table rock," at the head of the upper cascade of the falls, sung, in feeble tones, his own requiem, and cast himself into the flood below. While musing of the legend, a few years ago, the author imagined that lament to be :

From my well-beloved cabin the sunlight is gone ;
 The day long since closed in the far distant west ;
 And Womoqui now, in this wide world alone,
 Composes himself for his deep, silent rest.

His braves are all scattered like leaves in the wind ;
 Departed the valor that inspired them of yore ;
 While he still is left, in his sadness behind,
 And earnestly looks for the spirit-land's shore.

The graves of my people encompass me round ;
 My brothers, long gone, lie slumbering near.
 Scarce a trace of the red man is now to be found,
 And few of my race are still lingering here.

Farewell ! my tired spirit now pants to be free !
 Farewell ! ye who stay on the earth's sullen shore !
 Farewell ! for your faces no longer I see !
 Farewell ! faithful friends, I'm with you no more !

The chief had ceased, and his spirit fled,
 The chief of the hoary hair ;
 A grave near the falls his people made,
 And buried the chieftain there.

In regard to the numbers of the Pootatucks and other western tribes, authors have differed largely in their estimates. Dr. Trumbull thinks their numbers were very considerable, while De Forest thinks these tribes contained a mere handful each. It is believed that the mean between these two extremes is nearer the correct estimate. They were doubtless greatly reduced in numbers before the coming of the English settlers, by the incursions of the Mohawks, but while Dr. Trumbull's estimate is probably too large, De Forest's is evidently too small. President Stiles estimates the number of war-

riors in the Pootatuck tribe in 1710, at fifty. This estimate is certainly not too large, as the author of this volume has in his possession, a list of more than fifty names, who were interested in the lands of the tribe, just before this time. A few years earlier, they were considerably more numerous, as at this time, the tribe having parted with most of its lands, many of the younger Indians had joined the Wyantenuck clan. The author has also a list of more than a hundred names of sachems, sagamores and chief men of the tribe, who resided here during the first fifty years after the settling of the town. Eleazer Mitchell, who bought four acres of land of the Indians about 1740, within a fourth of a mile of their village, related that there were many wigwams standing in the surrounding forests, all the way from his house, which is still standing, to Elizur Mitchell's house on the Pootatuck. From this it would seem that their numbers must have been very respectable, and they doubtless numbered two hundred warriors in 1672. By a petition to the General Assembly from the Pootatuck and Wyantenuck Indians, as late as 1742, we learn that the Pootatucks numbered forty individuals; but whether this means adult males, or the whole number of men, women and children, is not known.

As there is but little left of the former race except the names of some of its chiefs and braves, a list of such of the sachems, sagamores and principal men of the Pootatucks, as with great labor it has been possible to rescue from oblivion, has been deemed of sufficient importance to be inserted here. The antiquarian, who has delved in such matters, will look with a kindly interest on the list, and the general reader, who passes it now, will read it with avidity fifty years hence.

LIST OF PRINCIPAL POOTATUCKS.

Aquiomp,	Cush,
Avomockonge,	Chesqueneag,
Accommy,	Conkararum,
Appaeoco,	Chob,
Awashkenum,	John Chob,
Annumetae,	Calouskese,
Atchetoset,	Coshusheougemy,
John Banks,	Comenckeson,
Cheabrooke,	Chyonde,
Chuhabaux,	Cockshure,
Chevoramauge,	Coksuer,
Chohees,	Samuel Coksuer,
Cacapatanees,	Thomas Coksuer,
Cacapatanees Sonn,	John Cockshure,

Jeremiah Cokshure,	Nokopurrs,
Corkskrew,	Nuccaddamo,
Cheery,	Noegoshemy,
Sam Cheery,	Naucuttora,
Cony,	Nucquelozomang,
Cockenon,	Pomperaug,
Jacob Cürkey,	Papenau,
Ceapy,	Punnahun,
Cuttouckes,	Passacoran,
Docames,	Punnantawannomo,
Gumehampiska,	Peeney,
Hatchet Tousey,	Papetoppe,
Benajah Hatchet Tousey,	Quiump,
David Hatchet Tousey,	Quepy,
Hatchet,	Ocess,
John Harry,	Poquannow,
John Hatchet,	Punlhone,
Hawwasues,	Poni,
Jarrey,	Poconaus,
Jampliney,	Pukin,
Joman,	Papiream,
Job,	Paramethe,
James,	Raumaug,
Kenonge,	Rapiscotoo,
Kehore,	Sepunkum,
Kesooshamaug,	Sukanunque,
Kehow,	Shepaug,
Mashagasse,	Sukanaux,
Mauquash,	Simon,
Muttanumace,	Siecuss,
Momaucheway,	Shamenunckgus,
Munmenepoosqua,	Souwenys,
Magnash,	Seauweag,
Mattehack,	Suckquinnokqueen,
Mansumpaush,	Suffenso,
Mastunck,	Sasaw,
Munapusk,	John Sherman,
Merammue,	Tom Sherman,
Gideon Mauwehu (by adoption,)	Shoran,
Mowehu,	Shoopack,
Massumpus,	Tantamahok,
Mattousksqua,	Toweecume,
Mesunckseo,	Towcomis,
Maucheere,	Tummasseete,
Montooe,	Tawask,
Nanhootoo,	Umbouge,
Nonnewaug,	Wecuppeme,
Nemoumbam,	Weraumaug,
Norkgnotonckquy,	Waramaukeag,

Womoqui,	Wirasquancot,
Wonokequambom,	Wognacug,
Wunnuteone,	Watchunaman,
Wussebucone,	Womperowask,
Wussockanunckqueen,	Womponod,
Wonposet,	Wonowak,
Wawatux,	Wewinapuck,
Wussuttanunckquet,	Wanuppe,
Wewinapouck,	Youngamouck,
Wompotoo,	Yoncomis,
Whemut,	Yohcomge,
Wesuncks,	Youngstockum,
Wombummaug,	Yongan.
Wapumbom,	

The Pootatucks, both individually and collectively, maintained a peaceable character. One of their number, however, "lives in history" with a bad fame. The particulars are thus related:

"In 1646, Sequassen came into general notice through one of the most singular circumstances in the aboriginal history of Connecticut. This sachem, while he hated Uncas as his own successful rival, disliked the English as the friends and supporters of Uncas. He therefore formed a plan which, if successful in its operation, would enable him to be revenged upon both. He resolved to effect the murder of some of the principal colonists, and, by causing the name of the deed to fall upon the Mohegan sachem, embroil him with his powerful allies. The person he selected as his instrument was Watchibrok, a rascally Potatuck, whom he was said to have once before employed, in a similar way, to get rid of a hated sngamore. During the spring of 1646, Watchibrok and Sequassen were both visiting at Waranoak, now Westfield, in the southern part of Massachusetts, and while there lodged in the same wigwam. After some time Watchibrok proposed to go, but Sequassen persuaded him to stay longer, and went with him to a fishing place on the river. There they remained four days, when Watchibrok again proposed to leave, saying that he wished to visit some of his friends in other places. Sequassen told him, that traveling in that way, alone, he ran a risk of being killed, and walked on with him to a spring, where they both stopped. Here the sachem opened the design, over which he was brooding, to his companion. He told him that 'if he ever wished to do Sequassen a kindness, now was the time.' He was almost ruined, and the English of Connecticut were the cause of it. He wanted his friend Watchibrok to go to Hartford and kill Governor Haynes, Governor Hopkins, and Mr. Whiting. The two would then fly to the Mohawks with store of wampum, and on the way would give out that it was Uncas who murdered the white sachems. Thus the English would be set against Uncas, and Sequassen would have a chance to rise again.

"The sachem drew out of his pouch three pieces of wampum and part of a girdle of the same material; these he gave to Watchibrok, and promised him a great deal more. The Potatuck did not show himself averse to the bargain, and left Sequassen with the understanding that the assassination should be per-

formed. On reflection, however, he began to consider that it would be a dangerous business to kill so many of the leading men among the English. He called to mind how Busheag, of Stamford, had been put to death at New Haven, for only attempting to murder an English squaw. He therefore concluded that it would not be safe to execute his part of the plot, and finally that it would be safer still, and perhaps more profitable, to reveal the whole to the white men. He came to Hartford and told the story to the magistrates. Sequassen soon heard of this, and sent a sixpence to Watchibrok, with a message to conceal as much as he could of the plot, and not lay it all open. The conscientious and excellent man, in great wrath, 'bade the said sixpence hold his peace; he had discovered it and would hide nothing.' Governor Haynes summoned the sachem to Hartford, to answer to this charge; but he refused to appear, and continued to remain at Waranoak. The affair was laid before the commissioners, then sitting at New Haven, and they dispatched one Jonathan Gilbert to Waranoak, with a message for Sequassen, and all who might be concerned in the plot with him. He was to encourage the sachem to come to New Haven and make his own defense, and was authorized to promise him a safe and unrestricted passage to and fro. Gilbert went to Waranoak, but Sequassen could not be found, having either gone away, or secreted himself for fear of an arrest. A few days after, and while the court was still in session, two sagamores, named Nepinsoit and Naimataique, came into New Haven, and stated before the commissioners that they were friends of Sequassen, and had just been with him to Massachusetts Bay. They had carried a present, they said, to the governor there, who, although he would not then accept it, consented to give it house room. The governor advised them to attend the meeting of the commissioners, and told them that if Sequassen cleared himself, he would then decide what should be done with the present. They then came, with their friend, to New Haven, and had almost reached the town fence, when his heart failed him and he wished to go back. Each of them laid hold of one of his arms to urge him forward, but such was his fear, that he broke away from them and escaped. They added that their friend, having been a great sachem once, and now being poor, was ashamed to come in, because he had no present for the commissioners. Some other Indians stated that Sequassen was still within a mile of the town, and that he would be glad to obtain peace in some other way than by an examination. The homeless sachem at last sought shelter among the Pocumtucks, a considerable tribe which held the country about Deerfield, in Massachusetts. The colonists requested the assistance of Uncas to secure him, and this chieftain readily undertook an enterprise which would at once gratify the English, and revenge himself on an ancient enemy. Some of his bold and dexterous warriors surprised Sequassen by night in his place of refuge, and brought him to Hartford, where he lay several weeks in prison. Nothing, however, was finally considered proved against him, and he was set at liberty. He seems to have remained an exile, through fear of the colonists, or of Uncas, until 1650, when the Mohawks requested the government of Connecticut that, for the sake of their ancient and steady friendship toward the English, their friend Sequassen might be permitted to return home. The court of commissioners answered the message, stating that it had never forbidden Sequassen to return provided he behaved inoffensively; but, nevertheless, formally granting the request. Such is the curious story of Sequassen's conspira-

cy. I have given it a place because the particulars which it relates are in accordance with the customs of the Indians, and thus give it an air of probability. On the other hand, it must be remembered, that these particulars rest almost wholly upon the evidence of Watchibrok, and that Watchibrok was unquestionably a liar and a villain."¹

Although the Indians were always friendly toward the settlers, yet the latter were occasionally alarmed by circumstances happening among them. In 1720, the settlers in western Connecticut were somewhat startled by a circumstance that occurred. It became known that a belt of wampum had been brought from an Indian place at the south called Towattowau, to Ammonaug on the Hudson River, after which it was received by an Indian at Horse Neck in Greenwich. It was taken from him to Chickens, or Sam Mohawk, in Redding; thence it was carried successively to the Pootatucks and Wyantenucks, where it remained. The matter was deemed of sufficient importance to be inquired² into by the General Assembly; when an Indian named Tapauranawko testified to that honorable body, that the belt was a token, that captive Indians would be received and sold at every place where it was accepted. He informed them that it would be sent back by the same route whence it came to Towattowau, which was far away to the south, and was inhabited by a large tribe of Indians. No farther notice was taken of the matter by the Assembly, except to direct the Indians to send it back whence it came, and to order them to receive no more such presents in future without notifying the magistrates.²

The occasional attacks which the settlers received during the various Indian wars, were made by parties of straggling Indians from other and probably distant places. During the war with the Maine Indians in 1723 and 1724, the inhabitants were forced to keep garrisons against such attacks, which several times occurred. One of these garrisons was on the Shepaug River, where six men were stationed. The General Court passed regulations, Oct., 1723, that the Pootatuck and other Indians might hunt "without frightening the English, or being mistaken for enemies, it being a time of war with the eastern Indians." Capt. Joseph Minor was directed to inform the Indians that they could hunt, and be considered as friendly, by reporting a list of the Pootatuck Indians to said Minor,

¹ De Forest's Hist. of the Indians of Conn., p. 218 to 222.

² Indian Papers, vol. 1, docs. 92 and 94.

and being able to produce any Indian said Minor might wish to see, within forty-eight hours after notice.¹

In Oct., 1724, these restrictions were removed, and they were allowed to hunt in the western counties as usual, provided they wore something white on their heads, and had some English with them during the first fortnight. As late, however, as Oct., 1726, the General Court resolved to station five men under Lt. Ebenezer Warner, for "the defense of the village of Shepaug." As proof of the foregoing, we find in May, 1725, that Caleb Martin, of Woodbury, petitioned the General Assembly for a reward for being the "instrument of death to an Indian in August, 1724." It seems that in one of the night attacks, when the citizens were aroused to defend themselves, Martin had "killed his man." Col. Joseph Minor testified to his "wounding the Indian in a night-fight in a corn-field," and of his tracing him by the blood on the ground, on the fence, and in the tracks of the retreating foe." As a reward for his services, the Assembly granted him £10.²

In 1724, during the same war, Lt. Ebenezer Warner was appointed to raise a scout for the defense of the frontiers of the town. This service he accomplished, as appears by a memorial from him, preferred at the May session of the General Assembly in 1725. He paid the men he enlisted for service on Sundays as well as on week days, which was not allowed by the accounting officers. He says:

"Whereas the Committee of Warr did in the year 1724, order and appoint yo^r memorialist to take the care of the grand Scout, ordered for the security of our Northern Frontiers; and by Order of His Hon^r the Gov^r I was to signify to those that I Listed for that service, that they should have allowed for the English 4^s Per Diem, and for the Indians that Listed 3^s Per Diem, &c. and when I made up my acco^s with the Comm^{tee} of Warr, they did not allow any thing for Sabbath days, During the time of our service, wherefore I am brought under difficulty to answer those persons that Listed in s^d service according to the Declaration I made to them from the Comm^{tee} of Warr."

He accordingly prays the Assembly to grant him relief in the premises. It is not known what action the Assembly took in regard to the matter, but it was probably favorable to the petitioner.

A treaty was made with these Indians by the council of war, Sept. 23d, 1675, during Philip's war, by which they agreed to continue in

1 Indians, vol. 1, p. 113.

2 War, vol. 3, p. 225.

"friendship with the white settlers, and be enemies to their enemies, and discover them timely or destroy them." A deputation of Indians from the tribe were present before the council, who gave them each a "payre of breeches" for their attendance. In this instrument they were styled the "Wyantineek Indians;" showing that the Indians at that locality were Pootatucks; for it could hardly be supposed that the council would make treaties with New Haven and Milford Indians, and passing over the Pootatucks proper, make a treaty with a small clan beyond them.

After the sale of most of their lands, partly from necessity, and partly in imitation of their white neighbors, the Indians cultivated their reservation with considerable industry and fidelity, constructed wigwams of respectable size, neatness and comfort, and in various ways adopted the arts of civilization. They planted orchards, built corn-stalls, and some of them owned, individually, parcels of land. Accordingly, we find mentioned in a deed executed by them in 1733, "Cockshure's Island" near Pootatuck village, "Maucheere's corn-stall," and "Tummaseete's old orchard." Thirteen of the trees in this orchard are still existing, and in quite a thriving condition, there being apples now, (July 18th, 1853,) growing on some of them. Several of them are more than three feet in diameter, and are disposed around the area or plaza of the Pootatuck village of wigwams. This orchard, a hundred and twenty years ago, in the deed we have mentioned, and other old instruments, was called the "old orchard." In one of them of this date, the Indians say, "we reserve to ourselves y^e use of y^e Apple Trees, all of them, within y^e Land above mentioned." From this we infer that it must have been planted about the time of the first settling of the town, and consequently must be from a hundred and sixty to a hundred and eighty years old. The enormous size, and other circumstances, of these trees, furnish satisfactory evidence that this estimate must be correct. Within the inclosure of the trees was their council-fire. Here they engaged in their athletic sports, and here their powwows performed their orgies. Outside of this amphitheater, which contained some two or three acres, their wigwams were arranged in all directions. This village was located on a nearly level piece of ground, on a hill rising some three or four hundred feet above the Housatonic, on Elizur Mitchell's land, a short distance north of Cockshure's Island, now known as Hubbell's Island. From this spot is obtained one of the most delightful views toward the south and west, that can be found in the

State. A series of gentle hills, still covered for the most part with dense forests, as in the early days, rise one above another in all directions. Beautiful cultivated fields lie beneath the feet, while the noble Housatonic takes its quiet course away to the south-east; the whole forming a picture on which the beholder may gaze for hours without wearying. If the red man had an eye or a soul to appreciate the loveliness of nature, his heart must have expanded with admiration when contemplating such a scene as this. "A thing of beauty is a joy forever." None should wonder that the poor native left this enchanting spot with sad, lingering steps. Truly this is classic ground, and well worthy a visit from the antiquarian, or the lover of nature.

Many efforts were at various times put forth to Christianize the Indians. They had the privilege of attending the schools and other instructions. Some of them embraced the Christian faith, and joined the churches; but the major portion lived on, and died in the blind faith of their forefathers. An instance of the former occurred in 1741, as will appear in the following petition of Hatchet-Tousey, or Atchetoset, one of this tribe:

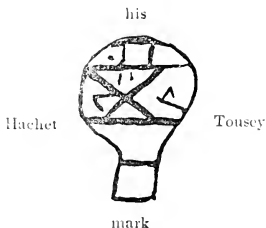
"The prayer of Hatchet Tousey, an Indian now Living in the West part of Woodbury called Shepaug.

"To the Honourable Governour and general assembly of the Colony of Connecticut now setting at hartford. I your honours' memorolist humbly sheweth that I a poor Indian native, Hatchet Tousey by name, who beeing born and brought up in heathenism and darkness and with shame now confess that I have been worshipping the devil and the unknown gods, and have not known the god that made me by darkness and want of instruction, but now the great god that has made all things out of nothing has moved me to seek him, he has been afflicting me, (but I hope for my good,) by taking away one of my children by death, a girl about sixteen years old who in the time of her sickness often and often would call upon me to be a christian, and to beleieve in the great god that made me, She would cry with tears and groans to me and her mother and all her brethren to forsake the wicked way of the Indians, and she would often have me go to get the English minister to pray with her tho she understood but little what they said in English, yet she declared that she believed the Christian religion to be true. She has made me promise to bring up the rest of her brethren in the knowledge of the christian religion and learn them to read & always to think of her dying words and prayers and shall never forget them. Wherefore I am very desirious to be taught the christian religion, and that my children might learn to read and understand god's word, the holy Bible, and that I and my family might go to meeting and keep the sabbath, and that I might know and understand. I have eight in the family though two are at work abroad and are not with me. y^e oldest is about 12 years old and

ye youngest at three, which I would keep at school this summer: the honourable govenour Joseph tallcot esqr. has written I hear to Cornell Minor of Woodbury to take care that my family should be school^d but s^d Cornell Minor has taken no care about it, I hear that mr. graham was desired in the letter by his honor to take care of me: but yesterday mr graham told me that Crononell Minor had never Lett him see the govenour's Letter and therefore he did not know what to do: Said Coroneel Minor has had said Letter this month and has done nothing; but a certain person has hired a school for me for a while, and has promised to pay if the honourable government would not. Therefore your memorialist prayeth this honourable assembly would hear the poor prayers and petitions of one of these poor Indians; that you have ordered the ministers of this government so often to pray for in all your proclamations for public fasts and thanksgivings, Therefore I a poor Indian, who desire to be christianized humbly prayeth this honourable assembly would assist me in these perticulars yt I might not lose their prayers: first I humbly prayeth this Honourable assembly would alow and give something towards the schooling and supporting of my children this summer, that I might have some help under my difficult circumstances, for I have expend allmost all my substance this Last winter and spring by reason of sickness in my family. And furthermore I would assure this honourable assembly if my children shoul^d go to school, then I cannot support them with victuals, for my Lands are at potitouch, and if I go there the other Indians, will Qurrell with me and my family, for they are much offended with me because I have a mind to be christianized. Therefore I pray this honourable assembly would order something for my relief and help, although it be but a small matter 2^{ly} your humble memorialist prayeth this assembly would help me to a division of the Indian Lands at potitouch, that I might have my right and just part set out to me, so that they might not quarrel with me. *for they say if I am a christian then I shall not have my land.* Thus your humble petitioner Hatebet Tousey prayeth for relief and help, wherefore I put my hand and name to this prayer in the presence of these my neighbors who can testify to the truth of my Cencerity what I profess and say, and that I am resolute to embrace the christian faith, and I desire your prayer for me and my family, and in duty bound I shall ollways pray.

"Woodbury May 15 1741

Henry Cassell
Benijah Case
Eleazer Warner
Henry Castle Jr
Telle Blakeslee
William Harris Jr
Adam Hurd
Eleazer Towner



"I Hachet Tousey constitute and appoint Abraham Hurd my agent and attorney at the honorable assembly for me

Hachet	his mark.	Tousey" ¹
	mark	

The petition of this Indian was granted, and £20, which were raised by subscription among the members, were placed in the hands of the Rev. Anthony Stoddard and Col. William Preston, to carry out the purpose intended. The governor was requested to encourage him in his good purposes, and Messrs. Stoddard and Preston to take care that he and his children be instructed in the Christian religion, and that his children be sent to school.

Encouraged, perhaps, by the success of Atchetoset, Mowehu, Cheery, son of Raumaug, the great sachem, who died a Christian a few years before, and others representing seventy souls residing at Pootatuck and New Milford, petitioned the General Court in May of the next year for like privileges. The Indians residing at these two places, as we have seen, had never been but two clans of the same tribe, while still another small clan of the Pootatucks resided alternately at Bethlem, Litchfield and Nonnewaug, the location of the wigwam in Bethlem being near Mr. Seth Martin's dwelling-house. The latter have been known as the Bantam Indians. Neither of these clans were in a well organized state at this time. The clan at New Milford, was entirely disbanded, Weraumaug, their chief, having died a few years before, and the larger portion of the tribe joining the Scatacook tribe, which had but recently been formed under Gideon Mauwehu. Cheery, son of the deceased chief, and one of the signers of the petition, had not force enough to keep his clan together, and was never sachem.

"To the Honourable gen Ass. sitting in Hartford May Anno Dom: 1742

"The Humble memorial of Mowehu, Cheery and others, Hereunto Subscribing Being Indian Natives of this Land Humbly sheweth that there are at New Milford and Potatuck the Places where we Dwell about seventy souls of us poor natives, who are now awakened, many of us to some curiosity of Being Taught the word of god and the gospel of Jesus Christ in order to obtain Eter-

nal Life through Him, and now Humbly Crave the care of this Ass. that we and our children may be Taught to read the English tongue and may have some minister appointed to preach the Gospel of Jesus Christ unto us; and Instruct us in the Principles of the Christian Religion, and we also Humbly ask as a Deed of the Highest Charity to us, that the Government will Bestow something upon us to support some person or persons in Teaching of uss, and Preaching to uss, That our souls may not Perish for want of Vision in this Land of Light; and if it may be the means of saving any Soul of uss, the gospel which you are favored with assures you that you Shall not Loose your Reward, and your Poor Petitioners hath hereunto put our marks

“Hartford May 13th 1742.¹

Mowchu	John Coksure
Job	Pukin
Sam	John Sherman
Peency	Cheery
Simon”	

Forty of these Indians resided at Woodbury, and thirty at New Milford. The committee to whom this petition was referred reported favorably, proposing that the thirty Indians on the borders of New Milford should be assisted to attend school and public worship at New Milford; and the forty residing at Pootatuck, on the borders of Woodbury, be aided in attending school and preaching in Woodbury, or Newtown; the ministers of New Milford, Woodbury and Newtown being requested to take them under their care and instruction. The report of the committee was accepted, and £20 were appropriated to aid the Indians at New Milford in these matters, and £25 to assist those at Woodbury; the money being placed in the hands of Mr. Anthony Stoddard and the minister at Newtown.

In 1733 the Pootatucks sold about three-fourths of their “reservation” in the south-west part of the present town of Southbury, and the larger portion removed to New Milford, and joined the other clan of their tribe residing there, so that the Indians residing at New Milford at this time were quite numerous. Stragglers from other clans in Fairfield county also joined them. President Stiles states the number of warriors at about three hundred, and Rev. Stanley Griswold, in a century sermon preached at New Milford in 1801, estimates them at two hundred warriors. The latter estimate is doubtless nearer the truth than the former, though it may be a pretty liberal one. The young and vigorous Indians of Pootatuck had for several years been moving to New Milford. About 1715, We-

¹ Indians, vol. 1, p. 240.

raumaug, or Raumaug, an intelligent Pootatuck sagamore, joined the Wyantenuck clan, and soon became sachem. His residence was on a reservation at the falls on the Housatonic, about two miles below the village of New Milford, which the Indians long kept after they had sold the Indian field west of the river, opposite the village. Weraumaug also had a personal reservation of two thousand acres in the society of New Preston in the town of Washington. This reservation was called the "hunting grounds of Raumaug," and was afterward sold by Cheere, son of the sachem. At the falls, called by the natives Mitichawon, was an excellent fishing place, especially in the spring, when shad and great numbers of lamprey eels swarmed up the river, and attempted to ascend the rapid descent of waters. Shad and other valuable fish are still taken on this river quite up to this point. At this romantic spot, on the banks of the river, stood the palace, or "great wigwam" of Weraumaug. On the inner walls of the palace, which were made of bark with the smooth side inward, were pictured every known species of beast, bird, fish and insect, from the largest down to the smallest. This was said to have been done by artists whom a friendly prince at a great distance sent to him for that purpose, in the same manner as Hiram sent artists to Solomon. He died about 1735, as near as can be ascertained, and was buried in an Indian burying-ground at no great distance from the place of his residence. His grave is distinguished from those surrounding him, out of many of which large trees are growing, by its more ample dimensions.

Weraumaug was a man of uncommon powers of mind, sober and regular in his life, and took much pains to suppress the vices of his people. The first minister of New Milford, Rev. Daniel Boardman, ordained in 1716, finding this Indian sachem to be a discreet and friendly man, became much interested in him, and took great pains to instruct him in the Christian religion. From the account he gives of him, it appears he died penitent, and cheered by the Christian's hope. In a letter to a friend he calls him

"That distinguished sachem, whose great abilities and eminent virtues, joined with his extensive dominion, rendered him the most potent prince of that or any other day in this Colony; and his name ought to be remembered by the faithful historian as much as that of any crowned head since his was laid in the dust."

Although this statement of Mr. Boardman is the best evidence that need be had of the power of this chief, and the extent of his

tribe, yet it is hardly accurate to say that he was the most potent prince that had existed in the Colony. It will not do to overlook King Philip and other sachems. During Weraumaug's last illness, Mr. Boardman constantly attended him, and endeavored to confirm his mind in the vital truths of Christianity. It was a sad place for the dying chieftain; for the larger part of his people, and even his wife, were greatly opposed to the religion of their white neighbors, and used all their influence to keep him true to the dark and cheerless faith of his forefathers. Their conduct was not only rude and abusive of the minister, but in other respects such as comported little with the solemnity of the occasion. One day when Mr. Boardman was by the sachem's bedside, the latter asked him to pray, to which he assented. It happened that there was a sick child in the village, and a powwow was in attendance, who had undertaken to cure it with his wild and superstitious rites. As soon as the clergyman commenced his prayer, Weraumaug's wife sent for the medicine-man and ordered him to commence his exercises at the door of the lodge. The powwow at once set up a hideous shouting and howling, and Mr. Boardman prayed louder, so that the sick man might hear him above the uproar. Each raised his voice louder and louder as he went on, while the Indians gathered around, solicitous for the success of their prophet. The powwow was determined to tire out the minister, and he, on his side, was quite as fully resolved not to be put to silence in the discharge of his duty by the blind worshiper of Satan. The invincible minister afterward gave it as his belief that he prayed full three hours before he was permitted to come off conqueror. The powwow having completely exhausted himself with his efforts, gave one unearthly yell, and then, taking to his heels, never stopped till he was cooling himself up to his neck in the Housatonic.

In 1736, a part of the Wyantenucks moved to Scatacook, one of their reservations, and located on the beautiful plain on the west side of the river. These Indians, in the years 1742 and 1743, were visited by the Moravian missionaries, under Count Zinzendorf. They remained with them several years, and to appearance, were very religious and inoffensive men. They also visited the Indians still left at the Great Falls and Pootatuck, but these having in the former year applied to the General Assembly for the means of instruction, which had been granted them, gave little heed to the strangers. The Scatacocks were at this time, perhaps, the largest tribe left in the Colony. It was founded about 1728, by Gideon Mauwehu, a Pe-

quot Indian, who was endowed with the same energy of character for which his nation was so distinguished. We first hear of him among the Paugussetts, where he was the leader of a small band, and settled one of his sons over a small clan at the falls on the Naugatuck River, near Humphreysville. He next appeared, for a time, among the Pootatucks, soon afterward at New Milford, and in 1729, he, with eleven others, signed a deed of "all the unsold lands in New Fairfield," now Sherman. He afterward moved to Dover, N. Y., on Ten Mile River, some ten miles west of Kent. After living there awhile, in one of his hunting excursions, from a mountain in Kent, west of the Housatonic, his eye fell upon that river, winding its way through the fertile and beautiful valley, shut in by mountains, and covered with dense forests. The white man had not penetrated this beautiful sylvan retreat. It had only been used occasionally as their hunting and fishing ground by the Wyantenucks. He was enchanted with the capabilities of the place, and immediately moved thither with his family. Having invited his old friends among the Paugussetts, Pootatucks, Wyantenucks, and others among the tribes with which he had lived, they flocked to him in considerable numbers. In 1736, after the death of Weraumaug, a considerable number joined him from New Milford as above. It is believed, that at this date he had more than one hundred warriors.

The Moravian missionaries began to preach to his tribe some time in 1742, and, although Mauwehu's name was among the signers of the petition to the General Assembly in May of that year, for religious instruction from the colonists, yet he received them with great favor, and their labors had a happy influence on the tribe. In 1743, he accepted their faith, and was baptized, with about one hundred and fifty of his people. A church was built, and a large congregation collected. Most of their conversation with the English was on religion, and they spent much of their time in devotional exercises. After a time, many of these Indians followed the missionaries to Bethlehem in Pennsylvania. The change of climate proved fatal to them, and they returned to their old homes. Here in the absence of their religious teachers, they seemed to forget their religion, became intemperate, and began to waste away. Such was the sad termination of the most successful religious effort, perhaps, ever made among the Indians of Connecticut.

In May, 1759, the Pootatucks, or rather Tom Sherman, or Shoran, one of their number, to whom the rest had quit-claimed their

right the year before, sold their last acre of land, including their village of Pootatuck, and took up their abode at Scatacook, except a few that lingered in the neighborhood of their old abodes, by the sufferance of the purchasers. In 1761, these consisted of one man, and two or three broken families. In 1774, they were reduced to nine, and at this date there were none remaining at New Milford, and but sixty-two at Scatacook. In 1786, the latter were reduced to thirty-six males and thirty-five females, twenty of the number being children of suitable age for attending school. In 1801, they numbered thirty-five idle and intemperate beings, who cultivated six acres of ground. In the fall of 1849, the number of Indians remaining was eight or ten of the full blood, and twenty or thirty half breeds. A few of them are sober and industrious, cultivating good gardens, and living comfortably; but the majority are of the opposite character. Three or four of them attend church, and a few of the children go to school. They are under the care of an overseer, and their property consists of a considerable tract of land on the mountain too rough for cultivation, and about five thousand dollars kept at interest, which for the last forty years has more than paid the annual expenses of the tribe.¹

It will be seen that the Indians of Woodbury, New Milford and Kent, have been treated as though they were one people, which is strictly correct, except in regard to the Kent Indians. Although we find among the principal men in 1746, selling land, Samuel and Thomas Coksure, two of the sons of a sagamore of the name of Cockshure at Pootatuck, and Cheere, son of Weraumaug, soon after, selling his reservation in New Preston, yet Mauwehu, having resided in many other tribes, collected together many from them also. Beyond this the dividing line between them is not discernable. Gideon Mauwehu, leader of the Kent clan, was present in Woodbury at the execution of two deeds next to the last, conveying lands at Pootatuck, giving his assent, and signing as witness, while two of his principal men, Jeremiah and Samuel Cokshure, were among the grantors.

It is many years since the last remaining Pootatuck, an old squaw, came back to Pootatuck village to visit the graves of her ancestors. Looking up to the place where stood, and still stand the few remaining trees of "Tummasseete's old orchard," "There," she said, the

¹ The major portion of the foregoing account of the Wyantenucks and Scatacooks, on the last three or four pages, has been collected from the works of Dr. Trumbull, Barber, and De Forest.

tears streaming down her wrinkled cheeks, "there is Pootatuck." After lingering near the graves of her people a few days, she returned to the place whence she came. A few monuments of the existence of the fated race now remain to tell us that here a former race once flourished, scarce sufficient, so fleeting is their nature, to arrest our attention. Arrow heads, stone chisels, hatchets, axes, gouges, knives and mortars are found in the "ancient territory." One of these localities is on Mr. Anthony Strong's land, opposite Mr. Fred. S. Atwood's dwelling-house, where they had a hunting village; and another on Mr. Frederick M. Minor's land, a few rods in rear of his dwelling-house. They are also found in Bethlem, near Seth Martin's dwelling-house, and at the locality of the village of Pootatuck. Large deposits of clam and oyster shells are also found in the latter locality. This village was about two miles above Bennett's Bridge on the Housatonic, near where Pootatuck Brook, called by the Indians Cowams, enters into that river. In addition to the articles mentioned above, some have been found which the natives evidently received from the English. Glass bottles, brass kettles, rings and jugs have been found. In digging for some purpose a few years ago, a brass kettle was found rimmed and bailed, and under it a piece of scarlet woolen cloth about the size of a dollar, in good preservation. In this kettle were three rings and three thimbles. A finger bone with a ring on it, at another time, was found, the flesh under the ring being pretty well preserved. In "Hatchet meadow," on Cyrus Mitchell's land, the Indians left a spring protected by a tub made of a hollow tree.

They had burying-grounds on the banks of the Housatonic near their village, where skeletons have been exhumed as late as the present date, (1853,) which were found buried in a sitting posture, having various trinkets and implements buried with them. Many were buried so near the banks of the river, that a great freshet that happened several years ago laid bare many skeletons. Some eighty rods further up the river, bones have been plowed out in throwing up the highway. Near the school-house in this locality, are many mounds of a circular form, depressed in the center. Many skeletons have been at various times exhumed a fourth of a mile lower down, on the opposite side of the river, near Cockshure's Island, below Fort Hill. There was another burying-ground on the banks of the brook near the residence of David J. Stiles, Esq., in Southbury, now occupied by the ancient burying-ground of the first white settlers; and

another still, at the upper end of Nonnewaug, on the East Sprain, where rest the remains of the chief of that name.

Such are the simple annals of the unfortunate and benighted race that once had possession of this fair heritage, and roamed in haughty independence through these sequestered vales. Not a Pootatuck remains in the territory of the "ancient town," to revisit, with Indian wail and lamentation, the forsaken and almost forgotten graves of his ancestors. When the floods, or the excavations of the present inhabitants, exhume the bones of a long-buried brave, they are gathered up with eager interest, to grace a public museum or private collection of antique curiosities. Their sun has set in darkness and in gloom. Advancing civilization, so fortunate and happy for the white race, brought nothing to the red man but disaster and decay. With a sad infatuation, he embraced its vices instead of its virtues. Before the white man touched these shores, they enjoyed their wild and savage mode of life without molestation. This was their own land. Here were their council fires. On the beautiful rivers they paddled the light canoe, and pursued their game in the unbroken forests. They went up by their mountains; they came down by their valleys; they followed their own desires for happiness in wild, reckless exuberance. The mossy cliffs, and the dells in the thick woods, echoed back their shrill songs and fearful cry of war. But the white man took up his abode in their ancient hunting grounds. The strength of civilization met the weakness of barbarism. From that inauspicious hour the poor natives waned, and retreated farther into the wild solitudes. The children of the forest have passed away.

"Alas, for them, their day is o'er—
Their fires are out from shore to shore!
No more for them the wild deer bounds—
The plow is on their hunting grounds."

Their existence has become a matter of antiquarian research, and oft-told legend. Their brief history has been written in desolation. In the depth of the forest, in the silence of nature, away from the busy haunts of men, the contemplative mind is sometimes led involuntarily to exclaim, "Where are they?" and echo answers, "Where are they?" In such solemn communion with nature and the spirits of the past, one is startled by the very depth of the silence around him.

“ Where are they, the forest rangers,
Children of this western land,
Who, to greet the pale-faced strangers,
Stretched an unsuspecting hand ?

“ Were not these their own bright waters ?
Were not these their natal skies ?
Reared they not their red-browed daughters
Where our stately mansions rise ?

“ From the vales their homes are banished,
From the streams their light canoe ;
Chieftains and their tribes have vanished,
Like the forests where they grew.”

CHAPTER VIII.

ECCLESIASTICAL HISTORY.

1666 TO 1760; THE HALF-WAY COVENANT CONTROVERSY AT STRATFORD LEADS TO THE SETTLEMENT OF THE TOWN OF WOODBURY; THIS PRACTICE EXPLAINED; JOSEPH JUDSON AND OTHERS' LETTERS TO REV. MR. CHAUNCY; CHURCH ANSWER TO THE MEN; TOWN PROPOSITION TO MR. CHAUNCY; THE PARTIES DIVIDE THE MINISTERIAL LANDS IN 1666; REV. ZECHARIAH WALKER BEGINS TO PREACH TO THE MINORITY IN 1668; MR. WALKER ALLOWED THE USE OF THE CHURCH TWO HOURS EACH SABBATH; MR. WALKER'S BILL OF PARTICULARS TO THE GENERAL COURT IN 1669; THREE HOURS' USE OF THE CHURCH EACH SABBATH ALLOWED MR. WALKER; MR. WALKER EXCLUDED FROM THE CHURCH; MR. WALKER ORDAINED OVER THE SECOND CHURCH OF STRATFORD MAY 5, 1670; COVENANT; SECOND CHURCH REMOVES TO WOODBURY IN 1672-3; MR. WALKER'S DEATH AND CHARACTER; STATE OF THE CHURCH; REV. ANTHONY STODDARD SETTLED IN 1700, AND ORDAINED IN 1702; HE PREACHES SIXTY YEARS; GREAT PROSPERITY OF THE CHURCH UNDER HIS MINISTRY; REVIVALS; HIS DEATH IN 1760; SECOND CHURCH BUILT IN 1747; OLD AND NEW STYLE; CHARACTER OF MR. STODDARD; REVIEW OF THE LAST NINETY YEARS.

RICH as the historical incidents relating to Ancient Woodbury have been from the very first, and endowed as it has ever been with men of mark—minds of the first order—it is remarkable that this town has never found its historian. It has always occupied *in deeds*, if not *in fame*, a prominent place in all the historical events of the State. Wherever there has been labor to be performed, or deeds of valor to be done, the sons of Woodbury have ever been in the front rank. As in local position it is retired and secluded among the sweet valleys, surrounded by verdant hills; so in historical position, her sons have allowed her to remain in the silent consciousness of unobtrusive worth, while later-born and less gifted sisters have occupied the fields of fame before her. Even now, at the end of nearly two centuries, the work of gathering the memorials of its long-buried worthies, the work of gratitude and reverence, is left to one not a native of the soil, nor bound by ties of consanguinity to the early

fathers. The first, and it might be said, the only history of the town, physical or biographical, if we except the brief paragraphs in Trumbull's History of Connecticut, Pease & Niles' Gazetteer, and Barber's Collections, is comprised in the following extract:

"Woodbury lies on the same river, (Osootonoc,) and resembles Kentish-Town. The township, twelve miles square, is divided into seven parishes, three of them Episcopal. In this town lives the Rev. Dr. Bellamy, who is a good scholar and a great preacher. He has attempted to shew a more excellent way to heaven than was known before. He may be called the Athenian of Connecticut; for he has published something new to the Christian world—Zuinglius may learn of him."¹

This seems to be rather a brief history, for a town of which so much may justly be said. It would have been fortunate had the present labor fallen into better hands, but it is proposed to supply in some measure the desideratum of an accurate local history.

It has been before stated in these pages, that the settlement of Woodbury was the result of religious dissensions among the people of Stratford. The principal cause of difference was in regard to church membership, baptism, and the discipline of church members. What the precise nature of the controversy was, could not be distinctly understood by the most learned and pious even of that day. It was the same as that which existed at Hartford, Wethersfield, and other places. One would say, at this distance of time, that the question to be decided was, whether the "Half-way Covenant Practice" should be introduced into the church or not. Upon this question there was the most grave difference of opinion among the best and most distinguished men in New England. By this plan, a person of good moral character might own or renew the covenant of baptism, confessing the same creed as members of churches in full communion, and affirming his intention of becoming truly pious in heart and in life, and have the privilege of presenting himself and children for baptism. Nor did the privilege stop here; he might also present for baptism his grandchildren, children bound to him as apprentices, and even his slaves, by giving a pledge for their religious education. Persons thus owning the covenant were considered church members to all intents and purposes, except that they might not come to the communion table. For conduct unbecoming church members, they could be and were dealt with and punished in the

1 Hist. of Conn., 1781, By a Gentleman of the Province. Printed at London.

same manner as members in full communion. In this way a church could never run down in point of numbers, so long as unconverted persons enough to keep it up were willing to own the covenant of baptism. Abundant proof of the foregoing statements is found in the first book of ministerial records of the Second Church of Stratford, now the First Church of Woodbury, happily in a fine state of preservation. Consequent upon this practice, baptisms followed close upon births; very many instances may be found upon these records, where the child was but from one to eight days old at the time of the ceremony. If the child appeared to be in danger of "non-continuance," it was baptized on the day of its birth. The children of ministers, deacons, and other leading men in the church, were generally less than a week old when presented for baptism. Young persons did not usually own the covenant till they became parents, and wished baptism for their children.

Previous to 1650, great watchfulness had been exercised to admit only such as gave visible evidence of piety. The choice of pastors, also, had been confined exclusively to the church, and nearly all the honors and offices of the colony had been distributed to professors of religion, who in the New Haven colony were the only ones possessed of the right of suffrage, in meetings of a political character. In the colony of Connecticut, not only these, but also other orderly individuals, having a certain amount of property, were entitled to the privilege of being admitted freemen. During the lives of the early fathers, little trouble had arisen on these points, nearly all the first emigrants being professors of religion. But this generation had passed away, and a new one had succeeded, many of whom, on account of their not belonging to the church, were excluded from their proper influence in community. Most of them had been baptized, and by virtue of this, it was claimed, that they might own their covenant, have their children baptized, and thus perpetuate the church. All New England became interested in this controversy, and in 1657, the matter in dispute was referred to a council of the principal ministers who met at Boston, and declared

"That it was the duty of those come to years of discretion, baptized in infancy, to own the covenant; that it is the duty of the church to call them to this; that if they refuse, or are scandalous in any other way, they may be censured by the Church. If they understand the grounds of religion, are not scandalous, and solemnly own the covenant, giving up themselves and their children to the Lord, baptism may not be denied to their children."

In consequence of this decision, many owned their covenant, and

presented their children for baptism, but did not unite with the church in the celebration of the supper, nor in most other duties of members in full communion. Hence it was termed the *half-way covenant*. In process of time, the privilege here mentioned was enlarged in some of the churches. Many churches in Connecticut never adopted this practice, and toward the end of the eighteenth century, it was generally abandoned throughout New England.

The first church at Stratford would not adopt this practice, although a large and influential part of its members were in favor of it, together with a majority of the town, who were not church members. Rev. Mr. Chauncy, who was not in favor of the practice, was settled over the church in Stratford, in 1665, though there was strong opposition to him on this and other accounts. The efforts of the dissenting party to settle their difficulties seem to have been sincere. Their communications to their brethren were couched in respectful and brotherly terms, and their arguments were not easily refuted. In fact, little pains seem to have been taken by the church proper during the whole controversy, to answer the reasoning of the dissatisfied party, but it seemed rather to throw itself back on its dignity, with an intention of allowing the malcontents to take their own course. The latter were in the majority in the town meetings, and John Minor, one of their leaders, was town-clerk during the whole time of the controversy, and for several years after, with the exception of a year. This famous controversy, so far as the records show it, is deemed of sufficient interest to be inserted here, almost entire. It opens with a letter from eight of the dissatisfied party, who were the advocates of the *half-way covenant system*, and who state their wishes as follows :

“To Mr. Chancy and the rest of the Church at Stratford.

“Loving brethren and friends, God by his good providence having brought us hither, who are of his church and people, and separated us from the world, and of his free and abundant grace hath taken us and our seed into covenant with himself and with his church and people, and hath given us an interest in himself to be our God, and taken us to be his own, giving us his own discipline and ordinances for our spirituall and eternal good, and owning us hath given us equall right with yourselves in all his ordinances, his providence also having selled us together in this plantation that we might jointly together worshipping him in all his ordinances, and that we should be mutuall helpers of one another in our Christian race. These few lines are to informe you that wee whose names are underwritten doo declare to you our earnest desire to enjoy communion in all God's ordinances with you, that we may together worshipping him according to his holy will; desiring also that wee and our posterity may be owned as immediate members of the Church of Christ by you; as Christ owneth us and ours by his own institution, taking us into covenant, and solemnly

setting his own seal upon us. We further declare, that owning it to be our duty, and hoping it to bee our desire to account you our best friends, who shall use meanes to convince us wherein we have sinned, and bring us to the sight of our evils: we desire that if any man being converted according to God's rules, and doo not hold forth repentance, then no such person so remaining may bee admitted to communion, till he hold forth repentance. And whereas there hath beene difference about the calling of Mr. Chaney, and severall of us have declared our objections against his setting amongst us till those objections were answered, and we judge they never were unto satisfaction; yet if you shall see cause to answer our earnest and reall desires in the premisses, as we hope you will, wee shall passe by what hath beene, and endeavor lovingly to close together and to walke together according to the rules of God's holy word, hoping and desiring you will so farr respect us as to give us an answer hereunto in writing as soone as you conveniently can.

"Yours in all due respects and desirous of unity according to the rules of Christ.

"January 16, 1665.¹

Joseph Judson,
Richard Butler,
David Mitchell,
Henry Wakelyn,
James Blakman,
John Minor,
Samuel Sherman,
Daniel Titterton."²

This respectful and kind letter, offering to forget past grievances, and soliciting a union with the rest of the church in a truly fraternal and Christian feeling, received no attention, either from Mr. Chauncy, or the remainder of the church, who were of his way of thinking. Accordingly on the 9th of the following month, the dissentients addressed them another letter in the same spirit, still further making known their wishes, and mildly reproaching them for their want of courtesy and kindness:

"Whereas wee have formerly made known our mindes unto you in writing, as concerning our desire of communion in all God's ordinances with you; holding forth unto you by way of preface, our right unto them, from the free grace of God owning us and externally sealing the priviledges of y^e Covenant unto us; have also declared our mindes concerning such letts as may hinder us from proceeding unto such attainments mentioned in some clauses thereof; and coming together to know how you stood affected to our desires, hoped you might have seen good soe farr to have betruusted those y^e were to declare

¹ New Style, Jan. 27, 1666.

² This and the other papers relating to this controversy are to be found in the Secretary of State's office, in "Ecclesiastical," vol. 1, Nos. 18 to 37.

yo^r minde unto us as in conferring with us to take farther knowledge of our desire propounded ; and to putt us in a way of farther proceeding ; should have bin glad soe farr to have bin tender by you that they might have took it into consideration. And if anything did on our part lye in y^e way, have seriously appointed us a time for examining of us in respect of our fayth and knowledge : Accounting it requisite y^t y^e Minister may take perticular knowledge of all those y^t are to have Communion in the whole worshipp of God ; And herein (to deale *plainely*) y^t nothing may hereafter bee laid as a block in our way ; we desire that in this examination by y^e minister or Ministers and Elder wee may issue in their questioning and examining onely. And whereas we have openly, solemnly, wholly and onely ingaged ourselves to be the Lord's, who hath graciously taken us into Covenant wth himself and *his faithful* people ; we desire, y^t in the owning hereof, wee may not be further troubled with any imposition of that nature. The exercise of yo^r tenderness unto us wee cannot but hope for, according as you are allowed. Ro. 14 : 1.

“ February, 9th, 1665.

Joseph Indson,
Richard Butler,
David Mitchell,
Henry Wakelyn,
John Minor,
James Blackman,
Samuel Sherman,
Daniel Titterton.”

By this letter we learn that so great was their desire to be reconciled to the church, that they were willing to be again examined in regard to their “fayth and knowledge,” that the church might be convinced, that their peculiar views had not, in any manner, undermined their religious principles, or purity of character. More than two months elapsed before any answer was vouchsafed them, and then we find the following

“CHURCH ANSWER TO THE MEN :”

“Neighbours, whereas wee received frō you two writings the sum of both which was to hold forth your earnest desire as to communion in all the ordinances of Christ with us, These are to give you to understand that our apprehension concerning the order of discipline is the same that we have formerly manifested it to bee, both by our practice, and answer to your proposalls. And whereas you apprehend you have equall right with ourselves in all the ordinances of Christ in this place. These may certifie you at present that we are of a different apprehension from you in that matter. And whereas you desire that your posterity may : etc : wee would put you in mind that as yet the matter is in controversie among the learned and godly. Likewise whereas you seeme to intimate in the close of your first page that you have taken offence at our late proceedings, but as you say upon the granting of the premises are willing to pass it by ; we return no more at present but this ; viz. wee hope if you had

had sufficient ground so to doo, the godly and learned would have spied it out, and have endeavored to convince us of our evils herein. Lastly, whereas in your latter page you prescribe the way wherein you desired to be attended: viz; you account it requisite: etc: To which we answer in the words of Paul in another case, wee have no such custome nor the churches of Christ with whom we hold communion, and moreover it is practised you know by those whose principles in discipline are farr different from ours. And truly neighbours, as it relates to your case, (notwithstanding wee gladly and heartily desire ye increase and enlargement of ye Church when it may bee attained in a rutable and satisfactory way yet,) wee must plainly tell you that we cannot at present see how it will stand with the glory of God the peace of ye Church and our and your mutuall edification (which ought to bee deare unto us, and earnestly sought by us) for you to embody with us in this society: The Apostle Paule exhorts the Corinthians, and so all that walk together in church fellowship: 1 Romans 10, to avoide divisions and to be perfectly joyned together in the same mind and in the same judgment, otherwise it is not likely we should keepe the unity of the spirit in the bond of peace, to which we are exhorted, Eph. 4: 3. And notwithstanding wee give this answer in generall to you all that were concerned in the yys presented to us; yet you may easily imagine that we have particular exertions as it relates to particular persons whereof we find that we are thereunto called, wee shall manage and desire satisfaction in before they are admitted to communion in all the ordinances.

“Apr. 16th, 1668.

This is a true Coppye of y^e
answer given unto us as it was
tryed by both papers.
Church Answer to the men.”

One would think this a rather short and crispy reply to letters as humble and inoffensive as the two former had been. The “Church” begins with calling the dissenters “*neighbors*,” and ends with characterizing them as “*the men*.” They assume a very lofty, and somewhat arrogant tone; sufficiently so, one would think, to have prevented further efforts toward an accommodation of their differences. This was undoubtedly written by Mr. Chauncy, the former letters having been addressed to him, and it is probable that the remainder of the papers on the side of the church were written by him.

Although by this communication they had been flatly refused admittance to the church, even on a satisfactory examination, yet they persevered in their efforts to accomplish the desired end. It is to be recollected, that Stratford belonged to the Connecticut colony, and consequently had other freemen besides the members of the church. The freemen joined with the dissentients in their efforts. It is to be further noted, that Mr. Channey had been settled by a majority of the members of the church alone, the other freemen of the town hav-

ing no voice in the matter. As by the laws of the colony they were obliged to pay taxes for his support equally with the church members, they wished a voice in the selection of the minister. The dissenting part of the church, together with the other freemen of the town, as we have seen, constituted a majority in the meetings of the freemen. So that although the *church* could choose and settle a minister, it took a majority of the voters of the *town* to provide for his support. Failing as individuals and members of his church to effect an arrangement with Mr. Chauncey, they held a town meeting, and passed a vote embracing the conditions under which they would contribute to his support. The vote is a very interesting one, as it contains a lucid explanation of the half-way covenant, and is as follows :

“ Towne propositions to Mr. Chauncey, May 13, '69.

“ Mr. Chancey,

“ We a Christian people by the providence of God settled together in this plantation of Stratford Judging it our duty as from the command of God soe for our own necessary spirituall & eternall good to indeavoe after maintain & uphold a minister orthodox in doctrine and practice y^t y^e word of life & salvation may be held forth unto us & all the ordinances of God disspenced amongst us. And whereas you have been some time amongst us we accounting reasonable, very necessary & equall y^t some mutuall agreem^t be made in a Christian way between you & us ; We hereuppon think good to propound to you for yoe settling & continuing wth us as followeth ; We desire y^t you would perform y^e work of a Minister of y^e Gospel unto us in y^e preaching of y^e word, and administering of the sacraments. More particularly we desire y^t all they y^t profess fayth & obedience to the rules of Christ not scandalous in life and doe present themselves in owning y^e covenant wherein they have given themselves unto the Lord in baptism may be admitted and accounted members of y^e Church and under the care and discipline thereof as other members and have their children baptized. Yet notwithstanding we desire not that any thus admitted may approach unto the Lord's table till in and by examination and due tryall they make testimony unto the Judgment of Charity of their fitness thereunto. Moreover as God owneth the Infant children of believers in y^e Covenant of Grace neither doth exclude y^e same children w^o grown up from keeping their standing in y^e covenant while they soe walk as they doe not reject it. God owneth y^m and would not have y^e grace of his covenant shortned or straitened nor put y^m from under the dispensations of his grace giving his ministers a solemn charge to take care of & traine up such as a part of their flock : We desire also y^t y^e children of churchmembers may be accounted churchmembers as well as their parents and y^t they doe not cease to bee members by being grown up but that they doe still continue in y^e church successively untill according to y^e rules of Christ they bee cast out and y^t they are still y^e subjects of Church discipline even as other members, and y^t they should have their children baltized notwithstanding their present unfitness for partaking of the Lord's supper. And farther wee assure you hoping without the least suspicion you may creditt us y^t uppon y^t accepting o^r propositions and granting them

unto us wee shall according to o^r ability contribute fo^r yo^r comfortable subsistence amongst us. Expecting an answer from you hereunto in time convenient, subscribe in the y^e name of y^e Towne.

“ June 1, 1666. Extracted from the originall;

being Recorded & therewith

diligentlye compared y^e 26th: 9^m: '68.¹

p John Minor, Recorder.

Thomas Fayrechilde,

Joseph Judson,

Henry Wakelyn,

Thomas Ulfote.”

It does not appear that Mr. Chauncey made any reply to this proposition, though, as the matter had now assumed a serious aspect, it was doubtless discussed during the next few months with much frequency by the two parties. Efforts were also made by the minority of the church, together with others of the town, to procure another minister for themselves, probably with the tacit consent of the other party; and it would seem that they applied to Mr. Peter Bulkley to preach to them. It does not appear, however, that they were successful in obtaining him. But later in the year the two parties were able to agree, that each party should have its own minister, and also agreed upon a division of the land sequestered for the use of the ministry between the two ministers, as appears by the following vote:

“ December 18th 1666.

“ Att a lawfull Towns-meeting it was voated and agreed on y^t there should bee in case y^t it be found in nowayes contradictory to a court^e order to have another Minister here in Strattford, a laying out of the sequestered land reserved for the ministry: viz: A quarter part of it to Mr Chansey and a quarter part of it to Mr Peter Bulkley. or any other man by y^t party obteyned y^t now in-deavor for Mr Bulkley And y^t w^{ch} shall be laid out to Mr Chansey shall by him be improved as his own during his life or continuance in Strattford. And in case of removeall y^e s^d land is to return to y^e town again: Provided alwayes y^t y^e town pay him for w^t it is bettered by his improvement according as y^e Town and Mr Chansey shall agree, in case of difference then; as it shall be judged better by indifferent men chosen by both parties: And in case of decease y^e Town is to pay Mr Chansey his Heires w^t y^e whole accommodations together with y^e improvement shall be judged worth at his decease. It is further agreed on in case Mr Bulkley or any other Minister be obteyned hee shall have; hould and injoy his part in every respect as Mr. Chansey doth. It is further agreed on y^t as respecting a house lott y^e reserved land for y^t purpose shall bee equally divided into two lotts and Mr Chansey is to have his choyce, w^{ch} of y^e two he will please to have. It is further agreed on and voated y^e 18th 10th: 66, in case of decease or removal of either of y^e aforesaid ministers y^t y^e Town shall joyntly make y^e payments y^t will be due to y^e deceased or removed minister. And y^t party y^t is destitute of a minister either by death or removall shall have free

¹ The year at this date began with the 23th of March; consequently 26th: 9^m: '68 was Nov. 26, 1668.

libberty to provide for themselves another. And shall have y^e same intrest in y^e accommodations and improvement y^t formerly they had.

“Exactly transcribed and diligently compared wth the originall records the 24th Apr^l: 1669.

Per: John Minor Recorder.

At the October session of the General Court in 1667, this action of the parties was approved and established on motion of Ens. Joseph Judson:

“Ensigne Joseph Judson moveing this courte for a confirmation of y^e agree-ment of y^e Town of Strattford made December 18th 66. in reference to y^e divis-ion of sequestred Land to Mr Chansey ye present Minister and Mr Peter Bulkley or any other, etc; there haveing nothing appeared to this courte therein y^t is contrary to law ye court doth approve of ye sd agreement and desires Ensigned: Judson, Mr Fayrechild, Mr Hawley: Leif^t Curtiss, Rich. Butler and Henry Waklyn to lay out ye land according to ye sd agreement. And that from hence-forth they shall all joyntly make payment of their proportions towards the mayntenance of Mr Chancey till there bee another minister at Strattford there cohabiting.

“This is a true, coppie out of y^e originall dilligentlye transcribed and com-pared this 31st December 1667.

“Per JOHN MINOR, Recorder.”

Early in the year 1668, the minority engaged Rev. Zechariah Walker, of Jamaica, L. I., to perform pastoral labors among them. Having obtained a minister, they perceived they had no house of their own to worship in. They had contributed equally with Mr. Chauncy's party toward the construction of the meeting-house occu-pied by the first church, and the first idea that occurred to them was, that they might agree with the other party, to allow Mr. Walker to preach one part of each Sabbath in the meeting-house, and Mr. Chauncy the other part, thus joining the two congregations. They accordingly made known their proposition to Mr. Chauncy's party, to which they received two elaborate answers, in better spirit than former communications, and in which the plain word “neighbors” had been exchanged for “loving neighbors:”

"1st

"OUR ANSWER TO OUR NEIBOURS MOTION

"Loving Neibours,

"You are no strangers to the afflicting troubles which through the malice of the common adversary have bin occasioned amongst us by different persuasions as to order in the house of God, which we may truly say have cost us not a few prayes and tears, and no little affliction of spirit; fearing indeed whilst we have bin contending about the shell we have lost much of the kernal of religion: Differences continuing thus uncomfortable amongst us for a long time, at length it pleased the most High to guide us to a joint agreement whereby we did hope through his blessing an end might be put to these our exercising troubles and differences and on earth have a better way found out for our mutual edification which in truth was the main thing scoped at by us in our agreement; And we for our parts (the generality of us) did conclude that it was the intention of all, for the attaining of this end, that we should meet seperately and apart, one from another, we by ourselves, and you by yourselves, that we might enjoy the ordinances of God according as we are persuaded without disturbance each to other and therefore shall not cease to wonder at your motion (so different from our expectation and as we judge not a little prejudicial to your edification) for you and us to meet together publicly to worship God in the same place. Neverthelesse we have not bin wanting seriously to consider and earnestly to enquire, what may be the mind of God in this matter since we have had knowledge of this your motion and intention, (according to the little time allowed us.) And we do declare,

1st That it is not our intencion or desire in the least to deviate from the true sense and meaning of our agreement.

2d That in our agreement we had still an eye to meeting in distinct places:

3d As to Mr Walker that he is one whom we desire to honour and esteem in the Lord; yet

4th That wee cannot see how two though godly can walke together (especially two ministers) except they are agreed.

5th We doe account ourselves bound by covenant to that order and dispensation of the worship of God that hath hitherto bin peaceably practised in this church and other churches of Christ, holding communion with us; this bond being upon us, we also continuing thus persuaded, we can (now) doe nothing against the truth, but for the truth.

6th That though our differences be not about fundamentals, and essentials of faith and Christian religion, yet it reacheth to the fundamentals of order in church administrations, which are styled Ezek. 44.5. The comings in and the goings forth of the sanctuary; how each party therefore can comfortably enjoy his own persuasion with edification (we all agreeing to meet in one place) at present we see not.

7th That we desire to retain and maintain those dispensations which we have so dearly bought and so long enjoyed without interruption should we not possesse what the Lord our God hath given us to possesse as they said in another case: should we therefore consent to and be instrumental in the parting of these out of our hands. We fear it would be a great dishonour and provocation to the Holy one of Israel: seeing that for the peaceable

enjoyment of the truth that we now professe and practise some of us, among many others of the Lords servants have put our lives in our hands, and have said to our fathers, we have not seen them neither have we acknowledged our brethren or kindred that we might keep the word of the Lord, and the covenant of our God. Dent. 33.6. Finally, at present as there are many difficulties in our way that forbid our consent to your motion, soe we cannot but declare that for you to force the attendance of your motion, we fear it will be a means to widen our differences and (as we judge) will be esteemed no less than opposition and disturbance. Now the very God of truth and peace guide us and you all, in his ways, that so the glory of his great name together with the comfort peace and edification one of another may still be aimed by us all.

“Voted as an answer to our Neibours.

“Nov. 11. 68.”

Uniting their meetings was evidently not the best way of obtaining the end desired. Although their differences might not be “fundamental,” as admitted in this communication, yet their opinions being so diverse in regard to church membership, they could hardly have been much “edified,” in being obliged to listen to the defense of what they did not believe. It would be not unlike the mingling of the worship of the various religious denominations of the present day. While the ministers might have confined themselves to points upon which all agreed, they would be in danger of treading, at times, on forbidden ground. It seems there had been some further explanation of their desires, before they received the following:

“Hon^d and truly Respected.

“We have with all seriousness, weighed, prayed over, counselled upon the question that was left to our consideration, and the answer that is with us at present is as followeth.

“The question (as we tooke it up) that was left to our consideration, was,
Q. Whether we could not consent to have Mr Walker preach in a transient way one part of the Sabbath untill the next Gen^l Court?

Ans. We the Church of x^t at Stratford answer negatively, viz: we cannot consent, and that this our answer is not irrational, these few words further may be seriously weighed.

1st For neither can we hear in a transient way nor Mr Walker so preach, because he is not, (as our Neibours say) a transient man, but hired accommodated and settled, and in all respects equally priviledged with Mr Chauncy, and preaching part of his worke for which hired, therefore if we should ever admit him in such a way, our Neibours might begin to conclude settlement.

2^{ly} Our Agreement in intention, and as we understand it in termes also forbids our consent, discources also at the agreement making will help y^e Interpretation so to your understanding.

3^{ly} The Court order forbids it: it being in opposition to the present settled

approved minister, consent also of Neighbour Churches not being yet obtained: If it be said that Law is Null to us by virtue of the Courts confirmation of our agreement, then what hinders our neighbours, but that they may meet by themselves.

4ly We reason from our Neighbours themselves, who are different in their persuasions, and cannot carry on to satisfaction with us, which (as it hath appeared many wayes) so by the already withdrawing of some of them from us, propounding to themselves and us different administrations, now how each minister can vindicate his own persuasion, and differend Administrations be carryed on together, and no disturbance each to other, but peace preserved, we see not.

5ly Rule forbids us, which gives a church power to choose her own feeders. Mr Walker was never chosen by us to be our feeder.

6ly As to Edification, which will be much hindred a reason fell from some of your worships, if different persuasions and different administrations be attended in one place.

7ly We Query whether it can be judged rational or ruleable that a church should consent to silence their settled officer one part of every Sabbath, which we judge we shall doe in consenting to ye motion propounded.

Lastly. Much more we might have added but with this at present we conclude, that we shall not admit any further consideration in this matter, untill our Neighbours (whose worke it is and long ago was) have procured the approbation of the Gen^l Court and the consent of Neighbour Churches. And we humbly conceive Mr. Walker cannot account himself silenced, while your worships shall maintain Churches priviledges, untill such time as he have liberty to preach orderly; and we must needs crave leave to leave this further with your worship, that we rather tremble to thinke that we should deviate from any rule of x^t and our ancient patterns and undervalue our ancient Lawes and Law-makers, then as some tremble to thinke what will be the end of separation; nor shall we dare to join where our consciences are persuaded x^t would have us separate, having no farther at present we rest.

Yours to serve and obey to our power,

Stratford,

Israel Chauncy,

7th (10th) 68.¹

Phillip Graue.

In the name and with the consent of the Church of x^t at Stratford.

The Church's answer to Mr. Gold's proposition or Qu."

In this answer of Mr. Chauncy to the proposition of Mr. Walker's party, made, as it seems, by Maj. Gold, of another town, for the purpose of reconciliation, he appears for the moment to have the best of the argument, but Mr. Walker was a man of decided abilities, and rejoins with effect, as will be seen by the following answer.

"Beloved Neighbours,

"Wee have deliberately and wee hope duely weighed w^t you were pleased to present unto us, relating to o^r former differences, & agreement and present trans-

actions & intentions, in answer whereunto wee doo declare y^t wee have been (at y^t least) sharers wth you in y^r afflicting sence of y^e soe predudiciall inconveniences of former differences; neither are wee willing without thankfulness to y^e Supream disposer to remind w^t agreement his divine providence hath directed us unto, which was (as wee hope) on all hands designed to bee a totall abolition of those uncomfortable contentions y^t had bin too long amongst us, and a provision for each part, to enjoy their own persuasion without mutuall disturbance. But whereas you are pleased further to adde y^t it was y^e conclusion of y^e generallitie of yourselves y^t a separte meeting was intended by all, and y^t as a necessary meanes to o^r mutuall and undisturbed injoyment of y^e ordinances of God according to o^r different persuasions, and thereupon y^t you have an incessant admiration at o^r motion concerning meeting together, as being disscrepant from y^e expectations, & also (as you judge) predudiciall to o^r own edification. To y^t wee answer y^t wee have much more cause of admiration, y^t you should soe far forgett yourselves as to disown y^t which hath bin soe plainly and fully concluded amongst us at least as wee have alwayes understood it: viz: y^t motion of o^r joynt meeting, which wee doe affirm had yourselves (if not for its first parents yet at least) for its most careful nurses, being (if not first started) yet at least strongly urged by yourselves, before it was consented to by some of us, soe much wee hope may be a sufficient reply to your preface. As for w^t you are farther pleased in sundry perticulers to declare unto us in your writing, wee further answer. First, as to your first perticular wherein you are pleased to intimate your desire not to deviate in the least from y^e true sence of o^r former agreement; wee say no more but this, y^t wee are as reall in these desires as yourselves can bee.

“As to y^e second wherein you affirm y^t in your agreement you had still an eye at meeting in distinct places wee have in part answered it already, wee shall onely adde this y^t if your intentions were different from your expressions y^e blame of any mistake thereby occasioned is yours, and not ours, on y^e other hand if at o^r former agreement your expressions and intentions were agreed, wee cannott but declare ourselves much dissatisfyed with your present assertion having soe little affinity with truth according to our understanding of our agreement. And fo^r your third perticular which is an expression of your respect to Mr. Walker, wee onely say this, y^t it will hardly bee thought by indifferent judges, y^t hee truly respects any minister as such, y^t is unwilling to hear him preach.

“As for your 4th, viz: your professed ignorance how too (though Godly) especially ministers can walk together except they are agreed; wee answer y^t if by walking together you understand meeting or sitting together in y^e same house or seat; (which is our present question) and if by agreement you intend thier conjunction in affection, wee hope thier neither is, nor will bee in y^e persons intended in y^t your proposition any such mutuall disaffection as may prejudice such an accomplishment of our desires. If by agreement you intend y^e concurrent apprehensions of y^e partys intended in all matters controversall, and then conclude y^t persons in y^t sence not agreed, cannott sitt or meet together wee doe declare y^t wee cannott understand y^e reason of any such conclusion, being mindefull of y^t exhortation once given to Christians, (y^t know but in part; & y^t not in like measure but as God was pleased to distribute severally to each of

them according to his own will) y^t they should not forsake y^e assembling of themselves together.

“5th. As to your 5th wherein you acquaint us with y^r sence of an obligation uppon you obliging you to attend y^t order and dispensation of y^e worship of God formerlye practised and attended in this and other Churches, & that therefore you can doe nothing against the truth, but for the truth. Wee answer y^t it is far from us to desire to disturb y^t your order or hinder your most religious respect to any such obligation, as (in reason) you can intend, much less doe wee desire y^t you should doe anything against the truth, but for the truth & y^t (if God may incline your hearts) more yⁿ hitherto you have done; wee know nothing in our propositions or actions, y^t hath any look or tendency to your prejudice in such respects; but by the way wee think it but rationall to desire y^t wee may with like freedome from disturbance (at least in respect of you) answer these obligations of conscience y^t are alike upon ourselves.

“6. As for the sixth, if ye comeings in and goings forth of the Sanctuary in Ezek. 44, 5, intend as yourselves expound, not ye improvement of y^e place of worship, but ecclesiasticall administrations y^r attended wee cannott see y^t this hath the least show of an argument; against w^t wee desire; w^t is there in this y^t can intimate any unsuitableness, or inconveniency in meeting in ye same place uppon a joynt agreement, soe to doe (as yourselves propound itt) seeing y^t yourselves say y^t y^e place alleadged speakes not of the place, but of the form of worship.

“7. As to y^r 7th perticular, viz: y^t you desire to retayn and maintayn these dispensations, you have soe derely bought, and soe long enjoyed without interruption, wee say y^t wee desire not y^r prejudice herein, but withall wee adde y^t wee also desire to attayne those gossPELL priviledges, y^t many of us have as derely bought and hitherto longed to enjoy without opposition. As for your inquiry in y^e words of Jephtha, should wee not possesse what the Lord our God hath given us to possess? we answer y^t wee neither desire to hinder you, nor are wee willing in y^e like respects to bee hindred by you, to which wee may adde almost in your own words y^t should wee therefore consent to, or bee instrumentall in, y^e parting with such gossPELL priviledges out of our hands, wee feare it would bee a great dishonor and provocation to y^e holy one of Israell; seeing y^t for y^e peaceable injoyment of y^e truth y^t wee have professed & doe profess, and desire to practice; some of us amongst many others whether of y^e same or different persuasions, have adventured upon as great hardships, dangers & difficultyes as any or most in these parts, whose adventures and endeavours in such respects have hitherto been more successfull than ours.

“Lastly, you declare that there are many difficultyes in y^e way forbidding your consent unto our motion, to which wee say that wee know not any difficulty attending you y^t will justifie your diverting from your rationall agreement; a righteous man ingageth sometimes to his hurt; yet changeth not but your case is easier then soe And whereas you adde y^t for us to force the attendance of our motion will (as you feare) bee a meanes to widen our difference, wee doe declare y^t we are assured & y^t (as wee are persuaded) uppon far better grounds, y^t for you to oppose y^e attendance of our motion (being no other but y^e accomplishment of our ancient agreement) will evidence to all indifferent judges y^t you were never reall in y^t agreement; and whereas for a conclusion you say

y^t ye prosecution of our motion will (as you judge) bee accounted no less yⁿ opposition and disturbance, we answer y^t wee cannott see how either yourselves, or others y^t are wise, uppon a serious perusal of y^e former agreement, can see judge, and for y^e censures of those y^t will judge a matter before they understand it; we see as little reason to vallew y^m.

This (as we esteem) may suffice, for an answer to what you were pleased to present to our consideration. To which we shall farther adde this y^t there being nothing therein by you proposed of any vallidity to dissuade us from proceeding according to our formerly declared intention we doe purpose and resolve y^e next Sabbath, (God willing) to begin with the execution of y^e sd intention viz: to hear our own minister viz. (Mr Walker) one part of day, and y^t in y^e place ordinarily used for such purposes and doe therefore desire y^t wee may bee without disturbance in soe doeing, and for y^e part of y^e day you may please to intimate which you choose for your own performances and we shall take the other, (if not we doe purpose to take the latter part of the day.) No more at y^e present but to desire the God of peace to guide both us, and you to what may bee for our mutuall peace and comfort.

“Strattford y^e 13th November 1668.

“An answer to Mr Chancy's particulars The Second.”

By this answer it seems that Mr. Walker's party was becoming somewhat incensed at the disposition shown by the other party. A question of veracity is raised between them, and we begin to see how really good men, as the individuals composing both these parties undoubtedly were, may forget themselves, and do things unworthy of their position and character. Some of the men of these two parties were among the leading men in the Colony, and none were more frequently appointed by the General Court to act on committees for composing similar differences elsewhere, than they. At the close of the communication, it will be seen that they gave notice of their intention of occupying their joint property, the meeting-house, on the next Sabbath. This design was not carried into execution, but the matter was compromised by allowing Mr. Walker two hours in which to hold his services in the meeting-house on the Sabbath, in the middle of the day, between the two services of Mr. Chauncy, till the meeting of the General Court in May, 1669.

In May, 1669, both parties petitioned the General Court, and Mr. Walker's party were directed to furnish a bill of particulars, or list of their demands. In compliance with this order we find the following:

“This honoured court having required us to bring in the grounds of our desires in writing respecting our joint improvement of our meeting-house y^t is to hear our own minister one part of each Sabbath as well as Mr Chancy the

other part: we humbly request that the following particulars may be duely considered:—

1. That our agreement among ourselves did lead us to y^e expectation of such an order in our proceeding.
2. That such our agreement being presented to y^e honoured Gen: Court, did receive y^e approbation, & confirmation & wee yⁿ granted & allowed to procure a minister upon such an account, which our agreement as the ground of such proceedings in y^e court hath been proved by testimony given in upon oath before y^e honoured generall court.
3. That we have at least an equall interest in y^e publick meeting house, with our present opposities & desire no other improvement of it than what religion, & law alloweth us.
4. That our above said agreement having been allowed, & our desires therein granted by y^e highest authority in this colony, we shall not be so ungratefull to authority as to relinquish y^e said grant,—but do humbly conceive we may improve it as our own, and do request your countenance and protection therein.

JOSEPH JUDSON,

in y^e name of the rest concerned with him.

“Hartford May 18, 1669.”

By this it appears that their principal difficulty continued to be in regard to the manner in which they should “enjoy the meeting house.” Without reflecting upon the matter, one might say that the simplest way of arranging the difficulty would have been to have built another church. But it is to be borne in mind, that the country was new, and the inhabitants poor. It was a great undertaking to erect a suitable building, and heavy taxes for years were necessary to be laid to complete it.

The petition of the first church, which follows, is indefinite, simply asking the General Court to take the case into consideration, and do *something*:

“To the Hon^d Gen^l Court assembled at Hartford May 14, 1669.

“The petition of the church of Christ at Stratford with many of the inhabitants, humbly sheweth. That uncomfortable differences have too long bin, and yet remain amongst us in Stratford, to our no small affliction, and to the greife of many of our freinds, and that many of your Worships have bin acquainted with, and some of you (which we cannot but thankfully acknowledge) with great seriousnessse have travelled in, to your no small trouble; and seeing differences still remain notwithstanding some essayes for redresse, we cannot but account it our dnty to be humbly and solicitously urgent with this Hon^d court at this time, that you will please to looke upon our condition and see our state and be pleased to hear us with patience, for to whom should we come but to your Worships, as such under Christ appointed for that end by him to relieve the oppressed, and such we take ourselves to bee, and therefore again beseech you to hear and take our matters into your judicious consideration, and doe

something for our settlement, and you will thereby (we hope) give us occasion to glorify God in you, and shall not cease to pray that the wonderful counsellour may be still with you, and the spirit of counsel upon you in the great and weighty affairs that are under your hands, and that you may be repairers of the breach, and restorers of paths to dwell in.

“Stratford 7th (3^d) 69.

Your unworthy Petitioners

Israel Chauncey	John Curtis
Phillip Graue	John Birdseye Sen ^r
Richard Boothe	John Peatte Sen ^r
William Curtis	Adam Hurd
Joseph Hawley	Henry Tomlinson
Isaack Niccolls	John Peacocke
John Brinsmead Sen ^r	Joseph Beardsly
Moses Wheeler	Nathaniel Porter
Thomas Kymberlye	Thomas Fayrechild Jun
Francis Hill	Samuell Beardsly
John Willcockson	Benjamin Beach
John Pickitt Sen ^r	Stephen Berritt
John Beach	Tho. Berritt
John Hurd Jun ^a	John Brinsmead Jun ^r
James Blakman	Jonas Tomlinson
Jehiell Preston	Daniell Beardsly
Timothy Wilcockson -	Daniell Brendsmed
James Clarke	John Pickitt Jun ^r
John Fuller	James Pickitt
Benjamin Peat	Eliasaph Preston
Jabez Hargar	John Birdseye Jun ^r
Israel Curtis	John Bostick
John Peat Jun ^r	

“Mr Chancy and the Church of Stratford’s petition May 14, 69.”

The Court took the case into consideration, as desired, confirmed their choice of Mr. Chauncey, advised both parties to choose “some indifferent persons of piety and learning to compose their differences,” and gave Mr. Walker liberty to occupy the church three hours each Sabbath, in the middle of the day, between Mr. Chauncey’s two services, till the October session. Previous to this session, several attempts were made by the parties to carry out the advice of the Court to submit their differences to arbitration, and several extended and learned communications passed between them. They however resulted in no definite action, as they could not agree upon the points to be submitted to the arbitrators.

At the October session the matter was again before the Court, which passed a resolution advising the first church to comply with the desire of Mr. Walker’s party, to have union services, allowing

Mr. Walker to preach one part of each Sabbath. Some communications passed between the parties in relation to this advice, but the first church, instead of granting them this privilege, which they had so long sought, excluded them from the house entirely. After suffering this indignity, they only addressed a letter to the first church, complaining of the injustice done them, and proposed to divide the town into two parts, that they might go and live by themselves, and have no more dissension. They further inform them that they shall ask the same of the General Court :

“ To the Elders of the church of Stratford with any others of our neighbours joyning with you.

“ Beloved neighbours, if the true intent of most solemn covenants and ingagements made betwixt you and us in the presence of him who must shortly be our judge and entered on, (at least on your part) with many serious protestations as we then esteemed you might have been accounted any obligation unto conscience and accordingly have been attended in practise we had not beene such causeless sufferers, as now we are ; nor had we had such an occasion of making propositions to yourselves, or had our sufferings beene such as had terminated in ourselves, had not the house of God and religion suffered as well as we ; we might have excused ourselves in a silent suffering [An erasure] of our present injuries, but our case being as it is and that by your meanes we are nesecitated to present you with the following propositions

1. The first, and that which we chiefly desire is : that you would so far be-thinke yourselves what injury you have done unto us in excluding us from the place of publick worship wherein you know our right to be as good as yours, and how unwillingly yourselves would have beene to be so dealt with as to suffer us without any molestation or disturbance to return to the enjoyment of that our right in the meeting house therein to have the improvement of our minister one part of each Sabbath
2. Or Secondly, if you still wished to oppose and resist so rationall and just a proposition as this we then propose that for prevention of the continuance of seperate meetings in Stratford you would either allow to us that part of Stratford land containyned in the following limits : viz : from the place where the river commonly ealed the saw mill River falls into the great river, to the head of the westernmost branch of the said river and straight from thence to the head of Stratford bounds, and soe all that land that is in Stratford bounds betwixt that line and the great river that then we may settle ourselves in a distinct village or Township or else that with the like allowance from us you will remove thither for the same end : that so by the removall of one party, there may at length be a cessation of those so long lasting troubles that have been amongst us.
3. Thirdly, that whether you or we shall so enjoy the said land as above sayd, that both parties joyntly shalle be at the charge of clearing it from any other clayme, that may be made onto it. These propositions we desire you seriously to consider and seasonably to answer withall informing you that we

intend to present something to the same purpose to the Generall court: now approaching, no more at present but to remayn.

“Stratford September 29: 1670.

Your loving neibours

Joseph Judson,

John Minor,

In the name of the rest.”

According to the notice here given they did apply to the General Court at its session in October, making the same proposal, and a committee consisting of Captain Nathan Gold, Mr. James Bishop, Mr. Thomas Fitch, and Mr. John Holly, was appointed

“To viewe the said lands desired, and to meet some time in November next to consider of the afoarsayd motion, and to labour to worke a compliyanee between those two parties in Stratford; and if their endeauoures proue unsuccessful then they are desired and ordered to make returne to the Court in May next what they judg expedient to be attended in the case.”

Nothing was effected by this committee, nor did they even report to the General Court, as directed. There is no record of any other action in the matter, on the part of the authorities of the colony, till May, 1672, when, as we have seen, on the advice of Gov. Winthrop, Mr. Walker and his church were allowed to found a new town at Pomperaug.

For two years after Mr. Walker was called to preach to the dissenting party in Stratford, he had done so without ordination. Amid the other difficulties under which they labored, they had found no opportunity to accomplish this desirable point. But now, being taunted by the first church on account of their disorganized state, being excluded the meeting-house, and there being no longer any hope of arrangement with the other party, they took the necessary steps to “embody in church estate.” But the following account of the event, by Mr. Walker himself, in his quaint and beautiful style, more eloquently tells the story than any language the author can frame.

“May, 1670.

“A record of ye proceedings, & affaires of y^e 2^d chh at Stratford, from its first beginning. By me

Zachariah Walker

“After great indeavours for an union wth y^e former chh, & much patience therein, w^a long experience had too plainly evidenced y^r irremoveable resolution, to oppose an union wth us, though nothing had appeared of any such great distance in o^r apprehensions, as might be inconsistent y^rwith: All hopes of success in such indeavours being at length taken away, we thought ourselves bound to seek after y^e injoynt of y^e ordinances of God in a distinct society, finding y^e door shut agst or attaining it any other way: we did y^rfore first more

privately, (by reason of ye great opposition wth we were attended) set apart a day of solemn humiliation, wⁱⁿ to seek unto God for guidance, & assistance, & (a considerable part y^{of} being spent in prayer, & preaching) in ye close of ye day we did publickly read over ye confession of faith extracted out of ye scriptures by ye assembly of divines at Westminster, w^{ch} being publickly owned, & professedly assented unto by us, we did enter into a solemn covenant y^{by} giving up o^rselves, & ours unto ye lord, & ingaging o^rselves one to another to walk together in chh society in attending ye ordinances, & institutions of cht. Afterwards o^r way being more cleared we made o^r application unto neighbouring churches for y^r approbation of o^r chh standing (ye consent of ye court being sufficiently implied in y^r confirmation of ye ancient agreement betwixt party, & party in Stratford, & by other acts of y^rs relating to us.) And having attained ye approbation of ye chhes of Fairfield, Killingworth, & ye new chh at Windsor, we did solemnly renew o^r said covenant the first of May, 1670. The covenant thus entered into by us, & renewed as is aboves^d was as followeth.

“The Covenant.

“We whose names are hereunto subscribed, being (by ye all-disposing providence of God, who determines ye bounds of mens habitations) cast into cohabitation on wth another, and being sensible of o^r duty unto God, & one to another, & of o^r liableness to be forgetfull, & neglective of ye one, & ye other, do hereby (for ye further incitent of o^rselves unto duty in either respect) solemnly give up o^rselves & ours unto ye lord, engaging o^rselves by his assisting grace to walk before him, in ye religious observance of his revealed will, as far as it is or shall bee made known unto us. We do also in ye presence of God solemnly ingage o^rselves each to other, to walk together in church-society according to ye rules of ye gospell, jointly attending all ye holy ordinances of God, as far as it shall please him to make way thereunto, and give opportunity y^{of}: and walking on wth another in brotherly love, & chtian watchfullness for o^r mutual edification, & furtherance in ye way to salvation. And jointly submitting o^rselves, & ours to ye government of cht in his chureh, in ye hand of such church governours, or officers as shall be set over us according to gospell institution. The good lord make us faithfull in covenant with him & one wth another, to walk as becomes a people near unto himself, accept of o^r offering up of o^rselves, & ours unto him, & establish both us and y^m to be a people unto himself in his abundant mercy through cht jesus, who is o^r only mediato^r in whom alone we expect acceptance, justification and salvation : to him be glory & praise through all ages, Amen.

“The names of ye persons y^t subscribed this covenant, & again publickly owned it, May 5th, viz : ye day of my ordination, were as followeth.

Zechariah Walker,	Hope Washborn,
Samuel Sherman, sen ^r ,	Hugh Griffin,
Joseph Judson, sen ^r ,	Ephraim Stiles,
John Hurd, sen ^r ,	John Thompson, jun ^r ,
Nicholas Knell,	Theophilus Shermā,
Robert Clark,	Matthew Sherman,
John Minor,	John Judson,
Samuel Sherman, jun ^r ,	Samuel Mils,
John Wheeler,	Benjamin Stiles,
Samuel Stiles,	Edmond Shermond.

“Persons since added.

John Skeeles,
Israel Curtiss,
Thomas Hairechilde,
Richard Harvy,

Richard Butler,
Robert Lane,
Moses Johnson.

“On ye 3th of May, 1670, I was ordained pasto^r of ye 2^d chh: at Stratford. The ministers present were m^r Wakeman, m^r Haines, m^r John Woodbridge, m^r Benjamin Woodbridge. m^r John Woodbridge was ye leading person, m^r Benjamin Woodbridge was assistant in ye work of ordination.”

Thus it is seen, that at the ordination of Mr. Walker, his church consisted of twenty male members. This number was as large as that of the other churches, at their organization, up to this date, with the exception of those in four or five of the larger towns. Seven more were added a few days after, and four males and six females were also added previous to the removal to Woodbury, in 1672. More than one-third of these were members by the half-way covenant system, yet it is seen, that they subscribed and publicly owned the same covenant, as those in full communion. This practice went on, and this identical covenant was owned, during the ministry of Mr. Walker, and that of the Rev. Mr. Stoddard, the second minister, till the ordination of Rev. Noah Benedict, the third minister, in 1760, ninety years from the first gathering of the church, when it was abolished.

In 1672, by permission of the General Court, the second church of Stratford made preparations for removing to Pomperaug, and early the next year a majority of its members emigrated thither. Mr. Walker ministered to his church in both places till June 27th, 1678, when he took up his abode permanently in Woodbury.¹ The settlers had now become so numerous that it was no longer problem-

¹ A story has been related respecting the occasion of Mr. Walker's removing with his party to Woodbury, in substance as follows:

“At the period of the first settlement of Woodbury, there were two licentiates preaching at Stratford, Mr. Walker and Mr. Reed. As there was some controversy who should leave and go with the Woodbury settlers, the two licentiates were requested to deliver a discourse on the day when it was to be decided, Mr. Walker in the forenoon, and Mr. Reed in the afternoon. Mr. Walker took for his text, “What went ye out into the wilderness for to see, a *reed* shaken with the wind?” He enlarged upon the circumstance and propriety of a *reed* being found in the wilderness, &c. Mr. Reed, in the afternoon, took for his text, “Your adversary, the devil, *walketh* about,” &c. In the course of his observations, he stated that the great adversary of men was a great *walker*, and instead of remaining with the brethren, ought to be kept *walking* at a distance from them.”

This certainly is an amusing story, but it lacks one ingredient to make it entirely satisfactory, and that is *truth*. It is not historically cor.ec.. Mr. Israel Chauncy was

atical that the settlement would be permanent. After the troubles in Stratford were settled by colonizing the new town, and the angry feelings that had been aroused had subsided, both Mr. Chauncey, who was an able and learned man, and Mr. Walker, became sensible that their conduct toward each other, during the long controversy, had not, at all times, been brotherly, and, after some time, made concessions to each other, became perfectly reconciled, and conducted themselves toward each other with commendable affection. The two churches were also on the most friendly terms, and Mr. Chauncey, in 1702, after the death of Mr. Walker, assisted at the ordination of Mr. Stoddard, his successor in the ministry.

The personal history of Mr. Walker, which has reached us, is very brief. He was the son of Robert Walker, of Boston, where he was born in 1637. He was educated at Harvard College, but did not graduate. He preached as licentiate at Jamaica, Long Island, from 1663 to 1668, when he removed to Stratford, and preached in the same capacity to the members of the second church in Stratford, till its regular organization, and his own installation over it as pastor, May 5, 1670. After the troubles growing out of King Philip's war were ended, he removed with his family to Woodbury, and there spent the remainder of his days, which terminated on the 20th day of January, 1699-1700,¹ in the sixty-third year of his age.

He was a man of solid attainments, as indeed he must be, to pass the rigid examination given him and other candidates for the ministry in those days. They were examined not only in the "three learned languages," Latin, Greek and Hebrew, but in respect to doctrinal points of theology, cases of conscience, and their ability to defend the tenets of Christianity against infidels and gainsayers, as well as their own experimental knowledge of religion. He was a pungent and powerful preacher, greatly beloved by the people of his charge. He conducted the affairs of his church with commendable discretion, and both it and the infant town flourished during his administration.

settled over the first church in Stratford, in 1665, and remained there till his death in 1703, more than thirty-seven years after the settlement of Mr. Walker over the second church. No person of the name of Reed ever preached, or offered to preach, at Stratford, before the settlement of Woodbury. Rev. Peter Bulkley was solicited to preach by the dissenting party before Mr. Walker was engaged, but did not do so. The settlement of Woodbury became necessary in consequence of the disagreement of the parties of Messrs. Chauncey and Walker. The first mention of this *tradition* is made in Barber's Hist. Coll. of Conn., and it is suspected that a certain facetious friend of the author, residing in Woodbury, should have the honor of its paternity.

¹ This date, according to new style, is Jan. 31, 1700.

The number of persons admitted to membership in his church during his ministry was one hundred and eight, a part of whom had been received on the half-way covenant plan in the first instance, but nearly all the living members at his death were such in full communion. Three hundred and seventy-six persons, infant and adult, were by him baptized. Dea. John Minor and Dea. Samuel Miles were appointed deacons at the organization of the church, and two others were subsequently chosen, on the death or resignation of the former, viz., Matthew Sherman, in 1682, and John Sherman, in 1685. Thus the infant church had secured a firm foundation, notwithstanding all the trials and hardships that beset its earlier years.

After a life of usefulness, the revered Walker, "y^e faithfull, worthy, beloved Minister of the Gospell, and much lamented Pastor of y^e Chh of Christ," "was gathered to his fathers," and his remains repose in the southern part of the ancient burying-ground. He lies amid the faithful flock to whom he ministered in life. A rude headstone of native rock, containing only his name, and the date of his death, so worn and obliterated by the storms of more than a century and a half, that the name can scarcely be deciphered, is all that remains to mark the place of sepulture of this "early father." It might seem strange to the casual visitor within our limits, that the town he so much improved and benefited by his labors, and honored by his public and private virtues, had not long since erected a fitting monument to the memory of its earliest and most faithful servant. It is to be hoped, that the time is not far distant, when this debt of gratitude shall have been paid.

After Mr. Walker's death, the church was for a time without a pastor; but the Rev. Anthony Stoddard, having become a licentiate in 1700, was engaged to supply the pulpit in this place. Being pleased with his labors, the church and town soon took the necessary steps toward his settlement in the ministry over them. Accordingly we find the following action on record:

"At a lawfull Towns-meeting y^e 13th of August 1700 in ord^r to y^e settling of y^e Reverend in^r Anthony Stoddard amongst us, in y^e work of y^e ministry. And for his encouragem^t so to do;

"It was Voted and agreed to allow him, as Mayntenance in y^e Work of y^e Ministry, seventy pounds per Annu, in provision pay, or to his Satisfaction, in Case of faylure of provision pay. By provision pay, is intended, wheat, pease, Indian Corn & pork, proportionally: as also fire wood:

"(Wee do also promise, to build him an house here in Woodberry of known Demensions; y^t is to say, the Carpenters work & Masons work; hee providing

mayles and glass; by building y^e s^d house is intended, doors, floures, filling up and playstering and partitions, finishing it as also a well.

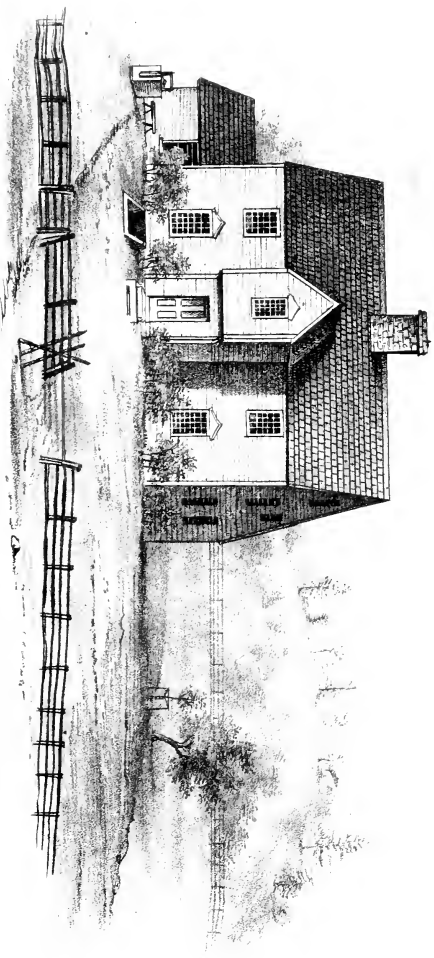
“(We do also promise to accommodate wth a five and twenty Acre Accommodations Round y^t is to say five & twenty Acres of home lott & homelott division, five & twenty acres of Meadow or lowland; five & twenty Acres of good hill Division, five and twenty of Woods Division. Twelve Acres and an halfe of pasture Division; Fourre Acres and an halfe of white-oak-plaine division so Called: And all as Conveniently as may bee: Vppon such Conditions as shall be hereafter Contracted for and agreed to between him and us, and all other future divisions, successively wth other five and twenty Acre Accommodations.

“The Conditions of this engagement are; That in Case hee y^e s^d m^r Stoddard, accepts of these o^r proposalls and engages to live and Continue wth us in y^e Work of y^e Ministry six years after y^e Date hereof; Then w^t is promised as to house and Lands to bee a firm grant to him his Heires and Assigns forever to all intents & purposes w^hsoever, in Case of a Removall from us y^e building and lands to return to us againe, to y^e Town againe. we say a Removall wthin y^e s^d Term. Death is noways intended by y^e s^d Removall, neither y^e Towns enforcing him to a removall: In w^{ch} Covenant it is agreed on, y^t in Case of a Removall: w^hever y^e s^d house or Accommodations, shall bee really bettered by y^e s^d m^r Stoddards own expence or improvem^t y^e Town shall pay him for that :

“Since w^{ch} time at a Lawfull Towns-meeting y^e 25th of Novemb^r 1700 It was Voated and agreed y^t y^e aboves^d species for m^r Stoddard's yearly mayntenance bee leyed at y^e prices following: wheat at 4^s 6^d p^r Bush; pork at 3^s p^r lb: Indian Corn 2^s 6^d p^r Bush: pease three shillings p^r Bush^{ll}: And these prices for this yeare y^e Town will not vary from for y^e future Exterdinary providences interposing being Exceapted;

“Recorded from y^e originalls p^r Joⁿ Minor Recorder, March 1700-1701.”¹

By this it will be perceived that the town not only voted him a salary, but also a settlement in land. They granted him the largest quantity of land allowed to any person, thus making him at once as rich as the most opulent farmer. His salary was to be paid entirely in provisions, a fact which again brings to our notice the almost entire want of a currency at this time. The contract of the town was carried into effect with all possible dispatch, and the house, still in existence, the oldest in the county, a cut of which appears on the opposite page, was the result. It is built in the old lean-to style. In front is the portico, on the second floor of which was the parson's study, where he prepared his sermons for the long period of fifty-eight years. On the first floor of this projection, the probate courts for the district of Woodbury were held for more than forty years. It is located in the midst of this beautiful valley, with the hoary



PARSONAGE HOUSE of REV. ANTHONY STODDARD, Woodbury.

This house was built in 1702, and was for many years surrounded with palisades as a defence against the Indians.

Castle Rock for a background. It is a venerable relic of the early days of the town—one of the few links connecting us with a former generation. It is a thing of history in a historical locality. Long may it remain to remind us of the virtues of the departed, and all that is valuable in the past!

Mr. Stoddard did not preach in Woodbury all the time during the two years succeeding Mr. Walker's death. The pulpit was supplied a part of the time by others, among whom was Rev. Mr. Shove, of Danbury. No entries of any kind for these two years appear on the church records, except the following in Mr. Stoddard's handwriting:

"99, 1700, 1, 2: In ye Vacancy of a Pastor."

In May, 1702, he was admitted to full communion with the church, a measure then considered necessary, and ordained pastor soon after, as he informs us by the following entry on the records:

"On May 27, 1702, I was ordained Pastor of ye Ch^h of Woodbury. The ministers acting in y^t affair were Mr. Chauncey, of Stratford, Mr. Webb, Mr. Janes, Mr. Charles Chauncey."

The church was thus again supplied with an ordained minister, and one, who, fortunately, was to remain long with his people. Under the contract with him, which was a very liberal one for those days, rates were each year laid upon all the property in the territory, that the laborer might receive his "wages," the town taking receipts for the same, as appears by the following:

"These may certifie w^m it may concern y^t I ye subscriber have received to satisfaction all former Rates granted as annual saleries to this day & have nothing to demand of y^e town as a town on those accounts. Witness my hand y^e 14th day of December, 1719.

Anthony Stoddard

The ministry of Mr. Stoddard was remarkable for its duration and the peace and prosperity which attended it. From the date of his first sermon as a candidate, to that of his last, immediately preceding the brief illness that terminated his useful labors, he numbered sixty years in his holy calling. During all this time, the church was in a highly prosperous condition, notwithstanding the low state of the other churches in New England. There were but two years during the whole length of his ministry, in which there were not more or less

admissions to the church. Great peace and harmony ever prevailed under his administrations, amid the intense excitement which occasionally existed, in relation to various matters, among the ministers and people of other churches in the colony. The number of communicants was always large, notwithstanding four important societies were taken from his limits during his ministry. These were Southbury, in 1730, Bethlehem,¹ in 1739, Judea, in 1741, and Roxbury, in 1743, and they have since become towns.

The good work seemed constantly to glow under his hands, with a steadiness rarely equaled. But there were several seasons of revival, when a special interest in religious matters engaged the attention and affections of his people. During the years 1726 and 1727, being the year preceding, and the year of the "Great Sickness," there was a special awakening. Forty-one were received to full communion in the former year, and thirty-four in the latter. For seven years preceding 1740, the beginning of the "Great Awakening" in all New England, a good deal of religious interest prevailed, and ninety-seven were added to the church. With the rest of the colony it also participated in the "great revival," and nineteen were received in full communion in 1740, forty-five in 1741, and forty in 1742, making two hundred and one additions to the church in ten years. The whole number admitted to full communion during his ministry was four hundred and seventy-four, and one hundred and forty-two were admitted by the half-way covenant system. The most of these, during or after his ministry, were admitted to full communion. The number of persons baptized by him was *fifteen hundred and forty*. Five deacons were appointed during this period.—Zechariah Walker, son of the first minister, date not noted, Samuel Sherman in 1736, Samuel Minor in 1741, Jehu Minor in 1751, and Daniel Sherman in 1756. The latter remained in this office thirty-seven years. Truly the labors of this "father in Israel" were highly blessed in inducing numbers to walk in the "paths of peace and the ways of pleasantness."

On the 24th of April, 1744, the ancient society, now called the first society, four others having been formed out of its original limits, voted to build a church, and in May following, petitioned the General Assembly to appoint a "wise and faithful committee," to determine

¹ The name of the ecclesiastical society is Bethlehem. It was intended to have the town of the same name, but by an error of the transcriber of the charter, the name of the town was spelled Bethlem.

its location. On the 26th of September, 1744, the committee examined the various locations, and reported at the October session of the Assembly, that they had located the house

“On Broad street, 40 rods North of the old house, on the hill, at the head of a street running Westward.”

The report was approved, the location established, and the building went forward. In May, 1745, the society's clerk reports that two rates had been laid to build the same, and the timber was procured; in May, 1746, that it was ready to raise, and the materials for finishing it obtained; and in October, 1747, that it was covered. The latter report, by the clerk, Col. Joseph Minor, is brief, to the point, and slightly grandiloquent, as will be seen:

“To the Hon^{ble} Assembly at New Haven, Octobr, 1747.

“These may Inform your Hon^{rs} that the Prime Society in Woodbury Have set up a Meeting House in the place where the Court's Comtee set the stake, Have Covered & Inclosed it, & for its Bigness, Strength & Architecture it Does appear TRANSCENDANTLY MAGNIFICENT!

Joseph Minor Society's Clerk.

Woodbury, October, 1747.”¹

This house was located in the street, a little south of the hotel of Mr. John P. Marshall. This was the second church edifice in the first society, was dedicated immediately after the date above, and continued the place for public worship till the dedication of the present church, January 13th, 1819, a period of seventy-two years. The first church had been used as such for more than seventy-five years before the dedication of the second, and afterward as a town hall, till after the close of the Revolutionary War, and was pulled down, after it had attained the age of more than one hundred years.

A word respecting the chronology of this work may as well be introduced here as elsewhere. It is well known that in September, 1752, a change in dates occurs, occasioned by a correction of the style. In Hempstead's Diary, we find the following remark, next after September 2d:

“Sept. 11, 1752.—Fair:—and such a day as we never had before! By act of Parliament to bring Old Style into New Style, eleven days is taken out of this month at this place, and then the time to go on as heretofore.”

In this work, all dates of the month previous to the 14th of September, 1752, are old style, and all after are new style. The year,

however, between the 1st of January and the 25th of March, (before the adoption of new style,) is uniformly treated, where a double date is not given, as new style. As a brief explanation of the cause of the difference of style, we give the following. When the computation by the Christian era was introduced, the commencement of the year was fixed on the day of the annunciation, or incarnation of Christ, which event (the nativity being fixed December 25th) was placed on the 25th of March. This continued the commencement of the year in England and her dominions, till the alteration of style in 1752, when by the act of Parliament, above referred to, it was enacted that eleven days should be struck out of the month of September, that the 3d should be dated the 14th, that one day should be added to the month of February every fourth year, to conform their chronology to that of the other nations of Europe, (which had introduced a similar alteration previously in order to correct the error arising from the precession of the equinoxes;) and that the year should commence with the 1st of January instead of the 25th of March. Before that time, to preserve a correspondency of dates with those of other nations, it had been usual to give a double date from the 1st of January to the 25th of March; thus February 12th, 1721, was written "february ye 12th, 17²⁰/₂₁." The omission of the lower number would cause an error of a year.¹

After a life of arduous and successful labor, the second pastor, at a good old age, came down to the grave like a "shock of corn fully ripe for the harvest." He died September 6th, 1760, in the eighty-third year of his age, and the sixty-first of his ministry, after a severe illness of "about two days' continuance." We have contemplated him hitherto only as a minister of the gospel. But his labors ended not here. He was at the same time, minister, lawyer and physician. Like many of the early ministers of the colony, he prepared himself for the practice of physie, that he might administer to the wants of the body, as well as those of the mind. In this capacity he was often called. The only person the author has found who ever saw him, was Dea. Amos Squire, of Roxbury, who died two or three years ago, aged ninety-nine, and who recollected having seen him when a lad about eight years of age, while on a visit in this capacity to his father, who had received a severe wound from an ax. He had also done what other ministers did not, and that was to perfect himself in

¹ Lambert's Hist. of New Haven.

legal knowledge. This was the more necessary, as at the beginning of the eighteenth century there were few lawyers in the colony, and as late as 1730, an act was passed limiting the number of lawyers that might practice to three in Hartford county, and two in each of the other counties.

He was clerk of probate for the district of Woodbury, then comprising many towns, for a period of forty years. In this capacity he drew most of the wills for his parishioners, and did nearly all the business of the office, the judge, for the time being, approving his acts. All the records of the court during the time he was clerk, appear in his handwriting. He was also one of the largest farmers in the town, the inventory of his estate at his decease, amounting to £900, besides his books and wearing apparel.

But, as we have seen, amid all his varied and onerous duties, he neglected not the spiritual wants of his parish. He was in "deed and in truth" a father to them, and by them greatly beloved. He lived and died enshrined in the hearts of his people.

He was the son of Rev. Solomon Stoddard, of Northampton, Mass., where he was born August 9th, 1678. He was educated at Harvard College, and graduated in 1697. He studied theology with his father in his native town, and with some of the able divines of Boston, and, when fully prepared for his high calling, retired to this "dwelling-place of the wood," to spend his days in his Master's service. He was an able, earnest and experimental preacher. His intellect and acquirements were of a high order. As proof of this, he was appointed to preach the "election sermon," at the May session of the General Court, in 1716, an appointment bestowed on the more prominent ministers only of the colony. The following action was taken in the premises :

"Richard Christophers and Peter Burr, Esqrs, are appointed a Comtee of this House to Joyn with a Comtee of the Lower House and Return the Thanks of this Assembly to the Rev^{end} Mr. Anthony Stoddard for his sermon preached Yesterday on Occasion of the Election, and desire a Copy of it for the press.

"Hartf: May 11th, 1716.

"Past in the Upper House,

"Test. Hez: Wyllys, Sec'y."

The lower house joined, and the resolution went into effect.

The aged pastor was buried in the *central* part of the old burial-ground, and there reposes, surrounded by a numerous congregation, slumbering in death, to whom in life he had ministered, and very many of whom he had himself, while living, followed to the grave.

As in life he was ever united to his people, so in death they are not divided. There let them rest together till the last "great trump" shall call them to a bright reunion around the throne of God.

At this stand-point in the religious history of our town, ninety years having passed away, it is worth while to take a glance of retrospection at the trials and difficulties that met the early fathers in the church. Many of them had good estates, and a comfortable position on the other side of the ocean, before coming to this wilderness land. But they came for "conscience' sake," and it was their design, in founding the several towns, to erect churches in strict accordance with Scripture example, and to transmit evangelical purity, with civil and religious liberty, to their posterity. All their acts and all their aims tended to this one grand design. Accordingly, we find that all persons were obliged by law, to contribute to the support of the church. All rates for the support of ministers, or for defraying any ecclesiastical expenses, were laid and collected in the same manner as the rates of the respective towns. Great care was taken, that all should attend the means of public instruction. The law obliged them to be present at the public worship on the Sabbath, and upon all days appointed by the civil authority for public fasts, or for thanksgiving. The Congregational mode of worship was adopted and established by law, but it was provided that all sober, orthodox persons, dissenting from them, should, on representing it to the General Court, be allowed peaceably to worship in their own way. Such, however, were beheld with distrust. Our fathers, who desired religious freedom, and periled all for it in this wilderness, probably had not anticipated that they would speedily have an opportunity to extend that toleration to others, which, in the father-land, they had in vain sought for themselves. But while in their weakness, and with vivid recollections of the past, they viewed with alarm any deviations from their doctrines and order, they yet had the germ of toleration, and developed it with more rapidity, it is believed, than any other section of Christendom can show.

The influence of the pastor in the early days was very great. Many of the clergy, who first came into the country, had property, and assisted their poor brethren in the expenses and difficulties encountered in making the new settlements. The people were far more dependent on their ministers for everything at that time, than they have since been. The proportion of learned men was far smaller then, than at the present day. The clergy possessed a large part of the literature of the colony. They fitted the young men for

college, and assisted them in their studies, and with their advice afterward. By example, by counsel and by money, they encouraged the people in their difficult circumstances, and were ever active and abundant in their labors. They were also fellow-exiles and sufferers with them in this new and strange land. All these circumstances combined, gave them a remarkable influence over their hearers, of all ranks and dispositions. Perhaps in no government have the clergy had more influence, or been more rationally and sincerely respected and beloved, by the rulers and by the people, than in Connecticut.

All these influences exhibited their happy results in the actions and character of the people. The huge, old meeting-house was always filled with the "great congregation," in summer's heat, or winter's cold. Although the idea of warming a meeting-house with a stove or a fireplace never entered the mind of the boldest innovator upon ancient customs, yet the attendance at the house of God was scarcely less in winter than in summer. The meeting-house was almost always built on the top of the highest hill, at the intersection of roads leading to the various parts of the town, as near the geographical center of the territory as possible. But the people "went up to the temple" to worship for many miles around, though storms were in the air, and the cutting wind howled fiercely over the bleak hill of "the tabernacle." By means of the "*ride-and-tie* system, frequently, they managed to get to the place of worship, where, by the aid of warm clothing, close sitting, and a glowing fire in their "Sabbath-day houses," or at the parsonage, at intermission, they seemed not to be aware of the cold weather. By the *ride-and-tie* system, it was a common thing for a farmer, who had a good horse, either to go alone, or take his wife behind him, on a pillion, and ride half the way to church; then dismount, and walk the rest of the way, leaving the horse fastened by the wayside, for a neighbor and his wife, who were on the road behind, and who would come up and share the accommodation thus afforded. The Sabbath-day house, liberty to erect which on the common around the church, was granted by the town to such individuals as applied, consisted of a small structure, divided into two rooms, for the accommodation of the two sexes, in which was built a good fire, where they could partake of their refreshments, and spend the hour of intermission in such a manner as was suitable to holy time. The hours of the Sabbath, after the return from church, were generally spent in employments appro-

priate to the conclusion of the day of rest, and such as were calculated to fit them for the everlasting Sabbath in heaven.

But the early fathers have long since departed. Several generations of their descendants sleep with them, and it is to be feared, that many of their valuable customs, and their strict purity of conduct, have departed with them. "Ancient Woodbury" has been greatly favored with able, learned and pious ministers. Within the period under contemplation, in 1750, and several years afterward, there were laboring, at the same time, within our limits, Rev. Anthony Stoddard, of the first society, Rev. John Graham, of Southbury, Rev. Dr. Bellamy, of Bethlem, Rev. Thomas Canfield, of Roxbury, and Rev. Daniel Brinsmade, of Judea societies; a galaxy of talent, learning and piety, without its equal, perhaps, in a single town, at one time. The influence of those revered men has not entirely departed. It "*still lives*," and will go on blessing and improving those within its reach, till the latest "recorded syllable of time."

CHAPTER IX.

CIVIL HISTORY CONTINUED FROM CHAPTER VI.

MISCELLANEOUS EVENTS FROM 1712 TO 1775; LAND DIVISIONS; SCHOOL-HOUSES; CIDER-MILLS; GREAT SICKNESS OF 1727, 1749 AND 1760; GREAT EARTHQUAKE; AURORA BOREALIS, 1719; POOTATUCK FERRY, 1730; HINMAN'S FERRY, 1752; BRIDGE BUILT NEAR HINMAN'S FERRY BY GEN. WASHINGTON, 1778; CARLTON'S BRIDGE LOTTERY, 1780; SEQUESTRATION OF BURIAL GROUNDS, 1741; PARSONAGE LANDS LOCATED, 1741; PARSONAGE LANDS SOLD, 1744; EFFORTS TO FORM A NEW COUNTY CALLED WOODBURY, IN 1748, 1751, 1768 AND 1791; MINE HILL, 1724; WOLVES AND WILD-CATS; TOWN-HOUSE REPAIRED; CASUALTIES; RELICS; TEA-PARTY AT PARSON STODDARD'S; RULOOF DUTCHERS' ESTATE; UMBRELLAS AND CALICO FIRST INTRODUCED; WITCHCRAFT—MOLL CRAMER; LIST OF ORIGINAL PROPRIETORS IN 1751; WAR WITH SPAIN; FRENCH NEUTRALS, 1756; LOUISBURG TAKEN, 1745; WAR WITH FRANCE—EXPEDITIONS OF 1755, 1756 AND 1757; ALARM FOR THE RELIEF OF FORT WILLIAM HENRY, 1757; EXPEDITIONS OF 1758 AND 1759; LOUISBURG, FORTS FRONTENAC, DUQUESNE AND NIAGARA, CROWN POINT, TICONDEROGA AND QUEBEC TAKEN.

AGAIN we betake ourselves to the task of gathering up the fragments that remain of the civil history of the town, "that nothing may be lost." The limits assigned this work give warning, that each subject must be briefly touched, and it is proposed to take heed to it.

It has been before stated that all divisions made in the public lands of the town to the original proprietors, or their representatives, were proportioned to the home-lot, which was from two to five acres in size. The former divisions of land having been brought sufficiently under cultivation, new allotments were occasionally made, as necessity required. Accordingly in 1720,

"The town grants a Division of thirty acres to each ten acre accommodation, and so proportionably according to articles, in the old township, half a mile from the town."

In February, 1729, the town voted to lay out seventy-five acres to each "ten acre accommodation," making no allowance for waste land, and proportionally for the five acre, or "Bachelor's" accommodations.

Previous to this date, in all the divisions of land, an account of waste or bad land had been taken, and more in quantity was given him to whom it fell, in the survey, or more land was given elsewhere to make his proportion equal to others. In 1734, the North Purchase, which had been granted to the town in 1703, purchased of the Indians in 1710, and surveyed in 1724, was laid out into lots for the purpose of division among the original proprietors. Col. Joseph Minor, Rev. Anthony Stoddard and Dea. Noah Hinman were appointed a committee to draw the lots for the proprietors, according to a scheme previously agreed upon,

“To begin att Waterbury bounds in the first or South Tier, and number west, and when the Lotts in that tier are finished, to begin in the second tier and so number West untill that be also finished, and so sucksessively untill the whole Six tiers be finished.”

The lots were drawn by the committee appointed for this purpose January 14th, 1734. In 1733, the South Purchase was acquired of the Indians by a committee of the town. In 1738, the town voted to lay out

“The South Purchase in the Southwest part of Woodbury bounds into Equal lots, and as many lots as there are original proprietors in Woodbury Records,”

leaving necessary highways and lands to be appropriated for commons. Mr. Noah Hinman, Capt. Thomas Knowles, Capt. Richard Brownson, Mr. Knell Mitchell and Mr. Cornelius Brownson were appointed a committee to carry this vote into effect. They “judged convenient” to lay out highways 200 rods apart, over hill and dale, without regard to “circumstances.” This committee also established the north line of the South Purchase, or the line between the old proprietors and the land to be divided, there being no dispute between the whites and Indians with regard to the lines between them. This line was to

“Run from New Milford bounds Eastward cross the falls att Shepoag River, and from thence Easterly up the brook that runs westerly into Shepoag River near the falls till we come against the head of Mine-Hill brook, and then Easterly down to the head of said brook, to a beach-tree marked, and down said brook to a Certain white oak tree marked, which tree stands on the South side of said brook.”

The committee reported that they had accomplished the object of their appointment in June, 1742, and their report was accepted. In November of the same year, the lots were drawn for the proprietors

by a committee appointed for the purpose, in proportion to the interest of each proprietor, who was also to pay his proportion of the expenses of the survey. In 1754, four acres were granted to each accommodation. In April, 1758, Joseph Pierce, Samuel Wheeler and David Boland were appointed a committee to purchase the Indians' land at Pootatuck. This they immediately accomplished, with the exception of a small tract of land where the "wigwams" stood, and even this narrow foothold was purchased of them the next year. In the early part of this year, a committee was appointed to lay out the Pootatuck purchase into lots, in the same manner as had been done in the case of the South Purchase, which comprehended the north and west three-fourths of the ancient Indian Reservation. In March, 1760, this committee made a report of their doings, which was accepted by the proprietors, and another committee appointed to prepare drafts for the drawing of lots, to be so contrived, that each original proprietor, or his legal representatives, should have a lot in the Purchase, and so that the representatives of two or more original proprietorships could have their lots in one body. In 1771, a new division of five acres to each original proprietor, or his representatives, was granted, and the next year all the sequestered lands in the old township were in like manner divided between them. In December, 1782, the last division among the proprietors was granted in open meeting, and consisted of one acre to each "accommodation." Thus the original proprietors had been over one hundred years in dividing their surplus land, and there were yet remaining considerable tracts sequestered for various purposes, besides land in the South and Pootatuck Purchases. This might well be considered getting rich by degrees from "mother earth."

Great attention was paid to the education of youth, and the founding of schools, from the very first settlement of the town. It is believed that the people of this town were more particular in this respect than in many other towns in the Colony, or in New England generally, careful as they invariably were in these matters. Nearly all were educated in the first rudiments of knowledge. Few could be found who could not read and write. It is confidently asserted that an inspection of our early records will compare favorably with those of the present day, as evidencing the dissemination of common education among the people. Rare indeed was the instance of a person signing a deed, or other document with his mark. And yet there was but one school in the ancient territory for the first fifty years. The scholars had to come from all distances, from a fourth of a mile

to six or eight miles, and return daily. Previous to the division of the town into societies, which commenced in 1730, a vote had been passed to build "Several School Houses," in various parts of the town, for the accommodation of the children. But in 1735, the former vote not having been carried into effect, it was rescinded, and it was by "ye Town Commended to y^e Several Societies, to proceed amongst themselves in y^e best manner as may be for their Respective Conveniences."

Accordingly, as each ecclesiastical society was incorporated, the first thing in order was to establish a school.

One of the few luxuries of the early fathers, was the fruit of the orchard, and the beverage made from it. The apple-tree was the constant attendant of all the early founders of towns, and followed them in all their wanderings. If the early patriarchs could not, like their eastern prototypes, "sit under their own vine and fig-tree," they made haste that they might as soon as possible, with equal satisfaction, sit under their own apple-trees. Nor does it appear that they had the fear of the "Maine Law" before their eyes, for they freely granted the privilege of erecting "Cyder Mills," to the inhabitants even in the highways, the place of greatest temptation. Accordingly, we find in the doings of a town meeting held May 31st, 1739, liberty granted to Matthew Minor "to set up a Cyder Mill in the Highway," and a like privilege granted to Ebenezer Strong. The same boon was granted to others in succeeding years. It seems, however, that they were in some sense "restrictionists," having the germ of "prohibition," as they did not allow "unlimited free trade" in the article.

There have been several seasons of remarkable and alarming mortality in the town, when men seemed to die as if fated, without the power of cure or restoration. One of these seasons was in the year 1727, when disease seemed to make the burial places of the town, garner-houses for the dead. It is not now known what was the nature of this disease, which swept off the inhabitants of the new town like chaff. The records show forty-four deaths, which is probably not more than half the actual number, taking into consideration the defective state of the records, and the unusual neglect in causing deaths to be recorded, in such a time of calamity and alarm. The number of deaths entered for several years previous to, and succeeding this date, had been only from four to six each year. This was a sad decimation for a community that had struggled for years with all the wants and deprivations of the wilderness, together with the continual alarms and attacks in the Indian wars, growing out of their

frontier, exposed situation. The inhabitants, with the notions of that early day, had another cause of alarm in the mighty earthquake that shook the earth throughout this great continent, October 29th, 1727. In deed and in truth could the people of Woodbury cry out in terror, "The Lord is wroth; He is swallowing up His people in His fierce anger."

In 1749, the town was again visited by the devouring scourge, as was also Waterbury. It was a very malignant disease, a sort of a nervous fever, called by some the yellow fever, as the bodies of some of the patients turned yellow. The crisis of the disease was the ninth day, and if the patient survived that day, he had a fair chance of recovery. From the imperfection of the records, as before stated, the exact number of deaths can not be known. They show sixty-one, and there were doubtless many more in the extended limits of the town at this time. A similar disease had existed in Albany some three years before this date. The colony taxes were, for this reason, abated to the town of Waterbury, but though Woodbury only applied for a postponement in the time of payment, for some reason, it was not granted.

In 1760, another malignant fever severely afflicted Woodbury and some other places in this vicinity. The disease was extremely violent, terminating on the third or fourth day. Medical aid seemed to be of little avail, but the disease finally disappeared with the appearance of frost. In the society of Bethlehem, thirty-four persons died, and at least as many more in the other parts of the ancient town must have perished. Mr. Canfield, in Roxbury parish, at the close of an entry of seven deaths, remarks in a note, "A very sickly, dying time in Bethlehem." There were not enough well persons to attend upon the sick, and great terror existed among the inhabitants. Almost every house wore the badges of mourning, and orphans walked about the streets. Notwithstanding these seasons of extraordinary calamity, the ancient territory justly enjoys the reputation of possessing a healthy climate. From its location, its latitude, its breezy hills, its numerous fountains of cool, sweet, gushing waters, and a multitude of other circumstances, it would be wonderful if it were otherwise.

The first appearance of northern lights in this county, after its first settlement, was December 11th, 1719;

"When they were remarkably bright, and as people in general had never heard of such a phenomenon, they were extremely alarmed with the apprehension of the final judgment. All amusements, all business and even sleep was interrupted, for want of a little knowledge of history."

The more superstitious in Woodbury, as in other places, were greatly alarmed at this new manifestation of "Divine Providence," and for many days the quiet of this rural community was disturbed by the unusual occurrence. But in due time the sagacity of Parson Stoddard and others, restored things to a state of tranquillity.

A ferry from Newtown to Woodbury was granted to Peter Hubbell, at Pootatuck, May 13th, 1730.¹ This was about an eighth of a mile below Fort Hill, which is located on the west side of the Housatonic, directly opposite the Indian village of Pootatuck, on the east side of that river. At these two points within gunshot of the river, the Indians had forts to protect themselves against the Mohawks, and after the introduction of fire-arms among the natives, a fleet of Mohawk canoes on the river would afford a capital mark for the practice of gunnery. The ferry was at the north end of Cockshure's Island, previously to this, owned by a sachem of that name, but since known as Hubbell's Island, from the ferryman above mentioned.

In 1752, a ferry was granted to Wait Hinman, three miles below Pootatuck ferry, and was located about a mile below Bennett's Bridge. In 1775, this ferry was, by the General Assembly, "renewed" to Samuel Hinman, son of the original grantee. In 1778, we find, by documents now existing in the archives of the State at Hartford, that

"Gen. Washington, on his march in 1778, built a bridge at Hinman's ferry."²

A part of the bridge fell down during the next summer, and was rebuilt by Newtown and Woodbury, at an expense of £7,656 6s. 6d., half of which was repaid by the quarter-master-general, by order of Gen. Green. The bridge was again impaired in 1780, and Woodbury and Newtown petitioned the General Assembly for a lottery of £400, to enable them to rebuild it, which was granted. It was now called Carlton's Bridge, for what reason does not appear. Col. Increase Moseley, Shadrach Osborn and Nathan Preston were appointed managers of the lottery, and Col. Benjamin Hinman and Edward Hinman, Esq., were appointed to take bonds of the managers. On receiving a letter from Gen. Parsons, promising that the town should be aided from the public purse, £100 in bills of credit of the State of Connecticut were voted in a town meeting in November for the im-

¹ State Papers, Travel, vol. 1, p. 174.

² Travel, vol. 3, p. 329.

mediate repair of the bridge on account of the extreme urgency of the public service. By this it seems that our ancient territory has been trod by the feet of the sainted "father of his country," though it was secluded in the wilderness, far removed from most of the Revolutionary battle-fields. He probably made his head-quarters during his brief stay, at Hon. Daniel Sherman's, who was that year, one of the council of safety, or at the house of Shadrach Osborn, who was commissary, and actively engaged in meeting the wants of the continental and other troops. How swiftly does the bare allusion to the fact of the long past presence of "him who was first in war, first in peace, and first in the hearts of his countrymen," send a thrill to every patriotic heart. This was in the very heat of the contest, in the "days that tried men's souls."

Previous to 1741, by far the larger portion of the burials had been made in the "ancient buryal ground," south of the Episcopal Church, and no action of the town in regard to places of sepulture appears on the records, till the early part of that year, when a vote passed directing

"The committee for the Antient Society in Woodbury, and also for Southbury, to call for the committee for laying out Land, and lay out the burying Place in Each Society, and when the same is Laid out, it is hereby Sequestered for that use, and also to be returned to the town Clerk to be Recorded, and also the Inhabitants in the Destrict of Shepoage have the same Liberty of two burying places, and the Inhabitants of the West End of the North Purchase have like Liberty, and the Inhabitants of Bethlehem have the same liberty of one burying place."

At the time of this vote, it is probable that the "ancient" burying ground had been more than once buried over, and interments in it should undoubtedly have ceased at that time; but it has continued to be used till the present day with more or less frequency, the space of a century and a quarter more. Scarcely a grave is now dug there without throwing up the remains of some former occupant of the "narrow house" appointed for all the living. No more interments in this locality should be allowed by the authorities of the town. The space of earth occupied by each lonely sleeper, after "life's fitful journey is over," is full small, and it should be "sequestered" to his use forever. The "city of the dead" should be guarded well by the living, free from intrusion—free from unhallowed tread.

With the final resting places of those we loved in life, are many endearing associations and recollections. Besides, we should contemplate it as our own home, for it is well to reflect that when

“ A few short years have rolled along,
With mingled joy and pain,
We all have passed—a broken tone,
An echo of a strain.”

There is to the contemplative mind a melancholy pleasure in visiting the home of the departed, and wandering among the couches of the lowly dead. A grandeur, a sublimity of thought, comes over one at such an hour. A degree of pensiveness, a holy chastening of feeling, is experienced, and the soul, filled with higher aspirations, is brought nearer the throne of the Eternal. Under the influence of such an hour, he is a better being, and resolves to continue such from that time forth. Man, for a brief space, forgets the scenes of vice and misery with which he is surrounded, and contemplates the scenes of that far-off, better land, where, after the toils of this life are over, he may rest in eternal repose. As he wanders from shaft to shaft, and from tomb to tomb, in imagination, he passes in review the joys and sorrows, the various events in the life of each lonely sleeper, and endeavors to look away into that distant land, whither his spirit has winged its way. If some of his friends lie slumbering there, with what tender interest he recalls their familiar countenances! How vividly the recollection of each little act of kindness comes up before the mind. And as he muses thus all earnestly, he seems again to enjoy communion with them, and their spirits appear to hover around him, to encourage and cheer him on in the journey of life. He feels sure that they are near him as his guardian angels, and he joyfully exclaims,

“ They’re with us yet, the holy dead !
By a thousand signs we know ;
They’re keeping e’er a spirit-watch,
O’er those they loved below.”

By a vote of the town June 8th, 1702, a “ twenty acre accommodation round, both upland, meadow and pasture divisions,” in addition to what had already been granted to Mr. Walker and Mr. Stoddard, was sequestered for the use of a “ future minister, and the ministry forever, established according to the Constitution of the Churches in this Government Established by law, viz: the Presbyterian and Congregational, so Called.” In 1741, this vote was referred to, and the various divisions, which had been granted on this basis, were again dedicated to the same use and described as

“ More particularly the Sixty acres of Land Laid out att the Bent of the River, Sed to be laid out to the Parsonage ; the 28 acres at horse pound ; the 50 acres

Laid out to the Westward (at Shepaug) Sed to be Laid out for a pious use ; also the ten acres at y^e good hill, and the four acres near the North End of Bare hill ; also that piece of Land laid out Near Bottle Swamp ; and the 34 Lott in the Second tier in the North Purchase, Drawn on the parsonage Right ; and also the Divisions belonging to said twenty acre accomodation, not yet laid out.”¹

In November, 1744, a committee of one in each ecclesiastical society was appointed by the town to sell these “Parsonage Accommodations.” The committee consisted of Col. William Preston, Mr. Noah Hinman, Lt. Henry Castle, Capt. Hezekiah Hooker, and Sergt. Abraham Hurd. The land was sold at auction to the highest bidder. The funds were kept at interest by the selectmen for ten or twelve years, the interest being annually divided among the five societies of the town, to be laid out for the support of the ministry, in accordance with the original intention of the proprietors. In 1759, the fund was divided among the several societies, and the amount belonging to the “ancient society” was £112 0s. 5*d*. In 1763, the last time the records speak about it, there was remaining in the treasury of the same society £88 11s. 6*d*. of this fund.

In May, 1748, previous to the formation of the county of Litchfield, Woodbury took action in relation to a new county. Col. William Preston was chosen an agent to attend the General Assembly, and prefer a memorial for a new county to be called the county of Woodbury, having Woodbury for its county seat, and to consist of this town, Waterbury, Newtown, New Milford, Litchfield, New Fairfield, (now Sherman,) and as many of the new northern towns as should choose to join the new county. Col. Preston attended to the duties of his appointment, and Waterbury and Newtown gave their assent to the proposed arrangement, provided they were at no expense for county buildings. The petition, however, was negatived by the Assembly.²

In May, 1751, the subject of a new county having been further agitated, Col. William Preston was chosen special agent, and Deacon Samuel Minor and Deacon Benjamin Hicock were elected representatives to the May session of the Assembly at Hartford, that year, with full power to act for the town, to secure the new county, with Woodbury for its shire town. The town also voted to furnish the county buildings free of charge. The object was not attained at that

¹ Woodbury Proprietors' Book, p. 39.

² State Records, Civil Officers, vol. 3, p. 289.

session, and Capt. Increase Moseley and Deacon Samuel Minor were sent to the General Assembly in October following, when a new county was indeed made, but its name was Litchfield, and Woodbury was left quite in its south-east corner.¹ Great was the dissatisfaction in Woodbury at the new aspect which affairs had taken. A town meeting was immediately called, and a vote passed to take measures to be released from the

"New County of Litchfield, & be continued as heretofore to the County of Fairfield, unless the Upper Towns in Litchfield County will appoint an agent from Every Town dissatisfied, to meet at some proper time & place to Confer about the matter & come to some other Conclusion respecting a County than is yet Determined."

"Mr. Benjamin Stiles & Capt. Elisha Stoddard are chosen agents to appear at the upper Towns, to Confer Respecting what measures may be thought Need-full Respecting the New County of Litchfield."

In December following,

"Mr. Noah Hinman was chosen an Agent for the Town of Woodbury, to meet at Kent, with those Gent. from the other Towns, with full Power to act in behalf of the Town, to Endeavor to be Released from the County of Litchfield "

The representatives sent to the next session in May, 1752, were instructed to endeavor to have the town set off again to Fairfield county, and gave them power to act in conjunction with the representatives of other towns, as should be judged proper, in relation to a "New County or Counties." Nothing having been effected at this session, the same representatives were sent to New Haven, at the October session, and two others were sent as agents, or "lobby members," to accomplish the desired end. Nothing, however, resulted from all these efforts, and the county remained as at first constituted.

In 1768, a period of twenty years after the first attempt, application was again made to the General Assembly to make a new county, consisting of Woodbury, Waterbury, Newtown, New Milford and

¹ The tradition is, that the county, consisting of the towns desired by Woodbury, with itself for a county seat, was on the point of being established, and would have been, but for an unaccountable change of mind in Deacon Minor just before the vote was taken. He arose and informed the astonished Assembly, that he, on prayerful reflection, was opposed to making Woodbury into a shire town. If it were made such, a great many idle and profligate young men, and much "vain company," would flock to the center of the county, the morals of the youth would become corrupted, and in a short time there would be a sad departure from the "landmarks of the fathers." In consequence of this the vote failed, and at the same session Litchfield, which had before been faintly talked of, was made the county seat.

New Fairfield, to be called, as before requested, the county of Woodbury, with that town for a county seat. Woodbury laid a rate of a penny and a half on the pound, in addition to their regular proportion, to be applied toward defraying the expenses of the county buildings, and also granted the use of the town hall for a court house as long as the county should choose to occupy it for that purpose, with liberty to make such additions and alterations as should be judged necessary. This application was no more successful than the former, and all further efforts, on the part of Woodbury, were relinquished for a period of more than thirty years, when in 1791, another move was made for the formation of a new county, to consist of the towns of Woodbury, Bethlem, Southbury, Washington, Waterbury and the parishes of Westbury, Oxford and Farmingbury, with Woodbury for the county town. Hon. Nathaniel Smith, Hezekiah Thompson, Esq., and Nathan Preston, Esq., were appointed a committee to meet like committees from the other towns mentioned, at Washington. After ineffectual efforts, this attempt like both the others, ended in failure, and the county of Litchfield, now on its second century, remains entire, with the exception of a parish of Woodbury, now the town of Southbury, which has been set off to New Haven county.

The mine of spathic ore on Mine Hill, in Roxbury, which has been before described, was known as a mine thirty or forty years before Hurlbut and Hawley worked it, but what was the extent of the operations there carried on, is not now known. It was owned by Hon. John Sherman, before 1724, and was by him leased to Thomas Cranne, of Stratford, and others, May 16th, 1724, for a term of years, reserving to himself one-sixteenth part of all the ore which should be there raised. John Crissey and his wife Mary also had some rights in the hill. Still later, Thomas and John Wheeler, Doctor Jonathan Atwood, and Doctor Thomas Leavenworth, acquired rights, by lease or otherwise, to said mine. The mining tract at this date was supposed to consist of six acres, and that is the number of acres mentioned in the various deeds and mining leases that were then executed. It is thus seen that the most valuable mine of "steel-iron ore" in the United States has been known about a hundred and fifty years, and has not yet been effectively worked for one of the most useful of metals. It is believed that the whole territory for several miles along the Shepaug River, is rich in this iron ore, and perhaps in copper also, and that at no distant day, this will become a prominent mining district.

For nearly a hundred years after the first settlement of the town,

the inhabitants were much troubled with the depredations of wolves and wild-cats. Bounties for their destruction were at various periods offered, both by the General Court, and by the town authorities. As late as 1746, so great was the dread of the public concerning these animals, that it was in open town meeting, solemnly

“Voted, that he that finds a wolf, that by his track is gone into a swamp & there lodged, & brings Intelligence into the town by two of the Clock afternoon on s^d Day, or any time before on s^d Day, shall have twenty shillings allowed him out of the Town Treasury, provided he be found there, & five pounds to be allowed to the Company, If they shall kill s^d wolf,—out of the Town Treasury.”

A wolf hunt was a common sport for leisure days in the Indian summer during these early times. Sometimes large parties of men with dogs, went for several days in succession, and scoured all the swamps for miles around. On some of these occasions, they met with fierce encounters from the pursued and infuriated beasts. The wolves have long ago disappeared from the territory, but the bounty for killing a wild-cat as late as 1761, was six shillings. And even at the present session of the General Assembly, (1853,) a law has been passed offering a bounty of five dollars apiece for their destruction.

After the dedication of the second church, in 1747, the “ancient Meeting House” had been used as a town hall till 1754, but the old building had seen many winters and vicissitudes, but no paint. It had, therefore, become considerably dilapidated, and it was voted to build a “House for the Town in the Place where the Old Meeting-House now stands.” Afterward there were other opinions, and it was thought by some, that the old house should be repaired rather than a new one erected. As is common in such cases, this difference of opinion resulted in doing nothing for several years. Finally, after holding town meetings much of the time for several years, in the new church, in 1759, a committee was appointed to repair the old house so far as they should think proper, which being accomplished in about two years, it was called the “Town-House,” and a regular town meeting held in it January 12th, 1761.

There were, during the period under contemplation, but few casualties worthy of notice. There was, however, one afflictive accident at Southbury, about the year 1745. The house of Solomon Johnson took fire in the night, was burned to the ground, and his wife, daughter of Deacon Benjamin Hicock, perished in the flames.

Remember Baker, just before the Revolution, lost his life on Mine

Hill, from the discharge of a gun in the hands of Abram Hurlbut. Baker had climbed a tree for some purpose, and Hurlbut, who was hunting, getting a glimpse of his head from a distance, and thinking it a wild-turkey, fired and killed him.

Although there are no relics in town, so far as the author has been able to learn, that were brought over in the "Mayflower," that historical bark, which was so heavily freighted, if we are to believe that it actually brought over all the articles attributed to it, and which are still *preserved*; yet there is still in the possession of Treat Davidson, of Roxbury, an iron kettle, which was brought to this country some forty years later, in 1660, and has descended to the present owner from Nathan Botsford, one of his ancestors, who himself brought it from England. This, doubtless, is the oldest culinary utensil in the territory.

When tea was first introduced into town, during the first half of the eighteenth century, a small quantity was obtained by Parson Stoddard, for use in "case of sickness," or on occasions when company was invited; but before either of those contingences had happened, the parson's daughters took it into their heads to have a model tea party on a novel scale, and test the quality of the new article of luxury in advance of the "old folks." They accordingly invited their "sweethearts," and conducted the affair with great secrecy. On the evening of the proposed *banquet*, they admitted the young men whom they had invited, to the old parsonage, by means of a ladder placed at a back window. But a new difficulty presented itself. They did not know how to prepare the "article" for use, and under the "circumstances," they were precluded from seeking advice and enlightenment, in their accustomed manner, from their parental advisers. After much perplexing thought, and great tribulation, they put a quantity of the tea in an iron kettle, kindled a large fire under it, and kept it boiling violently for a long time, till they thought it sufficiently *cooked*. They then emptied the entire contents into a large platter, and consumed it in the form of soup, the herb serving as thickening. A Mr. Mitchell, of Southbury society, was one of the "preferred gentlemen" on this interesting occasion, and when an old man, for many years before his death, used to tell the story with a keen relish.

After its organization in October, 1719, the Woodbury probate district comprised ancient Woodbury, Waterbury, in New Haven county, and all the settled portions of the present county of Litchfield. Indeed its northern and western boundaries were not well ascertained, as will be seen by the following entries on its records:

"June 9th, 1737. Christopher Dutchers of Weatog, (Salisbury) presented to this Court the will of Ruloof Dutchers, of said Weatog, for approval, which will is hereby approved by said Court."

By this will, among other things, he bequeathed his slaves to several devisees. In the latter part of the same year appears another entry :

"Oct. 21, 1737 ye Exceutor of ye above will, viz : Christopher Dutchers came and took ye will and ye business out of this office, his counsell leading him so to do, apprehending it not well consisting with Law to Settle ye Estate in and by this Probate."

The doubt as to whether this was the right "Probate" or not, arose so far as can now be ascertained, from a doubt in relation to the boundaries between Connecticut and New York. Nothing further appears on our records in regard to the matter, and the estate was probably settled in the other colony.

Umbrellas were introduced into town just before the Revolution, and were at first considered by the sturdy, rural population, as a very effeminate thing. Parasols were not used by the fair damsels till many years later.

When calico was first introduced, it was sold for five or six shillings sterling per yard, and the favored woman who was able to have a gown of that fabric, was dressed in the "*first fashion*." She was the "observed of all observers," and the envied object of all "linsey-woolseydom." The finest and richest fabrics which the perfection of manufactures now creates, could not produce a greater sensation among the bright-eyed damsels of a country village at the present day, than did the article in question, coarse and homely as it was, among the primitive dames of our town.

It may appear doubtful to some whether the absurd belief in witches ever had place in this town. But just as well might one be incredulous whether such a man as Cotton Mather and other celebrated divines of his day also believed in witchcraft, and pledged their reputation to the truth of many cases which they said came under their own view. That they honestly believed what they related, can not be doubted by one who carefully peruses the original. Besides they could gain no advantage by a pretended belief in the supernatural developments, as they were afflictive, and that only, to the sons of men, and never subserved any useful public or private purpose. The excited state of public feeling existing at that day, conspired more to keep up this strange belief in supernatural events, than ignorance and all other causes combined. It was difficult for

the most pious and learned minds to give up the infatuated belief, even after prosecutions had ceased, and the blood of victims no longer drenched the thirsty earth. As proof of the assertion, witness the following extracts from one of the ablest *believers* :

“Flashy people may burlesque these things, but when hundreds of the most sober people in a country where they have as much mother wit, certainly, as the rest of mankind, know them to be true, nothing but the absurd and froward spirit of Saducism can question them. I have not yet mentioned one thing, that will not be justified, if it be required, by the oaths of more considerate persons than can ridicule this old phenomena.”

“But the worst part of this astonishing tragedy is yet behind ; wherein Sir William Phips,¹ at last being dropt as it were, from the machine of Heaven, was an instrument of easing the distresses of the land, now so darkened by the Lord of Hosts. There were very worthy men upon the Spot where the assault from hel was first made, who apprehended themselves called from the God of Heaven, to sift the business unto the bottom of it ; and indeed, the continual impressiveness which the outcries and the havocks of the afflicted people, that lived nigh unto them, caused on their minds, gave no little edge. They did take it for granted, that there are witches, or wicked children of men, who upon covenanting with and commissioning of evil spirits, are attended by their ministry, to accomplish the things desired of them.”

“In fine, the last Courts that sate upon this thorny business, finding that it was impossible to penetrate into the whole meaning of the things that had happened, and that so many unsearchable cheats were interwoven into the conclusion of a mysterious business, which perhaps had not crept thereinto at the beginning of it, they cleared the accused as fast as they tried them ; and within a little while the afflicted were most of them delivered out of their troubles also ; and the land had peace restored unto it by the God of peace treading Satan under foot.”

Perhaps then, the people of Woodbury will be excused, if some of their number believed, they, at one time, had a veritable witch within their borders. That this belief existed can not be doubted. The name of the notorious personage was Moll Cramer. She was the wife of the elder Adam Cramer, a blacksmith, who lived somewhere in West-Side, about the year 1753. As popular belief goes, he lived with Moll, his wife, and kept her in good temper and spirits as long as he could. He took especial pains not to offend her, for whenever he was so unlucky as to fall under her ire, everything went wrong with him. If he was shoeing a horse, and she came round in wrathful mood, no shoe, however well secured to the hoof, no strength of

¹ Sir William Phips, at this time (1691) Governor of Massachusetts, was the principal instrument in overthrowing the ridiculous notions concerning witchcraft.

nails, was able to withstand her influence. The shoe would begin to loosen, and immediately fell off.

After a while her conduct became so offensive and unendurable, that her character as a witch became established, and it was then necessary for Adam, in order to maintain a good character among his neighbors, and not be suspected as also "holding familiarity with Satan," to dismiss her from his presence, and she was accordingly driven from his house. She took with her a little son, and went to Good Hill, where she constructed a cabin of poles and boards to shelter herself and son from the storms of heaven. Here she lived and eked out a scanty subsistence by begging from the much annoyed neighborhood. Her son, who was believed to have been bewitched by her, and could not be separated from her, was her constant companion in all her begging peregrinations, as well as in the filthy straw of her cabin. No one of the neighbors dared refuse her anything she asked for. If, for instance, she asked for a piece of pork, and it was denied her, a blight fell upon that man's swine, and like the "lean kine," it was impossible ever to fatten them sufficiently to render them a fit article of consumption. When Moll appeared abroad, she was an object of dread and apprehension. None dared to offend her. The school children on her approach, fled to the school-house, and when they came rushing with fearful countenances into the room, it was always a sufficient answer for the luckless little urchins, when inquired of by the teacher as to the cause of their mad haste, to say, "Moll's coming." If she visited a house where the process of spinning was going on, the band of the wheel would fly off, the thread would break, the flyers would become disengaged, or some unpleasant misfortune would continue to occur during her stay.

One day she went into the house of a neighbor, who was churning cream. She conversed indifferently with the lady of the house about butter and other matters, and, after a time, retired. The churning went on during the afternoon and evening, but no butter was produced. Next morning the churning was resumed by the good dame and her husband, with no better success than before. After a long time, it occurred to them that Moll had been there the preceding day, and that she had doubtless bewitched the cream. The good man of the house, determining to *burn the witch out of the cream*, heated a horse-shoe and dropped it into the churn. A few moments after, the process of churning ceased, and the object desired was attained.

One day a party of girls, one of them now an aged lady still living in the ancient territory, and who attests to the facts above related,

together with this occurrence, went to gather grapes near Moll's cabin. They picked their way to the spot with great caution and secrecy, for fear of being seen by Moll, who would undoubtedly bewitch their grapes, so that they could not be eaten. While gathering the grapes, they stationed a sentinel to give them warning if Moll appeared. After a while the sentinel observed her coming, and gave the alarm. They ran "across lots," kept out of her way, and, as they supposed, saved their fruit, but upon trial it was found to be utterly unfit for use.

Such, in the language of Herodotus, are the "facts related to me in the neighborhood," and believed by many people, well informed on other subjects. They are to be classed and explained with similar events happening elsewhere in different ages and diverse climes.

In October, 1751, as various divisions of land had been granted and were still to be granted, it was desirable to know, as accurately as possible, who were the original proprietors, and what was the extent of their rights. Accordingly we find that at a town meeting of this date, Col. Joseph Minor and Capt. Thomas Knowles were appointed a committee to

"Endeavor to find out what is the proportion of Each proprietor according to their original grants."

Two weeks later, October 21st, 1751, they reported a list of names according to requirement, and the town took the following action in the premises :

"The list of the Names of the proprietors, as they are hereafter Recorded, being Drawn by Col. Joseph Minor, and Capt. Thomas Knowles, a committee appointed for that purpose. In which meeting it was voted and Concluded as follows, viz ; Forasmuch as Many of the Names of the original proprietors of the Lands in Woodbury are lost, or torn out of said Proprietors Records, which would hereafter be likely to breed many unhappy Contentions, which to prevent, it is voted and concluded as follows, viz ;

"That the List of the Names of the proprietors of Lands in Woodbury, presented to this meeting by Col. Joseph Minor and Capt. Thomas Knowles, a Committee appointed for that purpose, Shall be held good and valid, both as to the Number of proprietors, and the bigness of Each accommodation affixed in Said list unto the Name of Each proprietor, unless any one proprietor can Shew Evidently to the contrary.¹

Jonathan Atwood	12	John Brooks,	10	Richard Brownson,	10
Thomas Applebee	10	Ebenezer Brownson	10	Samuel Blakelee	10
James Beers	12	Thomas Bedient	12	Cornelius Bronson	12
Samuel Bull	10	John Baker	10	Henry Castle, Jr.	12
John Bartlet	12	Cornelius Brownson	10	Samuel Castle	12

¹ Proprietors' Book, p. 43, et seq.

John Curtiss	12	Nathaniel Hurlbut	10	John Nichols	10
Stephen Curtiss	10	John Huthwit 2 grants	5	Samuel Nichols	12
Lt. Israel Curtiss	16	Thomas Hurlbut	16	Andrew Nichols	10
Israel Curtiss, Jr.	12	Jonathan Hough	12	Valentine Prentis	10
Henry Castle 2	12	Benjamin Hicock	12	William Preston	5
Isaac Castle	12	Lt. Joseph Judson	25	Jehiel Preston	5
Joshua Curtiss	10	John Judson first	12	John Pierce 1	12
William Castle	10	John Judson 2 ^d	10	John Pierce 2	10
Thomas Drakly	12	Joseph Judson	10	Hackaliah Preston	16
John Davis grant	10	Jonathan Judson	10	the parsonage right	20
Thomas Drakly 2 ^d	10	David Jenkins	10	the three Prestons	10
Abraham Falford	12	Samuel Jenner	12	Mr. Samuel Sherman	25
John Fern	10	Moses Johnson first	12	Capt. John Sherman	12
Thomas Fairchild	12	John Johnson	10	John Root 1	12
William Fredrick	10	Moses Johnson 2 ^d	10	William Roberts	10
Benjamin Galpin	12	Eliphalet Judson	10	Josiah Root	10
William Gaylord	10	Joseph Judson 3 ^d	10	Mr. Anthony Stoddard	25
Joseph Galpin	10	Horace Knowles	12	Thomas Squire 1	16
Joseph Hurlbut, sen ^r	12	Thomas Knowles	10	Thomas Squire 2	12
Joseph Hurlbut 2 ^d	12	Samuel Knowles	10	Ebenezer Squire	10
Cornelius Hurlbut	10	Thomas Levenworth	12	Samuel Sherman	10
Jonathan Hurlbut	10	John Levenworth	12	Adino Strong	10
John Hurlbut	12	Thomas Le——	10	Francis Stiles	10
Benjamin Hurd	10	Capt. John Minor	20	Benjamin Stiles	12
Ebenezer Hurd	10	William Martin	12	John Skeel 1	12
Robert Hurd	10	John Minor 2	12	John Skeel 2	12
Joseph Hurd	10	Samuel Minor	10	Thomas Skeel	10
Peter Hawley	10	Thomas Minor	12	Lt. Samuel Stiles	16
Joseph Hicock	12	Joseph Minor	12	Samuel Squire	10
John Huthwit	12	Ephraim Minor	12	John Squire	10
Benjamin Hinman	10	Josiah Minor	10	El Nathan Strong	10
Adam Hinman	10	John Mitchel 1	12	Jonathan Squire	10
Edward Hinman	18	John Mitchel 2	10	John Sherman 2	10
Titus Hinman	12	Mathew Mitchel	12	John Stratton	10
Samuel Hinman	12	Jonathan Mitchel	10	Joseph Seely	15
Andrew Hinman	10	Samuel Mun 1	12	Roger Terrel 1	12
Noah Hinman	10	Samuel Mun 2	10	Stephen Terrel	10
Benjamin Hurd 2	10	Joseph Martin	10	Jeremiah Thomas	10
Samuel Hicock	10	Aaron Mallary	10	Nathaniel Tuttle	12
John Hurd	10	first Mill accommoda-		Ephraim Tuttle	10
Samuel Hull	10	tion	16	Hezekiah Tuttle	10
John Hurd first	25	William Mack	12	Roger Terrel 2	10
Joseph Hicock first	10	Ditto for his sons	10	John Thomas 2	10
Denis Hart	9	Samuel Martin	10	Ezra Terrel	10
Henry Hill	10	Daniel Mun	10	John Thomas 1	12
Ephraim Hinman	10	Thomas Mallary	5	Ambrose Thompson	16
Joseph, Benj ⁿ & Sam ^l		the 2 mill accomoda-		Ebenezer Warner	12
Hicock	10	tion	10	Robert Warner	12
Joseph Hinman	10	Caleb Nichols	18	Joseph Wallar	12

Zachariah Walker	12	Thomas Wheeler	12	Mr. Zachariah Walker	25
John Wheeler 1	16	John Wyat	10	Dr. Ebenezer Warner ¹	5"
John Wheeler 2	10	Timothy Walker	10		

This list is given entire, as it is probably an almost perfect list of the original proprietors to this time, and as such worthy of preservation.

In the expedition against the Spanish West Indies, in 1740, Woodbury had some soldiers, but as most of the troops in that fatal campaign perished of pestilence, their names are lost. In May, 1743, and during the same troubles, it appears that some suspicious men were lurking about on the frontiers of the colony, and the circumstance was deemed of sufficient importance to be brought to the attention of the General Assembly then in session. The matter was referred to a committee, who immediately reported,

"That we are well informed, that there are Several Strangers, and we suppose that they are not of our Kings Subjects, but forraigners, which are Struggling about the inland parts of Fairfield County, and the Western parts of Hartford & Sometimes in New-Haven County, and that in a more especial manner, they are conversant with those Indians, that Inhabite at podetuck in Woodbury, and those that live West of the Housatonick River Westward of the Town of Kent, * * * * * and that the Indians are more and more estranged from his Majesty's Subjects by their means, and upon the whole we feare his Majesty's Interests may be greatly Indangered by Said Strangers."²

For which reasons they recommended the arrest of those "Strangers," and their examination. A resolution to that effect was accordingly passed, but whether the men were arrested, or what the subsequent proceedings were, can not now be determined.

The story of the unhappy inhabitants of Acadia, or the "French Neutrals," is well known—a story of wrong, oppression and outrage upon humanity without excuse. Acadia, or Nova Scotia, after repeated conquests and restorations, was at last, by the treaty of Utrecht, yielded to Great Britain. The old inhabitants remained on the soil they had subdued and cultivated, and for nearly forty years after the peace resulting from this treaty, they had been left to themselves, and prospered in their seclusion from the great world. They had promised submission to England, but loving the language, usages and religion of their forefathers, they would not fight against the standard of France, or renounce its name. They had fertile and

¹ Proprietors' Book, p. 43, et seq.

² War, vol. 4, pp. 126, 127.

cultivated fields, which were covered with their flocks and herds. They constructed houses neatly built in clusters, which were well furnished with the comforts and conveniences of civilized life. They were happy in the abundance their own hands provided, and formed as it were, one great family. They were of pure morals, and actuated by unaffected devotion to the faith of their fathers. When England began to send numerous colonists to Nova Scotia, their priests became alarmed for the security of their church, and fomented disaffection. The arrogance of the British officers, and the cruelties inflicted on these unoffending people, greatly added to it. Their property was taken for the public service without their consent, and without stipulation with them in regard to payment. Compelled to fetch fire-wood, even, for their oppressors, they were assured, that if there was any delay in bringing it, the soldiers would "absolutely take their houses for fuel." Under frivolous pretenses they were compelled to give up their boats and their fire-arms, leaving them without the means of flight or defense.

The region east of the St. Croix was entirely under the power of England, and no resistance was to be feared from the Acadians. They bowed in meek submission before their masters, willing to take the oath of allegiance to England, but still refusing to bear arms against their beloved France. Their taskmasters could have exercised clemency without the slightest danger to themselves, but they had determined otherwise. The edict had gone forth, that the French Neutrals should be carried away captive to other parts of the British dominions. Their haughty oppressors lusted after their comely houses and fruitful lands. No warning of their purpose was given, till it was ready to be executed. As soon as they perceived the dangers that awaited them, they offered to swear unconditional allegiance to the government, but they were not allowed to do so, being told that having once refused the oaths, they could not now be administered; and some of the principal men were imprisoned. It was unanimously determined in solemn council, to send the French inhabitants out of the province, and to distribute them among the several colonies of the continent, that they might not be able to return and molest the intruders who should secure their beautiful homes and cultivated fields.

They secured their persons by artifice. By proclamation all the males from ten years old and upward were peremptorily ordered to appear at their respective posts, on the 5th of September, 1755.

They obeyed, and at one of the places of assembling, which was a church, they were informed by the American commander

“ You are convened together, to manifest to you, his Majesty’s final resolution to the French inhabitants of this, his province. Your lands and tenements, cattle of all kinds, and live stock of all sorts, are forfeited to the crown, and you yourselves are to be removed from this his province. I am through his Majesty’s goodness, directed to allow you liberty to carry off your money and household goods, as many as you can, without discommoding the vessels you go in.”

They were then declared the king’s prisoners, and their wives and families shared the same fate. “ The blow was sudden ; they had left their homes but for the morning, and they never were to return. Their cattle were to stay unfed in the stalls, their fires to die out on their hearths. They had for that first day, even, no food for themselves or their children, and were compelled to beg for their bread !”

The 10th of September was the day appointed for the first embarkation of the exiles. One hundred and sixty-one constituted the first company ordered to march on board the vessel, which was to take them from their homes forever. It was possible for them to leave their homes, their lands, and their garners, but it severed a sensitive chord in the human bosom, when called upon to leave their parents, wives and children. Neither the pen nor the imagination can paint the scene that followed. Forced by the bayonet, the men were driven on board, and the women and children were left till other transports should arrive. The miserable people left behind were kept near the sea, without proper food, or clothing, or shelter, till their turn came, but the fierce winds of December¹ “ had struck the shivering, half-clad, broken-hearted sufferers, before the last of them were removed.” Seven thousand of these exiles were forced on board ships, and scattered among the colonies, from New Hampshire to Georgia, according to previous determination. Four hundred were sent into Connecticut, by Gov. Lawrence, and were distributed among the towns of the colony, according to their lists, by the General Assembly, which convened January 21, 1756, for that purpose. The share that fell to Woodbury, was nine. The names of four only are now known, Petre Beaumont, Henrie Scisceau, Alexandre Pettigree, and Philemon Cherevoy. The descendants of the latter are now residents of the town. The selectmen of the several towns were desired to find accommodations for them, at some distance from the settlements, and take care to keep them at some suitable employment.

Thus were these unhappy people scattered in small and sorrowful bands throughout the land. They were without resources, and the households to which they belonged were scattered they knew not where. The newspapers of the day were burdened with advertisements from members of families, seeking those they had lost. They sighed for their native land, but, to prevent their return, it had been laid waste, and their much loved homes were but heaps of ruins. "A beautiful and fertile tract of country was reduced to a solitude." Misfortune pursued them wherever they fled. "I know not," says Bancroft, "if the annals of the human race keep the record of sorrows so wantonly inflicted, so bitter and so perennial as fell upon the French inhabitants of Acadia." "We have been true," said they of themselves, "to our religion, and true to ourselves; yet nature appears to consider us only as the objects of public vengeance."

In 1744, war was proclaimed between France and England. In 1745, an expedition against Louisburg was planned and put in execution, and its capture was consummated. Connecticut furnished more than one thousand men for this expedition, commanded by Roger Wolcott, afterward governor of the colony. Woodbury furnished a portion of these, but how many is not now known. Zechariah Brinsmade, to whom those now bearing the name in the ancient territory are related, was one of these soldiers.

In 1755, this war was renewed, and during its continuance, there were four expeditions against Crown Point, in each of which men and officers from Woodbury figured. In short, during all the wars between France and the mother country, which affected the colonies, Woodbury furnished not only men but field-officers. In the first year of this war, Connecticut raised one thousand men, under the command of Col. Lyman and Elizur Goodrich, Esq. Woodbury furnished two captains, Capt. Benjamin Hinman, and Capt. Adam Hinman, and a large number of soldiers. In the battle near Lake George, on the 8th of September, Capt. Adam Hinman was wounded in the shoulder by a grape-shot. In 1756, twenty-five hundred men were raised in Connecticut for the invasion of Canada, and the quota from Woodbury was increased, under the command of the same officers from the town as before. Next year, Capt. Benjamin Hinman was again in the field by commission from Gov. Thomas Fitch. In this year there was an "alarm" for the relief of Fort William Henry, near Lake George. Two companies marched from Woodbury with all haste. One numbered eighty men, under the command of Capt. Ebenezer Downs, and the other ninety-six, under the command of

Capt. Wait Hinman. Among the rank and file of the latter company, were Hezekiah Thompson, Esq., the first regular lawyer in the town, and Doctor Joseph Perry. These companies were absent from town about three weeks. A full list of the men engaged will be found among the statistics at the close of the volume. Connecticut had already furnished fourteen hundred men for the campaign, and sent five thousand more in this "alarm." During this year, 1757, Adam Hinman was appointed captain of one of the companies that were raised in Connecticut, and placed under the command of the Earl of Loudoun, for resisting the encroachments of the French at Crown Point.¹

But hitherto colonial officers had had little standing among the "regulars." Every officer in the regular service, of whatever rank, took precedence of those in the colonial service. They were treated with the greatest hauteur, and even insolence, by the royal officers sent here, swelling with pride, to domineer over the provincials, caring more to show their superiority over the latter than to advance the king's interests. Although the colonists had answered the summons of the king with the greatest alacrity, yet their burning ardor was unavailing, abused and frowned upon as they were. They were kept in close subjection to the regulars, and, remaining in idleness, as well as those who lorded it over them, they had no opportunity to exhibit the native courage which burned in their bosoms, and consequently had done nothing. Yet instances of courage and daring flashed up in every part of the colonies, disconnected with the royal service. During the years 1756 and 1757, Abercrombie and the Earl of Loudoun, though having large bodies of troops under their command, both regular and provincial, through indolence and imbecility, did absolutely nothing, while Montcalm and other French officers were pressing their successes in every direction. The campaign of 1757, ended most ingloriously. To the incapacity and pusillanimity of these commanders, are to be attributed the constantly recurring losses of that year. Had the colonies been left to themselves they would have done better. Indeed the ministry of England and the men employed by them were such that disaster and loss attended them in almost every part of the globe. Even a British historian, speaking of the campaign of 1757, says, "That it ended to the eternal disgrace of those who then commanded the armies, and directed the councils of Great Britain." Yet these imbecile men contrived to

1 State Archives, War, vol. 6.

satisfy the home government, by complaints of America. It was nothing that the few successes which had been gained, had been principally the result of the efforts and bravery of the provincials. It was nothing that they had saved the remnants of Braddock's army; nothing that they had conquered Acadia; nothing that they had defeated Dieskau at Lake George; nothing, in their besotted imagination, could be done while there was no "viceroi or superintendent over all the provinces."

With such imbecile commanders to ruin everything, the patriotism and means of the provincials were worse than wasted. It was of no avail, that with a ready zeal they rushed at each alarm to the scene of attack. It was of no avail that each little town, like Woodbury, sent a hundred and seventy-six men for the defense of a single fort. It was of no avail that *that* fort was defended by the gallant Munro, with a small but faithful corps—naught can save it. "How peacefully rest the waters of Lake George between their ramparts of highlands! In their pellucid depths, the cliffs and the hills and the trees leave their image, and the beautiful region speaks to the heart, teaching affection for nature. As yet not a hamlet rose on its margin; not a straggler had thatched a log hut in its neighborhood; only at its head, near the center of a wider opening between its mountains, Fort William Henry stood on its bank almost on a level with the lake. Lofty hills overhung and commanded the wild scene, but heavy artillery had not as yet accompanied war-parties into the wilderness." Such was the scene on the first of August, 1757. A few days later the gallant commander, the patriotic band, the fort itself, had disappeared, and nothing remained to tell that civilization had reposed upon its margin, but the charred remains of the fortification, and here and there among the hills a crucifix to mark a grave.

But Pitt attaining power at this juncture, the Earl of Loudoun was recalled, while other and better officers took his place. Lord Howe, Wolfe and Amherst were leading officers under the new regime, though Abercrombie was still nominally commander-in-chief. Pitt rejected the policy of degrading the colonists, adopted by his predecessors, and relied on the spontaneous patriotism of the people. He accordingly obtained the king's order, that every provincial officer of no higher grade than colonel, should have equal rank with the British, according to the date of their respective commissions. He informed the colonists that he expected nothing of them but the "levying,

clothing and pay of the men," and that for these expenses he would "strongly recommend to parliament to grant a proper compensation." Upon his summons more than twenty thousand men were, without difficulty, called into service.

The new policy produced the most favorable results. In 1758, Connecticut raised five thousand men for the invasion of Canada, which were divided into four regiments. Col. Benjamin Hinman, of Woodbury, was commissioned by Gov. Fitch, as lieutenant-colonel of the third regiment, and captain of the second company of foot, and Israel Putnam, major of the same regiment, and captain of the third company under him. The greatest enthusiasm everywhere prevailed. Louisburg fell before the well-directed efforts of Amherst and Wolfe. Fort Frontenac yielded to Bradstreet, and Fort Duquesne disappeared in smoke before the sagacity and perseverance of Washington under Forbes. The only misfortune of the year, the disgraceful and disastrous defeat at Ticonderoga, came through the miserable inefficiency and cowardice of Abercrombie, who had been retained in command by the partiality of Bute, against the judgment of Pitt. In this expedition perished the gallant Howe. Most of the soldiers from Woodbury went north with Abercrombie, and a large proportion of them never again saw their homes in this pleasant valley. Nearly all that the sword spared, disease swept away. After this disastrous defeat, Abercrombie was recalled in November, and Amherst was appointed commander-in-chief.

In 1759, Connecticut, as in the preceding year, raised five thousand men. Col. Benjamin Hinman and the other surviving officers of the previous year, from Woodbury, entered again into the service, with the full quota of men from our town. Among the subordinate officers were Lieut. Phineas Castle, Lieut. Nathan Tuttle, and Graham Hurd. This campaign was rich in victories, though destructive to the troops. Sir William Johnson captured Fort Niagara, and Amherst forced the French to retire from Ticonderoga and Crown Point; but by far the most glorious event of that campaign was the surrender of Quebec to the victorious army under Wolfe, who met death on the battle field, and whose "spirit escaped in the blaze of his glory."

Of the soldiers from Woodbury who perished in this campaign, only three names are preserved, Amos Hurd, Benjamin Sanford and Lovewell Hurd. Great was the rejoicing in Woodbury, not unaccompanied with sorrow for the loss of the slain, when the news of this victory arrived. Not here only was such the case, but everywhere.

In the eloquent words of Bancroft, "America rung with exultation ; the towns were bright with illuminations ; legislatures, the pulpit, the press, echoed the general joy ; province and families gave thanks to God. England too, which had shared the despondency of Wolfe, triumphed at his victory, and wept for his death. Joy, grief, curiosity, amazement, were on every countenance." When the parliament assembled, Pitt modestly and gracefully put aside the praises that were showered upon him. "The more a man is versed in business," said he, "the more he finds the hand of Providence everywhere."

CHAPTER X.

REVOLUTIONARY HISTORY.

CAUSE OF THE WAR; CONVENTION OF 1766; BOSTON PORT BILL, 1774; TOWN ACTION 1774; BOSTON ALARM, 1774; FIRST MEASURES OF RESISTANCE BY THE TOWN, NOVEMBER, 1774; ASSOCIATION ARTICLES; CAPTURE OF TICONDEROGA AND CROWN POINT BY ETHAN ALLEN, 1775; COMMITTEES OF INSPECTION, AND ACTS OF THE TOWN; TORYISM; JABEZ BACON'S SALT SOLD BY THE COMMITTEE OF INSPECTION; TORY COMPLAINT; LEVIES OF TROOPS AND BOUNTIES; COUNCIL OF SAFETY; CHARACTER OF HON. DANIEL SHERMAN; COMMITTEES TO PROVIDE FOR SOLDIERS' FAMILIES; SUPPLIES; COMMISSARY OSBORN'S PURCHASES; \$500,000 WORTH OF PROVISIONS FURNISHED; SALT \$100 PER BUSHEL; EVENTS OF 1775; LEXINGTON ALARM; NORTHERN ARMY; 150 WOODBURY MEN IN THE FIELD; EVENTS OF 1776; ALL THE MILITIA WEST OF CONNECTICUT RIVER GO TO NEW YORK; 500 MEN FURNISHED BY THE TOWN; DETACHMENT TO STAMFORD; NEW YORK PRISONERS OF WAR; BETHLEM VOLUNTEERS; CENSUS AND MILITIA; PRISONERS AT NEW YORK; ETHAN ALLEN AND OTHERS PRISONERS AT HALIFAX; EVENTS OF 1777; DANBURY ALARM; SOLDIERS AT PEERSKILL; SUPPLIES FURNISHED; BATTLE OF STILLWATER; APPEARANCE OF TROOPS; EVENTS OF 1778; SMALL POX IN THE ARMY; EVENTS OF 1779; AFFAIR AT NORWALK; COL. MOSELEY RESIGNS; ARNOLD TURNS TRAITOR; £45 BOUNTY OFFERED FOR ENLISTMENTS; ENLISTMENTS TILL NEW YORK SHOULD BE TAKEN; EVENTS OF 1780 AND 1781; LA FAYETTE AND HIS ARMY PASS THROUGH WOODBURY; EVENTS OF 1782; BATTLE OF YORKTOWN; SURRENDER OF CORNWALLIS; REJOICINGS OF THE PEOPLE; PEACE OF 1783; REFLECTIONS.

We have now arrived at one of the most thrilling and interesting periods of the history, not only of our own town, but of the North American continent. Many long years have rolled their slow course away, since the stirring scenes of the Revolution were acted, but they live, engraved in a manner never to be effaced, on the memories of the few individuals who have "come down to us from a former generation," witnesses of the events in the "times that tried men's souls." The brilliant events of that important period shall live, too, on the brightest page of history, while thought shall endure, or the recollection of human greatness shall remain. Their fame shall be perennial with

that noble language in which they are recorded, now "spread more widely than any that has ever given expression to human thought," conveying, as it does, the strong tendency to individuality and freedom, of the Teutonic race, its happy possessor. The representatives of that language have ever been famous for deeds of valor and high renown. In that most beautiful apostrophe of Bancroft, we would most fervently join: "Go forth, then, language of Milton and Hampden, language of my country; take possession of the North American continent! Gladden the waste places with every tone that has been rightly struck on the English lyre, with every English word that has been spoken well for liberty and for man! Give an echo to the now silent and solitary mountains; gush out with the fountains that as yet sing their anthems all day long without response; fill the valleys with the voices of love in its purity, the pledges of friendship in its faithfulness; and as the morning sun drinks the dew drops from the flowers all the way from the dreary Atlantic to the Peaceful Ocean, meet him with the joyous hum of the early industry of freemen! Utter boldly and spread widely through the world the thoughts of the coming apostles of the people's liberty, till the sound that cheers the desert shall thrill through the heart of humanity, and the lips of the messenger of the people's power, as he stands in beauty upon the mountains, shall proclaim the renovating tidings of equal freedom for the race!"

It became generally known, that at the end of the war with France, new regulations would be introduced into the governments of the American colonies. The purpose of taxing them, and raising a revenue out of them, for the purpose of defraying the expenses of the colonial system, and for replenishing its needy exchequer, was now planned. The mother country wished also to punish some of the refractory colonies for their insubordination, and to repress the rising sentiments of freedom. Connecticut was said to be "little more than a mere democracy, most of them being upon a level, and each man thinking himself an able divine and politician," and to make its inhabitants a "good sort of people," it was supposed, all that was necessary would be to take care that the "Church should be supported, and that the charters of that colony, and of its eastward neighbors, be demolished."

It was therefore determined to tax the colonies, and human ingenuity was brought under contribution to invent the most feasible way of doing it. The result of these efforts was the passage of the Stamp Act, a most odious and unjust measure, which it was further determined should be executed among the colonists by men appointed from

among their own number. This act required all the business of the colonies to be carried on upon stamped paper, on which a duty had been paid to the mother country, and rendered invalid all wills, deeds of sale, and instruments of all kinds, unless they were written on stamped paper. This struck a fatal blow at every interest, and the very existence of the commonwealth, unless the arbitrary provisions of that act were complied with. The passage of this act aroused the most intense excitement, alarm and indignation throughout the colonies. Absolute resistance to the execution of this measure everywhere appeared, and the men who had been appointed by the crown as stamp-masters, were everywhere compelled by the excited people to resign their offices, by menaces, and in some instances, by force. Associations of the "Sons of Liberty" were formed in various parts of the country, and measures taken to excite the people to resistance to such an arbitrary and unjust law.

On the 11th of February, 1766, a convention of nearly all the towns in Litchfield county was held, in which the leading men of Woodbury figured largely. By this body of men it was "resolved that the stamp act was unconstitutional, null and void, and that business of all kinds should go on as usual." Then, too, the hum of domestic industry was heard more and more; young women would get together, and merrily and emulously drive the spinning wheel from sunrise till dark; and every day the humor spread for being clad in homespun. Delegates of the "Sons of Liberty," from every town of Connecticut, met at Hartford, and were for establishing a union as the only security for liberty.

No colony submitted to this law save Canada, Nova Scotia, and the Floridas, which were mere military governments. England began to discover, that the law could not be executed, and sought a way to escape from the humiliating position. Pitt, true to the best interests of genuine liberty, took the side of the colonists in favor of the unconditional repeal of the hated and unfortunate law. It was repealed, and great rejoicing arose in all the colonies.

But it soon became apparent to the colonists, that the mother country had by no means abandoned its darling purpose of bringing them under absolute and unconditional subjection. Discontent, jealousies and contentions from various causes, followed till 1774, but the more prominent and immediate cause of the great and ever memorable struggle of the Revolution, was undoubtedly the passage of the Boston Port Bill. This outrageous and malicious act excited universal sympathy for that town, throughout the colonies, but nowhere

was it manifested in a more lively or effective manner than in Connecticut. The misery brought upon the great commercial emporium of New England, by this unnecessary act of the British parliament, raised a spirit of resistance never before witnessed in this sober "land of steady habits." The General Assembly, which was in session at Hartford, passed strong resolutions against the cruel and unjust act, and the several towns in the colony called large meetings, and passed resolutions expressing their disapprobation of the act, and their sympathy with the people of Boston. Donations were also sent from almost every town in the state, for the relief of the distressed inhabitants of Boston and Charlestown. These consisted of money, live stock, and provisions of all sorts. The town meetings, during the year 1774, were conducted with the greatest propriety, and though the people continued to use loyal expressions in their resolutions, they breathed the utmost decision and firmness against oppression, and had a very great influence in arousing an almost universal spirit of resistance to British oppression, and a full determination to make common cause with the people of Boston, in their afflictions.

The people of Woodbury caught the prevailing spirit, and a town meeting was called September 20th, 1774, to take into consideration the "unhappy Differences and Difficulties," and the alarming circumstances which threatened the people of the colonies, and especially the sufferings of the inhabitants of Boston and Charlestown. The meeting was fully attended, and the following determination was the result of their assembling:

"At a Meeting of the Inhabitants of the Town of Woodbury on the Twentieth Day of September, A. D. 1774, being Legally Warned, Increase Moseley, Esq^r was chosen Moderator, this meeting taking into consideration the unhappy Differences and Disputes subsisting between Great Britain and her colonies, and Particularly the unhappy State of Boston and Charlestown and the many Grievances and Difficulties the poor People in Each of those Towns Labour under occasioned by sundry Late acts of Parliament. Voted that Capt Matthew minor Lieut Increase Moseley Capt Elias Duning Mr Jonathan Farrand Mr Samuel Hurd and Capt Ebenezer Down be a committee to Receive Such Gifts and Donations as shall be Delivered to them by the Inhabitants of the Town of Woodbury for the support of the poor of the sd Towns of Boston and Charles town and Shall Send such Donations as they so Receive to the Select men of the Several Towns of Boston and Charles Town to be laid out by them for the Purpose afore sd in Such manner as they judge Right.

"2^d voted that Increase Moseley Esq^r Gideon Walker Esq^r Daniel Everet Esq^r Col Benjamin Hinman Thomas Warner Esq^r Increase Moseley Jun^r Dea John Pearce and Mr Heskiah Thompson be a committee of correspondence to Receive and Communicate Such Intelligence as may Find to maintain peace and union in this and the Neighbouring Colonies. The Right Rev^d Jonathan

shipley Bishop of St Asaphs speech in the house of Lords being read to this meeting voted to Desire our Representatives to Recomend to the General Assembly of this colony at their sessions in october Next that they return publick thanks to the sd Rev Doct Shipley for said Noble Patriotic speech in favour of British Americai and to all other friends of Americai in Great Britain. We Postpone any Particular Resolves Relative to the affair of Americai until the Determination of the General Congress Shall be Known."

It will be seen by this vote, that although there was sufficient loyalty in expression, yet the committee of correspondence was expected to perform duties quite different from exciting loyalty to the king, while oppression continued on the part of his government. In accordance with this vote, a respectable amount of "Gifts and Donations" were collected and forwarded to Boston with all possible dispatch. It is to be noted, that it was not forgotten by the meeting to take especial notice of the "noble, patriotic speech" delivered by the Rt. Rev. Dr. Shipley, of St. Asaph's, in the House of Lords, in favor of the American colonies. Besides, this meeting took place just after the "Great Boston Alarm," which occurred Sept. 3, 1774. On this occasion quite a number of soldiers marched from Woodbury, and joined the companies from the other towns, as not enough to make a full company of their own volunteered in time to march together. The cause of this alarm was a report that the ships of war were cannonading Boston, and the regular troops slaying the inhabitants, without distinction of age or sex. The news spread with the greatest expedition, in all directions, and in less than thirty-six hours, the country for nearly two hundred miles, was thoroughly rallied. "From the shores of Long Island Sound to the green hills of Berkshire, to arms, to arms, was the universal cry. Instantly, nothing was seen on all sides, but men of all ages cleansing and burnishing their arms, and furnishing themselves with provisions and warlike stores, and preparing for an immediate march; gentlemen of rank and fortune exhorting and encouraging others by their advice and example. The roads were soon crowded with armed men, marching for Boston with great rapidity, but without noise or tumult. By the most moderate computation, there were in the colony of Connecticut alone, not less than twenty thousand men completely armed, actually on their march for that town, with full speed, until counter intelligence was received on the road."¹

As it had become apparent to thinking minds, that war with the

mother country was inevitable, their great object had been to form public opinion in favor of a contest with England. To do this, it became necessary to infuse into the people a proper appreciation of their just rights. This was best effected in that day of scarcity of newspapers, by holding town meetings, in which they could read publicly such papers as treated upon the subject of common interest, and discuss their rights and grievances. In this manner the people became highly excited and exasperated, and patriotism glowed with more or less intensity in the coldest breasts. "The Congregational clergy of New England were active in the cause of liberty during the Revolution, and taught the people from their pulpits, that the Christian religion was a stranger to mere despotic power, as the great Montesquieu declared." This was to be expected, as they were bound to no "Head of the Church," on the other side of the water, to whom they owed supremacy and allegiance, but were the representatives of a Christian democracy.

Our fathers were fully up to the spirit of the times, and held frequent meetings to consult concerning the public weal. As soon as they had learned the action of the Continental Congress, and that of the October session of their own legislature, a town meeting was duly warned to take action in regard to the subjects to which the attention of the several towns had been invited. With entire unanimity and cordiality, they indorsed the action of the two bodies mentioned, and took the necessary measures to carry it into effect. This meeting was held Nov. 17, 1774, and copies of its votes follow.

"At a meeting of the Inhabitants of the Town of Woodbury Novemr the 17th, 1774 being Legally Warned Daniel Sherman Esqr Was chosen moderator.

"The association of the Deligates of the american Colonies in the Late General Congress held at Pheladelphia Was Read to this meeting, and also the Resolves Relative to it in Housc of Representatives at the Last Sessions of the General assembly of this Colony at New Haven, one of which was in these words Namely, Resolved that it be and it is hereby Recommended to the several Towns in this Colony to Chuse a Com^{tee} of their own Body agreeable to the Eleventh article of Assoeiation for the purposes in s^d article Expressed. this meeting approve and accept said association and promiss to act agreeable to it, and that the plan therein proposed may be Effectnally Carryed into Eeeecution We Do appoint Daniel Sherman Esq Mr. Hezikiah Thompson Cap^t Gideon Stoddard Gideon Walker Esq Edward Hinman Andrew Graham Major Increase Moseley Daniel Everit Esq Capt. Elias Duning James Hannah Jonathan Farrand Increase Moseley Esq Capt Nathan Hicok Thomas Warner Esq Capt Thadens Lacy Capt David Hurd Eleazer Mitchell, Joseph Pearse Esq and Justus Pearse a com^{tee} Whose Business it shall be agreeable to the Eleventh article attentive-ly to observe the conduct of all persons Touching s^d association &c—and When

it Shall be made to appear to the majority of ye s^d com^{tee} that any Person Within the Limits of this Town have violated the s^d association, that s^d majority Do forthwith cause the truth of the case to be published in the Gazette to the End that all such foes to ye Rights of British americai may be publicly known and universally Contemned as Enemies to american Liberty, and thensforth we Do bind our selves to break off all Dealings With Such Persons and also with all Persons in other Towns and Citys who shall be found Guilty as above Expressed, and that it shall be ye Duty and Business of the s^d com^{tee} to Receive and Communicate all Such intelligence as they shall judge to be conducive to ye Peace and Tranquility of this and the Neighbouring Colonies; this meeting presents their most thankfull acknowledgments to those truly Honourable and Worthy Gentleman members of y^e Congress who have Shewn themselves able advocates of the civil and Religious liberty of the american Colonys.

“Voted that the doings of this meeting be Recorded by the Town Clerk and a Copy thereof be forthwith sent to one of the printers of the Conneticut Journal to be published accordingly. The Whole of the above Written as voated in said Meeting.”

The decisive step seemed now to be taken. Neither party could recede without betraying weakness or cowardice to the opposite party. The Rubicon seemed to have been passed, and all waited the next move with intense solicitude. Darkness and gloom had settled upon the moral vision, the vail of the future was drawn over the result, and it was impossible for the man of greatest wisdom to raise that vail, and penetrate the mystery beyond. The articles of the “General Congress,” referred to in the foregoing vote of the town, are of much interest, and were recorded by the town-clerk on the land records of the town. They are as follows :

“Association of the Continental Congress held in the City of Philadelphia on the 5th day of September A. D. 1774—

“In the House of Representatives The Report of the Delegates of this Colony in the State Continental Congress held at Philadelphia being made, accepted and approved, Resolved that the Association entered into and signed by them in behalf of this Colony ought to be faithfully kept and observed, and that the Same may be fully known & understood Resolved that Said Association be printed together with this Resolve and Dispersed throughout this Colony; and it is further Resolved that it be and it is hereby Recommended to the Several Towns in this Colony to Chuse a Committee of their own Body agreeable to the Eleventh Article of s^d Association for the purposes in s^d article Express^d.

“Test Richard Law Clerk.

“Association &c.

“We his Majesty’s most Loyal subjects the Delegates of the Several Colonys of New Hamshire, Massachusetts Bay, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, the three lower Counties of New Castle Kent & Sussex on Delaware, Maryland, Virginia, North Carolina, and South Carolina,

Deputed to Represent them in a Continental Congress held in the City of Philadelphia on the 5th Day of September 1774, avowing our allegiance to his Majesty, our affection and Regard for our fellow subjects in Great-Britain & Ellswhere, affected with the Deepest anxiety and Most alarming apprehensions at those Grievances and Distresses with which his Majesty's American Subjects are oppressed, and having taken under our Most Serious Deliberation the State of the whole Continent, find that the present unhappy Situation of our affairs is occasioned by a Ruinous System of Colony administration adopted by the British Ministry about the year 1763, Evidently Calculated for Enslaving these Colonies and with them the British Empire, in prosecution of which System various acts of Parliament have been passed for Raising a Revenue in America, for Depriving the american Subjects in Many Instances of the Constitutional Tryal by Jury. Exposing their lives to Dangers by Directing a new and illegal Tryal beyond the Seas, for crimes alledged to have been Committed in america and in prosecution of the Same System, several late Cruel and oppressive acts have been passed Respecting the Town of Boston and the Masechuset Bay, and also an act for Extending the province of Quebec So as to Border on the Western frontier of these Colonys, Establishing an arbitrary Government therein and Discouraging the Settlement of British Subjects in Extended Country; thus by the Influence of Civil principles and antient prejudices to dispose the Inhabitants to act, with hostility against the Free Protestant Colonies; whenever a Wicked Ministry Shall chuse so to direct them.

"To obtain Redress of these grievances which Threatened Destruction to the Lives, Liberty and property of his Majesty's Subjects in North america, We are of opinion that a non Importation, non Consumpsion and non Exportation agreement faithfully adhered to Will prove the Most Speedy, Effectually and peaceable Messure and therefore we do for ourselves and the Inhabitants of the Several Colonies Whom we Represent firmly agree and associate under the Sacred Ties of virtue and Honour & Love of our Cuntry as followeth

"First--

"That from and after the first Day of December Nex we will not Transport into British america from Great Britain or Ireland any such goods wares or Merchandise as Shall have been Exported from Great Britain or Ireland, nor will We after that Day Import any East India Tea from any part of the world, Nor any Molasses, Syrups, paneles, Coffee, or pemento from the British Plantations or from Dominica, nor Wines from Mederia or y^e Western Islands nor Foreign Indigo

"Second

"that we will neither Import nor purchase any Slave Imported after the first Day of December Next . . after which time we will Wholly Desecontinue the Slave trade, and will neither be concerned in it ourselves nor will we hire our vessels nor Sell our Commodities or Manufactuers to those who are Concerned in it.

"Third

"as a non Consumption agreement Strictly adhered to will be an effectual Secnrity for the observation of the non importation, We as above Solemnly agree and associate that from this day we will not purchase or use any Tea Imported on account of the East India Company or any on which a Duty hath been or Shall be paid, and from and after the first Day of March Next, we Will not purchase or use any East India Tea whatever, nor Shall any person for or under

us purchase or use any of those goods Wares or Merchandise We have agreed not to Import which we shall know or have cause to Suspect were Imported after the first Day of December, Except Such as come under the Rules and Directions of the tenth article hereafter Mentioned—

“ Fourth

“ The Earnest Desire we have not to Injure our fellow Subjects in Great Britain, Ireland or the west Indies Induces us to Suspend a non-Exportation untill the tenth Day of September 1775 at which time if the ^{s^d} acts and part of acts of the British Parliament hereinafter mentioned are not Repealed, we will not Directly or Indirectly, Export any Merchandise or Commodety Whatsoever to Great Britain, Ireland or the West Indies Except Rice to Europe—

“ Fifth

“ Such as are Merchants and use the British and Irish trade will give Orders as soon as possible to their factors, agents and Correspondents in Great Britain and Ireland, not to ship any goods to them on any pretence Whatsoever, as they Cannot be Received in america, and if any Merchant Resideing in Great Britain or Ireland Shall Directly or indirectly Ship any goods Wares or Merchandise for america in order to Break the ^{s^d} non importation agreement or in any Manner Contravene the Same, on such unworthy Conduct being well attested it ought to be Made Publick, and on the same being done we will not from henceforth have any Commercial Connexion With Such Merchant

“ Sixth

“ that such as are owners of vessels will give positive orders to their Captains or Masters not to Receive on Board their vessels any goods prohibited by ^{s^d} non importation agreement on pain of emediate Dismission from their Serviss—

“ Seventh

“ We will use our utmost endeavours to improve the breed of Sheep and increase their number to the greatest Extent, and to that end we will use them as Sparringly as may be. Especeally those of the most profitable kind nor will we Export any to the west Indies or Elsewhere, and those of us who are or may be overstocked with or can Conveniently Spare any Sheep will dispose of them to our Neighbours especeally the poorer sort on Moderate terms—

“ Eighth

“ That we will in our Several Stations Encourage frugallity, economy and Industry and promote agriculture arts ; and the Manufacturies of this Country Especially that of Wool, and Will Discountenance and Discourage Every Species of Extravagance and Dissipation, Especially all horse Raceing and all kinds of Gameing, Cock fighting, Exhibitions of Shows, plays and other Expensive Diversions and Entertainments, and on the Death of any Relation or friend none of us or any of our famely Will go into any further mourning Dress, than a black Crape or Riband on the arm or hat for Gentlemen and black Riband and Neck-lace for Ladies, and we Discontinue the giving of Gloves and Scarfs at funerals—

“ Ninth

“ that Such as are venders of goods or Merchandize Will not take advantage of the Scarcity of goods that may be occasioned by this association, but will sell the same at the rates we have been Respectively accustomed to do for twelve months last past and if any vender of goods or Merchandise Shall sell

any Such goods on higher terms, or Shall in any manner or by any Divice Whatsoever violate or Depart from this agreement no person ought, nor will any of us Deal with any Such person or his or her factor or agent at any time thereafter for any Commodity Whatsoever—

“ Tenth

“ in Case any Merchant, trader or other persons Shall Import any goods or merchandise after the first day of December and before the first day of February next, the same ought forthwith at the Election of the owner to be Either Reshiped or delivered up to the Committee of the County or Town Wherein they shall be imported to be stored at the Risque of the Importer until the non importation agreement shall Cease, or be Sold under the direction of the Comtee aforesd, and in the last mentioned Case the owner or owners of Such goods Shall be reimbursed (out of the Sales) the first Cost and Charges, the profit if any to be applied towards Relieveing and imploying Such poor Inhabitants of the Town of Boston as are Immediate Sufferes by the Boston port Bill, and a particular account of all goods so Returned, stored or sold to be inserted in the publick papers, and if any goods or merchandize shall be imported after the sd first day of February the same ought forthwith to be sent back again Without breaking any of the packages thereof—

“ Eleventh

“ That a Committee be Chosen in every County, City, or Town by Those who are qualified to voate for Representatives in the Legislature Whose business it shall be attentively to observe the Conduct of all persons touching this association, and When it shall be made to appear to the satisfaction of a majority of any such Committee that any person within the limits of their appointment has violated this association that such majority Do forthwith Cause the truth of the Case to be published in the Gazette to the End that all Such foes to the Rights of British America may be publickly known and universally condemned as the Enemies of American Liberty, and thenceforth we Respectively break off all Dealings with him or her—

“ Twelfth

“ that the Committee of Correspondence in the Respective Colonies do frequently Inspect the Entries of their Custom Houses and Enform each other from time to time of the true State thereof, and of Every other material Circumstance that may occur Relative to this Association—

“ Thirteenth

“ That all manufacturies of this Colony be Sold at Reasonable prices, so that no undue advantage be taken of a future scarcity of goods—

“ Fourteenth

“ And we do further agree and Resolve, that we will have no trade, Commerce, Dealing, or Intercourse Whatsoever with any Colony or Province in North america which shall not accceed to, or Which shall hereafter violate this Association, but will hold them as unworthy of the Rights of freemen and as Enemical to the Liberties of their Country—and we do solemnly bind ourselves and our Constituents under the ties aforesd to adhear to this association until such of the several acts of Parliament passed since the Close of the last warr as Impose or Continue Duties on Tea, Wine, Molasses Syrup, pameles Collee, Sugar, Pimento, Indigo, foreign paper, glass and painters colours Imported into America, and Extend the powers of the admiralty Courts beyond antient Limits, De-

prive the American Subject of Tryal by Jury, authorize the Judges Certificate to Indemnify the Prosecutor from Damages that he might otherwise be liable to, from a trial by his Peers, Require oppressive Securities from a Claimant of Ships of goods Seized before he Shall be allowed to defend his property, are Repealed, and until that part of the act of the 12 G. 3d Ch. 24 : Entitled, "an act for the better securing his Majestys Dock yards, magazines, Ships, ammunition and Stores by which any persons charged With Committing any of the offences therein Discribed in America may be tried in any Shire or County within the Realm" is Repealed, and until the four acts passed in the last session of Parliament (viz) that for stoping the port and blocking up the harbour of Boston, that for altering the Charter and Government of the Machusetts Bay, and that Which is Entitled an act for the better administration of Justice &c.

"And that for Extending the limits of Quebec &c are Repealed, and we Recommend it to the provincial Convention and to the Committees in the Respective Colonys to Establish such further Regulations as they may think proper for Carrying into Execution this association. The foregoing association being determined upon by the Congress Was ordered to be subscribed by the several Members thereof, and thereupon we have hereunto set our Respective names accordingly in Congress. Philadelphia October 20th 1774

Signed Peyton Randolph, President.

New Hampshire . . .	{ John Sullivan Nathaniel Folsom
Massachusetts Bay . .	{ Thomas Cushing Samuel Adams John Adams Robert Treat Pain
Rhod Island	{ Stephen Hopkins Samuel Ward
Connecticut.	{ Eliphalet Dyer Roger Sherman Silas Deane
	{ Isaac Low John Alsop John Jay
New York	{ James Duane William Floyd Henry Wisner S: Boerum
	{ James Kinsey William Livingston
New Jersey	{ Stephen Crane Richard Smith
	{ Joseph Galloway John Dickinson
Pennsylvania	{ Charles Humphreys, Mifflin Edward Biddle John Morton George Ross
	{ Cesar Rodney
New Castle &c . . .	{ Thomas McKean George Read
	{ Mathew Tighlman
Maryland	{ Thomas Johnson William Paca Samuel Chase

Virginia	{	Richard H. Lee
		George Washington
		P. Henry Junr
		Richard Bland Harrison
North Carolina . . .	{	Edmund Pendleton
		William Hooper
		Joseph Hewes
		R. Caswell
South Carolina . . .	{	Henry Middleton
		Thomas Lynch
		Christopher Gadsden
		John Rutledge
		Edward Rutledge"

These articles are a *history* in themselves. They give us a bird's-eye view of the urgency of the danger that threatened the colonists, and of the extreme, stern measures judged necessary by the coolest and wisest intellects of the colonies. It shows us, too, the caliber of the men who settled this new world, and sought here the supreme blessing of freedom. The colonies had been kept in dependence on the mother country for nearly all manufactured goods, and were therefore illy prepared to meet the struggle which must ensue. But putting their trust in the God of battles, and in the justice of their cause, they dared every evil that might befall them, earnestly pledging "their lives, their fortunes and their sacred honor" on the issue, and sacrificing all the dearest interests we know in life, on the altar of their country's good.

In the exuberance of the materials in this part of our labor, circumscribed as one must ever be in a work of local history, he hardly knows where to begin, what to select, or in what manner to arrange the wealth of facts and incidents that come ready to his hand. It will be most perspicuous, however, to continue an account of the action of the town, in the various emergencies which arose in that most eventful struggle, that resulted in our independence from "every foreign prince and potentate." In that great contest, Connecticut was one of the foremost, if not the very first in the confederacy, in resisting the tyranny of Great Britain, and was lavish of blood and treasure in sustaining the conflict against her oppressions. Her soldiers were applauded by the commander-in-chief of the American armies, for their bravery and fidelity. The honor of the first conquest made by the united colonies during the war of the Revolution, belongs chiefly to Connecticut, and in a distinguishing manner, to the sons of Woodbury. This was the capture of Ticonderoga, May 10th, 1775—one of the most brilliant exploits of the war. The projectors of this expedition were some patriotic members of the General Assembly, which

convened at Hartford, in April of that year. They obtained the funds necessary (£810) to carry out the design, from the colony treasury, as a loan, and gave their individual guarantee, with security for its repayment. The Assembly, in May, 1777, canceled the obligation and charged the amount to the general government. Sixteen men were collected in Connecticut, who proceeded to Berkshire county, Massachusetts, where forty or fifty volunteers were added to their small force. The expedition continued its march to Bennington, Vermont, where it was joined by Ethan Allen, Seth Warner, and nearly one hundred volunteers. This little force of about one hundred and fifty men, marched to Castleton, where Col. Ethan Allen, a native of Woodbury, Connecticut, was appointed commander; Col. Seth Warner, of the same place, was chosen to be third in command, and Capt. Remember Baker, also of the same town, held a subordinate station in the expedition. A part of this small force was sent to Skeensborough, after having sent Capt. Phelps to examine the fort. The remainder of the troops, amounting to only eighty-three chosen men, having secured the assistance of Nathan Beeman, as guide, and awaited the return of Capt. Phelps, assaulted the fort of Ticonderoga, on the morning of May 10th, 1775, and on the demand of surrender by Ethan Allen, in the name of the "Great Jehovah and the Continental Congress," its capture was secured without the loss of a man. The result of this first military operation of the war was of great advantage to the colonies; supplying them with large quantities of arms and military stores, and opening to them an entrance into Canada. Connecticut was also obliged to sustain the burden of maintaining the post acquired, although it was within the jurisdiction of the colony of New York. One thousand men were sent from Connecticut, under the command of Col. Hinman, of Woodbury, in 1775, to garrison the forts of Ticonderoga and Crown Point. Eighty of these went from ancient Woodbury, a list of whose names is in the possession of the author, and will appear in a subsequent part of this volume. So in the war of 1812, in the first naval battle, the first flag struck was to a native of Connecticut; and on land, the first flag which was taken, was surrendered to a son of her soil. Our State has never had full justice done her Revolutionary career, in any published account. No State did more according to her population than Connecticut, to carry on the war, or more to bring that war to a successful and glorious issue. Her troops were found in almost every battle of the United Colonies.

Woodbury was noted for the vigilance with which it watched the

movements of the enemies of the country, or tories within its borders, of which it had a few, as well as for its active coöperation in everything necessary to carry on the great struggle which had now begun in good earnest. A committee of inspection and observation of the conduct of the inhabitants of the town was appointed from its chief men and patriots. The duties which this committee felt themselves called upon to perform, were of the most delicate and difficult nature. In the struggle for freedom from the mother country, it seemed to them necessary to suppress all faction, and every expression of thought, which did not run in the popular direction—the independence of the country. A species of inspection and interference in men's private affairs thus became necessary, which could only be justified in such a case of emergency—a question of life and death—as was then existing. None in any station escaped its exactions, from “priest to common people.” Slight causes often attracted the attention of this body—an unguarded word spoken, or a thoughtless act done, when the delinquent was forthwith brought before the “committee,” to be dealt with as the “law directs.” There is no doubt that the peculiar dangers and alarms of the period, justified all this, and there is scarcely less reason to doubt that many innocent persons unjustly fell under the odium of suspicion of being enemies to their country. Certain it is, that some of the most respectable and prominent citizens fell under the suspicion of toryism, early in the contest. Rev. John R. Marshall, the first Episcopal clergyman of this town, together with a considerable number of his church, fell under the suspicion of “wishing well to the mother country.” He was summoned before the committee of inspection, and “put on the limits,” or forbidden to go beyond certain prescribed bounds. During the war, he petitioned the General Assembly for liberty to go to New York, then occupied by the British army, to see his relatives. In this petition he states, that he lost his parents in New York, when he was four years of age, and was left to the care of three maiden aunts, who gave him a liberal education, and designed to make him their heir; that the only survivor of these was eighty-two years old, and he wished to go, and return with the property of the deceased. This petition was granted, and he was allowed to go to New York.¹ January 9th, 1783, he petitioned for liberty to go again to New York, to visit his surviving aunt, “whose estate is worth £15,000, and bring home clothing, plate and money.” This he was allowed to do on

¹ State Archives, Rev. War, vol. 2, p. 150.

condition that he should only bring articles for the use of his own family. It would seem by this, that the government of the state had full confidence in his word of honor. He was, however, subjected to many inconveniences in this town, in common with others, suspected of being in favor of the home government. One of the regulations of the committee of inspection was, that no grain should be ground for such persons at the gristmills, thus rendering a return to the samp mortars of the "early fathers" necessary. Consequently they were obliged to get this important service done in the names of their whig friends.

The Episcopal church and its ministers, during this eventful struggle, fell under great suspicion on account of their subjection in church government to the English establishment. In many places their churches were closed

"From the time when it became unlawful to pray for the king as our king, till the time when the recognition of our independence made it canonical to omit praying for him. Some ministers of that denomination, like the late excellent Bishop White, of Pennsylvania, who was one of the chaplains to Congress, yielded to their patriotic sympathies, and felt that no vow of canonical obedience could be of force to annihilate their duty to their country. Others, whose conscientiousness ought not to be questioned, while their hearts were on the side of the country, were perplexed by their ecclesiastical subjection to the church of England; and in the absence of any ecclesiastical authority in this country, which they could recognize, they dared not to deviate from the forms and orders of the English liturgy. Nor are those to be judged harshly, whose sympathies in the conflict were altogether with the parent country. England was as their home; thence they had long received their subsistence; thither they had been accustomed to look with grateful and humble veneration; there were their patrons and spiritual superiors; and there were all their hopes of prevailing against the dissenters, and of building up in this western world what they esteemed the only true church. No church has gained more than theirs by the very revolution which they so much dreaded, for that revolution gave to their church ecclesiastical independence, and the power of self-reformation."¹

In this view, could Rev. Mr. Marshall and his followers be excused for any partialities they might possess. There were others who were also supposed to be "conservatives." On one occasion Gen. Arnold, before he turned traitor himself, ordered the deputy commissary general, Peter Colt, to seize certain provisions at Derby belonging to Jabez Bacon and Capt. Isaac Tomlinson, of Woodbury, as they were supposed to be unfriendly to the country, and intended them for the use of the enemy. They were afterward tried as ene-

¹ Bacon's Historical Discourses, p. 256.

mies, but were acquitted.¹ Many others at intervals, during the progress of the war were tried, found guilty, and their estates were confiscated. Quite a file of the proceedings in the settlement of such estates is now in the probate office in the district of Woodbury, but as it can serve no useful purpose to drag into the light the names of such as were tories in the Revolution, and as many of their descendants are among the most respectable and useful of our citizens, and among the best lovers of their country, it has been deemed appropriate to omit the list. The number was insignificant when compared with that of the "Sons of Liberty," who rushed forth to fight the battles of their country at every call.

During almost the entire length of the war, the article of salt was one of prime importance, and most difficult to be obtained. As has been seen, it was one the "Articles" agreed upon, not to raise the price of the necessaries of life for a certain period. At the expiration of that time, traders, like the rest of the world in other times, demanded such prices as the exigencies of their pockets required, or their avarice deemed most convenient and consoling to its voracious appetite. At one period Mr. Jabez Bacon, the most opulent merchant of the town and vicinity, had on hand a large quantity of this article, for which, it was deemed, he asked an exorbitant price. Accordingly the committee of inspection, in the "due exercise of their powers," as they judged, took possession of the store, established what they considered to be a sufficiently remunerative price to Mr. Bacon, and gave notice to the inhabitants that on a certain day named, salt in proper quantities, according to the necessities of the purchasers, would be for sale. On the day appointed, a crowd of hungry applicants appeared at the rendezvous, the "Hollow Store" "to be salted." Among the rest, who were in pressing need of the culinary article, came Doct. Obadiah Wheeler, who was understood to entertain *affectionate feelings* for the "mother country," and who frequently reprehended *mobs*,—with his measure for the reception of the "coveted necessary," which should fall to his lot to obtain. On seeing him approach, an ardent whig cried out, "Ah Doctor, I thought you were a hater of mobs; why do you show yourself here?" The doctor replied, "It is true, I hate mobs like the d—l, but necessity is the mother of many shifts—I *must have salt!*" The ready answer of the doctor saved him, perhaps, from inconvenience, and concilia-

¹ State Archives, Rev. War, 15 vol., p. 66.

ted the multitude in such a manner, that he was permitted to carry off his share of salt under the same regulations as the rest.

The "Committees of Inspection," it will be seen, were of great consequence during the war, and had manifold duties to perform, which they executed without flinching:

"At a Legal Meeting of the Freemen of the Town of Woodbury, September the 19th, 1775.

"Abijah Mitchell was Chosen Moderator for said meeting.

"Gideon Walker was chosen Clerk for sd Meeting.

"Capt. Gideon Stoddard, Daniel Sherman, Esqr, Gideon Walker, Esqr, Dea. Clement Minor, Capt. Thomas Bull, Doct. Andrew Graham, Col. Increase Mosely, Agur Curtiss, Edward Hinman, Esqr, Timothy Osborn, Daniel Everit Esqr, Capt. Elias Dunning, Amos Clark, James Hannah, Timothy Strong, Increase Mosely Esqr, Jonathan Farrand, Capt Nathan Hicok, Doct. John Calhoon, Elihu Smith, Thomas Warner Esqr, Sam^l Hurd, Abraham Brownson, David Hurd, Ebenezer Hull, Elijah Hinman, Thomas Tousey, Capt. Down, Comfort Hubbell, and Robert Edmond, Were Chosen a Committee of Inspection or Observation."

Here we have a committee of thirty of the principal men from all parts of the "ancient town," lawyers, doctors, deacons, farmers and military men. They were men upon whom dependence could be placed in times of difficulty and danger. Well did they play their parts in this and various other capacities during the war. They continued without change in their number, except by death, till the close of the war. They continued their "fatherly care" over the sentiments of the town even after peace was proclaimed and our independence gained. To their influence, in part, though their office had become vacant, may be ascribed the following vote, though when once proposed it met the unanimous support of the town:

"At a Lawful Town Meeting held April 12, 1784.

"Doct. Andrew Graham was Chosen Moderator.

"Voted, that those persons who joined the enemies of the United States in the course of the late civil war of what description soever are denied a residence in this Town from this date until the Gen^l Assembly shall grant them full liberty for that purpose." ¹

This was the last action taken by the town in relation to this portion of its citizens. Provision was soon made that they might be restored to the rights of citizenship, and in some cases to their property, on taking what was called the "Oath of Fidelity." According-

ly we find them returning at intervals and taking that oath. The records show a number of such instances till some years afterward, when all fear had subsided, it fell into disuse. As a matter of curious record a copy of an original complaint is subjoined which explains itself:

“To the Com^{tt} of Observation in & for the Town of Woodbury in Litchfield County I the subscriber hereunto Do hereby Informe Complain and Give you gentelmen to understand that Doctr Benjamin Hawley of sd Woodbury (in my opinion) has been Guilty of Violating the Association of the Late Continental Congress Recomend^d by the General Assembly of this Colony by Expressly Disavowing the whole Doings of sd Congress & said Association & Declaring that he would Pay no Regard to the Same and Maintaining the acts of Parliament Complained of as Grievances are Constitutional and that the Brittish Parliament have a Constitutional Authority to impose taxes on the Inhabitants of America & by his Boldly Declaring the Colonists to be in a State of actual Rebellion against the Crown of Great Brittian & by his Treating with open Contempt the Measures and Proceedings of the Americans for Obtaining Redress of their Grievances and by Endeavouring in his Conversation to inspire others with his above Described Sentiments he Discovers himself to be obstinately fixed in the most Criminal opposition to the Rights and Liberties of america &c which Conduct of said Hawley (in my opion) Claimes the attention of sd Com^{tt} who are hereby Requested to take the matter into their Consideration and proceed there in according to the advice of sd Congress I am Gentelmen your most Obed^t Hum^{ll} Ser^t Woodbury Aug^t 2^d A. D. 1775.

James Hannah.

To Doctr Benjⁿ Hawley of Woodbury in Litchfield County these are to notify you to appear before the Com^{tt} of Observation for the Town of Woodbury at the Dwelling house of Gideon Walker Esq^r in sd Woodbury on the third monday of Instant aug^t at Ten of the Clock in the fore noon (if you see cause) then and there to answer unto the foregoing Information and Shew Reasons if any you Can why you should not be proceeded against and dealt with according to the advic of the Continantal Congress Dated at Woodbury the 14th Day of Aug^t A. D. 1775.

Daniel Everit.

One of Said Com^{tt}

The within is a true Coppy of the original Complaint an Citation

Test . . . James Hannah

{ Signer of the Complaint & one
of the Committe of Observation
for the Town of Woodbury.”

During the first two years of the war, the larger part of the militia, which comprised all the able bodied men from the age of sixteen to fifty years old, had been called to serve at various posts, and on various expeditions a great part of the time. Early in 1777, enlistments for three years, or during the war, were called for, and the quota for each town established. It was a severe levy on the already

weakened strength of the town. But they met the call with a ready zeal, and an undaunted perseverance. Large bounties were offered to those who would enlist, and heavy taxes laid on the property of the inhabitants who were not liable to military duty, or did not enlist into the army. Immediately on the reception of the order for new levies of troops, the town was convened in lawful meeting and had the following action :

“A: a Legal meeting of the Inhabitants of the Town of Woodbury April 3d, 1777:

“Daniel Sherman, Esq., was Chosen Moderator. Voted, that the Select men in this Town for the time being be a Comtee as is specified in the Resolve Issued by his Honour the Governour and Committee of Safety. Dated March the 15th 1777, to take Care of such Soldier's Famelys, as shall Inlist into the Continental Army,

“Voated, that Each Able Bodied Effective man, who hath or shall voluntarily Inlist into the Continental Army in such way and Manner toward making the Quota of this Town for the space of Three years, or during the War, shall be Intitled to Receive out of the publick Treasury of this Town the sum of Twenty Shillings Lawful money, as an Addition to Each month's Wages he shall continue in the service, to be paid to him, or his order, at the End of Each six month's serviss.”¹

This was in addition to the wages the soldier received from the authorities of the confederation, and a tax of eight pence on the pound was at the same meeting laid “on the Poles and Rateable Estate of the Inhabitants” to pay the bounty thus offered. It will be seen that this order was given by the governor, with the advice and consent of the “Council of Safety.” This council was appointed annually by the Assembly, and was composed of from nine to fourteen of the most distinguished men in the state, whose duty it was to assist the governor, when the assembly was not in session; with authority to direct the militia and navy of the state, marches and stations of the troops, either in whole or in part, and give all necessary orders for furnishing said militia, troops and navy, in every respect, to render the defence of the state effectual; to fulfil and execute every trust already reposed by the assembly in the governor, with power and authority in the governor to notify and convene the whole of said council on all important occasions. But in cases where necessity and safety required immediate action, or on small matters, the governor, at his discretion, was authorized to convene a part of said council, not less than five, to act with him. The per diem al-

lowance to each of the council for this service, including their expenses, was settled at eight shillings per day. Woodbury was for four years from May, 1777, represented in this council, by Daniel Sherman.¹ His colleagues the first year were Hon. Matthew Griswold, William Pitkin, Roger Sherman, Abraham Davenport, William Williams, Titus Hosmer, Benjamin Payne, Gen. James Wadsworth, Benj. Huntington, William Hillhouse, Thaddeus Burr, Nathaniel Wales, Jr., and Andrew Adams. A more brilliant array of names, perhaps, could not have been selected. This committee were frequently in session, and the most responsible, arduous and difficult details of the service were confided to their care. Perhaps no body of men of similar numbers contributed more by wise councils and vigorous action to the success of the general cause than this. For his attendance and services during the years 1777 and 1778, Daniel Sherman's bill was £56, 8s., showing an attendance of 141 days, at the established price. He was called to Hartford on public duties four times during 1779, and was in attendance forty-five days.

Daniel Sherman was perhaps the most distinguished man that had arisen in the town previous to his day. He was a descendant of Samuel Sherman, of Stratford, who emigrated to this country from England, in company with his brother Rev. John Sherman, and his nephew, Capt. John Sherman, ancestor of Hon. Roger Sherman. He was a justice of the quorum for twenty-five years, and judge of the Litchfield County Court five years from 1786. For sixteen years he was probate clerk for the district of Woodbury, and judge of that district thirty-seven years. He represented his native town in the General Assembly sixty-five sessions,² retaining the unbounded confidence of his fellow-citizens. This was by far the longest period of time any one has ever represented the town. He was a man

1 Hinman's Revolution.

2 Mr. Sherman was a representative at the May Session of the General Assembly in 1791, and, it is related, desired to be elected to the October Session of the same year, in order to make the full number of thirty-three years that he would then have represented the town. But at the time of the election for the October Session, the moderator of the meeting happened to think that he had had his share of honors, and in order to turn the tide of feeling in Mr. Sherman's favor against him, if possible, when he made proclamation that the ballot box was open for the reception of votes, remarked in a loud tone of voice, "Gentlemen, the box is now open; you will please to bring in your ballots for him whom you *will have* for your first representative—Hon. Daniel Sherman, of course!" This simple incident gave a change to the popular current, and on counting the votes it was found that Hon. Nathaniel Smith was elected instead of Mr. Sherman.

of commanding powers of mind, of sterling integrity, and every way qualified for the various public trusts confided to his care. He died at a good old age, full of honors, and was followed by the affectionate recollections of the inhabitants of the town among whom he had so long lived.

One inducement which the town held out to men to enlist into the army, besides increased wages, was a provision which required it to take care of and support their families during their absence in their country's service. Committees were annually appointed to carry this provision into effect. At the annual town meeting, Dec. 20, 1779, the committee thus appointed consisted of

"James Judson, John Minor, Elisha Atwood, Jehiel Preston, Alexander Kasson, Moses Galpin, Amos Martin, Jonathan Mitchell, Eleazur Knowles, Gideon Hicok, Israel Minor & Isaac Hunt."

In March, 1780, Solomon Minor, Thaddeus Judson, Jonathan Judson and Daniel Tuttle were added to this committee. In December, the same year, the following persons were "Chosen a Committee to provide for the Soldiers' Wives:"

"Elisha Stoddard, Will^m Preston, Solomon Strong, Tho^s Smith, Jonas Martin, Dea. Stephen Curtiss, Alexander Kasson, Ja^s Kasson, Jr., Tho^s Roots and John Hunt."

In March, 1782, Samuel Carr was appointed on this committee in place of Thomas Smith, and Seth Stoddard, Jesse Roots, Capt. Timothy Judson and Capt. Nathaniel Tuttle added to it. In December of the same year, Ebenezer Bird, Elisha Stoddard, David Mitchell, John Martin, and Amos Martin were appointed to take care of the families of the absent soldiers. March 3, 1783, Barzillai Hendee and Lee Terrill were added to this committee. From a return to the General Assembly, Oct. 22, 1783, we learn that £2,718, 7s. 8d. worth of provisions had been furnished to soldiers' families by one man, John Sherman. Such was the care of the town to support and defend those nearest and dearest to the brave men, who were manfully fighting the battles, and consecrating with their blood every battle-field of their country. Those who went forth to war suffered extreme hardships, in common with their brethren from other parts of our country, and those who remained at home, suffered hardships scarcely less severe, in the heavy taxes to be paid for the soldiers' bounties, and the support of their families, while their own business was crippled and nearly ruined.

No colony was more liberal in furnishing supplies than Connecticut, and Woodbury was a prominent point for their collection. The streets of the village, in those days, were piled high, on either side, with barrels and hogsheads of pork, beef, lard, flour, and other military stores for the use of the army. Nor was the supply of clothing of every kind, less profuse in quantity. In 1780, the selectmen were directed to give orders on the town treasury for all sums necessary for the purchase of clothing for all the soldiers in the Continental army from this town. Eleazur Knowles was appointed a committee to provide salt and other provisions for the soldiers. At this time it was difficult to obtain salt at any price, in sufficient quantities for the use of the army, and the inhabitants generally. On the 8th of January, 1781, William Preston, Capt. Amos Hicock, Daniel Hinman, Waitstill Goodrich, and Samuel Hurd were appointed a committee to "Provide Clothing for the Army." In July following, a tax of four pence on the pound was levied, to purchase "Beef Cattle" for the use of the soldiers, and Israel Stoddard was appointed to collect the tax, and buy the cattle.

The exact amount of provisions, furnished by the town, is not now known, but it may be estimated, from isolated facts that remain. In July, 1775, the selectmen furnished £10 worth of powder, lead and flints, for the companies under the command of Col. Hinman and Capt. Tuttle, that marched to Ticonderoga. In 1776, the town furnished £102, 1s. 1*d.* worth of arms, saltpetre and lead.¹ Nov. 18, 1777, blankets and military stores to the amount of £46, 13*s.* 5*d.* were sent to the army by Capt. Nathan Stoddard and Lieut. John Strong. March 12, 1778, the selectmen furnished for the use of the soldiers, 159 pairs of shoes, 165 pairs of stockings, 144 woolen shirts, 6 linen shirts, 117 fullered overalls, 29 linen overalls, 2 great-coats, 1 pair of leather breeches, 1 pair of breeches and 1 vest; the whole being valued at £763, 1*s.* 0*d.* In 1779, the town petitioned the General Assembly for liberty to "forward the clothing furnished" by its citizens, "directly to their own soldiers in camp," but whether the request was granted, and if so, what was the amount forwarded, is not known. Enough appears from the foregoing to assure us, that our revolutionary fathers were not wanting in labors and sacrifices in the cause of their country, even those of them exempt by disease or age, from going into actual service.

Besides the amount of provisions furnished for the army during the

¹ State Archives, Rev. War, vol. 6.

war, large quantities were purchased of the inhabitants of this and neighboring towns, by Shadrach Osborn, of Woodbury, who was assistant commissary of purchases, and also an issuing commissary. His first service in this department was in 1775, when he purchased and furnished supplies to the army at Ticonderoga, in conjunction with Truman Hinman. He seems also to have acted, during that year, as a sutler to the army. The volume from which the following items are taken, is entitled "Truman Hinman & Shadrach Osborn's Book of Accounts Kept in Connecticut Courancy—began at Ticonderoga, June 21st 1775." The reason why it is supposed they acted as sutlers, on this occasion, is, that there are frequent entries on the book like the following :

" Col ^o Easton, Dr.	To 1 Nip Brandy Toddy	£0—0—9
Esq ^r Palmer Dr.	To 1 Bowl Brandy Toddy	0—1—6"

They were with the army, and dealt out to the soldiers whatever they wanted. Shadrach Osborn's accounts, as regular assistant commissary of purchases, begin with Nov. 17, 1777. He rendered his accounts to Col. Peter Colt, deputy commissary general of purchases, and by them we learn, that he expended in purchases as follows :

" From Nov. 17, 1777	to March 1, 1778	£2742-13-2
" Mar 3, 1778	to Sept. 28, 1778	6079-13-7
" Sept 28, 1778	to Oct. 31, 1778	7820-00-0
" Oct. 21 1788	to Apl. 30, 1779	21573-02-8½
" Apl 30 1779	to Oct. 31, 1779	15475-02-10
" Oct. 31 1779	to Aug. 2, 1783	60823-06-4
		<hr/> £114313-18-7½"

This amount, at twenty shillings to the pound, would be more than \$381,000. There were other expenditures and disbursements connected with his office, which were considerable, the exact amount of which cannot now be ascertained. Add to this the amount furnished by the authorities of the town, and we have more than half a million dollars worth of supplies, furnished by this town and vicinity towards the grand amount necessary to achieve our country's independence. This is indeed a showing of which any town may be proud.

All this was accomplished under the pressure of most unparalleled financial difficulties. The continental money, by means of British counterfeiting, and the unavoidable loss of credit, arising from so long and sanguinary a struggle, constantly depreciated, and at last became nearly valueless. By Mr. Osborn's accounts we see, that on the 30th of January, 1780, the depreciation was so great, that one dollar

or pound in specie, was equal to thirty-three and one third of continental money; and in 1783, the ratio was one for seventy-two. We also find in these accounts, pork carried out at eight shillings per pound, tallow at twenty shillings, flour at eighteen pounds per cwt., and salt at one hundred dollars per bushel. Money had become an article in great demand, as early as 1774; so much so, that we find Elisha Steele, of Woodbury, petitioning the General Assembly in that year for a reimbursement of two twenty shilling bills, which he had lost the year before while plowing, and which his hired man had found moulded and destroyed in his pocket-book. It would seem a very trivial loss, at the present day, but the matter engaged the attention of the legislature, and the prayer of the petition was granted. At the same session, a state certificate for £5, 10s. was reimbursed to Daniel Hinman, Jr., which had been burned with his house.¹ This depreciation went on from bad to worse, till, at last, when the soldiers of the continental army were discharged after the peace of 1783, many of them were forced to beg their way home, their wages being scarcely sufficient to buy them a dinner.

1775. But Woodbury, in a far more important manner, contributed towards a successful issue of the dispute with Great Britain. This was accomplished by sending large numbers of her best sons to the field of battle. In the number and valor of her troops, it is believed that few towns of similar territorial and numerical strength can vie with her. Their heroic deeds should grace a bright page of history. A list of nearly a thousand of her sons will be found in the succeeding pages of this volume, who "did battle for their country," and the list is by no means complete. It is believed that several hundred more names are irrecoverably lost, so that the pen of the historian can not do them the justice they so hardly earned, and so richly merit. Their glorious achievements, their noble deeds, their perennial fame, survive; but their names have perished. The sacred turf covers them, but the consecrated places may not be found to be wet with the grateful tears of a free and happy people. They sleep well; let them rest in their glory, till the final consummation of all things, when they shall be raised to a bright reward.

In April, 1775, after the battle of Lexington, there was an "alarm," called the "Lexington alarm," on which more than fifty towns sent companies of soldiers with all haste to the point of attack. Wood-

¹ State Archives, Miscellaneous, vol. iii., p. 335.

bury sent a full company on this occasion, but the roll is lost, and the names cannot be recorded.

At the commencement of the war, Col. Hinman's, or the 13th regiment of militia, comprised only the three towns of Woodbury, Kent and New Milford. From this regiment in 1775, marched eight companies to garrison Ticonderoga and Crown Point, after it had been taken by the gallant conduct of Ethan Allen and the brave men under his command. The precise proportion of these companies furnished by Woodbury, cannot be stated; but as it contained two-thirds of the soldiers in the regiment, it is believed that its quota was in the same ratio.¹ Eighty names have been collected, and appear in the "Revolutionary list" of this volume. It is certain that the number of soldiers furnished for the continental army, exclusive of those in the Lexington alarm, was one hundred and fifty, as this was the number whose "Poll taxes" were abated that year by the General Assembly, on account of their service.²

1776. The sun of 1776, although our armies had been successful the preceding year, arose clouded and in gloom. The "note of preparation" was sounded throughout the land. There was a "hurrying to and fro" throughout the country on business of the most solemn import, affecting the dearest interests we know in life. The General Assembly was early in the field. Five sessions of that body, three

1 At this date the officers of the regiment were as follows:

"March 21st: 1775. The Dignification of the Several Companies in the 13th Regt: in the Colony of Connecticut—

The 1st: Company. Cap^t. Tim^o: Judson Woodbury old Society

2nd. Co. Southbury—Cap^t. Truman Hinman

3rd Co. N. Milford—N. Co. Epenetus Platt

4. Co. Roxbury . . . David Leavenworth

5th Co. Bethlem . . . Elias Dunning

6. Co. Kent 1st Co. . Abraham Truller

7 Co. Judea . . . David Judson

8 Co. N. Milford S. Co.. Isaac Bostwick

9 Co. E. Greenwich . . Jos: Carter

10th. Co. N. Preston . . . W^m. Cogswell

11 Co. S.bury N. Co. . . Jno. Hinman

12th Co. S. Britton . . . Eleazar Mitchel

By us	{ Benj ^o Hinman Increase Moseley Jr: Samuel Canfield }	Field Officers of s ^d Reg ^t 3
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2 State Archives, Rev. War, vol. 6, 63.

3 There were more commissioned officers during the war, of the name of Hinman, in Connecticut, than of any other name, being thirteen in number, all of whom were natives of Woodbury, viz: one colonel, five captains, four lieutenants, two ensigns, one war-ship captain, (Elisha Hinman, of New London, captain of the Alfred,) and one quarter-master.

of which were special, were held during the year. Among the acts passed at the May session, was one requiring a draft, or enlistment, of one-third of the soldiers in the 2d, 3d, 4th, 7th, 8th, 9th and 20th regiments; and one-fourth of all the rest. By an order dated June 10, 1776, Col. Benjamin Hinman commanded Capt. David Leavenworth, and the other officers of his rank in the 13th regiment, to draft, or enlist, one-fourth of the men in their companies forthwith, and have them ready for service. Capt. Leavenworth's company was No. 4, in the regiment. It is not now known how large his company was at this time, consequently it cannot be determined how many were enlisted on this occasion.

After the evacuation of Boston by the British, and Gen. Washington had taken possession of this town, the British commander changed the plan of the campaign, and concentrated his forces near New York. At this time of danger and apprehension, Washington in like manner prepared to defend that post. In August, 1776, he sent a very urgent request to Gov. Trumbull, to order to his aid the whole of the militia west of Connecticut River. Accordingly the whole militia was ordered to New York, and at this time there were not less than 20,000 men in the service from Connecticut. Col. Hinman's order to Capt. Leavenworth is here given, and a like copy was sent to each of the other captains in the limits of the town:

"To Capt David Leavenworth, Capt of the 4th Military Company in the 13th Regt in the Colony of Connecticut, Greeting,

"Whereas I have received order from his Hon^r Gov^r Trumbull to call forth (on notice given by Gen^l Washington, that Assistence is Necessary) and March the sd Regt for the Defence of the Colonies to be under the Commander-in-chief of the American Army. And having this day Received a Request from Gen^l Washington to March sd Regt immediately to New York, Armed &c.

"These are therefore to order you without delay to call forth the company under your command, & see that they are Equip^d with Arms, Blankets, Ammunition &c. and march them immediately to New York, at which place I expect to join you.

"Dated at Woodbury the 10th day of August A. D. 1776.

"Benjⁿ Hinman, Colo, 13th Regt.

"N. B. You will make Necessary provision for the March of your Company, which expense will be paid as usual."

By this it will be seen that this company was ordered out on the 10th of August. It was mustered on the 11th, marched on the 12th, and most of the men were gone till their discharge on the 25th of September following. How many were called out by this order does

not appear. It comprised all the able-bodied men between the ages of sixteen and fifty years. It was probably not far from 500 men.

The soldiers had just arrived from this expedition at their homes, and greeted their wives and children, when they were again ordered into service by a resolve of the legislature, as will be seen by the following :

“ To David Leavenworth, Captⁿ of the 4th Military Company in the 13th Regt in Connecticut; Greeting—

“ In pursuance of a Late Resolve of the General Assembly of this State, and an order from Major General Wooster, you are hereby ordered & directed to call forth the Company under your Command, Such of them as are fit for Service, and others, Householders &c. who are able bodied, Effective Men, within the limits thereof; without Loss of time & have them well Armed & Equiped : and you are further directed to March them immediately to Stamford in Fairfield County, and there wait for further Orders.

“ Dated at Woodbury this 26th day of October A. D. 1776.

“ Increase Moseley, Jr. Col^o of s^d Regt.

“ N. B. Usual Provision will be made for you on the March.”

Unfortunately the length of the service on this occasion, and the list of the men are lost. These excessive drafts had exceedingly injured the agricultural interests of the town, and it had scarcely sufficient to support the inhabitants during the winter. The crops had been neglected, and consequently there was little food to be garnered.

The committee of safety of New York sent to Woodbury, October 21st, 1776, eight sailor prisoners, and a child belonging to one of them, for safe keeping. Their names were James Wilson, John Murray, Samuel Coppin, Jeremiah Rierden, Henry Killigrove, Michael Couney, Cæsar Freeman, William Patterson, and his daughter, Mary Ann Patterson. The General Assembly ordered the committee of inspection of the town to give such assistance as was necessary till further orders, which was accordingly done. The Assembly next year reimbursed the expenses to Edward Hinman, Esq., chairman of the committee, to the amount of £22, 16s. 9d.¹

The spirit of the people was well exemplified by their action in the society of Bethlehem during this year, as will be seen by the following :

“ We the subscribers in Bethlem, Considering the great Danger we are in from our unnatural Enemies do voluntarily Ingage to Equip ourselves as soon as we Can with a Good Gun, Sword or Bayonet, & Cartage Box for any Especial Emergency, for the Defence of our Invaluable Rights & Priveleges & Promise to support the same with our Lives & fortunes, as witness our hands the 15th day of July A. D. 1776.”²

This agreement was signed by Capt. Andrew Martin, and forty-four others. By such means as this was the patriotism of the people kept glowing during all the vicissitudes of the protracted warfare. This was a company of householders, exempt from military duty, who thus formed themselves into a volunteer company for the common defence, on any sudden emergency. It was formed in accordance with a recommendation of the governor and council of war, to this class of citizens, in all the towns.

Toward the close of this year, a census of the town was taken, which showed a population of 5325 souls. The number of officers and soldiers on the military rolls was 564, and the number of "Able bodied Men between 16 & 45 not on the Militia Rolls" was 318, making a total of 882 effective men, a decided majority of whom were subject to draft or detachment, and the remainder, if they chose, could enlist into the service. Besides these, there were then "248 Men in the Continental Army." So that in the two calls for the whole militia of the town, Woodbury had furnished the whole of the above number of 564, except such of them as were sick, or became liable to the usual forfeiture. But we are not left to conjecture on this point. We have the exact number of those who thought it better for them to pay the fine than to leave their business. A petition was sent to the General Assembly, signed by thirty-nine persons, who did not march at the call of the commanding officers. They petitioned to be released from bonds for not marching when called on for this service. They urged that they "were overburdened: that they either had to go into service nearly all the time, or have their estates ruined."¹ The Assembly took the petition into consideration, but negatived the prayer thereof, not deeming it best by any act of clemency to countenance insubordination. We can, therefore, state conclusively, that more than 500 men from Woodbury were on duty in these two calls, which, with the 248 men who had enlisted into the continental army, made a sum total of more than 850 men from "Ancient Woodbury," in the service of the country at one time. This "raw militia" was present in the unfortunate operations on Long Island, toward the close of this year, and in Washington's retreat from New York, soon after which they were discharged.

One would have thought that it would be impossible to arouse and lead to the field of battle, at a moment's warning all the able-bodied men in the militia of a town, in this manner, but the interests at stake

¹ State Archives, Rev. War, vol. 10. p. 347.

were great, and the most prominent and popular men in the community were in the movement "heart and hand." The officers addressed the soldiers in the most patriotic and urgent language, and even the pulpit lent its powerful aid to the cause by prayers to the Almighty, by encouraging the soldiers, and by volunteering to go with them as chaplains, on their expeditions against the common enemy. In accordance with this spirit, Rev. Mr. Wildman, of Southbury society, went as chaplain upon one of the calls made upon the soldiery of the town. As a specimen of the appeals made to the militia and enlisted soldiers by the regimental officers, the following order is given, which was sent particularly to the enlisted troops that had not yet mustered into service:

"To Cap^t

4th July, 1776.

"You are hereby ordered to march off immediately. Spare no pains, nor loose one Moments time, as our army is in the Greatest distress. For God's sake push off every man you have enlisted immediately, beg of the people to go on to carry off Soldiers. Forward them with all your Might. Send Expresses off to your other Officers immediately. Beg of the Militia, as many as can find it in their Hearts to go on for the help of the Lord against our Inveterate enemies. Unless our Army have help immediately we are gone. Now is the Crisis! Press Horses if you want, & go off immediately.

T. F——, Col^o."

From the commencement of the war to the time of the action at White Plains, in which about a hundred and fifty were killed and wounded in the short space of an hour, the soldiers from Woodbury had been remarkably fortunate. Scarcely one had been killed or wounded, though many had been sick of smallpox, at Ticonderoga the year before, insomuch that it became a common remark that the "balls would not hit the Woodbury boys." In consequence of this feeling of security, enlistments went on briskly, and to this feeling, in part, is to be attributed the large number of soldiers who volunteered to go into service. But at this action quite a number of the soldiers were killed, several others severely wounded, and the spell was broken. They could rely no longer upon the preservation of "blind chance," but must put their trust in the protection of an overruling Power.

At the capture of Fort Washington by the British, a large number of soldiers were taken prisoners, carried to New York, and confined in the sugar-house, where great cruelties and sufferings were inflicted upon them. The larger part, being deprived of food and drink, and crowded together in dense masses, literally died of starvation. In an

extract from a letter of a distinguished person in New York, from Connecticut, dated 26th December, 1776, it is stated that

“The distress of the prisoners cannot be communicated by words. Twenty or thirty die every day—they lie in heaps unburied! What numbers of my countrymen have died by cold and hunger, perished for the want of the necessities of life! I have seen it!

“This, sir, is the boasted British clemency—I had nigh perished—New England people can have no idea of such barbarous policy; nothing can stop such treatment but retaliation. It is due to the Manes of our murdered countrymen, to protect the survivors, rather than experience their barbarity and insults. May I fall by the swords of the Hessians.”¹

Woodbury had some representatives in this scene of misery, but it is not now known that any of them died there. With the large number of men it had in service, it could not fail to be represented on every field of battle, during the eventful struggle in which our independence was gained, and the mother country humbled in the dust.

At the October session of the General Assembly, 1776, it was represented by letters from Col. Ethan Allen, that himself, together with about eighteen other natives of Connecticut, among whom was Zechariah Brinsmade, of Woodbury, had been taken prisoners while in the service of the United States, by a party of British troops, near Montreal, in the province of Quebec, September 25th, 1775; that they had suffered great hardships during their captivity; and that they were then confined in a suffering condition, incarcerated in a common goal, in Halifax, “in one room, among felons, thieves and negroes.” The Assembly voted £120 lawful money, to be sent by Levi Allen, who was about to go to see his brother Ethan, that thus the prisoners might receive their wages, and be relieved from their pressing necessities. The governor was requested to write a letter to General Washington, the Continental Congress, or the commander in Boston, or all of them, to solicit their seasonable interposition to effect an exchange of prisoners.²

At an adjourned session of the General Assembly, held December, 1776, considering the organization not adequate to the defence required, the militia was reorganized into six brigades, and all male persons between the ages of sixteen and sixty years, not included in the trainband, with certain exceptions, and exempted from ordinary training, should constitute an alarm list, fully equip themselves, and hold themselves ready to march at a moment's warning, in case of

¹ Hinman's Revolution, p. 121.

² State Records, (Hinman) p. 242.

“an alarm.” It was, however, provided that all persons above sixty years of age should not be compelled to march out of this State. In accordance with this enactment “alarm companies” were formed throughout the ancient territory, and had abundant occasion to “see service” before the termination of the war.

1777. The campaign this year opened on the part of the British, by an invasion of Connecticut; an event which our people had so long feared. Troops were called for to defend the coasts, and Col. Moseley’s regiment marched to Fairfield. After a time, as it did not appear that the enemy would make this the point of attack, this regiment was dismissed, as appears by the following:

“Fairfield March 23rd: 1777

“Brigade orders—

“Pursuant to Orders Received from the Governour the Gen^l. Dismisses Col^o. Moseley & the Troops under his Command that were ordered in here, as their Service is called for in another place: and Returns the Officers & Soldiers his thanks for the readiness with which they have marched

“G Selleck Silliman Brig^r: Gen^a.”

On the 26th of April, 1777, there was a sudden call for troops to go to Danbury, as the British troops had arrived there and were burning the houses and destroying the property of the inhabitants. The alarm lists and militia of Woodbury were immediately put in motion, and as fast as a considerable number convened at their posts, they marched to the scene of conflict. A considerable number arrived in time to take part in the action of next day, in which Maj. Gen. Wooster was mortally wounded. Several of the Woodbury soldiers were wounded. Hon. William Edmond, afterwards a judge of the superior court, was wounded in the right thigh, from which he experienced much pain and uneasiness for many years after. Thomas Torrance was also severely wounded, and brought home on a litter. Others were more or less wounded, and some taken prisoners and carried to New York. Among the latter were Simeon and Timothy Minor.

May 8, 1777, one-fourth of the militia of the 13th and other regiments, were detached, and ordered to Horseneck. About one hundred and fifty men from Woodbury went on this service.

At the battle of Bennington, Aug. 16, 1777, under the gallant Gen. Stark, Col. Seth Warner, of Woodbury, with a part of his regiment, in which was many soldiers who had joined the continental army from this town, did good service. Yet the larger part of the troops, that had been raised in Connecticut during this year, and

who were early in the field, were assigned for the defense of the important military posts about the Highlands, on the Hudson River. This great thoroughfare of communication between the northern, southern and middle states, was maintained throughout the war, mostly by Connecticut forces.¹

Early in March, 1777, on Gen. Washington's requisition, there had been a draft on the militia to march to Peekskill, N. Y., to reinforce the army on that station under Gen. Putnam. Two thousand men were sent on under Gen. Wadsworth, in ten regiments. The quota of the 13th regiment, under Col. Moseley, consisting of two and a half companies, containing 240 men, was discharged on the 18th of August, for reasons stated in the following :

“Head Quarters Peekes Kill august 18th 1777.

“The General considering the busy Season with farmers The Importance of the Fruits of the Earth being Gathered—That the militia many of them came out in the alarm leaving their affairs in an ill Setuation to tarry long—and the dangers that seemed then immediately threatening, removed further off—upon their own Earnest Importunity urging these matters—has seen fit to release Col Mosely & the Regiment of militia under his Command and they are hereby discharged from any further Service at this Time to return to their respective homes—with the Generals Thanks for their alacrity in Turning out on the alarm, and the good Services they have rendered to the publick—Trusting that they, one-third of them at least, will hold themselves in readiness to march on the Shortest notice on any future occasion—& Special Care is to be taken that the Camp utensils and all accoutrements & ammunition, drawn from the Stores here be returned before the Militia go away

“J Root D Adjut: General.”

On the 12th of September, the Governor and Council of War resolved, that each town in the state should procure immediately, one shirt or more, either linen or flannel; one hunting shirt or frock; one pair of linen overalls; one or two pairs of stockings, and a pair of good shoes, for each non-commissioned officer and soldier in the continental army, belonging to such town. If any wished to send such articles directly to their relatives or friends in the army, they were permitted to do so by preparing their packages, properly marked and directed, and have the same accounted for as a part of the town's quota, provided no more was sent in each bundle than the quantity prescribed for a single person. Under this resolve the people of Woodbury sent, among other articles, 159 pairs of shoes and 165 pairs of stockings, showing the number of men in the army from

this town at that time. The same rule was in force the next year, and about the same quantity of articles were sent as in the preceding year.

In September, 1777, after the action between Generals Washington and Howe at Chadsford, most of the regular army being called to reinforce Gen. Washington, there was another draft on the militia, which called for one-half of their number. Not far from 300 men marched from Woodbury on this occasion. Gen. Silliman's order of detachment to Col. Moseley, together with a copy of Gen. Putnam's letter, follows :

"Fairfield Septem^r 15, 1777
11 oClock P. M.

"Sir

"I have this Moment by Express recd: a Letter from Gen^l Putnam in the following Words viz.

"Peekskill 14th Sep^r 1777 10 oClock P. M.

"Dear Sir. A large Body of the Enemy have crossed the North River at Fort Lee with a Number of Field Peices.—have advanced above Hackinsack, whether to attack this Post or penetrate into Jersies is uncertain; & this Moment arrived an Express from Congress informing that a severe Action has been between Gen^l Washington and How at Chadsford in which the former has been obliged to leave the Ground with the Loss of a number of Field Peices 7 or 8 and has retired behind Chester; and Congress has ordered 1500 Men to be sent from this Post immediately to reinforce Gen^l Washington, which obliges me to require you to send as many of the Militia and other Troops as you possibly can without Loss of Time to the Succour of this Post to be draughted untill the first of January next. Gen^l McDougal with four Regiments crossed the River yesterday to pursue the Enemy at Hackinsack. Gen^l Parsons is below the White Plains.

"P. S. Let the Men be furnished with Ammunition as far as they can }	from Your very Hum ^e Serv ^t Israel Putnam"
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"I hope & trust that on this alarming Occasion every Officer & Soldier will be fully convinced of the absolute Necessity there is at this Time of turning out freely; I have therefore to desire & direct you forthwith to detach the One-half of every Company in your Regiment & a proper Number of Captains & Subaltern Officers to command them & to see that they are directly furnished with good Arms Blankets & Knapsacks & Twenty-four Rounds of Cartridges each, and that they be in Readiness to march to Peekskill at an Hour's Warning where they are to continue in Service untill the first of January next unless sooner dismissed. Your Major is directed to march with them, & You Yourself are to march & command them and also the One-half of Col^l I. Platt Cook's Regiment with his Lieut Colonel who are under the like Orders and are to be under Your Command. I expect an Express on Wensday from the Governour when You will be ordered to march.

"G. Selleck Silliman Brigr: Gen^l.

"P. S. 20s pr man I shall advance to Your Soldiers as soon as You send me An Account of how many are draughted."

Major Thomas Bull was also ordered to join the troops at Fishkill, with his company of "Light Horse." So that at this call a large number of soldiers from this town responded, and marched to headquarters.

During this year, as we have seen, enlistments for three years or for the duration of the war, were called for, and a quota for each town established. The towns, as an encouragement to enlistment, were to take care of the families of such soldiers as had them. It is not possible now to state the exact number that enlisted into the service for three years. The return made by the town authorities to the General Assembly, of the number of families provided for by them, is still extant, and shows a list of *one hundred and twenty-four*. This does not show the entire number that enlisted, but only those who had families to be supported. A considerable proportion of the soldiers were unmarried men, between the ages of sixteen and twenty-one. The number stated, therefore, probably includes little more than half the actual number enlisted.

In all the alarms of the several years of the war, when the largest part of the militia turned out, Woodbury had from two to three hundred men. There were eight companies in the town, and from twenty-five to thirty men in a company always turned out at each call, and sometimes a greater number. Thus in the "Danbury Alarm," forty-two went from Capt. Leavenworth's company, and twenty-six to Peckskill where they were ordered October, 1777, to save that post.

Towards the close of this year, the soldiers suffered greatly for the want of proper food, in sufficient quantities to sustain life. They were driven to great straits, and the purchasing commissaries were most urgent in their calls upon the people to furnish supplies for the army. An idea of the distress of the times in this respect, may be obtained from the following address to the people of Woodbury, by the commissary general of purchases :

"To the Inhabitants of the Town of Woodbury

"Gentleman from a Variety of causes, the Public Magazines of Provision for the Armies of the United States—are almost exhausted, and their is the greatest Reason to fear the Army will be obliged to be fed on lean Beef, or at least on fresh meet intirely, either of which wou'd be injurious to their health & might perhaps totally destroy them.

"You are therefore earnestly requested to part with so much of your salted meet as you can spare, & you shall Receive a Generous price for it—I flatter myself every Friend of the United States will exert themselves in this important occasion—and that those who have lean Cattle, will fatten them as speedily as

possibel--as the Enemy are now makeing their last Efforts ; & it is the Oppinion of those, best able to Judge, that their Vengeance will be levelled at this State in particular.--& unless we can feed the Continental army we cant expect their assistance.

“Jereh Wadsworth C. G. P.”

In the memorable and glorious achievement of the victory of Saratoga, Connecticut had her full share of men on the ground, and to fill the required number, Woodbury, with the other western towns, stood a heavy draft. Her soldiers, on this occasion as ever, fully sustained the high character they had previously earned for skill and bravery. At the battle of White Plains, the preceding year, the troops from Woodbury had suffered much in killed and wounded, being exposed in the “fore front” of the battle. Nathaniel Church was wounded by a grape shot, and disabled for life. Daniel Downs was killed by a cannon ball, and his brains were spattered upon Amos Johnson, who stood next to him. Simeon Rood was shot through the thigh. Isaac Thomas was wounded by a cannon ball, brought to Woodbury by his father, and died Dec. 9, 1776. Capt. Nathan Stoddard was killed by a cannon ball, Nov. 15, 1777, at Mud Fort, on the Delaware. He raised himself up from the trench to see how the battle progressed, and the ball struck his head, cutting it entirely from his body. The late Lieutenant John Strong, a very worthy man, was standing near him at the time, and, in his life-time, frequently related, that for a moment after the occurrence, the body of Capt. Stoddard stood erect, as in life, without a head, before falling.

As the militia rallied on the several calls and detachments, at a minute, or an hour's warning, in whatever clothes they happened to have on, with whatever weapon of war that came first to hand, or had descended to them from their fathers, they often presented a very grotesque appearance. A venerable octogenarian has given to the authors of a recent work,¹ a description of a body of soldiers, gathered as these were, in a neighboring state, during this period, and whose appearance was no doubt a fac simile of our own. “To a man,” he says, “they wore small-clothes, coming down and fastening just below the knee, and long stockings with cowlhide shoes, ornamented by large buckles, while not a pair of boots graced the company. The coats and waistcoats were loose and of huge dimensions, with colors as various as the barks of the oak, sumach and other trees of our hills and swamps could make them, and their shirts were

¹ History of New Ipswich, N. H.

all made of flax, and like every other part of the dress were homespun. On their heads was worn a large round top and broad brimmed hat. Their arms were as various as their costume; here and there an old soldier carried a heavy queen's arm, with which he had done service at the conquest of Canada twenty years previous, while by his side walked a stripling boy, with a Spanish fuzee not half its weight or calibre, which his grandfather may have taken at Havana, while not a few had old French pieces, that dated back to the reduction of Louisburg. Instead of the cartridge-box, a large powder-horn was slung under the arm, and occasionally a bayonet might be seen bristling in the ranks. Some of the swords of the officers had been made by our province blacksmiths, perhaps from some farming utensil; they looked serviceable, but heavy and uncouth. Such was the appearance of the continentals, to whom a well-appointed army was soon to lay down their arms."¹

1778. Although so large a number had enlisted in 1777 into the continental army, it became necessary to draft thirteen men from each company in town, "into the continental army, to fill it up." This would make a sum total from the eight companies of the town, of one hundred and four. This was done by order of the General Assembly, which enacted, that if the quota in any town for the battalions then raising in the state, should not be filled by voluntary enlistment by the 20th of February, that the deficiency should be raised by peremptory detachment, to serve till January 1, 1779.

On account of the prevalence of the small pox at the various military posts, and the fear occasioned by it, the battalions of "three years' men" during the preceding year, had filled up slowly, as we have seen, and it became necessary to resort to a draft to fill up the deficiency, and even those who had enlisted, repaired slowly to their posts. It took all the vigilance and perseverance of the officers to effect this with sufficient promptness for the public service, as will be seen by Gen. Silliman's letter, which follows:

"Fairfield, April 30th, 1778.

"Sir,

"I have this Moment received a Letter from his Excellency the Governor, and I give You a Coppy of Two Paragraphs in it which are in the words following viz^t.

"This is therefore to Command You in the most positive Terms, to see that all the Recruits as well draughted as enlisted within Your Brigade for the Continental Army be marched to New Haven on or before Tuesday the 4th Day

1 Burgoyne's army.

"of May next. The Necessity of the Men Joining the Army is very great and
 "will not admit the least Excuse for Neglect or Delay in the Execution of this
 "Order.

I am Sir Your Humble Serv^t

Jonth Trumbull.

"You will therefore immediately on the receipt of this loose not a moment
 but mount Your Horse and Collect every Man in Your Regiment that is in-
 listed or draughted for the Continental Army & see them every Soul marched to
 New Haven by Tuesday next and You may not fail on any account whatever
 & make report to me on Tuesday Evening that I may know what answer to
 give to his Excellency.

"G. Selleck Silliman, Brig.^r Gen^l."

It was not strange under the painful circumstances and sad re-
 verses of the close of 1777, when the troops under Washington had
 worn out their shoes and clothing, and could be tracked in their
 marches by the blood of their feet, that new recruits were obtained
 with difficulty. It was emphatically the midnight of the revolution.
 The hearts of men, in some instances, "failed them for fear." It
 was at this time that the members of Congress found it necessary to
 frame a league by which their power might be increased, and their
 determinations enforced. For this purpose "articles of confederation"
 were framed, and accepted by each State. The war was now
 vigorously prosecuted in all directions, aided by the French. In all
 the engagements of this year, Woodbury had soldiers, and the blood
 of its sons moistened all the battle fields. There was so large a num-
 ber of "three years' men" in the continental army, that they were
 more or less scattered among the various divisions sent to all parts of
 the United States. Probably no town was more widely represented
 on the various revolutionary battle-grounds than our own.

1779. The principal operations during this year were carried on
 in the South, but the various garrisons were kept up with such forces
 as were judged necessary. In February, there was an "alarm" for
 the defence of Norwalk, in which the whole militia, under Col. Mose-
 ley, and the regiment of "light horse," under Major Thomas Bull,
 were ordered to that place by Gen. Silliman, as will appear by his
 order which follows:

"New Haven Feby 26th 1779 6 Clock P. M.

"Gen^t Mr. Titus Mead, a man to be depended on, is this moment arriv'd
 Express from Col. Mead, with a Message by word of mouth only, from Col.
 Mead; for their circumstances were Such that Col. Mead could not write. He
 Says that when he left Horse Neck (which was early this Morning) a Body of
 about 600 Men, and a Body of Horse, had pushed up the road into Horse Neck,
 and were on this Side of Knap's Tavern; and it was reported that a Body of
 two or three Thousand more were not far behind. You are therefore directed

to Muster & march your Regiments, forthwith to Norwalk to oppose the Enemy, & where you will receive further Orders, loose not a Moment neither by Night nor day.

G. Selleck Silliman, Brig^r Gen^l of Foot
and Col. Ct of Horse.

“To Col. Moseley & Maj^r Bull, Woodbury

The militia turned out pursuant to the call, but there was no general action at that time. In May, a detachment of one hundred was ordered out of the thirteenth regiment, and in the action which followed, several of them fell, and a number more were wounded. The original order of Col. Whiting on this occasion follows :

“Sir, Pursuant to orders from his Excellency the Governor directed to Gen^l Silliman, who is now absent, and consequently, as I am the oldest Colonel in the 4th Brigade, am Commandant, You are hereby required and Ordered to Detach one hundred Men Exclusive of officers from your Regiment: and you are to See that they are properly Officer’d & equip’d, and Order them to march to Horse-Neck, without loss of time, there to continue for the defence of the Sea-Coast in the western part of this State, not exceeding one month.

“Stratford, May 4th, 1779.

Sam^l Whiting, Colol Commde.”

“To Colonel Increase Moseley.”

The number that marched from Capt. Leavenworth’s company, on this occasion, was fifty-seven, being more than his quota. It was during these occurrences that Gen. Putnam made his famous “escape at Horseneck,” by spurring his horse, when hotly pursued, down a steep precipice, at full gallop. Late in November, 1779, the army was again in great need of supplies, being really in a suffering condition. In this emergency, Gen. Stark looked to the Woodbury issuing and purchasing commissary. We learn this from the following very urgent letter from Gen. Stark :

“Danbury, 26th Novr, 1779.

“Sir, Upon my arrival here, find no flour for my Brigade. the Troops now are entirely out & very little expected except what comes from you—You will therefore without loss of time purchase and send forward to this place all the flour & meal you can possibly collect. Gen. Poor’s Brigade is expected in this day, which will be stationed here through the winter. If you have as much as twenty or 10 Barrels let it be sent immediately. give Orders for the Teams to Drive night & Day untill they shall arrive here, & in the mean time do employ all the Mills in your Quarter to Grind for the Army untill a sufficient Quantity is procured for the present necessity of this army.

I am Sir your most
obedient Humble Ser

“N. B. You will send me an
Answer by the bearer what
supplies I am to expect from you.
W^m Orsborn, Mp.

John Stark, Bg.

1780. During the winter the troops had suffered greatly in their quarters from the want of food and clothing. They were paid off in *continental money*, as it was called, and with it they could buy neither food nor clothing. It was with the greatest difficulty that Washington, by the most solemn and urgent entreaties with Congress, and by the most patriotic appeals to the people in all parts of the country, saved his army from total destruction.

In February, 1780, Col. Moseley resigned his commission as colonel, having filled the office for the space of nearly three years. He informed the General Assembly that he was "induced to accept the appointment out of Affection to my Country, and an Ardent desire to render my best services for promoting the Good of the same." He resigned the office, as he states, on account of infirm health, which unfitted him for long tours of service, and on account of his embarrassed financial matters. The urgency of the public service, prevented his resignation being accepted at this time. In the latter part of October, he resigned again, and this time the Assembly accepted his resignation.

At this period of the war, the prospects of the country were gloomy in the extreme. Only the most hopeful and persevering could see relief in the dark aspect of the forbidding future. Successive defeats and rampant toryism disheartened the American forces at the South, and the uninterrupted drain of men and money had produced poverty and wretchedness at the North. The soldiers in their winter quarters, had suffered all the tortures of famine and nakedness.

In this gloomy state of affairs, the treachery of the execrable Arnold came to light. He had previously been a brave and gallant officer, and had done his country good service. But luxurious habits had induced him to embezzle government funds, and this had brought a court-martial, and a reprimand. In revenge he proved traitor to his country. He became active, violent and cruel in his new relations, and his name was branded with infamy. He has the sad pre-eminence of standing alone among all the officers of the Revolution, as a traitor to the country that gave him birth. Quite a number of Woodbury soldiers were at West Point at the time Arnold concerted with Andre to deliver that post to the enemy. Abel Wakeley, who served during the whole war, having entered the service in his sixteenth year, was one of them. He died at Greenville, Greene county, New York, April 13th, 1850, in the ninetieth year of his age, and used frequently to relate the scene of the traitor's escape from West Point, of which he was an eye witness.

So worn down and exhausted had the people become with constant service, that the authorities of the town had the greatest difficulty in filling the required quota from this date till the close of the war. Large bounties were offered for recruits, and heavy taxes laid to pay the expenses thus incurred. This will be seen by the following town action :

“At A Meeting of the Inhabitants of the Town of Woodbury, June the 26th, 1780.

“Daniel Sherman Esq^r was Chosen Moderator for this Meeting.

“Voated, that Each Able Bodyed Effective Man, Who shall Inlist into the Continental Army for three years shall Receive as A Bounty from this Town over and above the States’ Bounty £15 Lawful Money in silver at 6/s p ounce or Currency Equivilent, to be paid on his Inlistment & being Mustered into service the sum of £20 : and on the Commencement of the second year £15 : more, and on the Commencement of ye 3^d year the other £10 : provided he Continues in the serviss. And such Able Bodyd Men Who shall Inlist During the War shall Receive the same Bounty, and Also £15 : on the Commencement of the 4th year, Provided they Continue in the service, provided also that such Inlisted Soldiers shall be accounted a part of the Quoto of this town ; Providd they be not Inlisted to the 20/ P Month heretofore Granted to Soldiers in this Town, the Comition Officers of Each Military Company for the time being are Appointed a Committee for the time being.”

To meet the payment of these large bounties, a tax of four pence on the pound was laid on the property of the inhabitants. In November, a tax of two pence on the pound was laid for the same purpose, and the selectmen were made a committee to “find out the Defitionees in the Continental Army, and make report to the next meeting.” In December, Aaron Hinman, William Preston, Sheldon Clark, Capt. Elijah Hinman, Lieut. Samuel Curtiss, and Capt. David Leavenworth were chosen a committee to hire soldiers. On the fifteenth of January following, fifteen others were appointed a committee to assist the former committee in the performance of their duties.

The army this year were again in the greatest want of the necessities of life, clothing in particular. In this emergency, Woodbury “Sent to the Connecticut Line by Mr. Hubbard, Nov^r 7th 1780, 1788 p^r stockings, 1582 p^r Woolen Overalls, 379 Shirts, 570 vests, 1937 p^r of Shoes, and 650 Blankets.” This was a pretty liberal amount to be sent by one exhausted town.

In August, 1780, Washington conceived the plan of taking New York from the enemy, and consequently desired a force that would not be constantly leaving him by the expiration of the time of their enlistment. He therefore suggested to his general officers the policy of enlisting “volunteers till New York should be taken.” General

Parsons communicated the plan to the captains under his command, in the following letter :

“Sir

“His Excellency General Washington informs me, that in Case the States furnish their Quota of Money and Supplies, he designs New York for the object of his Operations this Campaign, and desires me to Encourage Volunteer Companies to Inlist on the following Terms, viz. That they sign their Names to A written Engagement to abide with the Army, subject to the Orders & Regulations by which they are Govern^d untill the City of New York is taken, or the seige Rais^d, unless they are sooner discharg^d, and that the persons thus Engaging hold themselves in Readiness to march whenever the General calls for them ; for the express purpose of attacking New York, & for no other purpose. Every 56 Rank & File are entitled to have 1 Capt, 1 Lt, & 1 Ensign, & 3 Sergeants, to be Elected by themselves, and so in proportion for a less number. Under these Circumstances I have to request you to Confer with the Gentlemen in your Vicinity, & Endeavour to procure A Company to be engag^d for this purpose. I would thank you to acquaint me as soon as you can of your prospects in this Matter. Pay and Rations Commence from the Time of their taking the Field 21st August, 1750.

“I am, Sir, y^r obed^t Serv^t

Sam^l H. Parsons.

“To Capt. David Leavenworth and Capt. Jon^a Brown.

“We whose Names are hereunto Subscribed do Voluntarily Inlist & Engage ourselves to serve in A Company of Volunteers to be rais^d in pursuance of his Excellency General Washington's Requisition to General Parsons, and to abide by and Conform ourselves in every respect agreeable to the within Mention^d plan exhibited for this purpose.

“Adam Hurlbut, Lovewell Hurd, John C. Case, Ezra Lacey, Moses Hurd, Aaron Hall, David Leavenworth, Edward Lake, Wm. Torrance, Samuel Hurd, Ebenezer Lacey, Abijah Brunson, Issacher Norton, John Malory, Eben^r Thomas, Curtis Hurd, David Booth, John Baker, Thomas Torrance, George Norton, Nathan Rumsey, Eldad Baker.”

Scarcely any thing could show the indomitable spirit of the people better than this inlistment out of a single company, under the circumstances in which it was made. It was but a few days previous, that Col. Moseley had been ordered by Gen. Parsons to make a very heavy detachment, as will appear by Col. Moseley's letter to the general :

“Woodbury August 26th. 1750.

“Hon^d Sir—

“I Received your Orders of the 20th. Instant, & have given out Orders accordingly ; with directions to the Detaching-Officers to deliver their draughted Men, to such Officer & Lieut. Col. Wells should appoint to receive them ; at Col. Canfield's in New Milford on the 25th. Instant ; and have Wrote to Col. Wells, Informing him of the time & place. This draught compleats 440 Men that

have been call'd for from this Regt. since May last—The last Return of men fit for duty under fifty years of Age could not exceed 480—There has been a considerable number who have mov'd away since last Return; so that some of the Officers say that they can not find Enough to compleat their Details without taking such as have been out the last two Months: but I hope they will make out some how. Capt. Hine of New Milford inform'd me to day, that there is a difficulty attends getting the Men in that Town: which is, that in Consequence of an Order or Recommendation, sent by Genl. Parsons to the Minister of that Town, to raise a Company of Volunteers, a great part of the Men there, have Inlisted for that purpose; & have proceeded so far as to Nominate their Capt. &c. in full expectation of soon compleating a full Company in that Quarter; and that the Officers there could not make the last draught without taking the Men out of those Inlisted Volunteers; which they apprehend would frustrate the whole plan of raising such a Company; It being a favourite plan among them, which they are Zealously pursuing; they desired Capt. Hine to come to me & see if they could not be indulged the favour not to make the draught. I told Capt. Hine, that I was much in favour of having Volunteer Companies; but as our Minister had not yet Received any orders on that subject, I was unacquainted with the General Plan; therefore could not relinquish any part of the draughting Orders; but told him I would Represent the matter to your Honr. and if any allowance could be made on account of Volunteers, you would doubtless grant it. I understand that similar Orders are sent to the Ministers of Kent & Litchfield; and that it Originated from a Requisition from his Excellency Genl. Washington for that purpose: but have seen nothing of the kind in this Town and Hardly know what to depend on about it.

“I am &c.

“I. Moseley.”

By this letter it can be seen, in a vivid light, how much the regiment had become reduced in point of numbers, more than two years before the close of the war.

1781. In May of this year, the Assembly, upon the representation of Gen. Washington, that there was a pressing necessity of having fifteen hundred men ready to march on the shortest notice, to be held in service three months after joining the army, and also of raising a number of men equal to one-sixth part of this state's quota in the continental army, to supply deficiencies which had taken place from the various casualties incident to an army, resolved to raise by voluntary inlistment, 2,100 men, by the 1st of July following, and if the number was not filled by that time, to complete it by peremptory detachment from those towns which had not raised their full quota of men. The larger part of the men raised in this regiment was sent to Horseneck. In the early part of January, a committee of seventeen were appointed to hire soldiers for that post. In July, another town meeting was held, in which it was voted,

“That the 18 Men to fill up our Quota of the Continental Army & Likewise

the 11 Men for the State Guards at Horse Neck be hired by a Committee as heretofore for that Purpose."

The committee was appointed, and the desired number raised. In February, it had been voted, to give the State bounty of £30 given to the several towns for each recruit furnished, to each soldier who should enlist and muster into service. This vote materially lightened the labor of procuring enlistments. This will be seen from the fact, that twenty-two were obtained from one company, Capt. Thaddeus Hurd's. The quota for this year was one hundred and six. The number in service in May was eighty-one, and consequently the deficiency was twenty-five. These were hired by the committee appointed for that purpose.

During this year, the French army under Gen. La Fayette, passed through this town on their journey south to join Gen. Washington, in his operations against Cornwallis. This was a pretty direct route from Boston, and it was the general's design to keep at a safe distance from the coasts. They came through White Deer rocks, where they were obliged to cut away trees, and remove stones, in order to transport their heavy baggage through the defile. The army encamped for the night in town, in such companies as suited their convenience, and when they had pitched their tents, they extended all the way from Middle Quarter to White Oak, a distance of nearly three miles. That part which encamped near the house then occupied by David Sherman, and since by the late Gideon Sherman, eat for him, with his consent, twelve bushels of apples, as is related, and drank seven or eight barrels of new cider at his mill. During the evening they had a dance in which some of the Woodbury damsels joined with the polite French officers, in their gay uniforms, while others looked on. Multitudes of the inhabitants pressed about the tents of those patriotic foreigners, who had come so far to fight the battle of freedom for a suffering people, and destined to act so distinguished a part in bringing the long and bloody contest to a close. La Fayette, with his chief officers, lodged at the house of Hon. Daniel Sherman, and was waited on by all the principal men of the town. The late Mr. Ashbel Moody, and two or three other aged people, who recollected the scene, gave the writer a vivid description of the incidents of the occasion. Fired anew with martial courage by the fine display of the French troops, a considerable number of soldiers volunteered on the spot, and marched with them on the following morning. Among these were Capt. Joseph Walker, Lieut. Nathan Beers, Lieut. John Sherman, Ebenezer Hicock, Wait Hurlbut, and

Enoch Sperry. After the surrender of Cornwallis at Yorktown, the army passed through town again on their return to take ship for their homes. The soldiers encamped on Breakneck Hill in Middlebury, about a mile north of the meeting-house. It derives its name from the circumstance of one of the cattle falling and breaking its neck in descending the hill, while employed in transporting the baggage of the troops. La Fayette and some of his officers lodged in a tavern, in a valley eastward, then kept by Mr. Isaac Bronson. A new house has since been erected on its site by a grandson of the former owner.

1782. The campaign opened early this year, and a meeting of the town was held, Feb. 25th, at which it was

“Voted that the 16 Classes that are already fixed hire, each of said Classes hire one Man to serve in the State Guard, & three soldiers be raised by the Town to Serve in sd State Guard.”

The burdens of the war fell very heavily on Connecticut, because that in addition to furnishing its full quota in the continental army, it was obliged to keep many of its soldiers on duty at the several posts in the State for its defense.

On the 18th of December, another town-meeting was held, at which it was

“Voted to fill up our Quota to the Number of 106 Men.

“Voted that the Town Raise 12 Men & that the Select Men Divide the Town into 12 Classes Each Class to Raise one Man on the List of 1781.”

This proved to be the last time the town was to be called upon to show its devotion to the interests of the country during the war of independence. It will be seen that the efforts of the town to subserve the good cause, in common with the whole country, had constantly grown weaker and weaker, as the strength of its soldiers wasted away before the pestilence, and the deadly struggle on the field of battle, and its wealth disappeared under the ever fresh levies of supplies for the army, and the support of the troops. It would seem, that overwhelmed with debt as the country then was, it could hardly have held out much longer. But, however that may have been, it seems that a kind Providence had designed, in his wisdom, to spare them the trial. To Him, “who tempers the wind to the shorn lamb,” it seemed good to say to pride, power and oppression, “thus far shalt thou go and no farther.”

A part of these last levies were present at the ever memorable siege of Yorktown in October, and at the surrender of Cornwallis on the 19th of that month, which virtually closed the war. Abel Wake-

ley was one of these, and others who had enlisted during the war, together with the most of those that went south with La Fayette. The eyes of these survivors of a ruthless warfare beheld a glad sight on the morn of the 19th of October, when in solemn silence—not amid the smoke and carnage of the battle-field—they saw the brave Gen. Lincoln receive the sword of Lord Cornwallis—the strength and glory of the British army on this side of the water, broken and destroyed. Well might the news of this auspicious event spread universal joy, as it did, throughout the country. Well might all hearts unite in praise and thanksgiving to God for this signal blessing, which was to terminate our struggle for independence. It was not inappropriate that Washington ordered divine service to be performed throughout the army; and that Congress proceeded in solemn procession to the house of God, to acknowledge their grateful sense of this special favor.¹ It was, indeed, the final blow, the immediate precursor of peace. The voice of the whole British people called in earnest tones for an immediate termination of the war; so earnest indeed, that it penetrated even to an unrelenting throne. Early next year, just eight years after the battle of Lexington, Great Britain proposed peace, and hostilities terminated. John Adams, Benjamin Franklin, John Jay and Henry Laurens, were appointed agents by the United States to conclude the terms of peace. Preliminary articles were signed at Paris, Nov. 30, 1782, and on the 19th day of April, 1783, a formal proclamation of the cessation of hostilities announced the glad tidings to a disenthralled nation.

It would be a pleasing occupation to linger for a moment and gather up the personal incidents scattered thickly throughout the whole of this long and eventful period; but the limits of our work will not allow us that gratification. They will be found, however, in the biographical and genealogical history, which will occupy the major portion of the remainder of this volume, and also in the list of revolutionary soldiers from this town, among the statistics, at its close.

¹ On the west side of the Pomperaug River, three-fourths of a mile from the main street in Southbury, lived three brothers, sturdy young men. Their names were Justus, Amos and Moses Asa Johnson. When the news of the surrender of Cornwallis reached town, the people assembled at the meeting-house, and the greatest enthusiasm prevailed. The bell pealed forth in merry, violent tones, and every heart was full of joy. The Johnsons supposed the bell was ringing for an alarm, as it scarcely rung for any thing else except on Sundays. In an hour or two, two of them appeared at the alarm post, fully armed and equipped, their knapsacks filled with provisions for an immediate march. Such was a specimen of the patriotism of those days.

"The colonies must be taxed!" What a world of interests was affected by that stern and unjust decision. Little dreamed he who spake it, that it would inflame a continent, and rend from Old England her fairest possession, her gem of greatest value. But the word was spoken—the decree gone forth! "Whom the gods wish to destroy they first make mad." With a fated madness, an unaccountable folly, the mother country took her furious course. Her children, driven by her cruelty into the savage wilds of a distant continent, were pursued with ruthless barbarity. She little knew and little cared, if far away over the mighty Atlantic, her arbitrary acts was creating the "land of the free and the home of the brave." Then came the war of the Revolution to blast the dearest hopes of the people of the new world, yet from its gloomy shades gleamed forth the light of liberty, which now shines with such dazzling splendor. But it was to be obtained by blood and toil and miseries with scarcely an equal in the annals of mankind. The blood of the dwellers in these fair vales, and in each town and hamlet of our land, was shed like water on every glorious battle field of our country, from the skirmish at Lexington to the ever memorable siege of Yorktown—from the sad massacre of the fair and poetic vale of Wyoming to the field of honor on the heights of Saratoga! Their hardly earned worldly goods were freely offered on the altar of their country's good. Hunger, cold and privation of every sort were cheerfully endured. Every tie which nature holds dear, and which binds the hearts of men in conjugal, paternal, or fraternal bands to the well-known hearthstone, were sundered at the call of our suffering country in her hour of need and of peril. They went forth with bounding hearts, and athletic, manly forms. Many of them found honored graves in various parts of our land, and many more returned with dire diseases, mutilated frames and shattered health—the merest wreck of what they were—to the firesides which had missed their presence for months and years.

But the result of their labors was glorious beyond the expectation, or even the dreams of the most hopeful. They wrought well—a redeemed and widely extended people now rejoices in the results of their toils and sufferings. If there be a "recompense of reward" for those that do well, surely our patriot sires have long since entered on a bright fruition. Great indeed have been the results of the Revolution, not only to our own favored land, but to the world. Since that hour of "deadly peril was overpast," our nation has gone prosperously on, and we are almost miraculously increased from three to more than twenty millions of freemen. Liberty and equality are in-

terwoven with every fibre of our institutions. Freedom of thought and of conscience is the pole-star of our existence. Knowledge infinitely more varied and extended than was ever before known, has embraced all classes, and it will have its "perfect work," till the humblest operative shall become a man of science. Literature, art, science, a brilliant triad, is the proud possession of our country, and she will continue to enjoy it till the "last of earth" shall have been experienced by the last of the race. The universal diffusion of knowledge is the grand characteristic of our country. By means of this the most distant member of our population, which surges to and fro like the waves of the ocean, is visited in his home on the broad prairie, or among the everlasting hills, and prepared to act his part in the great system of republican institutions. The active and enterprising spirit of the age has given us a vigorous and original literature. The useful, the practical, in science, in art, in every thing, is the grand desideratum. Improvements are made in every thing. Even news, which has in all ages been noted for its agility, no longer takes its slow course by stage, or by railroad; nor yet, in the poetical language of Scripture, does it "take the wings of the morning, and dwell in the uttermost parts of the sea;" but it seizes on the "firey bolt of Jove," and outstrips the "swift wind." The time is not far distant, when the far dweller in Oregon shall whisper words of affection "*by telegraph*," to an Atlantic lady-love, all too impatient to wait the slow delay of the "lumbering mail."

"A destiny for us may be predicted far more glorious than ever the most illustrious days of Greece or Rome, or even the bright British Isles have gloried in. The day may not be distant, when America, compared with England, shall be as a fair and blooming daughter beside an old and decrepid mother." In the spirit of liberty lies the secret of the present aspect of mankind. Exalted indeed is the position of the men of the nineteenth century. They stand amid the mighty ruins of the past, while the clear light of liberty has just dawned in full effulgence upon the world. Every thing proceeds with the utmost velocity, and one must cast himself upon the rolling flood, and rule and direct the storm, or be overwhelmed by it. "For them has been reserved the glorious yet perilous task of remodelling society—for them a vital share in the final regeneration of mankind." Their trust is in the lofty patriotism and intelligence of the people, and they are cheered on by the hope that the perfection of humanity, having sought in vain throughout the whole world for a permanent resting place, may here, in this western land, take up its final abode.

CHAPTER XI.

HISTORY OF SOUTHBURY AND SOUTH BRITAIN ECCLESIASTICAL SOCIETIES, AND THE TOWN OF SOUTHBURY.

1731 TO 1853; PETITION FOR A SOCIETY, 1730; INCORPORATED IN MAY, 1731: 63 REMONSTRATE AT THE NEXT SESSION; FIRST MEETING HOUSE IN WHITE OAK, 1735; REV. JOHN GRAHAM SETTLED, 1732; LIST OF FIRST CHURCH MEMBERS; CHARACTER OF MR. GRAHAM; METHOD OF SINGING; REV. BENJAMIN WILDMAN SETTLED IN 1766; SECOND CHURCH FINISHED, 1772; CHURCH BELL OBTAINED IN 1775; MR. WILDMAN'S CHARACTER AND DEATH; REV. ELIJAH WOOD SETTLED, 1813; REV. DANIEL A. CLARK SETTLED, 1816; REV. THOMAS L. SHIPMAN, 1826; REV. WILLIAMS H. WHITEMORE SETTLED, 1836; PULPIT NOW SUPPLIED BY REV. GEORGE P. PRUDDEN; LIST OF DEACONS; SOUTH BRITAIN PETITIONS FOR WINTER PRIVILEGES, 1761, WHICH ARE GRANTED; INCORPORATED AS A SOCIETY, MAY, 1766; FIRST MEETING HOUSE, 1770; REV. JEHU MINOR SETTLED AND CHURCH GATHERED, 1769; SETTLEMENT OF MINISTERS—REMARKS; LIST OF FIRST CHURCH MEMBERS; REV. MATTHIAS CAZIER SETTLED, 1799; REV. DR. TYLER SETTLED, 1808, AND DISMISSED, 1822; REV. NOAH SMITH SETTLED, 1822; REV. OLIVER B. BUTTERFIELD SETTLED, 1837; REV. AMOS E. LAWRENCE SETTLED, 1851: LIST OF DEACONS; TOWN OF SOUTHBURY INCORPORATED, 1787; PRESENT STATE OF THE TOWN; CENSUS.

For a period of more than fifty-seven years after the first settlement of Pomperaug, the inhabitants had formed but one ecclesiastical society. On the day of sacred rest and on other occasions, our fathers, the hardy pioneers in this forest town, had assembled at the old meeting-house of the "ancient society" in this lovely valley, and offered up their devotions to the ever-living God as an "undivided whole." For six or eight miles in all directions, these men of God descended from the breezy, life-invigorating hills, and emerged from their rural homes in the sweet vallies, hastening "to the temple" to worship the benign Ruler of the universe. In storm and in sunshine, in summer's heat and winter's cold, they paid this "debt of duty," and forgot not the "assembling of themselves together." Amidst the wilds they sung the high praises of the Great Creator, and the stars

heard and the lea! Their affections during this long period had entwined themselves around the "old sanctuary." They loved their aged pastor, and scarcely the great inconveniences of the remote parts of their town could induce them to think of forming new societies, and new church relations.

But the time at length came, when it seemed necessary to many to separate from the "ancient society," and attempt the formation of a new one, so that a place of worship might be obtained in a location which would better accommodate them. By a petition sent to the May session of the General Assembly, 1730, we learn that early in 1718, upon the question arising whether the first meeting-house "should be added to, or a new one built," it was agreed after considerable discussion, that all should unite in repairing the old house, and that at the end of twelve years, the inhabitants of the south part of the town should have liberty with the consent of the legislature, to become a distinct ecclesiastical society, and the inhabitants of the north part by a previous agreement, were to have a like liberty in twelve years from 1716. They therefore say that having complied with the terms of the agreement on their side, and the time having expired they wish to be incorporated into a society accordingly, especially "the old meeting-house being gone to decay and now not big enough to accommodate the inhabitants of^sd Town." They also desire "that the line to divide them may be the same that divides their Train Bands." This petition was signed by "Titus Hinman, Sen, Benjamin Hicock, and Andrew Hinman in behalf of the Rest."¹ A committee was appointed to "view the circumstances and report." This committee having attended to the duties of their appointment, reported favorably, and the second ecclesiastical society in Woodbury was incorporated and called Southbury, May, 1731.

This act was displeasing to many in both societies. Accordingly a petition signed by thirty-three persons in the north, or "ancient society," and thirty in Southbury society, was preferred to the October session of the Assembly, in 1731, asking for a reconsideration of the vote incorporating the new society. They assign as reasons.

1. The north society is left very narrow.
2. Mr. Toucey, one of the committee, is interested, "having a large farm near the center of the new society."
3. They allege, among other things, that those of the south society who must bear half of the burden and expenses, are averse to the

¹ State Archives, Ecclesiastical, vol. 5, p. 193, et seq.

separation, and live as near the old house as the proposed new one. Besides they "have Lived under y^e Ministry of the present Minister (Mr. Stoddard) with very Great Delight for nearly 30 years whom they chose and Stipulated with, and are of opinion they ought not to be forced to break off from and forsake their Minister."

4. The south society will not harmonize.

5. It would be a great "hardship to the ancient minister to pluck up stakes and move, or travel far."

6. The town, in the vote alluded to, did not contemplate a forcible separation.

The signers of this petition, who lived in the new society were William Preston, Peter Minor, Hezekiah Culver, Samuel Sherman, Adino Strong, Sen., Andrew Ward, Thomas Squire, Josiah Minor, David Squire, Isaac Knowles, Richard Peet, Ephraim Tuttle, Nathan Curtiss, Nathaniel Hurlbut, Samuel Waller, Lemuel Wheeler, John Curtiss, Jr., Caleb Wheeler, Thomas Knowles, John Crissy, Matthew Mitchell, Adino Strong, Jr., John Curtiss, Jr., Benjamin Wheeler, John Squire, Ezra Sherman, Joseph Tuttle, Sarah Wheeler, Sarah Curtiss, (widow,) David Carman.

The Woodbury signers were Joseph Minor, Zechariah Walker, Joseph Judson, Samuel Bull, Jonathan Atwood, Stephen Terrill, Valentine Prentice, Nathan Hurd, Samuel Galpin, Alexander Alehorn, Jonathan Mitchell, David Hurd, John Nichols, Caleb Martin, Robert Warner, Isaac Peet, Samuel Martin, Eliakim Stoddard, John Mitchell, Jr., Knell Mitchell, Roger Terrill, Timothy Minor, David Mitchell, Zadock Hurd, Ephraim Minor, Widow Sarah Judson, Peter Walker, Joseph Roots, John Roots, Elizabeth Squire, Samuel Minor, Thomas Minor, Joseph Martin.

The Assembly took the petition into consideration, but negatived its prayer. During the same session, however, it was proposed and passed in the "Upper House," that the dissatisfied members of the south society might return to the old society again, but the "Lower House" dissented. At the May session of next year, twenty-three persons in the south, and twenty-seven in the north renewed their petition for a reconsideration of the act of incorporation. Taking into consideration "the unhappy differences," the Assembly appointed James Wadsworth, Esq., Capt. Thomas Wells and Capt. Isaac Dikeman a committee to "view the circumstances," hear grievances, examine location, and report. This committee reported at the October session, 1732, that there was no hope of healing the differences in the south society. "On the whole" they say, "we are forced to look

upon Woodbury in two societies; and as to the northerners society, we suppose them well agreed and at unity among themselves, but very much to the contrary in the southern society." Though there was more than one-half, there was nothing like two-thirds of them, who can agree to settle a minister, build a meeting-house, and carry on the other necessary business pertaining to a society. But they could not persuade them to go back to the old society. For these reasons they proposed a new division-line farther south, and that the first society should pay the south £200, and if the south society did not then agree to said proposals within five months, and "go forward as a society," then they should be united again and "meet in y^e old Meeting House as formerly." The Assembly, on this report being made, raised the amount to be paid to £300, including £55, 10s. subscribed by individuals, and then passed the proposition into a law. At the same session, the two houses were informed that Southbury society had voted to build a meeting-house, and asked a committee to locate the same according to law. For some reason the houses disagreed as to the men to be appointed, and nothing was done in the premises.

On the 29th of November, 1732, the society voted unanimously "except one man" to build a meeting-house, and asked a committee of location, upon which William Hicock, Joseph Lewis and Thomas Clark were appointed to perform that duty. Having examined the premises, the committee located the house May, 1733, "at a stake picht Down on a hill Between Lieut. Andrew Hinman's Heirs, and the house that was Elnathan Strong's," and reported the same, May 1733, to the Assembly, which accepted the report and established the location. The place thus established was the point of land between the two highways, nearly in front of the White Oak school-house.

The society voted to build a house forty-six feet in length by thirty-five in width, with twenty-three feet posts. Deacon Benjamin Hicock, Richard Brownson, Moses Johnson, Solomon Johnson and Noah Hinman were appointed a committee "for carrying on the building of the Meeting House." The committee represented to the General Assembly that the new line established by it, in accordance with the report of the committee appointed to determine the boundaries, cut off half of the grand list of the society, as at first established leaving it a list of but £2,000, and that they had laid two taxes of 1s. and 2 s., which were inadequate to defray the expenses. Besides, the north society claimed the "Parsonage Lands" lying in Southbury, and had leased them. They therefore asked a "comtee and liberty to lay a land tax," but the motion was denied. October 19th, 1733, the

clerk of the society reported to the Assembly that the house was raised, and the materials procured for completing the same. The committee, at the same session, petitioned for a land tax of one penny on the acre, which was granted. In October, 1735, the clerk reported that the house was covered, some of the glass and two doors put in, and "most of the under floors" had been laid, "So that it is in some measure comfortable to attend y^e worship of God in." Three years later, October 1738, he again reports that little progress had been made in completing the house, which he said was to be attributed "not to the want of a willing mind, but to the smallness of numbers and other burdens." The committee stated, that by the last line established for their society, they were left with only twenty-eight families, and they were unable to finish their meeting-house, which had no pulpit, or proper seats, and that their minister's rate was very heavy. They asked the "benefit of the County rate," but it was denied them. At what precise time the house was entirely finished is not now known—probably not till several years after this date. It was used as a church more than forty years. It will be noted that the clerk reported the house to the Assembly as "comfortable" when it had only been covered, and had a part of the ground floor laid. A very good idea of what our fathers denominated "comfortable," may be gained, when we consider that the idea of warming a meeting-house had at that day never entered the minds of men. It would have been a difficult task, as stoves were then unknown. In the state it was then in, it could not have been as comfortable as an ordinary barn. It is difficult for us of the present day to obtain a just conception of the extreme trials, difficulties and privations of those early times.

Notwithstanding these difficult circumstances, as soon as remonstrances to the establishment of the society ceased, they proceeded at once, November 29th, 1732, to call and settle a minister. They voted him a respectable salary for the times, and made other provisions for his comfortable maintenance, as will be seen by the following votes:

"Nov. 29, 1732. Votes Respecting the calling and settling a Minister in Southbury.

"1. Voted to give the Reverend Mr John Graham now present amongst us a call to the work of the ministry amongst us, and to take the pastoral charge of the church in Southbury, with the approbation of the Reverend association in Fairfield County.

"2ly. Voted that we will give the Reverend Mr Graham for his encouragement to settle amongst us that orchard of capt titus Hinman's which was for-

merly the orchard of Samuel Hinman of Woodbury Deed with one acre of that land of Wait Hinman's next adjoining to it, also a building on sd land, a dwelling house two stories high forty foot long and twenty foot wide, and to finish ye out side complete, and to finish the inclosing fences with the chimneys.

"3.ly. Voted to give the Reverend Mr Graham as a yearly salary one hundred Pounds, pr year to be payed in money or provissions at the markitt price.

"4.ly. Voted that the Reud Mr Graham shall have the use of the parsonage lands within this parish during his life, or ministry amongst us."

On being informed of these votes, while the society meeting was still in session, Mr. Graham suggested some verbal alterations in the second and fourth votes, which were adopted by the meeting, and Mr. Graham's answer to their call was immediately sent in, a copy of which follows:

"To the inhabitants of Southbury in their present meeting by adjournment December 19th, 1732: Grace and peace be multiplied: Dearly beloved forasmuch as your Com^{ts} have in your name and no doubt by your order, called and invited me to settle with you in the sacred work of the gospel ministry: I: must say that as our first coming together was wholly providential and your vote of the call clear and unanimous: and hoping ye sincerity of your aim at the glory of God and the spiritual and eternal good of yourselves and children: I: have Reason in these Regards to look upon it: as a call from the great Lord of the harvest and therefore: tho: I: must acknowledge myself weak and insufficient for ye great work whereunto: I: am called yet through Christ strengthening me: (I know): I: can do all things and therefore pray that his grace may be sufficient for me and his Divine strength be perfect in my weakness: (I hope): your continual fervent prayer to the God of all grace for me:: I: return you humble and hearty thanks for the generous offers you have made me of the severall good things for the support of me and my family, and do hereby accept the votes of your meeting November: 29th last past with ye limitation and alteration, which in your present adjourned meeting you have made of the second and fourth votes: upon my own request, and do hereby declare against accepting them otherwise than with such alterations: Now that ye God of all peace may be with you and succeed all your lawfull and laudable endeauers for the establishment of his gospel ministry and ordinances amongst you, that he may graciously fit you for and bountfully bestow upon you all those great and inestimable blessings and privileges which render you capable of gloryfying his name here and fitt you for the enjoyment of himself as your everlasting portion hereafter, is the hearty desire and shall be (I hope): the constant prayer of your most affectionate friend and seru^t in the Lord:

"Southbury: December: 19th: 1732."

John Graham.

The house thus furnished Mr. Graham stood on the site now occupied by the residence of Mrs. Whitlock. The salary given to

him by the preceding vote was £100 per annum. Next year it was raised to £130, and it was gradually increased afterward, as the currency varied in value till 1747, when it was £400. In 1748, it was again reduced to £100. At a meeting of the society held January 22d, 1753, it was voted

“That they would give the Rev^d Mr Graham, as a yearly salary for preaching the gospel among us so long as he shall remain our minister the full sum of one hundred and ten pounds to be paid in the following manner, viz: in good wheat at six shillings per bushel, in rye at four shillings per bushel, in indian corn at three shillings per bushel, or in Money Equivalent to the aforesaid species at the aforesaid prices; and a sufficiency of firewood delivered at the said Mr Graham’s Door.”

On being informed of the vote of the society, Mr. Graham replied as follows:

“I thankfully accept the above agreement and vote, and take satisfaction therewith as witness my hand.

“John Graham.”

On the 31st of December, 1764, it was by the society

“Voted, that whereas the Reverend Mr. Graham, by reason of age and Infirmary of body at present is incapable of supplying the pulpit, and likely never will be able for the future to supply the same,” that certain persons named be a “Committee in behalf of this Society to confer with Mr. Graham, and see if they can agree with him upon a suitable support for him during his life.”

The committee effected an arrangement with him, and immediately proceeded to settle a colleague, as will presently be seen.

Immediately after the settlement of Mr. Graham, measures were taken to “embody into church estate,” and take their proper position among sister churches. This was accomplished Jan. 17th, 1783, and the following is a list of the first members:—Rev. John Graham, Capt. Titus Hinman, Deac. Benjamin Hicock, John Pierce, Nathaniel Sanford, Sen., Ephraim Hinman, Ebenezer Squire, Joseph Hinman, Richard Brownson, Deac. Noah Hinman, Lieut. Andrew Hinman, Titus Hinman, Jr., Solomon Johnson, Stephen Hicock, Timothy Brownson, Thomas Drakely, Roger Karby, Ebenezer Down, Nathaniel Sanford, Jr., Abigail Brownson, Hannah Hicock, Elizabeth Hinman, Abigail Graham, Mary Hinman, Maney Hinman, Eleanor Squire, Mary Brownson, Hester Hinman, Bethia Sanford, Prudence Johnson, Comfort Pierce, Sarah Hinman, Dinah Down, Bethiah Hicock, Maney Johnson, Sarah Hinman, Eunice Drakely, Sarah Porter, Abigail Brownson, Ann Hinman, Lois Hicock.

"The abovesaid Persons were the first members of the Church of Christ in Southbury. The males were embodied into Church estate on Wednesday ye 17th of Janry, 1731, being also ye Day whereon the Gospel ministry was settled in Southbury, and the females admitted on ye 25th of said month."

From what has preceded and will follow, we perceive that Mr. Graham had preached to the people of Southbury from his ordination early in 1733, to the month of August, 1766, or thirty-three years. He had previously preached some twenty-one years at other places before removing to Southbury. At the latter date, being borne down by severe bodily disease, it had become necessary to settle a colleague with him, which was accordingly done. He came to this field of labor ere it was fully a place for the laborer, but strength grew out of weakness. The new church prospered under his care. During his ministry, 300 members were received into its folds, and 827 persons were by him baptized. At its organization, Benjamin Hicock and Noah Hinman were appointed deacons. Whether there were changes in this office during the period of his labors, does not now appear, on account of the defectiveness of the church records. He ever maintained the affection of his parishioners, even after bodily infirmity rendered his further ministrations to them impossible. He lived with his people till 1774, when he was "gathered to his fathers," and slept in peace, after bearing the "glad tidings of the gospel" for the space of 54 years.

Mr. Graham was settled in Stafford, before his removal to Southbury, as we learn from an entry in his own hand-writing, the first passage of which is here inserted:

"On Tuesday, December ye 18th 1722, Mr. John Graham, a candidate for ye ministry (from Ireland) in his travels from ye eastern parts of N. England (where he had preached some years) into this Colony of Connecticut, was providentially cast into this town of Stafford, where he tarried that night, and next morning being invited by Mr. Josiah Standish (one of the committee) he preached there the next Sabbath."

His settlement over the church immediately followed. By the same minutes we learn, that he had preached at Exeter, N. H., "some years" before removing to Stafford. By his tombstone we are informed that he died in the eighty-first year of his age, and the fifty-fourth of his ministry.¹ He preached in Stafford and Southbury

¹ The whole inscription reads—"In truth at best—here lies the Rev. John Graham, who departed this life, December 11th, A. D. 1774 in the 81st year of his age and 54th of his ministry."

forty-five years, and by his own entry it appears, that he had preached "some years" before coming to the former place. For more than eight years before his death, he was unable to perform pastoral labors. Before entering the ministry he had been educated in Scotland, as a physician, and entered on the practice of that profession, but was induced to relinquish it and become a clergyman. It is not known whether this change occurred before, or after he came to this country. Mr. Graham was a descendant of the Duke of Montrose, as appears by the grave-stone erected to the memory of his son, Doct. Andrew Graham, one of the first physicians in Southbury society, by John A. Graham, LL. D., a lawyer in the city of New York. Hon. John Lorimer Graham, a lawyer of the same city, is a son of Doctor John A. Graham, here mentioned, and consequently great-grandson of the minister. He was a man of medium size, an intelligent and earnest preacher, an affectionate pastor, and an excellent man, exemplary and faithful in all the relations and duties of life. He was learned in the various branches of knowledge, and frequently engaged with great prudence and power in the polemical discussions of the day. In 1737, Yale College conferred on him the honorary degree of Master of Arts.

In these early days prevailed a custom, which has long since become obsolete in the Congregational churches, though it is still practiced in the congregations of some bodies of professing Christians at the present day. The custom alluded to is the mode of singing, which was done in this manner. A person was appointed to act as chorister, or "to set the psalm," who selected and "pitched" the tunes; then a line or two was read off, when the whole congregation joined in singing them, and thus proceeding alternately to read and sing the lines, in this manner, till the whole psalm had been sung. It seems, that soon after the formation of this society, it had been discussed whether the church would adopt the new mode of having the singing conducted by a choir for that purpose, or carry it on by the congregation as before. The action taken by the society on this occasion is somewhat interesting, and is here introduced:

"At a genl Church meeting December 19th 1734, appointed in order to agree upon the mode of Singing the praises of God in publick—and y^e appointment of a Chorister, Voted and agreed, that we will continue to Sing the praises of God in the public worship on the Sabbath, in the common way wherein we have hitherto gone on, Leaving every one to their liberty of learning or not learning to Sing the Regular way, and that when persons have generally Learned to sing by Rule, yet that way of Singing shall not be introduced into the Congregation here, but upon farther agreement and in an orderly way.

"2 Voted and agreed that Captⁿ Andrew Hinman (If he will accept it) be the person to set the psalm, and Lead us in the publick praises of God, and that, if Captⁿ Hinman do not accept, then Joseph Hinman shall be the man.

"3 Voted and agreed that he who Setts the psalm shall be at his Liberty what tunes to Sing on Lecture days."

On the 1st of July, 1765, and again on the 18th of August, 1766, the society voted to give Rev. Benjamin Wildman a call to settle over the church as "Colleague with the Rev^d Mr. Graham," with a settlement of £350, to be paid in four equal yearly payments, and an annual salary of £50, together with his firewood; and after the fourth year this salary was to be raised to £75 per annum. The firewood judged necessary for his family was thirty cords, which might strike one, at first glance, as a liberal allowance for a single family, but a little reflection will show, that it was quite a different matter to provide a year's fuel for a house in those days, not well finished, with its huge stone chimney, and all-devouring fire-place. Mr. Wildman's letter of acceptance of this call, is a model, brief, to the point, and covering the whole ground:

"To the Society of Southbury in Woodbury in Litchfield County, grace, peace, &c.

"Whereas s^d Society in Their Meeting on the 18th of August 1776, by their vote called and invited me to Settle with them in the work of the gospel ministry, I having weigh^d the Call and Votes of the Society for my Support Do agree to accept their offers, and hereby do accept and engage Thro' Divine Assistance to serve them in the great work unto which they have called me so far as my abilities admit.

"Benj. Wildman."

Although the first meeting-house had been so long "in building," yet in about twenty years after it was fully completed, another was thought necessary. Accordingly, the society voted to build a new one, Nov. 30th, 1760, during the latter part of Mr. Graham's active ministerial labors. But the great bane of religious and school societies, the question of location, intervened at this point, and a vigorous and somewhat bitter contest was carried on for many years, so that it was more than twelve years before the house was completed. In November, 1760, the county court, which now had jurisdiction over this matter, appointed a committee to locate the new house, which duty they performed in April, 1761, and placed a stake "on Benjamin Hinman's lot." A remonstrance followed, and another committee was appointed, which located it three-fourths of a mile further north, at which place they could not get a vote of the society to

build. The Assembly was asked by the society's agent, May, 1762, for a new committee to locate, but the request was denied. The same request was renewed at the next May session, stating that the house was located within one mile and a fourth of the northern boundary of the society. The doings of the county court were set aside, and a committee appointed, who reported at the October session, the same year, that they had located it in the "Main Street, 40 rods South of the last location." The northern part of the society remonstrated, but the location was confirmed. In May, 1764, fifty-five of the southern inhabitants of the society represented to the General Assembly, that they "cannot get a vote to build in the last place fixed upon, and mountains separate the western inhabitants, some of whom go round South, and some go round North;" and therefore pray that there may be a division into north and south societies; but this petition was not granted. Finding that no more committees would be appointed, the society, in some measure, acquiesced in the stern necessity, as they thought it, and laid a land tax of one shilling in the pound to build the edifice. In 1770, a further tax of sixpence in the pound was laid to complete it. In December, 1767, a vote was passed to "get all ready to frame the meeting-house by the 1st of April next," and in December, 1770, another vote was passed, "to proceed to finish the meeting-house by the 1st of January, 1772." The church was finally finished, and a bell procured for its use in 1775. This was one of the largest, and most expensive churches in this region, and was an imitation, in its architecture, of one previously built in Litchfield. It was located, as will be seen, in the street near the lane that leads down to the new burying-ground, and was used as a church seventy-two years, till the dedication of the present church edifice in 1844.

Mr. Wildman became pastor in the midst of these troubles, but soon after his accession, a better feeling began to prevail, and the result was a fine church edifice, as we have seen. His ministry commenced October 22d, 1766, and closed, with his death, in 1812. During his ministry, the prosperity of his church was at first impeded by the meeting-house controversy, and immediately after by the events of the Revolutionary War; yet one hundred and one persons were added to its members, and two hundred and twenty-one were baptized by him. Under his ministry, Stephen Curtiss, Samuel Strong and Jonathan Mitchell, acted as deacons—perhaps others; the records are very imperfect.

Mr. Wildman was a native of Danbury, and was a man of noble

bearing, both in stature, manners and mind. He was easy of access, pleasing and instructive in his conversation, and warm in his friendship. He graduated at Yale College in 1753. It is not known how he spent the eight years between his graduation and his entrance on his ministerial duties. Perhaps he had not the moral qualities deemed necessary to fit him for that high calling, for in playful allusion to the name he bore, in former years, he frequently remarked, that when in college, he was a wild-man! Even after he had become a minister, an humble, pious man, his forte was wit and humor. Not even severe and long protracted trials and afflictions, were sufficient to drive from his temperament this constitutional tendency to wit. In this department, he was always the equal of his Bethlehem neighbor, Dr. Bellamy, although the Dr. was his superior in some other things. He once consulted Dr. Bellamy as to the best means to be used to get his people to meeting. The specific recommended by the learned Doctor, was to place a barrel of rum under the pulpit. "Ah," said Mr. Wildman, "I am afraid to do this, for I should have the attendance of half of the church in Bethlehem every Sabbath." As a case of discipline for intemperance was then pending in the Doctor's church, the witticism cut close home. The people of his parish were accustomed to have, every year, what was termed a "wood bee," to furnish the pastor with the quantity of wood stipulated in their articles of settlement. It was also in accordance with the customs of the times, for the pastor to invite his parishioners to "take something to drink," on arriving at his wood-yard, before unloading their wood. A certain poor, but jocose man, who had no team, but who liked well the customary "treat," on one occasion, took a large log on his shoulder, and bore it with much difficulty into the yard. His pastor was ready to welcome him, and said, "come, come, good friend, come in and drink *before you unload!*" Some one once spoke to Mr. Wildman about his pleasant relations with Mr. Benedict of Woodbury, and the remarkable coincidences in their lives. They were originally townsmen; settled unusually near together; had lived long and harmoniously in the ministry; had acted much in concert, and for their mutual accommodation and gratification. "Yes," said he, "it has been remarkable and pleasant; but there has been one great contrast; brother Benedict was born a minister, but I was born a wild-ass' colt;" On all occasions, whenever wit was possible, he was ever ready with his joke.

His afflictions were numerous, of great severity, and of long continuance. The unfortunate habits of a son-in-law, made it necessary

for him to support a daughter with her large family of children. His wife was an invalid, and suffered great pain, which for many years she could only endure under the constant influence of opiates. None of these things bowed him down, for he had a constitution, and a grace to be buoyant to the last. "He was fitted not only to endure, but to be a submissive and exemplary Christian; an active and faithful pastor; a preacher orthodox, instructive, animated, able and popular." His death, August 2, 1812, at the age of seventy-six, terminated a ministry of more than forty-five years. Rev. Dr. Backus, of Bethlehem, preached his funeral sermon, in which occurs an account of what Mr. Wildman said to one of his ministerial brethren a short time before the close of his life. It was on an occasion of a public meeting of ministers. "I feel," said he, "that this is the last time I shall ever meet you. I shall soon go the way of all the earth. I wish for no parade at my funeral. If, as usual, many good things are said of my character, they will not be truth. I was a gay, and alas a thoughtless youth—a *Wildman* by name, and a wild-man by nature! If the Lord has ever made me to differ from others, it has been wholly an effort of divine power, and by a series of merciful and fatherly chastisements. I bless God for them, for I needed more chastisements than any two men I ever saw. Of all saved sinners, it will be most proper for me to cast my crown at my Saviour's feet."¹

In 1813, the year succeeding the death of Mr. Wildman, Rev. Elijah Wood was ordained pastor over the church and people of Southbury. During the year of his ordination a revival took place which added twenty members to the church. He was a good man and devoted Christian, but his ministry was short. He died in June, 1815.

In January, 1816, Rev. Daniel A. Clark was called and ordained over the church, and dismissed September, 1819, after a ministry of a little less than four years. As a vigorous writer and an eloquent preacher, Mr. Clark was considered by good judges as having few equals in the county. Yet he was regarded by some as unfortunately deficient in some important qualifications for usefulness in the sacred office. After leaving Southbury, he was successively settled in Amherst, Mass., Bennington, Vt., and in a town in the state of New York. He was the author of a premium tract, "The Rich Believer

¹ For the principal part of this sketch of Mr. Wildman, the author is indebted to Dr. McEwen's Discourse at Litchfield in 1852, and to the minutes of Rev. Williams H. Whittemore.

Bountiful;" also a highly popular sermon, "The Church Safe," besides three volumes of sermons, and some posthumous works. He departed this life about 1842, and his remains were carried to New Haven for interment.

After Mr. Clark's dismissal, there was no settled pastor over the church till June, 1826. Among the ministers who preached there for a longer or shorter time, during these years, the names of three occur to the writer, Rev. Levi Smith, the eloquent Carlos Wilcox, and a brother of the Rev. Dr. Payson.

In June, 1826, Rev. Thomas L. Shipman became pastor, and continued in that relation till June, 1836. He graduated at Yale College in 1818. While here he proved an intelligent, faithful and successful minister. In 1821, during the great revival of that year throughout the country, twenty-five were added to this church, and in 1827, was another in which eight were received as members. On occasions like these, he was ardent and successful in his labors.

On the 16th of November, 1836, Rev. Williams H. Whittemore was installed into the pastoral office over the church, and remained till his dismissal in 1850. He graduated at Yale College in 1825, and preached three years each at Rye, N. Y. and Charlestown, Mass., before his settlement in Southbury. He is now Principal of a Young Ladies Seminary at New Haven. Since his removal, there has been no settled preacher over this church. The pulpit is at present supplied by the Rev. George P. Prudden, a graduate of Yale, who gives good satisfaction to the people. The state of his health does not allow him to make a permanent engagement anywhere.

Among those who have held the office of deacon in this church since the days of Rev. Mr. Wildman, are Timothy Osborn, Adam Wheeler, Marcus D. Mallory, and Noah Kelsey. There have been others, but their names are unknown to the writer for reasons heretofore given.

Thirty years after the incorporation of Southbury society, and a few years after the purchase of lands made of the Indians, called the South Purchase, had been settled, there was a desire to have religious meetings during the winter months, in a place beyond the "mountains," now called South Britain. The high hills between the eastern and western parts of the present town of Southbury had very soon after the settlement beyond them, made differences among the members of that society. Accordingly, we find twenty-nine persons, who lived in "Southbury new purchase," petitioning the Assembly in October, 1761, for four months' "winter preaching" each year, on

the ground of their "living far from the place of worship," and the bad state of the roads. The prayer of their petition was granted at the same session, and they were allowed to "choose the necessary officers." Three years later, thirty-eight petitioners said the society was nine miles in extent east and west, and seven miles north and south, and had a list of £12,000. On account of the mountains, no spot for a meeting-house could accommodate all the society, and they therefore prayed for another ecclesiastical society, the line to be run by the course of the mountains. Sixty-nine persons signed a remonstrance, alleging that this would leave the society in a bad shape, that it was a time of heavy public taxes, that Mr. Graham was old, and they must proceed to settle another minister, that the memorialists are not able to pay the expenses of a new society, that those within the proposed limits were not united, and that those limits did not follow the natural boundary. Fourteen other persons, living within the proposed new society, remonstrated, asserting that the lines were not such as would accommodate a society, that the "winter parish" is now divided, and that the application was got up by a few, who wished to live in the center of a society. The application, in consequence of these objections, and somewhat numerous reasons, failed. At the May session of the Assembly, 1765, the petition for a new society was renewed by forty-five individuals. They urged that it would save them more than one-half of their travel to a place of public worship. "No one place can accommodate the whole society." A tax of "12¹ in the pound" had been laid to build a meeting-house. They therefore prayed for a new society, or a release from taxes. The petition was signed by the following persons: Wait Hinman, Ebenezer Down, James Edmonds, Samuel Wheeler, Ebenezer Hinman, John Pearce, Samuel Hinman, Eleazer Mitchell, Ebenezer Squire, Benjamin Allen, John Garrit, Aaron Down, Zebulon Norton, David Pearce, Robert Edmonds, John Mallory, Moses Johnson, Abraham Pearce, Gideon Curtiss, Michael Han, Samuel Curtiss, Joseph Darling, Ichabod Tuttle, John Park, Timothy Allen, Gideon Booth, Matthew Hubbell, Amos Brownson, Comfort Hubbell, Samuel Hicoek, Thomas Tousey, Moses Down, John Hobart, John Johnson, Solomon Johnson, James Edmonds, Jr., Silas Hubbell, Russell Franklin, James Stanclift, Joseph Baldwin, Joseph Baldwin, Jr., Elijah Hinman, Ebenezer Downs, Bethel Hinman, Samuel Pearce.

The petition was continued to the October session of the Assembly, when a committee was appointed to inquire into the matter and report. The committee reported at the May session, 1766, that the

"mountain renders the meeting in one society impracticable," and recommended the incorporation of a new society. The report was accepted, the society incorporated, called South Britain, and released from the 12^d tax, notwithstanding twenty-one persons remonstrated, preferring to remain with the old society, as they had joined with them in a contract for a new meeting-house. In October, 1770, they report to the General Assembly that they have settled a minister, have begun to build a meeting-house, that the list of the society was only £4,379, 4s. 6d., that a large land interest was owned by persons living in other parishes, which was increased in value by the incorporation of the new society, and that they therefore asked a land tax. The request was granted, and a tax of 2^d per acre allowed for three years. The society had previously voted a tax of 4^d in the pound of the grand list for each of the two preceding years, toward building the house. In December, 1770, the building committee report it enclosed, and the society in debt £80 or £90 in consequence.

From the foregoing, it will be perceived, that the people of South Britain had "winter privileges" for five years before their incorporation into a distinct society. The particulars of the organization of the church can not now be ascertained, on account of the almost entire want of church records. A few entries, on loose sheets of paper, are all that remain to cast a glimpse of information on the benighted world. No minister was settled over the church till three years after the incorporation of the society. Rev. Jehu Minor, the first pastor, was settled early in 1769. The society gave him a settlement of £200, and a salary of £70 per annum. The settlement granted the ministers on their being installed over a church, in those early days, was a very convenient thing for a young man, who perhaps had spent his last penny in fitting himself to assume the responsible duties of his high calling. It enabled him to sustain himself with dignity and independence among his parishioners, and to dispense charities among the needy of his congregation, instead of being as now—in some sense a beggar—dependent upon niggardly salaries for a livelihood. Under the old regime, the ministers held a respectable position among the wealthy families of their parishes, and their descendants could remain in the town of their birth, and become prominent in the various relations of life. For instance, we have today, in the ancient town, the descendants of a Bellamy, a Brinsmade, a Stoddard, and a Graham. One or two hundred years have not been able to scatter their descendants from the territories their ancestors did so much to improve and bless. Heaven knows where the

children of later ministers are, or where those of the present will be after the lapse of a few years. Under the present system, the descendants of the ministers are doomed to be poor, and to be scattered from the place of their birth to seek a better fortune elsewhere. Change is the order of the day—nothing is stable. However much men may regard the “higher calls of duty” to enter this holy employment, yet many will feel themselves imperatively *called* to other fields of usefulness, when they behold in this, only a moderate sustenance for themselves, and pauperism for their children. Much of the best order of intellect is and will be engaged in other professions and employments, which would be found in this, but for this ever-present spectacle of sadness. “The laborer is worthy of his hire,” saith the “Book of Books.” There is no reason why he who labors in “things spiritual,” should be reduced to starvation in person, or in posterity, any more than he who labors in “things temporal.” This is a matter which needs reformation.

At the organization of the church in 1769, John Pearce and Ebenezer Down were chosen deacons, and the church consisted of forty-two members. Their names were John Minor, Ebenezer Down, James Edmonds, John Pearce, Ebenezer Hinman, Ebenezer Squire, Silas Hubbard, John Parks, Timothy Allen, Justice Hicock, John Garret, Samuel Pearce, Nathan Pearce, David Pearce, Aaron Down, Matthew Hubbard, Eleazer Mitchell, Joseph Pearce, Stephen Brownson, John Skeel, William Youngs, Gideon Booth, Abraham Pearce, Prudence Johnson, Dinah Down, Mary Edmonds, Hannah Pearce, Elizabeth Hinman, Ann Squire, Ann Hinman, Rebecca Wheeler, Sarah Allen, Lois Hicock, Mary Edmonds, Jr., Eunice Pearce, Prudence Johnson, Jr., Olive Mitchell, Mary Pearce, Mary Brownson, Mary Youngs, Sarah Booth, Elizabeth Pearce. The church, during Mr. Minor’s ministrations, was prosperous. Twenty-two were added to his church in 1785, and 109 during the twenty-one years he resided with his people; and five were added during the five years’ ministry of his successor. One hundred and thirty-eight persons were baptized by him. He was dismissed by the mutual consent of himself and his church, June, 1790. He was a native of Woodbury, graduated at Yale College, and was settled in the ministry over the church in South Britain, two years later. He was a good man, and served his people acceptably for many years. Toward the close of his ministry he became much engrossed in farming, to the neglect of his parochial duties, which was the ultimate cause of his asking a dismissal from ministerial labor. His successor in the pastoral office was Mat-

thias Cazier, who was settled in 1799, and dismissed in 1804. On his dismission, the church voted, "that they very cordially esteem their pastor, the Rev^d Matthias Cazier, as of good moral character, and as an able and conscientious Minister of the New Testament, and sound in the faith." He was of French extraction. His father and mother were born in France, but he was born in New Jersey, and married a Miss Crane, of Newark. Previous to his settlement in this place, he had preached in Vermont, and Pelham, Mass. After his dismission here, he removed to the State of New York. Previous to his settlement, there had been an interregnum of nine years, after Mr. Minor's dismissal, during which time, the pulpit was supplied by various ministers, and in which had occurred one revival, and eleven admissions to the church. The church was again without a settled pastor for four years, when Rev. Bennett Tyler, D. D., was ordained, June 1, 1808. He remained in this pastoral charge fourteen years, when he was dismissed at his own request, March 26th, 1822, having been elected President of Dartmouth College. Under the ministration of Dr. Tyler, the church enjoyed great peace and prosperity. A hundred and eight persons were added to the number of its members.

Dr. Tyler was born in that part of Woodbury which now belongs to Middlebury, near Quassapaug Lake, July 6th, 1783. He graduated at Yale College in 1804, and after graduation was for one year, preceptor of the academy in Weston, now Easton, in Fairfield county. He studied theology with the Rev. Asahel Hooker, of Goshen, and was licensed to preach in the fall of 1806. He was ordained pastor of this church two years later, and after a pleasant ministry of fourteen years, he was, in 1822, appointed President of Dartmouth College, as stated, soon after which the degree of doctor in divinity was conferred upon him by Middlebury College. He filled this office six years, during which time he had the satisfaction to witness the constantly increasing prosperity of the institution. In June, 1828, he unexpectedly received a call to take the pastoral charge of the second church in Portland, Maine, as successor of the Rev. Dr. Payson, in "the great congregation where he had long preached, and prayed so like an angel." After much serious deliberation he was induced to accept this call. Here he enjoyed the confidence and affection of a large and united church and society, till he was appointed President and Professor of Christian Theology in the Theological Institute of Connecticut. He entered on the discharge of the duties of these offices in 1834, and continues to dis-

charge them still. Dr. Tyler "still lives," "his praise is in all the churches," and comment on his life and character is unnecessary.

Immediately after the dismissal of Dr. Tyler, Rev. Noah Smith was invited to settle over the church and society, which call he accepted, and his pastoral labors immediately commenced. His ministry was of considerable length, useful and happy. He died in the midst of his labors, among his people, October 10th, 1830, at an early age. During his ministry, eighteen members were added to the church. In the following seven years the church was without a settled pastor, but was supplied by various ministers. During this vacancy in the pastorate, the church enjoyed unusual prosperity. No less than six revivals took place, and 162 persons were added to the church. Mr. Smith was born in Hanover, N. H., March 8th, 1794, made a profession of religion at Albany, N. Y., March 6th, 1813, began to prepare for college, March, 1813, graduated at Dartmouth College, August, 1818, studied theology at Andover Seminary, was licensed to preach June 6th, 1821, ordained "Evangelist," October, 1821, and installed pastor over this church, October 9th, 1822. On the 28th of June, 1837, Rev. Oliver B. Butterfield was ordained, and continued to discharge the duties of his pastoral relation to his church, with pleasure to himself, and profit to his people, till his death in 1849. Forty-five were admitted to the church during his administration. Mr. Butterfield was born in Montrose, Penn., June 18th, 1804. He entered Yale College, and pursued his studies there for three years, until ill health compelled him to desist. He traveled about two years for his health, when he returned, and entered the Yale College Theological School, where he graduated in 1836. He received the honorary degree of Master of Arts from Yale in 1845. In 1851, the present pastor, Rev. Amos E. Lawrence, was settled.

As far as can be collected from records, the following persons have borne the office of deacon in the church:

John Pearce,	1769;	Solomon Seward,	Simeon Platt,	1827;
Ebenezer Down,	"	Joseph Bassett,	Anson Bradley,	1835;
Eleazer Mitchell,		Isaac Curtiss,	1798;	Elliot Beardsley,
Stephen Platt,		Warren Mitchell,	1801.	

In April, 1786, a petition was served on the town of Woodbury, preliminary to sending it to the General Assembly, praying that the "societies of Southbury, South Britain, and that part of Oxford,"¹

¹ Seven families from the town of Woodbury were included in the Society of Oxford at its incorporation in 1741; but how many families there were at this date, the author has no means of determining.

which belongs to the town of Woodbury, may be incorporated into one town, and have all the privileges, which by Law the other towns in this State have." It stated its list at £14,000 or £15,000, and the number of its families at 400. Col. Benjamin Hinman was appointed an agent to attend the Assembly, to urge the petition at the May session, but the project failed. In October, 1786, the petitioners obtained the consent of Woodbury to their application for a new town, as will appear by the following vote :

" Oct. 17th, 1786.

" Voted not to oppose the grant of a petition from the Inhabitants of Southbury, South Britain, and that part of the parish of Oxford which belongs to the town of Woodbury.

" Voted to request the Genl Assembly that in case they should incorporate the parish of South Britain, Southbury, and part of Oxford parish into a separate town, or the parish of Bethlehem, or the parish of Roxbury, that they would order and decree that each inhabitant, that has land lying in the bounds of Woodbury, as the bounds now are, shall put all his lands into the list in that town where the owner shall reside after such Incorporation."

This petition was granted at the May session of the General Assembly, 1787; and the town incorporated by the name of Southbury. It is believed, though the proof is not now at hand, that the stipulation contained in the foregoing vote of the town, was inserted into this charter. The town now had all the rights and privileges, and has followed on, in the staid, beaten track of other Connecticut towns. The history of any town, since the Revolution, must be brief indeed. The actors in the various important events, are, for the most part, now alive, and it might seem the part of flattery to attempt to characterize them justly. Besides, in tracing the leading historical events, the towns composing the "ancient town," have been treated as a unit. Such, it was deemed, was the more appropriate and satisfactory manner in which to treat the subjects coming under view.

Southbury now constitutes a beautiful, fertile farming town, well watered by the Pomperaug River, its branches and other streams. Its average length from east to west is about eight miles, and its breadth about four. Like the parent town, it formerly belonged to Litchfield county, but was many years since annexed to New Haven county. There are two Congregational societies and two Methodist, each of which is furnished with a commodious house for public worship. There are in the town three taverns, four blacksmith shops, several shoe shops, one saddler's shop, four grist mills, ten saw mills, one paper mill, one manufactory for edge tools, &c., several wool-

hat manufactories, one sattinet manufactory, one shear do., one tin ware do., and seven stores. Some eighty to one hundred thousand dollars are invested in these various mercantile and manufacturing operations. There is also at South Britain a water-power company, which has laid out a large amount of money in bringing to a single point, the united water-power of the Pomperaug River and Transylvania stream. By this means they obtain a most excellent power, sufficient for an indefinite number of manufactories of the various kinds. The population of the town, by the census of 1850, is 1484. There reside in the town one lawyer, three ministers, and three physicians.

CHAPTER XII.

HISTORY OF BETHLEHEM SOCIETY, AND THE TOWN OF BETHLEM.

1738 TO 1853 ; FIRST SETTLERS ; " WINTER PRIVILEGES " GRANTED 1738 ; SOCIETY INCORPORATED OCT., 1739 ; FIRST MEETING HOUSE, 1744 ; DR. JOSEPH BELLAMY BEGINS TO PREACH, 1738—ORDAINED IN 1740 ; CHURCH GATHERED, 1740 ; MR. BELLAMY'S CHURCH HISTORY ; GREAT SICKNESS OF 1750 ; HALF WAY COVENANT ABOLISHED IN 1750 ; MR. BELLAMY ITINERATES ; SEPERATES ; OLD AND NEW LIGHTS ; CHURCH AND PASTOR INVITE ALL ORTHODOX MINISTERS TO THE PULPIT IN BETHLEHEM, 1742 ; EARLY TIMES ; FIRST CURRANT BUSHES ; SECOND CHURCH EDIFICE, 1768 ; SINGERS ALLOWED TO SIT IN THE GALLERY, 1774 ; PEOPLE OF SOUTH FARMS APPLY FOR ADMISSION INTO THE SOCIETY ; DEATH AND CHARACTER OF MR. BELLAMY ; FIRST SABBATH SCHOOL ; DR. AZEL BACKUS SETTLED IN 1791 ; REVIVALS ; LIFE AND CHARACTER OF DR. BACKUS ; REV. JOHN LANGDON SETTLED IN 1816 ; REV. BENJAMIN F. STANTON IN 1825 ; REV. PAUL COUCH, 1829 ; REV. FOSDICK HARRISON, 1835 ; REV. ARETUS G. LOOMIS, 1850 ; LIST OF DEACONS ; VARIOUS APPLICATIONS FOR A NEW TOWN ; BETHLEM MADE A TOWN, 1787 ; THIRD CHURCH 1836 ; PRESENT STATE OF THE TOWN.

FOR more than sixty years after the settlement of Woodbury, that part of the town, known as the east part of the North Purchase, had remained an unbroken forest, visited only by the Indians, wild beasts of the thick woods, and now and then a pioneer of the white race. The North Purchase had been granted to the town in 1703, purchased of the Indians in 1710, and surveyed in 1723 ; but it was not divided among the proprietors of the town till 1734. As soon as this was done, and each proprietor had " drawn his lot," it was open for sale, and accordingly a few settlers moved there that year. Previous to this, the settled part of Woodbury had extended northward but little farther than the north end of " East Meadow." The name of the first settler, and the place whence he came, is now lost ; but the first house built in the society, was located in a lot now owned by Joseph Hannah, where traces of the cellar still exist. The principal

location of the first few families was on the road running east and west, about half a mile north of the present center of the town. Among the first settlers were Capt. Hezekiah Hooker, of Kensington, a parish of Farmington, now Berlin, a descendant of the celebrated Rev. Thomas Hooker, of Hartford; and Jonathan Kelsey, of Waterbury, who afterward became deacons in the church in this society. With Dea. Hooker, came two of his sons, Hezekiah, Jr. and James. From the first society came Reuben and Josiah Avered, Francis and Joshua Guiteau, Caleb and Ebenezer Lewis, Isaac Hill, Jr., Isaac Hotchkiss, Nathaniel Porter, and Samuel Steele, formerly of Farmington. From Farmington came John Steele; from Litchfield, Thomas and Ebenezer Thompson, and Ephraim Tyler from New Cheshire.

Four years after the first settlement, the number of families amounted to only fourteen; yet this handful of people felt able to support a minister a part of the time, and accordingly petitioned the General Assembly at its October session, 1738, for liberty to have "winter privileges," for five months, "in the most difficult season of the year, viz., November, December, January, February and March," as they lived so far from church, it was impossible to attend. They also asked to be exempted from taxes for repairing the old meeting-house in the first society. This was to be done till they could hire a minister all the time. These privileges were granted them on condition that they hired an "orthodox minister," and refrained from voting in the first society, in relation to the meeting-house. In May, 1739, they petitioned to be released from parish taxes as long as they should hire a minister, and from school taxes, on establishing a school of their own, "the school in the first society being so far off it was of no use to them." The request was granted, and they were permitted to hire a "minister and set up a school." At the October session of the same year, they petitioned that the "east half of the North Purchase" might be set off as a distinct ecclesiastical society. The petitioners alleged, that they are "near ten miles distant from the first society," that it is difficult to attend church there, and that

"If we were set off in a Distinct Society we should be under better advantage to obtain the Preaching of the Gospel among us, and also the Ancient Society, as we apprehend, are rather for encouraging than hindering of us in our Proceeding."

The signers to these several petitions were Hezekiah Hooker, John Steel, Nathaniel Porter, Francis Guiteau, Caleb Lewis, Joseph

Clark, Josiah Avered, Ebenezer Lewis, C. Gibbs, Jonathan Seley, Edmond Tompkins, Isaac Hill, John Parkis, Reuben Avered, Ephraim Tyler, Caleb Wheeler, Ebenezer Thompson, Beriah Dudley, Seth Avered.¹

The prayer of the petition was granted, the society was incorporated and named Bethlehem.

Having now become a society, they voted, May 1st, 1740, to build a meeting-house, and petitioned the Assembly that a part of Litchfield, running the length of the society, and one mile in width, might be annexed to the society. On the 14th of the same month, an agent was appointed to advocate the measure, and ask for a committee to locate the house on a spot they themselves "had fixed," "if s^d part of Litchfield is annexed, and as lands will be benefitted," he was instructed further to ask a land tax. Benjamin Hall, John Southmayd and Stephen Hopkins, were appointed a committee of location, who for some reason did not report till the May session of 1742, when they informed the Assembly, that they had "marked a black oak bush on y^e High Land of y^e Run, that Runs on y^e East side of y^e South End of y^e Bear Hill so called." This location is the spot, a few feet south of the dwelling-house erected some years since by Dr. North. A petition was preferred to the General Assembly, October, 1741, for a land tax, representing that "they are few in number, and there are 83 rights or allotments of land, which 6 years ago sold for £80; now since they have a settled minister, these are worth £500." They asked for a tax of forty shillings on each right. A tax of thirty shillings on each right was granted them at the next session, May, 1742, and Joseph Clark was appointed collector. This tax made non-resident proprietors, who at this time held much the largest part of the land in the society, bear their equal proportion of its burdens. The clerk of the society in 1743, reported the house covered, and in May, 1744, that materials were provided for finishing the inside of the house. Such, in brief, is the history of the establishment of the society, and the preparation of a house of worship, which was a small structure, and was used for the purpose of its erection about twenty-five years.

On the 2d of November, 1738, immediately after "winter privileges" were obtained, Rev. Joseph Bellamy, then about twenty-two years of age, was called by the people, and commenced his labors among them. He preached, as is believed, the first sermon ever

¹ State Archives, Ecclesiastical, vol. vi.

delivered in this society. He held his first meeting in a barn, which stood near the north-east corner of the meadow immediately south of the present school-house, in the second school district. After laboring with the people for fifteen months, he received a regular call to preach to them, who were now formed into a regular church. But there exists a little book of records of this church, in which is found an account of these transactions in Dr. Bellamy's hand-writing, which follows, and more vividly presents the transactions to the mind, than any language the author might invent :

"A. D. 1738, Nov. 2, Came Joseph Bellamy A. M., upon the Desire of the people of the Eastern part of the North Purchase of Woodbury (afterwards called Bethlem,¹) to preach the gospel among them (they having obtained a temporary license to hold a meeting among themselves.)"

"A. D. 1739, Oct. They obtain society privileges from the Gen^l Assembly, and are called Bethlem."

"A. D. 1740 Feb. 20. The Society of Bethlem being thereto advised by the Eastern Association of Fairfield County, Do unanimously give to said J. Bellamy, who had been preaching the gospel among them for about one year and three months, a call to settle among them in the work of the Ministry.

"March 12. He accepts the call. Mar. 27. A day of fasting and prayer previous to the ordination is attended, and the chh. is gathered.

"April 2. The said J. B. was ordained to the work of the ministry and had the chh. and people of Bethlem committed to his care."

The church, at its organization, contained forty-four members, twenty males and twenty-four females, and in the list is probably found nearly or quite all the names of the fourteen families, which Dr. Bellamy found there in 1738.

There is also a brief history of the church for the first fifteen years, by Dr. Bellamy, in the ministerial records to which allusion has already been made, which for the great interest attached to it is deemed worthy of a place in this volume. It explains itself.

"A brief and faithful account of the success of the Gospel in Bethlem from the year 1738, and on—

"In the year 1738, in the Beginning of November, the publick Worship of God was set up in (yt part of the North Purchase afterwards called) Bethlem; & the first fruits of the gospel very soon appeared; The place was new and small, of but four years standing, and consisting of but fourteen families, & yet within about half a year, there were nineteen added to the chh. and these

¹ Dr. Bellamy always spelled this word, Bethlem, though in the act of incorporation it is Bethlehem.

chiefly young persons, a number of whom to this day continue to give good evidence that they were savingly converted. Some of the first sermons preached in this place had a visible effect upon many of y^e people, especially upon youth—they soon became serious, left off spending their leisure hours in vanity, & gave themselves to reading, meditation & secret prayer—and not long after, some appeared to be under deep and thorough conviction of sin, & the concern was so great & general, that some weeks, altho' the people were so few, the place so small, yet almost every day, there were some going to their spiritual guide for direction & some time after were enlightened and comforted. But the religious impressions began to wane off in the Spring and Summer following, A. D. 1739, and some fell away to their former carelessness, and by a contention that fell out in the Winter of 1639, 40, serious Godliness was almost banished and hid in obscurity. It was confined to the closet & maintained but by a very few there, and the preached gospel seemed wholly unsuccessful—the generality of people in a deep sleep of security.

“In the fall of 1740, a little after Mr. Whitefield preached through the country & in the Winter & Spring & Summer following, religion was again greatly revived & flourished wonderfully. Every man, woman, and child, about 5 or 6 years old & upwards were under religious concern, more or less. Quarrels were ended, and frolics flung up. Praying meetings began & matters of religion were all the talk. The universal concern about religion in its height, many were seemingly converted, but there were false comfort & experiences among the rest which laid a foundation,

(1) For false religion to rise & prevail (2) Many that were beat down, some fell into a melancholy, sour frame of spirit, bordering on despair, & others into carnal security; and the truly Godly seemed to be but a very few! And now very trying times follow, for (1) a number of the more elderly people being ambitious & having a grudge at each other are continually fomenting contention, strife and division about society affairs, (2) A number of the middle aged stand up for false religion & plead for the separatists, (3) A number of the younger sort set themselves so set up frolicking & serving the flesh—true piety & serious Godlines, are almost banished—this is a summary view of things from 1740 to 1750, & much so has it been in other places.”

“1750. In the spring the anger of the Lord began to burn hot against this people for all their abominations & he sent a destroying Angel among them, who slew about thirty of them & filled the place with great distress—The nervous fever, very malignant, spread & prevailed, 4 or 5 months. The well were not sufficient to tend the sick. Some died stupid, some in dreadful despair, some comfortably, & one in special dyed as she had lived like a shining Christian. But for all this, the residue turned not to the Lord. 1753. However, in some things, a reformation followed; for after the sickness, the contentious dispositions, the separate spirit & the rude frolicking temper did not appear as before, & they became in a good measure a peaceable, orderly people.”

In October, 1750, a petition from the committee of the society informed the General Assembly that a “mortal distemper has carried off 30 persons, generally in the prime of life, to the grave, and people have been called off from their common business” to attend the sick.

They therefore asked to be released from paying "County rates," which was granted.

In a former chapter, the baptismal, or half-way covenant was explained. It was not universally received in Connecticut. And in those places where it had prevailed, soon after the "Great Awakening," it began to fall into general disuse. Dr. Bellamy was one of the first to set his face against it. Accordingly, we find upon the records of his church the following :

"Upon the publishing of Mr. Edward's Book on the Sacrament (1750), this Practice was laid aside, as not warranted by the holy scriptures—there being no other scriptural owning of the covenant, but what implies a profession of Godliness."

Thus was this practice removed from his own church, and he continued to use his influence against it elsewhere, whenever occasion offered. He also published a pamphlet against it.

The "Seperatists," referred to by Dr. Bellamy, in the preceding sketch, were a body of religionists that sprung out of the several established societies, in consequence of what is called by some the "Great Awakening," and by others the "Old and New Light" time, between the years 1740 and 1750. The "New Lights" were active and zealous in the discharge of every thing which they conceived to be their religious duty, and were in favor of Mr. Whitefield and others, who were itinerating through the country, preaching and stirring up the people to repentance and reform. The "Old Lights" considered much of their zeal as wild-fire, and endeavored to suppress it. The contention between these two parties grew so bitter, that those who were of the "New Light" party, withdrew and formed *separate* churches from those of the standing order. Hence they were called "Separates," or "Separatists."

In 1740 and 1741, was witnessed the greatest revival of religion that has ever been known in this country. Its influence was all-absorbing, and an earnest concern about the things of religion and the eternal world was prevalent throughout New England. All conversation, in all kinds of company, and on all occasions, except about religious matters, and the future welfare of the soul in another world, was thrown by. All hearts seemed to be actuated by one feeling, and no more attention was paid to their worldly affairs than was absolutely necessary. They crowded the houses of their ministers. They wished to have meetings held a large portion of the time. Scarcely a person in the towns affected by this revival, young or old, was left unconcerned about this religious interests, and those who had been

previously scoffers at religion, were the first to become "believers." "In many places, people would cry out in time of public worship under a sense of the overbearing guilt and misery, and the all-consuming wrath of God, due to them for their iniquities; others would faint and swoon under the affecting views which they had of Christ; some would weep and sob, and there would sometimes be so much noise among the people in particular places, that it was with difficulty that the preacher could be heard." In some few instances, it seems, that the minister was not allowed to finish his discourse, there was so much crying out and disturbance.

There is no doubt that this revival was of great importance to the cause of true religion, and on the whole greatly advanced its interests. The state of society was very much benefited by its influence. But there were very great excesses and improprieties committed by heated and over-zealous persons during its continuance, which were productive of very unhappy effects. Bodily agitations and outcries were encouraged by Davenport and others, and pronounced unmistakable signs of conversion. These men pretended to know by some divine perception communicated to them from above, who were true Christians and who were not; and not unfrequently would publicly declare other ministers of the gospel unconverted, who to all appearance, were men of as much grace and piety, at least, as themselves. These proceedings gave rise to many errors, which sprang up in the churches. They did not seem to follow truth, or reason, or indeed any fixed rules of conduct, but were wholly governed by inward impulses, pretending, as before mentioned, to know the state of men's hearts by some spiritual instinct, quicker and surer than the old common sense, Bible process of learning the state of the heart from a man's character and conduct in life. "Another phenomenon of the times," says Dr. Bacon in his "Historical Discourses," was the class of itinerating ministers, who either having no charge of their own, or without call, forsaking their proper fields of labor, went up and down in the land making their own arrangements and appointments, and operating in ways which tended more to disorganize than to build up the churches. I do not mean such men as Wheelock, Pomeroy, Bellamy and Edwards himself, who went where they were invited, and calculated to demean themselves everywhere with Christian courtesy and propriety, and whose preaching wherever they went—certainly the two latter—was much better than the preaching of Whitefield, for every purpose but popular excitement. I mean those men of far inferior qualifications, who, moved by an unbalanced excitement, or by

the ambition of making a noise, or by the irksomeness of regular and steady toil, "shot madly" from their appropriate spheres, if they had any, and went wherever they could find or force a way among the churches, spreading as they went, denunciation, calumny, contention, spiritual pride and confusion."

Mr. Bellamy, and Mr. Graham, of Southbury society, favored the work then going on, and spent much time in preaching in all parts of the colony. They were very popular, and their labors were generally acceptable to their brethren, and useful to the people. They were not noisy preachers, but grave, sentimental, searching and pungent.¹

In 1741, a council of ministers from all parts of the colony met at Guilford, and passed various resolutions relating to the existing state of affairs, one of which pronounced it disorderly "for a minister to enter into another minister's parish and preach, or administer the seals of the covenant, without the consent of, or in opposition to the settled minister of the parish." This was followed by an act on the part of the General Assembly, in May, 1742, prohibiting any ordained or licensed minister to preach or exhort, in any society not under his care, without the invitation of the settled minister, and a major part of the church and society, on pain of being excluded from the benefit of the law for the support of the ministry; also to prohibit any one, not a settled or ordained minister, from going into any parish to teach and exhort the people, without like permission, on penalty of being bound to good behavior; and there was a further clause, that if any foreigner, whether licensed to preach or not, should offend in this particular, he should be sent as a vagrant, by warrant, from constable to constable, out of the colony. This was entitled "an act for regulating abuses and correcting disorders in ecclesiastical affairs."

This law was aimed at the whole movement, in order to discountenance and overthrow it. Notwithstanding this, two associations bore witness to the "Awakening" as a glorious work of God. These were the association of Windham county, and the association of the eastern district of Fairfield country. In the latter district, were the four ministers from the four societies of Woodbury, viz: Anthony Stoddard, of the first, John Graham, of the second, Joseph Bellamy, of the third, and Reuben Judd, of the fourth, who were present, and bore affirmative testimony.

¹ Dr. Trumbull.

Dr. Bellamy's church also, in reference to this law, had a meeting, and passed the following vote :

"June 18, 1742. At a church meeting unanimously voted and agreed, that whereas an act prohibiting the ministers of Christ preaching in another ministers parish without the consent of the major part of the church there, as well as of the minister has been passed by our Genl Assembly :

"Voted by the Ch of Christ in Bethlehem A general and universal invitation to all approved, orthodox preachers and ministers of the gospel, that manifestly appear friends to the present religious concern in the land, that they would, as they have opportunity, come in to the help of the Lord among us. The same publicly concurred with by the pastor."

We can gain a slight conception of the difficulties which surrounded the first settlers of this society, by the prices paid for provisions, and other articles necessary for sustaining life, and later from the extreme difficulty which attended the building of a second meeting-house. In 1747, Mr. Bellamy's salary was £190, payable in wheat at 12s. per bushel, rye at 9s. and Indian corn at 7s. per bushel. In 1754, we learn by a vote of the society that "27 shillings were paid for a Lock & Kee for the Meeting House." The settlers here, as in the "ancient society" were hardy, enterprising, self-denying men, and nearly all of them were of large stature, and athletic frames. Their traits of character are indicated by their readiness to encounter the labors, perils and privations to which they were subjected in the settlement of the wilderness. The men of the present day may smile at the idea of our fathers thinking so much of a journey from the seacoast, or even from Woodbury to Bethlem, as we are told they did. But they forget the obstacles and dangers they had to encounter. They forget that there were then no public roads; no vehicles which could be employed for the transportation of their goods. There were no steamboats, nor railroads, running with the swiftness of the wind in all directions. The first females, as well as the males, went on foot, or on horseback, through a trackless wilderness, guided by marks upon the trees, or feeling their way wherever they could find room to pass. In the midst of the first drear winter, their provisions gave out, and the inhabitants had to take their way through the pathless forests to the older settlements for food to sustain themselves during the remaining winter months. Samuel and John Steele went to Farmington with a hand-sled, and returned loaded with ears of corn for their pressing necessities. The men of the present day can not imagine the dangers and difficulties that surrounded those early pioneers, exposed to all the perils and privations of the interior forests. But they were men fearing God, and putting their trust in His

promises. That fourteen families in the wilderness, before they had had time to provide for their own pressing wants, should undertake to support a preacher of the gospel, shows the enduring confidence, the lofty trust of those men of iron nerve.

It is related that the first currant bushes ever planted in this society were brought from Guilford, by a Mrs. Parks, on horseback. So in the first society, the first elm tree ever set out was used as a whip to drive a horse from Stratford to Woodbury. It was employed by an ancestor of the late Renben Walker, for the purpose indicated, and then stuck down in a wet place north of John Bacon's house. It became in time the enormous tree so well known to the inhabitants of the town, which was struck by lightning about two years ago, and so much injured that it has since fallen down. That tree had watched over the town as a sentinel through all its varying interests—through prosperity and adversity—and it is a pity it could not have been preserved as a matter of historical interest.

The first house in the society after a time was deemed too small for its accommodation. Accordingly on the 4th of January, 1764, when there were about one hundred within its limits that paid taxes, they voted to build a second church. On the 28th of the next month, they voted again to build the house, "and to begin and go on moderately and Little by Little." At the same time it was voted that no tax higher than four pence on the pound should be paid at one time, till the house was completed. But this was soon violated, and more than once they laid a tax of more than 1s. on the pound. They then adjourned for the purpose of viewing a place of location, and set their stake "at the north-east corner of Mr. Daniel Thompson's lot, next to the Rev. Mr. Joseph Bellamy's House." This location was on the common in front of the residence of the late Hon. Joseph H. Bellamy, grandson of the pastor. On the 24th of May following, Samuel Jackson, Archibald Kasson and Lieut. John Steele, were chosen building committee, to take charge of building the house, on the spot thus selected, and approved by the county court; the house to be "60 by 43 feet, and just as high as ye Meeting House in ye old Society." Three years later, the society voted to "hire the Meeting House raised, and to give each man 4s. per day, that shall raise ye Meeting House, they find themselves all but RHEUM, and their wages shall go towards their Meeting house Rates." By a vote of the society, October 20th, 1768, directing the society's committee to "seat the new Meeting House," "and dignify the Pues" therein, we learn when it was finished and ready for worship. In December, 1793, a tax of

sixpence on the pound was laid to build a steeple, provided money enough to purchase a "good decent bell and a Lightning rod" for the same should be raised by subscription. Eighty pounds were soon subscribed, and the bell was obtained. In September, 1774, the society

"Voted that the singers may sit up Gallery all day, if they please, but to keep to their own seat, the men not to infringe on the women pues."

From this it appears, that at this date the old method of performing this part of divine service by the congregation was not yet dispensed with in this society, but for what reason it was necessary to pass a solemn vote to keep the males from *infringing* on the ladies' rights, does not appear.

On the 28th of February, 1764, "the people of Woodbury Farms¹ by their representatives, Barzillai Hendee, Oliver Atwood and Christopher Prentiss, petitioned to be admitted into Bethlehem society, and were admitted on condition that they would help build a Meeting House in Bethlehem center." This request was made as this society was the most convenient place at which to attend church. Perhaps the fame of the pastor had not a little to do in inducing them to make this application to their Bethlehem neighbors.

As will have been seen by what has preceded, the church in Bethlehem, under the ministrations of Mr. Bellamy, was generally prosperous. There were several occasions of revival of religion, and a considerable number of members were added to his church. It is not possible now to relate the particulars concerning them, as the records of the church throw no light on the subject, and no accounts of them have ever been published.

Rev. Dr. Bellamy, who became so celebrated as a divine, and who was in very many respects extraordinary, not only as a minister but as a man, was a native of Cheshire, in this state. He was educated at Yale College, and graduated at that institution in 1735, at the age of sixteen years. Soon after this he became a religious youth, and at the age of eighteen, a minister of the gospel. It was a spectacle not often to be met with, at the present day, to see a youth of eighteen years, traveling from place to place, and preaching to the acceptance of his hearers, in the various Congregational pulpits of this state. In this manner he itinerated for about four years, as he was not settled in Bethlehem till he was about twenty-two years of age.

¹ Litchfield South Farms probably.

For two of these years, however, he spent the larger part of the time in this society, as he was engaged to supply the pulpit during the season of the "winter privilege." In 1740, he was regularly settled over the church; but at that time, the "Great Awakening" having attained its height, and Mr. Bellamy's heart and mental powers being enlisted in it, having procured a supply for his own pulpit, he went everywhere he was invited, preaching especially in places where there was a "revival." His labors were much blessed, wherever he went, especially to the people of the new and small parish of his usual abode. "When that revival began to be marred by wildness and disorder, the prudent young minister retired to his little church, and here, with few books, and with small opportunity for improvement by association with men, he bent himself to a course of study, which resulted in attainments in the science of theology, which gave him rank among the great divines of every country and every age. He never displayed, nor tried to display himself, as a general scholar. In theology, he read deeply, but more deeply thought. Vigilant to defeat error, he was sagacious and powerful to refute it. His two great companions in this country were Edwards and Burr. His principal foreign correspondent was Rev. John Erskine, D. D., of Edinburgh. Human nature—men in their varieties—he knew remarkably well. But the action of his mighty intellect in retirement, contributed mainly to his greatness." At the age of thirty, he published his greatest work, "True Religion Delineated." At forty-eight, in 1768, he was made doctor in divinity by the University of Aberdeen. In May, 1762, he preached the "Election Sermon" to the Assembly. When he was about twenty years of age, the Rev. Jonathan Edwards, Jr., of Northampton, published an able and interesting work on the qualifications for church membership. The object of the book was to overthrow the practice of the half-way covenant in the churches, and to abolish the use of baptism and the Lord's Supper, as converting ordinances. Before the book appeared, Mr. Bellamy, though living in a region where the practice was prevalent, dissented from it, and had prepared and preached to his people a sermon agreeing in sentiment with the Northampton publication. As soon as the book came to hand, he was so much interested in it, that he immediately set out to find its author. Arriving at Mr. Edwards' house on Saturday, and acquainting him with the fact of his being a licentiate, he was invited to stay, and preach a part of the next day. In the forenoon he preached that sermon. During its delivery, Mr. Edwards was seen to be much interested and excited,

and constantly bending forward to get a full view of the young man's face. When the service closed, and the "great congregation" were retiring, the two ministers were seen in the midst of them, engaged and lost in earnest conversation. Indeed they had gone some distance from the door, before either discovered that Mr. Edwards had forgotten to take his hat.

Dr. Bellamy was a large and well built man, of a commanding appearance. He had a voice of great power and compass. He could fill the largest house with the utmost ease, and without any forced elevation. He possessed a truly great mind, generally preached without notes, and having some great point of doctrine or practice to establish, would keep close to his point, till he had clearly and fully illustrated it, in the most clear, ingenious and pungent manner, carefully making some striking application. So well was he acquainted with the various matters, things, and business of common life, that he had a vast storehouse of imagery to draw from, suitable to his hearers of every class. "Preaching once to farmers, the doctrine that, in man, sin is indigenous, but holiness is the product of grace, he said, 'Sin is bent-grass, holiness, herds-grass.'" "When he felt well, and was animated by a large and attentive audience, he preached incomparably; though he paid little attention to language, yet when he became warm with the subject, he would, from the native vigor of his soul, produce the most commanding strokes of eloquence, making his audience alive. There is nothing to be found in his writings, though a great and able divine, to be compared with what was seen and heard in his preaching." His pulpit talents exceeded all his other gifts. It is difficult for us of the present day, who have never heard him, or perhaps any like him, by the description we have from those who did hear him, to form any just idea of the power and beauty of his preaching.

The following extract from Dr. McEwen's Centennial Discourse at the Litchfield County Consociation anniversary, will illustrate a trait in Mr. Bellamy's character :

"He became early in his ministerial life, a teacher in theology; and at Bethlem, for years, he kept the principal school in the United States, to prepare young men for the ministry. The great body of the living fathers in this profession, who adorned the closing part of the eighteenth century, were his pupils. A volume of anecdotes, related by them concerning his teaching, and discipline, and his domestic habits, might be collected. He reigned as a sovereign in his school: still the members of it venerated and loved him. His criticisms were characterized by sarcasm and severity. Dr. Levi Hart—who ultimately married his daughter—said that he observed that Dr. Bellamy allowed

himself great latitude in expressing the faults of the first sermon preached by a candidate. When Hart's turn came, he said, that he determined that his sermon should be faultless. A lecture was appointed for him, at a small house in a remote part of the parish, and the procession started on horseback; the preacher at the doctor's right hand, and the sirs, two and two, in due order, following. The sermon, on delivery, seemed to Hart better than he expected, and raised him above fear from remarks of his teacher. The troop remounted for their return. The whole body of rear riders pressed as closely as possible to the two leaders, to hear what might be said by the chief in wisdom and authority. The doctor talked on different subjects, and the orator of the day said that his fears of criticism diminished at every step, until he triumphed in the conviction that he had silenced the wily remarker. When near home, they passed a field of buckwheat. The stem was large, reaching to the top of the fence, but there was no seed. 'Hart,' the doctor exclaimed loudly, 'you see that buckwheat? There is your sermon.' One student in the school, had the tact to ask crotchical questions. In the midst of a favorite discussion of the teacher, he was brought up by one of these annoying interrogatories. 'Nat Niles,' said the speaker, 'I wish you was dead.' These pupils, long after they had entered the pastoral life, said that some of Mr. Bellamy's playful reproofs and commendations were true prophecy. In the presence of his family and school, on one occasion, he said, 'Some years hence I shall take a journey. Coming into a parish, where I shall be a stranger, I shall stop at a tavern. When the landlady is pouring the tea, I shall inquire, 'Who is your minister?' 'Mr. Benedict,' her reply will be. 'Mr. Benedict! What Benedict?' 'Mr. Joel Benedict,' she will answer. 'What sort of a man is he?' I shall ask. 'Oh, he is a prudent, good minister; he gives great satisfaction to this people.' I shall, the doctor remarked, be glad to hear this, and shall journey home.

"Some time after this, as we are sitting here by the fire, a man will come in, and say, 'Does Mr. Bellamy live here?' 'Yes, sir, I am the man.' The stranger will proceed, 'I live away up the country—was coming down to Connecticut, and the committee of our parish told me, that I must get a candidate; if I did not hear of one, I must call on Dr. Bellamy, for information.' I, said the doctor, shall inquire, 'Who, sir, was your last minister?' 'Mr. Niles.' 'What Mr. Niles?' 'Mr. Nathaniel Niles.' I, said the doctor to his wife, shall turn to you and say, 'Nat Niles is dead.' 'Oh no,' the man will reply, 'he has turned midget.'"¹

He was married twice. The name of his first wife was Frances Sherman, of New Haven, whom he married about the year 1744, and who died in 1785, aged sixty-two years. In 1786, he married Mrs. Storrs, widow of Rev. Andrew Storrs, of Watertown. One year after this, he was prostrated by paralysis, and after languishing three years, he died March 6th, 1790, in the seventy-second year of

¹ This sketch of Dr. Bellamy is taken principally from Dr. Trumbull's History of Connecticut, and Dr. McEwen's discourse at the Centennial Anniversary of the North and South Consociations, at Litchfield, 1852.

his age, and the fiftieth of his ministry, after his regular settlement in Bethlehem.¹ Two of his children died before him—Jonathan, a young lawyer, who was a soldier of the revolution, and Rebecca, the wife of Rev. Levi Hart, of Preston. David, his son, lived to a good old age in his native place. The late lamented Hon. Joseph H. Bellamy, was the son of the latter, and named after his distinguished grandfather. After Dr. Bellamy's death, his library was advertised for sale, and there was a large attendance of the clergy in the neighborhood at the auction, in order to secure some of his valuable books. But their disappointment may be imagined, when on examination, it was found to be made up, principally, of the publications of infidels and heretics. The good man sleeps among his people, and the cemetery of Bethlehem is honored with his sacred dust.

After the death of Mr. Bellamy, a Rev. Mr. Collins supplied the pulpit for a time, and received a call from the church and society to settle among them; but although they offered him a settlement of \$900, and an annual salary of \$900 more, yet he did not, for some reason, think proper to accept it.

In 1791, Rev. Azel Backus received a call from this church, which he accepted, and was installed on the 6th of April in that year. He was dismissed in October, 1812, that he might accept the presidency of Hamilton College. He remained in this situation till December 9th, 1817, when he was removed from his useful labors, by the hand of death, aged fifty-three years. During his residence in Bethlehem, in addition to his pastoral labors, he established and instructed a school, and acquired a distinguished reputation as a man of science, and an instructor of youth. This undoubtedly procured for him his appointment as president of the college. He was distinguished for remarkable vigor of mind. He was both respected and beloved by his pupils. He was not only an able divine, but also eminent for his social virtues, the mildness of his disposition and the complacency of his temper.

The church under Dr. Backus' care was highly prosperous. In

¹ The origin of Sabbath Schools, and the name of their founder, has always been a matter of interesting inquiry to the friends of those nurseries of morality and religion. It is deemed proper to state a fact here, which there is no reason to doubt, that Dr. Bellamy had a Sabbath school in his church from the beginning. The school was composed of two classes, the eldest instructed by Dr. Bellamy himself in the Bible, from which they learned portions, and were questioned upon them, and the second class studied the "Assembly's Catechism," under the instruction of a deacon, or some other prominent member of the church.—*Dr. Hooker's Discourse at Litchfield, 1852.*

1792, the second year of his ministry, eighteen were added to it ; in 1800, eighteen more, and in 1808, twenty. In 1815, while the church was without a pastor, seventeen were added. During the labors of Mr. Langdon, the third minister, in the years 1821 and 1822, forty-two members were received, and twenty-three in 1824. During the last year of Mr. Couch's ministry, in 1834, thirty-eight members were added to the church, and numbers more in other years.

Perhaps the sketch of Dr. Backus could be closed in no better way, than by an extract from Dr. McEwen's Discourse, so frequently quoted in these pages. After having given a sketch of Dr. Bellamy, he goes on to say :

"This unique pastor of the church in Bethlem was succeeded in office by a man quite as extraordinary, and of little less celebrity. The Rev. Azel Backus was ordained pastor in the year 1791. Comparisons are said to be odious ; but odious or not, these two men, occupying in succession the same station, challenging attention and admiration—and as unlike as two good and mighty men could be—have inevitably been compared with each other. A pious and aged negro in the church, was asked how he liked Mr. Backus, the pastor, and whether he thought him equal to Mr. Bellamy. His reply immortalized himself, and his two ministers. 'Like Master Backus very much—great man, good minister, but not equal to Master Bellamy. Master Backus make God big ; but Master Bellamy make God bigger.'"

"Soon after his settlement, Mr. Backus preached one of his poignant, awful sermons in a neighboring parish. A hearer, alarmed for the young preacher, asked him, 'Mr. Backus, dare you preach such sermons as this at home in Bethlem?' 'Yes,' he replied, 'I am obliged to preach there in this style ; the people have been so long kicked and spurred by Dr. Bellamy, that they will not feel gentle preaching at all ; this sermon which you have heard is a mere hazel switch ; when I am at home I use a sled-stake.' Neither his wit, nor even his drollery, could he keep out of the pulpit. His preaching was of the most popular kind. The effect, however, of some of the most touching sermons which were ever delivered, was diminished by this contraband article, which he perhaps unconsciously smuggled in. He could weep whenever he pleased—in the pulpit or out of it—and make others weep more frequently than any man whom I ever saw. He could not refrain from tears ; his quickest and most profuse sensibility was religious. Almost every occurrence reminded him of human depravity, and the peril of the soul—of divine grace—its mercy and richness ; and lo, his head was waters, and his eyes a fountain of tears. He could laugh himself—a passion and power he had for making others laugh. He could take a joke, but woe to the

man who gave it. If in any particulars he excelled Dr. Bellamy, he did in repartee, and in the delineation of character. When he preached his unrivaled election sermon, in which he portrayed the demagogue from the words of Absalom, 'Oh, that I were made judge in the land,' &c., his classmate, Gideon Granger, said to him, as he came from the pulpit, 'Backus, had I known what was coming, I should have stood up.' Down to this day, the parish of Bethlem continued to be of moderate size; his salary was not large, and was quite insufficient to meet the wants of a man of his generosity and hospitality. He instructed a few individual candidates for the ministry in theology; but his great expedient for eking out a livelihood, and for serving efficiently his generation, was that of fitting youth for college. In teaching Latin and Greek, and in disciplining boys of every grade and constitution, he had unborrowed tact, and unrivaled success. In this employment, of so little pretension for a great man, he became renowned. From the north and the south, young candidates for public education flocked to his house; and there many a twig was so bent that it is now a tree, stately and prolific. With whom the instructor was the most popular, it were difficult to say, the pupils, the parents, or the faculty of college. Gen. Wade Hampton, of South Carolina, placed his sons there, visited them and saw the scanty resources, and the devices and labors of the great man for a living; and the general inquired of the doctor why he did not avail himself of owning and cultivating land. The reply was, 'Land can not be procured.' 'Whose lot is that?' said Hampton, pointing to a fine mowing-field adjacent to the clergyman's garden. 'Mr. Bellamy's,' was the answer. 'Is Mr. Bellamy fond of land?' the inquirer added. 'Not very,' said Backus; 'he only wants that which joins him.' After the visitor had left and gone homeward, a letter came back, inclosing a deed of the mowing-field. Though David Bellamy was reluctant to let Backus have his land, even for money, still as neighbors, and as minister and parishioner, they lived on excellent terms. Bellamy took the large newspapers—did not read them—but on their arrival, sent them over to Backus. His duty, delight and glory it was, to keep his patron well posted up in the news."

"The personal appearance of Dr. Backus was impressive and winning. Not tall, but of rotund and well-proportioned figure, a massive head, a face expressive of sensibility, benignity and intelligence. After Dr. John Mason had made his first circuit about New England, he was asked what he thought of the clergy of that section of country. His answer was, 'I did not see any men of great learning,

but I saw one man, who had half a bushel of brains.' That was Azel Backus. He was a native of Franklin, in this state; the son of a widow, who married a man distinguished neither for industry, prudence nor probity. After Azel had become a man of note, some new acquaintances inquired of him, 'You are the son of Dr. Backus, of Somers?' 'No,' he replied; 'he was my uncle. I was the son of Bill ——,' mentioning the name of his stepfather—'he married my mother and lived on her farm.' 'How did he educate you?' 'Took me with him to steal hoop-poles,' was the remainder of the colloquy. He was educated at Yale College—graduated 1737—received the degree of D. D. from Nassau Hall—was removed from his charge in Bethlem to become President of Hamilton College, in 1813, where, three years afterward, of acute disease he died, not an old man. The warmth and humility of his piety appeared, as it previously did, at the last moment of life. When told that he was dying, he could not be prevented from throwing himself from his bed upon his knees, that with his last breath he might commit to God his departing spirit."

After the dismissal of Dr. Backus in 1812, the church gave invitations successively to Rev. Messrs. Zephaniah Swift, Cyrus Yale and Caleb J. Tenney, who did not accept the call made. In January, 1816, a call was tendered to Rev. John Langdon, who accepted it and was ordained June 16th, 1816. He was dismissed in June, 1825, at his own request, on account of ill health, and died February 28th, 1830, aged forty years. He graduated at Yale College, in 1809, and was a tutor in that institution from 1811 to 1815. He was characterized by a sound, well-disciplined and well-furnished mind—by love of study, great decision, and pious devotion to his work, amid many infirmities. A residence of five years with his former church, after he had ceased to be their pastor, was marked with many substantial tokens of their love and confidence. "Few churches, if any, ever received from Zion's King, three pastors in succession, so distinguished as Drs. Bellamy and Backus, and Mr. Langdon."

Rev. Benjamin F. Stanton, the fourth pastor, was installed December, 1825, and dismissed, at his own request, March 4th, 1829. Rev. Paul Couch, a graduate of Dartmouth College, in 1823, the fifth pastor, was installed October, 1829, and dismissed, at his own request, November, 1834. Rev. Fosdick Harrison was ordained sixth pas-

tor, July 22d, 1835; closed his labors with the church March 1st, 1849, and was dismissed, June 4th, 1850. He is now preaching at North Guilford, in this state. In 1815, Yale College conferred on him the honorary degree of master of arts.

In 1850, the present pastor, Aretus G. Loomis, was installed over the church and people.

The following is as correct a list of those who have held the office of deacon in this church, as the records show:

Jabez Whittlesey, 1740.	Ebenezer Perkins, 25th April, 1799.
Jonathan Kelsey, —	Myar H. Bronson, 1815.
Hezekiah Hooker, —	Jonathan Smith, —
Ens. Samuel Strong, 25th Dec., 1753.	Nehemiah Lambert, 16th July, 1824.
David Hawley, 4th November, 1756.	Phineas Crane, 20th February, 1825.
Archibald Kasson, 31st March, 1775.	Adam C. Kasson, 14th February, 1831.
Oliver Parmelee, 1st March, 1784.	Joshua Bird, 26th December, 1839.
Richard Garnsey, 10th January, 1792.	John N. Crane, 26th December, 1839.
Benjamin Frisbie, —	

As early as September, 1781, the society voted their desire to be set off as a separate town, and appointed Daniel Everit, Esq., to prefer a memorial to the General Assembly for that purpose. At a town meeting, held April 18th, 1782, Woodbury voted to oppose this application, and appointed Col. Increase Moseley and Hezekiah Thompson, Esq., agents to attend the session of the Assembly, for the purpose of opposition. The application failed, and no further movement was made till the May session, 1786, when the society appointed Robert Crane and David Bird, agents for the purpose of pressing an application for a new town on the attention of the Assembly. The application, which stated the list to be £11,000, and the number of families 250, was continued to the October session, previous to which, they obtained a vote in town meeting, 173 to 153, that the town should not oppose the application, on condition the petitioners should pay their proportion of the debts of the town. The application did not, however, for some reason, succeed at that session, but next year, May, 1787, the society at Bethlehem was duly incorporated into a town of the same name, but by an error in the transcriber, it was written Bethlem, and has been so written ever since.

In 1836, the present Congregational church, the third since the organization of the society, was built, and the church met for the last time in the old edifice, April 10th, 1836, which had now reached the advanced age of sixty-eight years.

The other incidents connected with the new town having been considered in connection with the history of the "ancient town" as a whole, will not be repeated here.

Bethlem is a small town, its average length being four and a half miles, and its breadth four miles. Its population by the census of 1850, was 815. It is almost wholly an agricultural town, its soil being fertile, with little waste land. It has, however, one woolen manufactory, two wagon shops, three saw-mills, one grist-mill, three cider distilleries, one blacksmith's shop, one shoemaker's shop, and three mercantile stores. It also has two churches, a town hall, a flourishing lyceum, two ministers and one physician.

CHAPTER XIII.

HISTORY OF JUDEA AND NEW PRESTON ECCLESIASTICAL SOCIETIES, AND TOWN OF WASHINGTON.

1739 TO 1853; SOCIETY SETTLED, 1734; WINTER PRIVILEGES GRANTED, 1739; SOCIETY INCORPORATED, 1741; REV. REUBEN JUDD SETTLED, AND THE CHURCH GATHERED, 1742; LIST OF FIRST CHURCH MEMBERS; REV. DANIEL BRINSMADE ORDAINED, 1749; REV. NOAH MERWIN INSTALLED, 1755; REV. DR. EBENEZER PORTER ORDAINED, 1796; HIS CHARACTER; FIRST CHURCH, 1742; SECOND CHURCH, 1751—BURNED IN 1800; THIRD CHURCH, 1801; ADMISSIONS TO THE CHURCH; PUTRID FEVER, 1753; MURDERS AND CASUALTIES; REV. CYRUS W. GRAY SETTLED, 1813; REV. STEPHEN MASON INSTALLED, 1818; REV. GORDON HAYES SETTLED, 1829; REV. EPHRAIM LYMAN INSTALLED, 1852; REVIVALS; LIST OF DEACONS; WINTER PRIVILEGES GRANTED TO NEW PRESTON, 1748; SOCIETY INCORPORATED, 1753; FIRST CHURCH BUILT, 1756; SECOND CHURCH, 1769; THIRD CHURCH, 1825; RAUMAUG CHURCH, 1853; CHURCH GATHERED AND REV. NOAH WADHAMS SETTLED, 1757; REV. JEREMIAH DAY SETTLED, 1770; REV. SAMUEL WHITTLESEY SETTLED, 1807; REV. CHARLES A. BOARDMAN SETTLED, 1818; REV. ROBERT B. CAMPFIELD, 1821; REV. BENJAMIN B. PARSONS SETTLED, 1839; REV. HOLLIS READ, 1845; REVIVALS; DEACONS; TOWN OF WASHINGTON INCORPORATED, 1779; CASUALTIES; PRESENT STATE OF THE TOWN.

THE present town of Washington is made up of territory taken from the towns of Woodbury, New Milford, Kent, and Litchfield, and is about six miles square. It contains two ecclesiastical societies, Judea and New Preston, though not the whole of the latter is included within the town. Judea society embraces all the territory taken from Woodbury and Litchfield, and constitutes about two-thirds of the extent of the town. But a small portion of this is contributed by Litchfield. New Preston embraces all the territory taken from Kent and New Milford. In both of these societies are Episcopal churches, having houses for religious worship. The first settlement in the town was made in Judea society, in 1734, the year this society and Bethlehem were divided among the proprietors of Woodbury. Joseph Hurlbut was the first settler, and the first framed house was built in 1736. The next settlers after Hurlbut were Increase Mose-

ley, Nathaniel Durkee, John Baker, Friend Weeks, Joseph Gillett and Samuel Pitcher. The first sermon preached in the society was by Isaac Baldwin, of Litchfield, who afterward relinquished his profession, and became the first clerk of the county court for Litchfield county.

Five years later, the inhabitants had become more numerous, and twenty persons preferred a memorial to the General Assembly, at its May session, 1739, representing that they lived "full eight miles from the Meeting House," and that their wives and children had "to tarry at home from the worship of God about half of the year," and therefore they pray for "liberty to have preaching six months in the winter," and to be released from paying taxes for a new school-house just built in the first society, and also from parish taxes, that they may build a school-house of their own. The privilege asked for was granted, to continue two years, and they were released from one-half of the parish taxes, and from taxes to build a new meeting-house, provided they were "in no ways Active in the Affair of Building a new Meeting House in said first Society."¹ At the October session, 1741, twenty-six individuals petitioned to be incorporated into an ecclesiastical society, and appointed "Our Trusty and well-beloved friend, Friend Weeks, agent and attorney to prosecute our Petition." The petition was signed by Nathaniel Durkee, John Baker, Joseph Gillett, Joseph Chittenden, Elisha Stone, Samuel Pitcher, Jr., James Pitcher, Increase Moseley, Lemuel Baker, Daniel Castle, Samuel Branton, Ezra Terrill, Jr., Ebenezer Allen, Zadock Clark, Elijah Hurd, Joseph Hurd, Joseph Hurlbut, Benjamin Ingraham, Jr., Robert Durkee, Samuel Bell, Jonah Titus, Benjamin Ingraham, John Royce, John Hurd, Jr., Jedediah Hurd, Benjamin Hinman.

Col. Benjamin Hull, John Southmayd, Esq., and Mr. Stephen Hopkins, were at once appointed a committee, to inquire into the reasonableness of the request, who reported at the same session in favor of a new society, with the following boundaries:

"Beginning att Colⁿ Johnson's line at New Milford bounds, and from thence Running Eastward in s^d line untill it Comes to the line Dividing Between Beth-
lehem, and the West part of the North Purchase, and thence to Extend North
to the north line of s^d purchase, and thence Westward to New Milford line, and
thence Southward to the first mentioned place, at the End of Coll. Johnson's
line at New Milford bounds."

¹ State Archives, Ecclesiastical, vol. 6, index, et seq.

The territory thus bounded was immediately, October, 1741, incorporated into an ecclesiastical society, and named "Judeah."¹ At the same session, twenty-four persons petitioned for a land tax of 30s. per lot, on the ground that the "inhabitants are few in number, most of the territory is uninhabited, and the non-resident owners will not sell to settlers." Thirteen non-resident owners also sent in a written assent to such a measure, and it was granted for the space of four years.

At the May session, 1742, twenty-six petitioners stated, that they had "Unanimously and Lovingly Agreed upon A Place for to *Set a Meeting House*," near the center of the parish, and wished to have it confirmed. It was accordingly confirmed without opposition, and the house built that year by eight proprietors.

At the first meeting held in this society, all the inhabitants were present, and were accommodated in a small room of Mr. Hurlbut's dwelling-house. After the organization of the society, Rev. Reuben Judd, a graduate of Yale College in 1741, was the first minister settled in it, and was ordained September 1, 1742. The ordination ceremonies took place in a grove, near Mr. Samuel Pitcher's, who then resided about half a mile south of the dwelling-house of the late Hon. Daniel N. Brinsmade. The church was gathered in the same place on the same day, and consisted of twelve members whose names follow:—Rev. Reuben Judd, Joseph Gillett, Benjamin Hurd, Dea. Increase Moseley, Allen Curtiss, Timothy Hurd, Dea. Joseph Hurd, Joseph Chittenden, John Royce, John Baker, Elijah Hurd, Samuel Bell. On the 5th of November succeeding, the following females were also received into the new church: Deborah Moseley, Ann Hurd, Rachel Weeks, Jerusha Baker, Abigail Hurd, Mary Hurd, Tabitha Hurd, Doreas Royce, Mary Durkee and Esther Durkee. From this time to May, 1746, forty-seven other persons were added to the church, making in the whole the number of seventy received during Mr. Judd's ministry. Eighty-one baptisms are recorded in the same period. Mr. Judd did not remain in the pastoral office over this church quite five years. He was dismissed, May 6, 1747, and from writings that remain, his character and the occasion of his dismissal do not distinctly appear. The tradition is, that he was not of that good report, that became one in his sacred office.

It would be a matter of interest to point out the exact location of the homesteads of the first settlers, did time and space permit. A

¹ This is the spelling in the original charter, though it is now always written *Judea*.

few must suffice. Joseph Hurlbut, the first settler, lived a little east of where Samuel Frisbie now lives. Increase Moseley, Esq., lived near John Smith's dwelling-house; Nathaniel Durkee, near Samuel Clark's; John Baker, near the new house of Benjamin —; Capt. Friend Weeks, near Capt. Smith's; Joseph Gillett, near Sherman Brinsmade's, and Samuel Piteber about half a mile from Judge Brinsmade's. Before the ordination of Mr. Judd, besides Mr. Baldwin, Rev. Mr. Cowles, of Farmington, Rev. Ebenezer Mills, of Wethersfield, Rev. Mr. Meade, of Horse Neck, and Rev. Mr. Case, of Newtown, who afterward settled at New Fairfield, preached in this society more or less, as they had opportunity.

In September, 1748, Mr. Daniel Brinsmade was invited to preach in this society, as a candidate, and was ordained, March 9, 1749. The ministers officiating at the ordination, were Mr. Beebee, Mr. John Graham, Dr. Bellamy and Mr. Thomas Canfield. He died here, forty-four years and nearly two months after his ordination, of pneumonia, April 23, 1793, aged seventy-four years. He graduated at Yale College in 1745. He had a clear and comprehensive mind, and was a pious and able instructor, but was not distinguished for pulpit eloquence, or for laborious preparation for the Sabbath. He had a casuistical turn, and was rather argumentative in his sermons. The want of firm union, so common to new societies, and Mr. Brinsmade's conscientious and inflexible attachment to the doctrines of pure Christianity, occasioned him some difficulties, early in his ministry, which increased and abated, by turns, according to circumstances, till the troubles arose which involved the country in the war of the Revolution. The unhappy divisions in this society then arose to a high pitch. Almost the entire people became dissatisfied with their minister, though no heresy nor scandal was alleged against him. This contention finally ceased, after which Mr. Brinsmade was much respected till his death, and is still spoken of as a faithful, pious minister. In the year 1784, the Rev. Noah Merwin, who had been dismissed from Torrington, for want of support, was invited to preach. With a remarkable unanimity he was installed colleague with Mr. Brinsmade, in March, 1785. He died of scirrhus disease in the stomach, two years after Mr. Brinsmade, April 12, 1795. Though not accustomed to diligent study, and close investigation of subjects, he was Calvinistic in sentiment, had an easy flow of thought, an engaging address, and treated subjects in a manner so familiar, as to please and instruct his hearers. His knowledge of mankind, his affable and winning manners, gave him more than an ordinary share

of the confidence and affection of his people. He graduated at Yale College in 1773.

For about seven months after the death of Mr. Merwin, the church were supplied by the neighboring ministers, and by Mr. Platt Bassett and Amasa Porter, candidates for settlement. In December, 1795, Rev. Ebenezer Porter came here and preached the greater part of the time till his ordination Sept. 7, 1796. At the ceremony of his installation, Rev. Benjamin Wildman offered the introductory prayer, Rev. John Smalley, D. D., preached the ordination sermon, Rev. Noah Benedict made the consecrating prayer, Rev. Judah Champion gave the charge, Rev. Simon Waterman gave the right hand of fellowship, and Rev. Jeremiah Day offered the concluding prayer. In relation to this interesting occasion, and another equally interesting, we find on the ministerial records of the church the following entry, in Dr. Porter's handwriting :

"The assembly was large and serious, the day was pleasant, and was to me the most solemn day of my life. O that the light, and warmth of Divine grace from the infinite Fountain may shine into my heart, and influence all my conduct, that I may fulfil this ministry faithfully, find this great work a pleasant work, and be ready, when called to my last account.

"On the 14th of May, 1797, I was married to Lucy Pierce Merwin, eldest daughter of my predecessor, my age being twenty-four years on the 5th of October, and hers seventeen years the 31st Dec. 1796. The marriage covenant was administered by Rev. Nathaniel Taylor of New Milford, at the close of public exercises on the Sabbath."

Dr. Porter was dismissed from his pastoral charge, Dec. 18, 1811, having been elected Professor of Andover Theological Seminary. But the sketch of his life and labors can in no way be better closed, than by an extract from the Rev. Cyrus Yale's Discourse at the Consociation Anniversary at Litchfield in 1852:

"My instructor at Washington—a choice man to head the list of deceased pastors, now rapidly to pass before us—was a native of Cornwall, a graduate at Dartmouth, a student in theology with Dr. Smalley. He was ordained pastor of the church in Washington, 1796. Here, for fifteen years, he labored with much ardor, ability and success, 'in the glorious Gospel of the blessed God,' until invited to a new and broader field of usefulness. At this time of intense interest with Dr. Porter, his ill health seemed to give him more prospect of early rest in heaven, than of longer toil on earth. Pale and feeble, from recent hemorrhage of lungs, and from low diet by order of anxious physicians, I well remember his cadaverous look, his tremulous, tall form, his slow and careful step, his hoarse voice, his irritation of throat, his avoidance of excitement and of company. Yet, he calmly commits his way to the Lord, and the consociation is called with the concurrence of his people, to indicate what the mind of

the Lord is. That body votes unanimously in favor of his removal to Andover. And now, with characteristic courage and resolution, and in firm reliance on his past great Helper, the pale invalid ventures to assume the responsibilities of a professorship, so high in its demands, that recently, some of our theological seminaries have dropped its imposing name, lest it should raise an expectation beyond the ability of any mortal to meet. Nor was the solicitude of the new professor lessened at all, by a frank and friendly visitor about this time. 'Brother Porter,' said this honest friend, 'will you step here to the window?' Pointing to the top of the church steeple on the adjacent green, 'Do you see that painter? He can go up no higher, and is in some danger of falling. In that man, brother, I see yourself. You are at the top of the ladder, and may fall.' But as the late John Q. Adams, after reaching the dizzyest official elevation in the gift of his country, or of the world even, actually went up still higher, and higher, in true fame and solid worth, so this professor, this ultimate president of the Andover Seminary, in the estimate of an admiring Christian public, went up far above the height reached, at the time of his tremulous consent to succeed the splendid Griffin in the chair of Sacred Rhetoric, in the pioneer institution of the kind, not far from the so-called 'Athens of America.' And this proud name of New England's metropolis, at the date of Dr. Porter's inauguration, reminds us alike of the learning of ancient Athens, and the inscription on one of its altars—'To the Unknown God.'

"But the highly useful course of the Bartlett professor, for more than twenty years, amid crippling infirmities at every step, shows how much a well-furnished, active, resolute mind, seconded by a large and glowing heart, even in a feeble body, may do for God and his church, with Christ to strengthen and give success.

"I might mention Dr. Porter's love of intense study—*fatally* intense—his strong common sense, his great graphic power: also the entire consecration of himself—first to the Christian ministry as a pastor—afterward, to the more difficult labor, under God, of training pious young men for the pastoral office at home, or for missionary toil and usefulness in heathen lands. But the Christian world has his memoir by a competent hand—a full length portrait—true to the original: there is now time to give only the epitome of that memoir—the miniature of that picture on the last page of the book. It is taken from the monument to his memory in the cemetery of his beloved institution.

SACRED

TO THE MEMORY OF

EBENEZER PORTER, D. D.,

WHO DIED 1834, AGED SIXTY-TWO YEARS,

WAS GRADUATED AT DARTMOUTH COLLEGE, 1792,

ORDAINED AS PASTOR AT WASHINGTON, CONN., 1796,

INAUGURATED AS PROFESSOR OF SACRED RHETORIC IN THE

THEOLOGICAL SEMINARY AT ANDOVER, 1812,

APPOINTED PRESIDENT OF THE SAME, 1827.

OF CULTIVATED UNDERSTANDING, REFINED TASTE, SOLID

JUDGMENT, SOUND FAITH, AND ARDENT PIETY;

DISTINGUISHED FOR STRICT INTEGRITY AND UPRIGHTNESS, KIND

AND GENTLE DEPORTMENT, SIMPLICITY AND GODLY SINCERITY.

A FATHER TO THE INSTITUTION WITH WHICH HE WAS
CONNECTED,
A HIGHLY USEFUL INSTRUCTOR,
A ZEALOUS PATRON OF THE BENEVOLENT SOCIETIES OF
THE TIMES IN WHICH HE LIVED,
A TRUE FRIEND TO THE TEMPORAL AND ETERNAL
INTERESTS OF HIS FELLOW-BEINGS.
LIVING HE WAS PECULIARLY LOVED AND REVERED;
DYING, HE WAS UNIVERSALLY LAMENTED."

The first settlers of the society usually met for public worship in a barn. The first church, built in 1742, was a small edifice; a second was raised in 1751, and about 1786, a steeple was added to it, and a bell procured. In July, 1800, it was set on fire, by a crazy man, named David Titus, but by an early discovery of the fire, and the exertions of the people in the neighborhood, the night being calm, the flames were extinguished in an hour. On the night of April 30, 1801, the church was again set on fire by this man, previous to which time it had not been discovered that he was guilty of the former mischief. The fire was put in the steeple, in the middle of the night, and the flames had made such progress before it was discovered, that no human aid could save it. The witnesses to this sad scene were scarcely able to save the surrounding buildings from the devouring element. As no alarm could be given by the bell, that being the place of the fire, many of the inhabitants, and some within the distance of half a mile, were ignorant of the calamity, until the next morning. The following week, at a meeting of the society, it was unanimously voted to build another church, and with like unanimity they soon agreed on the place of location. With heart and hand, they vigorously commenced the work May, 1801, and within six months from the beginning, the building was so far advanced, that the people assembled in it on Thanksgiving day, in November following; and within about a year and a half from the first stroke, it was completely finished. Although the expense was about six thousand dollars, and immediate payment was necessary, yet no person was called on by legal process to pay his rate.

During the first seventy years after the establishment of the church, the people of Judea were uniformly prosperous and happy. They were never divided—never split into sects—but deservedly acquired the reputation of being industrious, orderly and harmonious, with but one exception. The exception alluded to, was during the last ten years of Mr. Brinsmade's ministrations, from 1774 to 1784. This was a contention concerning the half-way covenant system, and it is

worthy of notice, that during this whole period of ten years, but three members were added to the church. Thus do contentions, even for just causes, ever diminish the prosperity of the church.

With regard to the numbers admitted into the church, and those who received baptism, the following entries are given :

By Mr. Judd,	69 admissions	and	81 baptisms.
By Mr. Brinsmade,	130	"	" 306
By Mr. Merwin,	35	"	" 78
By Dr. Porter,	135	"	" 225

During the same time, Mr. Brinsmade celebrated 128 marriages ; Mr. Merwin, 37 ; Dr. Porter, 86, and the magistrates of the society and town, 44 ; making a total of 295.

In 1753, a putrid fever prevailed in this society, of which twenty or thirty died in six months. In 1776, the dysentery prevailed with great mortality. About thirty persons were swept away by it to the grave. During the preceding year, not a single death occurred, and for the last twenty years preceding 1812, the average mortality in the society was but about one per cent. of the population per annum.

Twenty-one persons have died in this society, either by violent or untimely deaths : of which number, six were drowned ; three were killed with fire-arms ; four were found abroad, dying or dead ; one was killed with a penknife ; two children were burnt to death in a coal-pit ; and five were murdered.

The following account of the murders is taken from Morris' Statistical Account of Litchfield County :

" The murder was committed by Barnett Davenport ; and, taken with all the attending circumstances, it was one of the most inhuman, atrocious, and horrible deeds, ever perpetrated in New England. From the criminal's own confession, it appears, that his parentage and early education were exactly fitted to produce his wicked life and tragical end. Untutored and unrestrained by parental government, he was left to grow up at random. In the morning of life, no morality was inculcated in him, and no sense of religion, either by precept or example. On the contrary, he was, from early years, unprincipled, profane, and impious. Before he was nine years old, he was expert in cursing and swearing, and an adept in mischief. At eleven years, he began to pilfer. At thirteen, he stole money. At fifteen, he entertained thoughts of murder, and rapidly waxed harder and bolder in wickedness. At nineteen, he actually murdered a family in cold blood. As a friendless, wandering stranger, he was taken into the house of Mr. Caleb Mallory, and treated with the utmost kindness, in the month of December, 1779. Scarcely had two months elapsed, before the murder was determined upon. The night of the 3d of February, 1780, was fixed on, to execute the horrid purpose. With a heart hard as adamant, he lighted a candle, went into the lodging-room of his benefactors, and beat them

to death with a club. A little grandchild, being with its grandparents, shared the same fate ; and two others were left, in sound sleep, to perish in the flames. Having kindled a fire in three of the rooms, he fled from the murdered family and burning house, after robbing the house of its most valuable articles. But from an accusing conscience, and the hand of justice, which followed hard upon his steps, he was unable to flee. He was taken and executed, by sentence of court, the May ensuing, at Litchfield. What a lesson is this, to parents, who neglect the religious education of their families ! When children are trained up without the worship and fear of God, let it be not thought strange, if ' their mouths are full of cursing, and their feet swift to shed blood.' "

A fact has been related, which occurred after Mr. Judd's dismissal, during the time the pulpit was supplied by Rev. John Searle, who was afterward settled in the ministry at Sharon. A number of young persons met one evening at a tavern, about a quarter of a mile south of the present meeting-house, and indulged in noisy and riotous mirth. On the next Sabbath, Mr. Searle, like a faithful pastor, took occasion to reprove their conduct in a sermon against vain recreations. While he was speaking, one of the young men rose from his seat with expressions of the greatest contempt, and went out of the church. After a moment's pause, and while the young man was yet in the house, the preacher addressed him to this effect : " Perhaps you may never have another opportunity to come to this place ; but I leave it with the great God." The young man went home, was taken sick, languished a few days, and died without any bodily pain.

After the dismissal of Dr. Porter, the church was without a settled preacher nearly two years, when Rev. Cyrus W. Gray accepted a call to settle with the people of this parish, and was installed over the church, on the third Wednesday of April, 1813. He remained here about two years, when he was dismissed, August 18, 1815. The church was again without a pastor for nearly three years, when Rev. Stephen Mason was settled, on the third Wednesday of February, 1818. He remained, with pleasure to himself, and usefulness to his charge, for the space of about ten years, and was dismissed, December 17, 1823. Rev. Gordon Hayes was installed over the church, Oct. 28, 1829, and dismissed June 1, 1852. He is a graduate of Yale—class of 1828. He is now principal of a flourishing academy in Vermont. The present pastor, Rev. Ephraim Lyman, was installed June 30, 1852.

There have been several revivals, by which considerable numbers were added to the church, as follows : fifty-four in 1804 ; twenty in

1816; fifty-eight in 1821; twenty-nine in 1825; twenty-two in 1827; and one hundred and thirty-one in 1831.

The following persons have borne the office of deacon in this church: Increase Moseley, appointed in 1742; Joseph Hurd, in 1742; Ebenezer Clark, John Powell, William Gibson, Joseph Ferry—dates not noted; Preston S. Hollister and Sherman P. Hollister in 1805; David Punderson in 1821, and Daniel B. Brinsmade in 1832.

In October, 1748, eleven persons dwelling in the south-eastern part of Kent, and nine living in the north-eastern part of New Milford, petitioned the General Assembly for liberty to hire a minister six months in the year, on the ground of their living "from seven to ten miles from their places of worship in New Milford and Kent." This request was granted, to continue four years, with exemption from parish rates. Before the end of the four years, in May, 1752, forty-one individuals petitioned for a new ecclesiastical society. Their names were Samuel Averill, Caleb Rude, Samuel Lake, Moses Averill, Henry Davis, Jehiel Murray, Isaac Averill, Joseph Carey, John Guthrie, Daniel Averill, Zebulon Palmer, Jacob Kinne, Samuel Cogswell, Thomas Hodgship, Thos. Morris, Benj. Darling, Samuel Waller, Nathaniel Deuine, Enoch Whittlesey, Joseph Jons, Stephen Bosworth, Thomas Beeman, John Benedict, Stephen Noble, Gilead Sperry, Elnathan Curtis, John Bostwick, Benajah Bostwick, Matthew Beale, John Cogswell, Zephaniah Branch, Edward Cogswell, Emerson Cogswell, Josiah Cogswell, James Terrill, Joseph Miles, Nathian Hawley, Samuel Cogswell, John Cobb, Benjamin Capuen.

At the same session, sixteen persons of East Greenwich, (now Warren,) remonstrated against the incorporation of a new society, stating that their society had lost "thirty-five rateable persons, and £1467 on their list," and that they therefore protest against having any part of their society cut off, as no families can be spared. Kent, at the same time, passed a vote, that this statement was true. New Milford also sent a committee to oppose the application, and it failed. In October, 1753, thirty-nine persons "in the Northern part of New Milford, and the South and South East part of Kent, and a place Called Merry-all," renewed the application for an ecclesiastical society, which was granted, and the society called New Preston, with the following boundaries:

"Beginning at the South east corner of New Milford North Purchase, then running Southwardly joining upon Woodbury line one mile, from thence running a West line to ye part of the Long Mountain, South West of Capt. Bost-

wick's farm, then a North line to the place called the Rockhorse Cobble, and so that course to Merryall line, and then across Merryall to Kent line, and then Running East to the South West corner of James Lake's farm North Easterly to the North West corner of John Henderson's farm, that he now lives on, then running East to East Greenwich line, then running South to y^e South West corner of East Greenwich line to Sheppauge river, then running Southwardly upon s^d river to Woodbury line, then running Westwardly on Woodbury line to y^e first mentioned bounds," &c.

The first meeting of the society was held at the house of Jacob Kinne, Nov. 23, 1753. The officers chosen were Benajah Bostwick, Clerk, and Samuel Waller, Stephen Noble and Joseph Cary, Society's Committee. A vote was then passed to "meet at Jacob Kinne's house for 3 months for public Worship in the winter season," provided they could obtain a minister. John Bostwick, Samuel Waller and Samuel Averill, were appointed a committee to hire a minister for three months. On the first Monday in December following, the society laid a tax of 12*d.* on the pound, to hire a minister "for a season." They also voted to build by subscription, "two school-houses for the use of the society, one to be located between Nathaniel Bostwick's house and Steep Brook, in y^e Highway, and the other near Joseph Cary's in the Highway." The following vote also passed :

"Whereas Jacob Kinne hath Freely Given the use of his Little old house to y^e Society of New Preston for to Keep School in When NEEDED—Voted y^t s^d house shall be a Lawful School house for s^d Society."

On the 14th of November, 1754, the society voted to build a meeting-house. They represented to the Assembly, that they had voted to build a meeting-house, and that there was much unimproved land owned by non-residents, and they therefore prayed for a land-tax of 1*d.* an acre for four years, and also an exemption from the land-tax in New Milford. The tax was granted for two years, and the exemption was allowed. This house was thirty-six feet long, twenty-six wide, ten high, and stood about one hundred rods westerly from the present meeting-house. January 30, 1755, a call was extended to Rev. Benjamin Chapman to preach on probation. At this meeting, also, a vote passed to have "3 months preaching in the summer season," and to join with East Greenwich in procuring a minister for "6 months, being 3 each." March 4, 1756, it was determined that the church should be thirty-six feet by twenty-six, with posts ten feet high. There were to be "5 windows with 12 panes of glass in each." At a meeting of the society, held September 16, 1756, a vote passed to invite Rev. Noah Wadhams to preach on probation,

and another appointing Matthew Beal as "Quorister to set the Psalm in this Society." On the 29th of December, 1766, it was voted to build "another Meeting House, 50 by 40, and 22 high." This house was inclosed three years later, but not entirely finished till 1798. January 19, 1825, the third meeting-house, a convenient edifice of stone, was dedicated. This house is fifty-four feet by forty-four, twenty-four feet high, and stands entirely on solid rock. Besides this, the society is now building a new church at the "Upper City," or Raumang.

The church was fully organized in 1757, and Rev. Noah Wadhams, as we have seen, was its first minister. At its organization, it was constituted of thirty-nine members, and fifty-four more were added during the ministry of Mr. Wadhams. He was a graduate of Nassau Hall College, of the class of 1754, and Yale College conferred the degree of Master of Arts on him in 1764.

The second minister was Rev. Jeremiah Day, who was ordained over the church, January 31, 1770, and died September 12, 1806, in the seventieth year of his age. During the long period of his ministrations, one hundred and twenty-three persons were admitted to the church, and three hundred were baptized. The church enjoyed during this time, much peace and prosperity. Mr. Day graduated at Yale College in 1756. He was the father of Rev. Jeremiah Day, D. D., LL. D., ex-president of Yale College, and of Hon. Thomas Day, LL. D., reporter of judicial decisions for the State of Connecticut.

Rev. Samuel Whittlesey was the third minister, and was installed over the church and society December 30, 1807, and dismissed April 30, 1817. A hundred and forty-two were added to the church during the time of his ministry, and one hundred and sixty-seven were by him baptized. After a successful ministry of ten years in this parish, he was connected with the Asylum for the Deaf and Dumb in Hartford, and subsequently, for several years, acted as editor of the *Mother's Magazine* in New York. He was a pleasant, gentlemanly man, of a versatility of talent to meet the variety of his employments.

Rev. Charles A. Boardman was installed June 24, 1818, and dismissed March 9, 1830. During his ministry, one hundred and thirty-four were admitted to the church, and two hundred baptized. In 1819, he received the honorary degree of Master of Arts from Yale

College. The whole number of members admitted to the church between the years 1757 and 1825, was three hundred and nineteen.

Rev. Robert B. Campfield was ordained over the church November 16, 1831. Eighty-eight persons were added to the church during his continuance over it, and there were seventy-nine baptisms.

Rev. Benjamin B. Parsons was ordained, in 1839, to the work of the ministry in this society, and was dismissed on his resignation of the ministerial office, 1842. Rev. Hollis Read was settled in 1845, and dismissed in 1851. The church is now without a settled pastor.

There have been several revivals, which added considerable numbers to the church: thirty in 1780; twenty-five in 1804; thirteen in 1812; eighty in 1816; forty-one in 1821; thirteen in 1826; thirty-eight in 1827; and thirteen in 1829.

The following persons have borne the office of deacon in this church. Eliphalet Whittlesey, date not given; Moses Averill and Isaac Dayton, in 1783; Jonah Camp, 1784; Joseph Bassett, 1803; Daniel Whittlesey, 1807; Samuel B. Buck, 1812; Clark Hatch, 1822; Charles Whittleséy and Benjamin B. Knapp, 1826.

Washington, composed of the two societies of Judea and New Preston, was the first town incorporated in the state, after the declaration of independence. It was incorporated at a special session of the General Assembly, January 7, 1779. The petitioners, who numbered forty-seven in Kent, one hundred and seventy-six in Woodbury, twenty in Litchfield, and twenty in New Milford, desired the Assembly to call their town by the name of Hampden, but their agents were persuaded to consent to have it called Washington, in honor of the commander-in-chief of the American armies. Its first meeting was held February 11, 1779, and William Cogswell was the first moderator.

Its boundaries are as follows:

“Beginning at the south-west corner of Judea parish; thence running a straight line easterly, to the south-west corner of Bethlehem, five miles and about one quarter of a mile; thence North by Bethlehem to Litchfield line, it being the north-west corner of Bethlehem; thence continuing north in a straight line, to the north-east corner of the tract annexed from Litchfield; (the east line of Washington, so far as it is straight, is between five and six miles;) thence in a north-westerly direction, across the western part of Mount Tom, to Mount Tom bridge, crossing the western branch of Sheppauge river: thence in a line westerly, between Washington and Warren, to the West Pond; thence across said pond ninety rods to Fairweather's Grant. The diagonal line from the northeast corner of Washington to Mount Tom bridge, is about two miles and an half: the north line is about five miles in length. From the northwest corner of Washington the line runs about South, between Washington and

Kent, one mile and a half to New Milford line; thence still South to the South line of New Milford, north purchase; thence Southerly to the South-east bounds of the parish of New Preston, about one mile and an half; thence by New Milford, about three miles and an half to the first mentioned bounds."

The only incident in the possession of the author, not before noticed in these pages, is here introduced. Rhoda Logan, daughter of John Logan, during the Revolution, was shot by her brother while standing in the front door of her father's house, under the following circumstances. A few persons opposed to the Revolution, then going on, were assembled in Davis' Hollow, a mile or two north of Logan's. The whigs in his neighborhood wished to dislodge them, and had assembled at his house to devise the best method of doing it. While they were in council, young Logan went to a neighbor's, and returned with a musket, when his sister, seeing him in warlike mood, asked him what he was going to do with the gun. He replied, "*Shoot tories.*" She rejoined, "You kill tories; you have not courage enough to fire the gun." He said he had. "Then shoot me," she said playfully. Upon which he fired, and she fell dead at his feet.

This is a good agricultural town, and has a considerable manufacturing interest. There are within its limits, six mercantile stores, employing a capital of from \$12,000 to \$15,000; one woolen manufactory, employing a capital of some \$10,000, and making from 70,000 to 80,000 yards of cloth annually. There are two forges, not now in operation, and one cotton manufactory. There are two pocket furnaces with machine shops attached, employing from twelve to twenty men each, four wagon shops, one saddler's shop, one tannery, one chair and cabinet shop, one manufactory for making carpet yarn and seine twine, and fourteen saw-mills. From 600 to 1,000 casks of lime are annually burned, and from 25,000 to 30,000 feet of marble per annum, are quarried and sawed. There are three Congregational churches, and two Episcopal; a celebrated female seminary, under the care of Miss Brinsmade, and a select school for boys, under the care of Frederick W. Gunn, A. B. There is also a good circulating library. The population of the town, by the census of 1850, is 1,802.

CHAPTER XIV.

HISTORY OF ROXBURY ECCLESIASTICAL SOCIETY, AND THE TOWN OF ROXBURY.

1731 TO 1853; SHEPAUG FIRST SETTLED, 1713; FIRST SETTLERS; FOUR MONTHS' WINTER PREACHING GRANTED, 1731; NINE YEARS SPENT IN EFFORTS TO OBTAIN A NEW SOCIETY; ROXBURY SOCIETY INCORPORATED, 1743; FIRST CHURCH BUILT ABOUT 1733; SECOND CHURCH BUILT, 1746; CHURCH GATHERED, AND REV. THOMAS CANFIELD SETTLED, 1744; MR. CANFIELD'S CHURCH HISTORY; REV. ZEPHANIAH SWIFT INSTALLED, 1795; REV. FOSDICK HARRISON ORDAINED, JUNE, 1813; REV. AUSTIN ISHAM INSTALLED, 1839; THIRD CHURCH BUILT, 1795; REVIVALS; DEACONS; TEN YEARS SPENT IN EFFORTS TO OBTAIN A TOWN CHARTER; ROXBURY INCORPORATED INTO A TOWN, 1796; CASUALTIES; PRESENT STATE OF THE TOWN.

THE first settlement in Shepaug was made about the year 1713, by a man of the name of Hurlbut, who was soon joined by some of his relations. He located on the spot a few rods north of the house now occupied by Mr. Treat Davidson, a little south-east of the house once occupied by Peace Minor. This section was afterward called the "Upper Farms." Here they built a small fort for security against the Indians, to which they resorted at night. Sometimes when war existed with the Indians, in any direction, Woodbury sent a small number of soldiers to garrison this fort. One of the Hurlbuts soon married a Baker, and a number of her relations were induced to join the new settlement. Hence originated the Bakers, who were afterward of some notoriety in the society. Some representatives of this blood, in the female line, afterward became famous throughout the country. One of these was Col. Ethan Allen, the hero of Ticonderoga, and Col. Seth Warner, his intimate friend and military associate. Capt. Remember Baker, also, a cousin of these, of the Baker name, was intimately associated with them in all their undertakings of moment, before and during the early part of the Revolutionary War.

It is said by some, that a family of Hurds built the first house in

the present town of Roxbury, on the top of Good Hill, east of the house now occupied by Mr. Botsford. There, too, they built a small fort. The two settlements probably commenced about the same time. In about two years, Henry Castle settled on the spot where William Pierce, Esq., formerly lived. This location, to distinguish it from the other settlement, was called the "Lower Farms." Dr. Ebenezer Warner next removed here from the old society, having bought Promiseck, heretofore mentioned, of the Indians. Numbers of his descendants, in each generation, down to the fifth, were physicians, some of whom gained a commendable notoriety. After these came a number of Castle families, and settled on what is called the "Lower Road." For some twenty years, the inhabitants attended divine worship in the "ancient Society." This was done both summer and winter, by male and female, often on foot, the males carrying their fire-arms to protect themselves from the assaults of savage foes.

This state of affairs continued till October, 1731, when "21 Western inhabitants at Shippaug in Woodbvry," constituted Henry Castle their attorney, to petition the General Assembly for liberty to hire a preacher in the "difficult parts of the year," on the ground of their living "from 4 to 7 miles from the Meeting House," and the bad state of the roads. The petition was granted, and they were allowed to hire a minister four months in the winter. They sent a petition to the October session of the Assembly next year, to have the time increased to six months each year, but the request was denied. Things remained in this state till the May session, 1736, when thirty-one persons petitioned the Assembly to be constituted into a distinct ecclesiastical society. They urged that they lived six miles from the place of worship, and the roads were rough; that they had a list of £2,200, which was increasing. They asked an extension of privileges to advance both their "temporal and spiritual interests." They prayed to be made a society with a portion of the territory of the North Purchase and New Milford, to be called Westbury. They wished the east line of the society drawn two and a half miles west from "Woodbury Meeting House," or have a committee appointed to establish it. A committee was appointed, who reported at the October session the same year, that it was difficult for them to attend "worship at Woodbury, but at present they are unable to bear the expenses of a parish, but may be able in two years." Their application was accordingly dismissed. In May, 1739, they renewed, and then withdrew their application for a new society. At the October

session, 1740, the application for incorporation was again renewed. Among other things they urged, that having "experienced y^e comfort and benefit of preaching amongst ourselves by the fatherly indulgence of this assembly and thereby learning how much more beneficial it would in all regards be, both to us and our children, to have the Gospel ministry fully settled among us," they the more ardently desired to be set off into a distinct society. This petition was signed by Jonathan Hurlbut, Tilley Blakslee, Samuel Castle, David Foot, Moses Hurlbut, Daniel Castle, Consider Hurlbut, Gideon Hurlbut, John Baker, Sen., Ebenezer Warner, Sen., William Harris, Wm. Harris, Jr., Henry Castle, Solomon Squire, Samuel Blakslee, Jehamah Castle, Aaron Hurlbut, Elijah Baker, John Burritt, John Hunt.

At the same session, David and Adam Hurd, John and Zebulon Leavenworth, and Jonathan Sanford, sent a remonstrance, wishing to remain with the "Prime Society." Elijah Hurd, Joseph Hurd and Salmon Hurlbut, sent a petition, wishing to "belong to the North Purchase." The "Prime Society" appointed Ephraim Minor as agent, to oppose the application for a new society. Later in the session, the following sent on a petition in aid of the application, saying that they had not had an opportunity to sign that first sent: John Baker, Nathan Hurlbut, Cornelius Hurlbut, Jesse Baker, Alexander Alehouse, Abraham Hurd, Allin Curtis, Gamaliel Hurlbut, Benjamin Warner, and Jeremiah Thomas.

The petition again failed, and was again renewed, May, 1741, stating, among other things, that having repeatedly applied to the General Assembly, and the "Prime Society," and been denied their wish, and being still in "distressing circumstances, now again Beseech and intreat this Honorable Assembly in the bowels of our Lord Jesus Christ, and in tender pity and compassion to our Souls and the Souls of our Children, that they would in their Wonted Goodness establish us a Distinct Society, with Liberty to settle an Orthodox Gospel Ministry, and Imbody in Church order." They further urged, that "Many were crying what shall we do to be saved, and were unable to attend on Rev. Mr. Stoddard, their pastor." Notwithstanding all this, the Assembly was still deaf to their "cries," and refused to grant their request. Nothing further was done in the premises till October, 1742, when they again renewed their application, for which they gave the following reasons:

"1. The distance is great, and the roads bad, the distance from Woodbury Meeting House to the bounds they ask being three miles, and 6 miles 100 rods to New Milford bounds.

"2. $\frac{1}{3}$ of the people can not attend at Woodbury.

"3. The old society would still be large."

A committee was appointed to "view the circumstances," who reported at the same session, that two more societies are needed in the west part of the town, when able to support the gospel, "bounded by a line $2\frac{1}{2}$ miles west from Woodbury Ancient Meeting House, 1 north & 1 south of Col. Johnson's line." This report was accepted; and the north part having been set off and called Judea, in 1731, on the application of the Shepaug agent, the south part was incorporated, May, 1743, and called Roxbury.¹

During the time the people of this society had had "winter preaching," they had built for their accommodation, a small church, near the "ancient burial-ground, probably about 1732 or 1733." This became too small, in process of time, to accommodate them, and May 15, 1744, the society voted to build another. They applied to the Assembly for a committee to locate the same, who reported the place where the "old Meeting House Stands," which was confirmed. At the May session, 1745, twenty-seven memorialists inform the Assembly that the location is too far east, that it occasions a great deal of uneasiness, and hinders them from going forward with the building, and that they therefore ask another committee to locate. A new committee was appointed, who reported the same location, October, 1745, and it was again confirmed. The agent of the society, at the next session, represented that they were settling a minister, and building their church; that the value of the land was increased by the new society, and he therefore asked a land tax. The request was complied with, and a land tax of 6*d.*, old tenor, was granted, to continue four years.

While the people of this society were only allowed "winter privileges," a Mr. Chase was sometimes employed to preach. Others were in turn employed, till after the incorporation of the society. On the 20th of November, 1743, Rev. Thomas Canfield, a young licentiate, a native of Durham, in this state, was employed to preach in the parish, and continued to do so, till August 22, 1744, when the church was gathered, and he was installed over it as its first pastor. The persons most active in his settlement were Henry Castle, Benjamin Warner, Esq., Thomas Castle and Daniel Castle. How many communicants the church contained, for many years, it is impossible

¹State Archives—Ecclesiastical, vol. 7, Index, 25, 26, 27.

to ascertain, on account of the imperfection of its early records. Eighteen males and nine females subscribed the covenant at its formation. The whole number of communicants found on Mr. Canfield's record, for the long space of more than fifty years, is fifty-five males and fifty-eight females. The names of some known to have been members of the church, are not found in it. Nor do we find any account of admissions after 1761, although it is certain that some, and probably many, were by him admitted after that date. Of the formation of the church, and his own ordination, Mr. Canfield has left a very particular account, which although somewhat minute in detail, is deemed of sufficient interest to merit an insertion. By it we may see how an ordination, in the olden days, compares with one at the present time:

"A Record of my proceedings as to settling in ye Work of ye Ministry, But more especially Respecting ye Parish of Roxbury in Woodbury. Also containing a Record of Chh Members, Baptisms, Births, Deaths &c. in sd Parish Anno Domini, 1744.

"In ye first Place I made application to ye Revd Association of New Haven County, and obtained the following License.

"At a Meeting of ye Association of New Haven County, Regularly Convened Wallingford, Sept^r 28, 1742.

"This may Certify whom it Concerns That Mr. Thomas Canfield, having been examined as a Candidate for ye Ministry, was approved, And is by this Association Licensed to Preach the Gospel when and where he shall be Regularly Called thereunto, And as a Person Qualified therefor, Do Recommend him to ye Improvement of ye Churches of Christ.

"Test. Thomas Ruggles, Scribe.

"The first of my Preaching was at Branford, Nov. 28, 1742, on Luke 11, 23. I having an Invitation to go & Preach at ye Mountain, now called Cambridge in Farmington, wch I accepting accordingly Preachd yre ye next Sabbath, it being ye 6th of Dec^r & from yttime till ye latter end of Octobr 1743. On ye 4th of Octobr aforesd Mr Jno Lumm one of Oxford Society Came & gave me an Invitation to Preach yre on Probation. Accordingly I gave Some Encouragement of Coming. I also went & Preachd 3 Sabbaths; viz: ye last in sd Oct^r & ye 2 first in Nov^r—On ye 12th of sd Oct^r came Mr. Jno Baker one of ye Society Comtee of Roxbury &c. I gave him some Encouragement. I went & Preachd yre on ye 3d Sabbath: Viz: on ye 20 Day of Nov^r and on ye first Sabbath, i. e. 4 day of Dec^r. Whereupon ye people of sd Parish of Roxbury, being timely warned, Did meet on ye 5th of sd Dec^r & in sd meeting unanimously Voted to Give me a Call on Probation in order to Settlement in ye work of ye Ministry. In sd Meeting were chosen Capt. Jno Baker, Lieut. Henry Castle, Ebzer Thomas, Benjn Warner, Danl Castle as a Comtee to act in behalf of sd Society for ye year ensuing, wch Comtee Conferring with me Concerning ye aforesd Vote, I Consented to Preach amongst them on Probation as aforesd. But I having given Encouragement of Preaching at Oxford 3 Sab-

baths more, I returned thither until ye time was Expired & then Returned to sd Roxbury on Dec^r 29, on the terms proposed & Continued Preaching with them on sd terms untill April 16, 1744, when ye people of sd Parish Meeting voted to give me a Call for Settlement, in ye Work of ye Gospel Ministry among them; I yielding to it Accordingly on May 30, ye People of sd Parish meeting again, made Proposals of Settlement & Salary wch were these (viz) to give me 75[£] Lawful Money Equal to silver at 6s—^d pr ounce, paying in 3 years i. e. £25, pr annum. During wch time giving me £27, 10s. salary pr annum, & afterwards my Salary to rise £2, 9s pr annum till it amount to £40. On June 13, 1744, I returned answer to ye aboves^t Proposals to ye acceptance of ye Society, it being in a Regular Society Meeting, ye People then Proceeded to appoint by a Gen^l vote a Day for my ordination, viz. ye 3^d Wednesday, i. e. ye 15th Day of ye next August ensuing, and also a Day of fasting & Prayer Previous thereunto, on ye 8 day of sd August. The Ministers Pitch^d upon by ye Comtee for ye performance of ye Publik Duties of ye said fast, were ye Rev^d Messrs Stoddard & Graham.

Accordingly on sd 8th Day of August, Rev^d Mr Graham appearing for sd business, (Rev^d Mr Stoddard failing by reason of bodily indisposition,) he performed ye Publik Service of ye Day. And whereas there being a Publick Fast appointed on ye Day prefixed for Ordination; Therefore on this 8th Day of August, (it being also a warned Society meeting,) there was a unanimous vote passed, yt ye Day of Ordination should be ye 22^d i. e. ye fourth Wednesday of sd August. Accordingly, Circular Letters were immediately issued out to all ye Ministers & messengers of ye Eastern Consociation of Fairfield County, signed by ye Comtee, ye form of wch is hereafter inserted.

Accordingly on ye Evening before Ordination, viz; 21st of August, Came Rev^d Messrs Kent with his messenger, Case with his messenger, who was afterward dismissed, Judson with his messenger & Lewis. Next Morning Came Mr. Stoddard with his Messen^r, and then they began to embody to Proceed in ye form of an Ordaining Council. Mr. Judd Coming also with his messen^r. Rev^d Mr. Stoddard was chosen Model^{or}—Mr. Kent, Scribe. Then ye Council Proceeded to my examination by asking questions Concerning fundamentals of Religion—then it was Concluded it might be Convenient, yt I should Relate my experiences in Religion, in wch Season Came in Rev^d Mr. Mills & his Messen^r, Mr. Graham & Mr. Treat of Pennsylvania, & when examination was ended, Came in Mr. Bellamy & his Meseⁿr, who profess^d he was free to act from former acquaintance with me, and all ye Council profess^d Satisfaction as to my Relation, Whereupon it was tho't convenient yt I should read ye profession of Faith & Cch Cov^t to so many Cch Members as were then present at Lieut. Henry Castle's, ye place where ye Venerable Council was Convened, wch accordingly I did.

“Then ye Publick Worship & Solemnity was attended after this form, The Rev^d Mr. Bellamy made ye first Prayer, Rev^d Mr. Mills Preached on 1 Pet. 1. 15, 16. The Rev^d Mr. ——— gathered the Church in this wise. First Reading ye Pari-sh Grant, which is as followeth:

“Att a Generall Assembly Holden at Hartford on ye 2^d Thursday of May, A. D., 1743.

“Upon ye Memorial of ye Inhabitants of that part of Woodbury called Shippauge, Praying this Assembly to be made a District Ecclesiastical Society, &c.

“Granted by this Assembly, that ye^{sd} Inhabitants within^{sd} limits be and they are hereby made one Distinct Ecclesiastical Society, with the Powers and Privileges of other Ecclesiastical Societies in this Colony, & shall be called & known by ye Name of Roxbury.—A True Copy &c.

“Test. George Wyllys, Secret^y.

“2dly was Read ye associations advise, viz :

“At a Meeting of ye Association in Southbury, Oct. 5, 1743, the Society of Roxbury [asked] for advise for a suitable person to preach the Gospel among them for a season, & were advised to ye worthy Mr. Canfield, and in Case he should fail, to apply themselves to the ministers of Woodbury for further direction.

“A true Copy—test John Graham, Scribe.

“3dly was Read ye Society's call and my answer as follows,

“April ye 16th Day A. D. 1744. At a meeting of ye Society of Roxbury, it was voted to give Mr. Thomas Canfield a Call for Settlement in ye work of ye Ministry.

“Agreeable whereunto on ye 13 day of June, at a Society Meeting, ye^{sd} Mr. Canfield Returned answer to ye acceptance of ye Society.

“A true Copy, Test. Tilley Blakslee, Society Clark.

“Next was read my Recommendation as follows :

“Branford, July 29th, 1744.

“This may certify whom it may Concern, That on ye 25th Day of Decemr A. D. 1740, Mr. Thomas Canfield was admitted a member in full communion with the first Church in Branford, & has behaved Regularly during his abode with us. And now upon his desire he is Dismissed from us, & Recommended as a person of a regular Conversation, & in good Standing to be incorporated, or have communion with any C^h of Christ wherever Providence shall place him.

“by Philemon Robins

Pastor of^{sd} C^h in Branford, with Consent of ye Brethren.

“Then was Read ye Recommendations of Church members, w^{ch} is as followeth.

“Rev^d & Beloved—Whereas the Inhabitants of ye Parish of Roxbury in Woodbury have (thro ye orderance of Divine Providence,) a Prospect of having one set over them (speedily) in ye work of ye Lord & taking ye Pastoral Care of them, & many of^{sd} Inhabitants Standing in Special Relation to them ye 1st C^h of Christ in Woodbury. As &c.

“These may certify, y^t all ye abovenamed persons are members of ye 1st C^h of Christ in Woodbury in full Communion, & in good Standing, & upon their Desire, as matters stand, are Discharged from their Immediate Relation to^{sd} Church.

“Thus Certifieth Anthony Stoddard, Pastor of ye 1st C^h of X with ye Consent of^{sd} Church.

“Whereas they having before assented, & subscribed to ye Profession of faith, & Church Cov^t. They were now asked whether they now made Choice of me to take ye Pastoral Care of them, to w^{ch} y^y assented. Then I being also asked whether I complied with their Desire & Invitation to take ye Pastoral

Care of them, to w^{ch} I gave my assent. Then they being Declared a true Ch^h of Christ. The Rev^d Mr. Stoddard Proceeded to Pray with the laying on of hands of y^e Elders. And then also, gave me my Pastoral Charge, which is as followeth.

"We ordain thee, Thos^s a minister of Jesus X, & a Pastor of y^e flock of X, who will Judge y^e Quick & y^e Dead at his appearing & Kingd^m. Take heed to thyself, & to all y^e flock over w^m you are made an overseer to feed it: feed y^e Sheep, feed y^e Lambs; Give attendance to reading, to exhortaⁿ, & to Doctrine; Neglect not y^e gift y^t is in y^e; Meditate on these things, give thyself wholly unto them, y^t thy profiting may appear unto all; In Doctrine, shew uncorruptness, gravity, sincerity, sound speec^h, y^t cannot be condeⁿed, y^t he w^{ch} is of y^e contrary part may be ashamed, having no evil to say of you: In meekness instructing y^{ose} y^t oppose y^mselves: feed this flock of God, taking y^e oversight thereof, not of constraint, but willingly, not for filthy Lucre, but of a ready mind; not as being Lord over God's heritage, but being an ensample to y^e flock; Give thyself to prayer, & to y^e Ministry of y^e word; Study to show thyself a workman, y^t needeth not to be ashamed, Rightly dividing y^e word of truth; And remember you stand as a watchman, and art to observe approaching danger to give warning from God, and know y^t if you warn not y^e wicked, when called thereto, y^e wicked will die in his iniquity, but their blood will be required at your own hand; but if you warn y^e wicked as you ought, & he will not hear, tho he die in his Iniquity, thou hast delivered thy soul.

"Administer y^e Sacraments to such as are y^e proper subjects of y^m, giving each one his portion as a faithful stewrd Dispense censure, as sorrowful occasions offer; they y^t sin, rebuke before all, y^t others also may fear; And we charge you before God, & y^e Elect Angels. y^t you observe y^e Divine rule without preferring one before another, doing nothing by partiality. And as to your Conversation; Remember y^e instruction, y^t a Bishop must be blameless, vigilant, sober, of good behaviour, given to Hospitality, not given to wine, no striker, not given to filthy Lucre, but patient, not a brawler, not covetous: flee youthful lusts; but follow righteousness, faith, charity, peace with all them y^t call upon y^e Lord out of a pure heart; but foolish and unlearned questions avoid; and be thou an example of y^e believer, in word, conversation, in charity, in spirit, in faith, in purity. Take heed to thyself as to thy Doctrines; & if you be faithful to him, y^t hath called you, depend on it, your Labour will not be in vain in the Lord; but when y^e Chief Shepherd shall appear, you shall receive a Crown that fadeth not away.

"Then Mr. Kent Prayed with Laying on, &c.

"Rev^d Mr. Case gave y^e right hand of fellowship. Concluded with singing in y^e 65th Psalm."

Mr. Canfield graduated at Yale College in 1739, and spent a long life with this people, useful as a pastor, kind and affable, equal to all emergencies, beloved as a man in all the relations of life. During the long period of more than half a century, his people enjoyed his acceptable ministrations, living in peace, a happy and united church and society. Fifty years, five months and twenty-four days, did he

remain doing service "in the vineyard of the Lord," and died Jan. 16th, 1795, aged seventy-four years.

After the death of Mr. Canfield, the church remained destitute of a pastor about two years and a half, during which time the pulpit was supplied by various candidates for the ministry. On the 5th of July, 1795, Rev. Zephaniah Swift was installed second pastor of this church, and was dismissed April 1, 1812.

The church then remained destitute of a pastor till June 2, 1813, when Rev. Fosdick Harrison, its third pastor, was installed. After a successful ministry of twenty-two years, he was dismissed June 30, 1835.

The church was now again destitute of a pastor for some four years, when the present pastor, Rev. Austin Isham, was ordained over it in the pastoral relation, in 1839. Mr. Isham graduated at Yale College in 1836, and has remained fourteen years with the people of Roxbury—a sufficient proof of the estimation in which he is held by his people, in this day of *sudden* changes.

In February, 1794, the society voted to build their third meeting-house by a vote of twenty-nine to three. On the 9th of December, the same year, they voted again, thirty-six to three, to build the house, at a "heap of stones in the Daniel Hinman meadow about 11 rods northerly from David Hammond's shop."

There have been several revivals with additions to the church, as follows: thirty-five in 1805; nineteen in 1813; sixteen in 1816; nineteen in 1821; and fifty-seven in 1828.

The following have been deacons in this church. Tilley Blakelee and Capt. John Baker, appointed in 1747; Charles Thomas, date not noted; Ezekiel Frisbie, 1783; David Gillet, no date; Abner Wakelee, 1798; Ichabod Ward, 1806; Enos Warner, 1808; John Thomas, 1809; Ephraim Beardslee and Elihu Canfield, 1812; Chauncey Whittlesey, 1817; T. More, Eli M. Smith and Thomas Hurd, 1829; Curtis Blakelee, 1836; and Josiah Bronson.

The struggle of Roxbury society to be incorporated into a separate town was long and severe. For ten years, there was one continued round of efforts on the part of its citizens. The first vote by the society in relation to the subject, was Oct. 2, 1786, when they voted to make application to the Assembly to be set off as a separate town, and at a meeting held Oct. 23, 1786, they voted discretionary powers to Curtis Hurd, to pursue a petition before that body to accomplish this end. On the 17th of the same month, Woodbury voted, one hundred and four to eighty-six, to oppose the prayer of said

petition. Oct. 9, 1787, the society laid a tax of three farthings in the pound to pay the expenses of the effort to obtain a town charter. Woodbury this time voted not to oppose the incorporation. Jan. 12, 1789, they again voted to renew their application, and appointed John Hunt their agent for this purpose. On the 11th of May following, a tax of half a penny on the pound was laid for the same purpose as before, and Lt. Lamberton Painter was appointed agent to "pursue the petition." In September, the same year, a committee was appointed "to see if Woodbury would relinquish one deputy in the General Assembly if Roxbury should be a town." At a town meeting in Woodbury, held April 13, 1789, the following vote passed :

' Voted not to oppose the grant of a petition from the Society of Roxbury now lying before the Genl Assembly of this State to be incorporated into a separate town—voted *nemine contradicente*."

Notwithstanding this, the charter was not granted. In May, 1790, as the contest grew warmer and warmer, they began to employ legal gentlemen to assist them in their efforts, and Hezekiah Thompson and Nathaniel Smith, Esqrs., were employed to prosecute their application. At the October session this year, Mr. Daniel Sherman was also appointed to assist. In October, 1791, Capt. Roswell Ransom was appointed agent to urge the incorporation, and Hon. Nathaniel Smith in May, 1792. In September, 1795, Samuel Weller was appointed for the same purpose, and the petition was again pressed with vigor at the October session, 1796, when it proved successful, and the society of Roxbury was incorporated into a town of the same name.

One or two casualties have occurred in this town, worthy of notice. The first illustrates the danger of a careless use of fire-arms. Sixty-six years ago, a tavern, kept by Roswell Ransom, was located on the spot where the Episcopal church now stands. On the 31st of October, 1787, a "training" of the militia soldiers was held at this place. About four o'clock in the afternoon of that day, David Downs left his house, now occupied by Treat Davidson, and went to the tavern for the purpose of getting his son excused from going to the "General Training," to be held the next day at Southbury. Thomas Hurlbut was present with a gun, in the house of Ransom, and one Hitchcock asked him if his gun was a good one. He replied "Try it and see." On being asked by Hitchcock if it was loaded, he replied in the negative, on which he pulled the trigger, and the gun being loaded, the ball which it contained passed through the head of David Downs, above the eyes, and dashed his brains on the wall, or ceiling, near

which he stood, the stain from which remained indelible for many years after.

In a graveyard north of the Episcopal church is a monument containing the following inscription :

“ In memory of Lieut. Thomas Weller, an officer in the United States army, who was murdered by Archibald W. Knapp, May 16th, 1814, aged 25 years and 9 mo., son of Thomas and Polly Weller ”

The circumstances of this murder are thus related by Barber:

“ The circumstances respecting the death of Lieut. Weller, appear to be these. In the last war with Great Britain, Knapp enlisted as a soldier. The time having arrived for him to march on to the lines, he refused to go ; Weller, with three or four soldiers, went to Knapp's residence in the lower part of New Milford, in order to take him by force. Knapp meeting him at the door, told him that he had no ill-will against him, but if he advanced any farther towards him he was a dead man. Weller disregarding his threats, advanced to take him. Knapp then shot him in the groin, which caused his death in about fifteen minutes. Knapp made his escape into the State of New York, where it is believed he now resides. It is stated that Knapp was arrested a few years since, on account of this crime, but was rescued out of the hands of the officer by some soldiers of an independent militia company, of which he was a member, who were out on a military review.”

Roxbury is almost wholly a farming town. It is about six and a half miles in length, and nearly four in breadth. It has two churches, one Congregational and one Episcopal, two ministers and two doctors. It contains four mercantile stores, employing a capital of about ten thousand dollars, five hatting establishments, employing about as much more capital, two manufactories for forming hat bodies, one grist-mill, ten saw-mills, and two foundries. By the census of 1850, its population was 1,114.

CHAPTER XV.

HISTORY OF THE OTHER CHURCHES BESIDE THE CONGREGATIONAL.

1740 TO 1853; HISTORY OF ST. PAUL'S CHURCH, WOODBURY; PROGRESS OF TOLERATION; ZECHARIAH BEERS' "SIGNING-OFF" CERTIFICATE; PARISH ORGANIZED, 1740; COL. SETH WARNER'S GRAVE; REV. JOHN R. MARSHALL, FIRST RECTOR, 1771; CHURCH ERECTED BY SEVENTY PERSONS IN 1785; CONSECRATED, 1822; MR. SAYRE SUCCEEDS MR. MARSHALL, 1791; CONSTITUTION ACCEPTED BY THE CHURCH IN 1791; MR. ELIJAH SHERMAN'S SECESSION AND CHARACTER; GLEBE HOUSE ERECTED, 1837; CHURCH CEASED TO BE A PLURALITY, 1838; LIST OF CLERGYMEN; LIST OF NATIVE CLERGYMEN; CHRIST CHURCH, ROXBURY; FIRST CHURCH EDIFICE, 1761; ST. JOHN'S CHURCH, WASHINGTON; ST. ANDREWS' CHURCH, NEW PRESTON; CHRIST CHURCH, BETHLEHEM; BAPTIST CHURCH, ROXBURY; METHODIST CHURCH, WOODBURY; FIRST PREACHING IN THE STREET NEAR "LODGE ROCK;" NEXT IN MR. ELIJAH SHERMAN'S HOUSE; METHODIST CHURCHES AT SOUTH BRITAIN AND SOUTHBURY; REFLECTIONS.

For nearly seventy years after the first settling of the town, there were no other churches within its limits, except those of the Congregational "or standing order." Our fathers emigrated to this country to enjoy their religion, not only free from persecution but without interruption from Christians of different sentiments. They were desirous of maintaining a uniformity of doctrine and worship. Correct principles of religious liberty were not then known in any Christian country, and toleration was not the virtue of that age. On their arrival in this new world, they formed an ecclesiastical constitution, and passed a statute that no persons should "embody themselves into church estate" without the consent of the General Court, and the approbation of the neighboring churches, and that no church administration should be set up contrary to the established order. Laws were made to compel every person to pay taxes to the established religious organization, and for the support of the "approved minister." In 1708, an act of toleration passed, allowing all persons who should conform to it, the liberty of worshiping God in a way sepa-

rate from that established by law, but it did not excuse them from paying taxes to the approved, settled ministers of the churches. In 1727, the members of the church of England made an application to the legislature to be exempted from paying taxes for the support of the ministry of any other denomination, and for liberty to tax themselves for the support of their own ministry. Accordingly an act was passed, directing that all persons within the limits of a parish, belonging to the church of England, and to the churches established by law, should be taxed by the same rule, and in the same proportion, for the support of the ministry in such parish, and where there was a society of the church of England, so near to any person who had declared himself to be of that church, that he could conveniently and did ordinarily attend public worship there, then the collector of the tax, on levying the same, should pay it to that minister of the church of England on which such person attended, who should have power to receive and recover the same; and when the amount so obtained should be insufficient for the support of any such minister, the members of the society were vested with the power of taxing themselves, and they were also exempted from paying taxes for building or repairing the meeting-houses of the established churches. The same privileges were afterward granted to other dissenters from the established faith. In the revision of 1784, all dissenters were exempted from paying taxes to the established societies, where they had a society of their own and contributed to its support, on lodging a certificate from such church or society, properly authenticated, of the fact of such membership. Some disputes having arisen as to the validity of such certificates, and suspicions arising that an undue advantage was taken of the law, an act was passed, May, 1791, directing that certificates to be valid, must be approved by a justice of the peace. This law excited general disapprobation, and in October, the same year, an act was passed, authorizing dissenters to make certificates in their own names, and lodge them with the clerk of the society, in the limits of which they lived, which should exempt them from taxes as long as they ordinarily attended public worship in the society which they joined, and dissenting societies were authorized to tax themselves for all the purposes of other ecclesiastical societies. This was in effect placing all religious denominations on the same footing. Yet there was a nominal distinction, members of one society being obliged to lodge certificates with another. But now by the constitution, all distinction among societies is done away, and all denominations are placed on equal ground. The support of religion and religious insti-

tutions depends entirely upon their own consent and voluntary contribution. The office of the present law is only to give them the power of providing for their support in such a manner as they may think proper. "Thus the people of this state, in less than two centuries, have passed from a religious establishment, through various changes, to perfect freedom; and it may be added, that these changes have not broken up any of the located societies, but public worship continues to be duly attended in them all."¹

Under the law allowing each one to lodge a certificate with the clerks of the several established societies, or as it was usually expressed, "to sign off," considerable scope was allowed for the imagination. Many specimens of wit, of malice, or of sarcasm were, in consequence, lodged in the archives of the several societies. Some gave the clerk of the "standing order" "distinctly to understand," that they should attend his "meeting" no more forever. Others gave the notice in a quiet business way. As a specimen of the "mirthful departure" from the established order, the following "signing-off" certificate of Zachariah Beers, a poetical genius of whom more will be said hereafter, is inserted. This certificate was lodged with Matthew Minor, Jr., Esq., clerk of the first Congregational society in Woodbury:

"Matthew Minor, Jun^r, Esquire,
Hear ye the words of Zechariah.
Under the Law, the State now orders,
In serving God we choose our quarters,
And as I never yet have stated,
Where long my mind has been located,
This information I send (greeting,)
Where I expect to go to meeting.
I joine the Church Episcopalian,
Tho Satan terms it a rebellion;
And to avoid all further evil,
Renounce the world, the flesh and Devil.

Woodbury, Jan. 1st, 1811.

Zechariah Beers."

A short time previous to 1740, some few families in this town adopted the sentiments of the church of England, and at this date they were occasionally supplied by the missionaries of the "Society for Propagating the Gospel in Foreign Parts." A church was subsequently formed, for the following interesting history of which, the author is indebted to Hon. Charles B. Phelps, a member of that

¹ Statutes of Connecticut, revision of 1821.

communion. Rev. Solomon G. Hitchcock, a former pastor of the church, had very kindly furnished the author with copious minutes in relation to the church, of which use is made in the biographical sketches in a subsequent part of this volume, but it was deemed best to give Judge Phelps' sketch entire, rather than rewrite an article from all the sources of information at hand.

EPISCOPAL CHURCH, WOODBURY

At an early period of the polemic controversy arising from Doctor Johnson's conversion to Episcopacy, divine service, according to the ritual of the English Episcopal Church, was celebrated within the limits of the ancient town of Woodbury, by the missionaries of "The Society for the Propagation of the Gospel in Foreign Parts." In 1732, Doctor Graham, the Congregational minister of Southbury, then a part of Woodbury, published a pamphlet antagonistic to the publication on Episcopacy, by Doctor Johnson and Rev. John Beach, of Newtown. After this controversy, some few families of this township adopted Episcopal opinions; they were, about 1740, organized into a parish. The names of Masters, Castle, Squire, Warner and Ward, occur in the early annals. About this time, a church edifice was erected within the township, on the hill between the present center of Roxbury and Transylvania, near the old graveyard, now dilapidated and thrown to the commons, where the bones of *Col. Seth Warner* repose in disgraceful negligence, marked by a broken slab, reproaching the inheritors of that liberty his valiant arm so essentially contributed to establish.

The principal portion of the inhabitants of the society, lived in the south section of Roxbury, and Grassy Hill. The cellar of the masters mansion house now remains visible on the lot next north of the present dwelling-house of Wm. N. Shelton, on the west side of the way, and overlooks the Woodbury valley.

For a season, the Episcopal families in the valley, were an adjunct of the Roxbury church, and for many years, worshiped there more or less. Ashbel Moody lately deceased, was baptized at that church, Dec. 8, 1765, by the Rev. Thomas Davies.

The old town house on the ground now occupied by the carriage house of N. B. Smith, Esq., was, after the erection of the new Congregational house in 1747, occupied by the Episcopalians for stated worship until the erection of the present church edifice in 1785.

Within the ancient limits of the township, another Episcopal church was erected at Judea, now Washington, in Davis Hollow, near the present dwelling-house of Capt. Center.

This was built principally by the Davies family, to whose lineage the Rev. Thomas Davies belonged, a family distinguished during a century for their intellectual superiority and indomitable perseverance.

The Rev. John R. Marshall assumed the charge of the present parish at Woodbury, in 1771. He was a citizen of New York, and educated in the Reformed Dutch faith. During the discussion of apostolical authority, and the impurity of the priesthood, Mr. Marshall followed the opinions of Dr. Johnson, Doct. Leming and Mr. Beach, and having graduated at King's (now Columbia) College, and laid the foundation of a theological education, he sailed to England to be episcopally ordained, and was in that year ordained deacon and priest at the chapel of Fulham, by Richard Terriek, D. D., Bishop of London, and returning came to Woodbury to commence his professional life in the same year. A glebe was purchased and conveyed to the society, the place now improved and occupied by Gideon B. Botsford, Esq., as his residence. The parish was a plurality, and flourished under his ministration until the breaking out of the Revolutionary War, when its progress was retarded by the invincible hostility of the public mind to everything English. Without adverting to the inhuman violence inflicted by passion and bigotry on Mr. Marshall, all is to be regarded as the effervescence of the public mind at an excited period, as the error of the age modified by the crisis.

The church was erected by the contributions of seventy persons in sums ranging from three shillings to forty-three pounds. Mr. Marshall gave the glass and nails.

John Clark paid,	-	-	-	-	-	£43, 8s. 8d.
Mitchell Lamson,	-	-	-	-	-	£34, 19s. 1d.
Elijah Sherman,	-	-	-	-	-	£22, 0s. 5d.
Doct. Samuel Orton,	-	-	-	-	-	£21, 14s. 1d.
Hezekiah Thompson,	-	-	-	-	-	£20, 0s. 0d.

None of the original subscribers are now living.

Only seven persons, children of the original subscribers, reside in Woodbury. Nathan Preston and John P. Marshall are the only children of the original subscribers who worship in this faith.

The proceeds of the glebe, sold to build a church, added to the other expenses, were only adequate to the inclosure of the church edifice, laying the floors, plastering and building some side pews, and a coarse pulpit temporarily constructed. It was in this condition, at the death of Mr. Marshall, in January, 1789, and so continued until

1812. About this time a new steeple was erected, the house finished much in its present form, and painted within and without.

In 1809, by the exertions of Col. Moseley, a bell was obtained, which being broken in 1848, another was supplied.

The society made grants of the floor to individuals to be holden in perpetuity, but no such grants were made after the death of the first rector. It was probably a project of his derived from similar ownership of pews in New York. His opinions were much regarded by his followers.

In finishing the inside of the church, Thomas Prentice fell from the upper wall to the floor, and was killed.

The church was consecrated by Bishop Brownell in October, 1822. The name of this church is "St. Paul's Church, Woodbury."

At the death of Mr. Marshall, the parish enumerated several families living within the present townships of Southbury, Bethlem and Middlebury. The Wheelers, Benham, Osborne of Southbury, Doct. Hull, and Prentices of Bethlem belonged to this parish.

From the extension of the parish during the war, and immediately after its close, embarrassed by the many obstacles that resisted its progress, and the known capacity, devotion, perseverance and aptitude of Mr. Marshall's mind, it is probable it would have been a strong parish, had his life been spared. In the measures connected with the establishment of the Protestant Episcopal Church of the United States, Mr. Marshall bore a conspicuous and efficient part. In 1784, with a view to the union of this communion into one ecclesiastical body, Mr. Marshall was elected a delegate from Connecticut to the convocation of the Episcopal clergy in the council convened at New York. Connecticut before this time had held a convocation of her clergy, and sent Rev. Mr. Seabury to England for ordination as a bishop.

Before the convocation, Mr. Marshall read a paper, declaring that Mr. Seabury was on his way to Europe, and Connecticut would take no action in the convocation until the result of Mr. Seabury's application for consecration was known; and should that prove propitious, Connecticut would lend her whole energies to aid in the consolidation of the Episcopal interests of the Union. This measure had its effect; and to its adoption, the union and harmony of the subsequent action may, in a good measure, be referred.

This communion by the agency of its articles and ritual being essentially conservative in its tendencies and character, this parish has been little agitated by controversy. The Rev. James Sayre, who in

1791, followed Mr. Marshall in ministering to this flock, was opposed to the adoption of the State Constitution, and gave in the convocation his sole negative vote. When the constitution was subsequently referred to the families for adoption, Mr. Sayre in this parish, commenced a bitter opposition to its adoption for some year or two. After Mr. Sayre left the parish, they refused to act upon it. The Episcopal convention under the constitution declined exercising any jurisdiction over its interests. This engendered on Mr. Sayre's part violent hostility and imputations upon the bishop and clergy, in which some of the parish, who had become attached to him, more or less, participated. A committee of the convention, consisting of Rev. Messrs. Phillip, Perry, Truman, Marsh and Ives, were appointed; who conferred with Doct. Orton, John Clark and R. B. Marshall, a committee from the parish. The whole terminated in accepting the constitution Nov. 10, 1794. During this controversy Mr. Sayre left the parish. While in the parish he was eccentric, rash and inconsistent, probably from the incipient stages of insanity. Not much was known of him after his departure. He died the tenant of a mad-house. In this agitation, a worthy member of the communion, Elijah Sherman, was involved and ultimately abandoned the society.

The principal objection to the constitution as well as can now be ascertained, was that the clergy were invested with too much power, and the parishioners with too little, not having discovered that the real authority resided in those who furnish the means. The king may declare war, but the commons may refuse supplies to sustain it, thus possessing the ultimate power.

The temperament of Mr. Sherman was humble, earnest, and eminently conscientious; firm in his adhesion to what he deemed to be the line of duty. He could not adopt Calvinistic opinions, then ardently pressed upon the public mind, in all the Congregational pulpits. Swayed by an enthusiastic spiritualism, his sympathies were with those humble heralds of the cross, so efficiently blessed in the morn of Methodism. For twenty years, with some few companions, himself an elder, the worshipers in this faith, assembled in his own house. His religious experiences gave him new developments in Christian duty. Chastened by the death of several children, his faith and zeal and knowledge grew deeper, more ardent and expanded. He became an eminent example of Christian excellence. Under that humble roof, from subdued and pure hearts, prayers gushed forth, not surpassed in pathos and piety by a Massillon or a Bourdaloue. Souls now looking to the great judgment seat with confidence

and holy hope, recall with devout gratitude his ardent aspirations in that lowly temple. Had he received the advantages of early education and training, with the compass and melody of his voice, he would probably have made an eloquent and powerful preacher. He lived to see the erection of a Methodist church on his own homestead, and a numerous and devout company of believers worshipping there. He was gathered to his fathers at the advanced age of ninety, in the month of January, 1844.

None of his descendants worship at the church. Rev. Henry B. Sherman, rector of a church at Bellville, N. J., is his grandson.

The glebe house was erected in 1837, and by its original limitation can not be alienated to any other use. It cost about two thousand dollars, and has been hitherto the residence of the clergymen having families.

Until 1838, the society labored under the enervating influence of the *plurality* system. Under the auspices of the truly faithful and talented exertions of the Rev. S. G. Hitchcock, a change was effected, and has without interruption been continued to this time. The church now has a minister during the whole time.

After the death of Mr. Marshall, the feud in relation to the constitution, the defection of Mr. Sherman, and the death of some prominent parishioners, reduced the society to a feeble condition. After the Rev. Dr. Judd left the parish, in August, 1801, the parish was without a minister, until the accession of Rev. Mr. Welton, in 1809. The surrounding clergy occasionally ministered to them. Rev. Mr. Marsh, Dr. Burhans, Rev. Mr. Prindle, Rev. Mr. Wheeler, preserved some watchfulness over their interests. Without a minister, with an unfinished church in a state of dilapidation, and a scattered, wandering flock, extinction seemed to be its only fate; yet Providence ordained it otherwise. From 1809, it has gradually risen to a respectable position and character.

LIST OF CLERGYMEN WHO HAVE OFFICIATED IN ST. PAUL'S CHURCH, WOODBURY.

Commencement.		Termination.
November, 1771,	Rev. John Rutgers Marshall,	died January 7th, 1789.
1790,	" James Sayre,	1791.
1791,	" Seth Flint,	1793.
1793,	" Reuben Ives,	1797.
1797,	" Tillotson Bronson, D. D.,	1798.
1799,	" Bethel Judd, D. D.,	August, 1801.
Easter, 1809,	" Joseph D. Welton,	June, 1816.
August, 1816,	" Sturges Gilbert,	August, 1827.
1827,	" Bennett Glover,	1827.

November, 1827,	Rev. Samuel Fuller, Jr., D. D.,	April,	1828.
1828,	" William H. Judd,		1828.
November, 1828,	" William Lucas,		1829.
1829,	" Ulysses M. Wheeler,		1830.
1831,	" Daniel Burhaus, D. D.,	July,	1831.
July, 1831,	" Joseph Scott,	April,	1833.
1831,	" John Dowdney,		1835.
Easter, 1835,	" Edmund C. Bull,	Easter,	1836.
July, 1836,	" P. Teller Babbitt,	March,	1837.
May, 1837,	" Solomon G. Hitchcock,	August,	1841.
October, 1841,	" Richard Coxe,	November,	1845.
November, 1845,	" David P. Sanford,	February,	1847.
Easter, 1847,	" Charles S. Putnam,	April,	1849.
June, 1849,	" P. Teller Babbitt,	September,	1850.
October, 1850,	" Robert C. Rogers,	January,	1853.
May, 1853,	" F. D. Harriman.		

The following persons born in this parish, and receiving their religious impressions and culture in the Episcopal church, have been ordained priests and officiated as such :

Rev. Phillips Perry,	Rev. William Preston,
" Philo Perry,	" Martin Moody,
" James Thompson,	" Thaddeus Leavenworth,
" Rufus Murray,	" Henry B. Sherman.

EPISCOPAL CHURCH, ROXBURY.

This is probably the oldest Episcopal parish in the county of Litchfield, dating its organization as far back as the year 1740, a period earlier than that of any other parish of which we have any written records. It was organized by Rev. Mr. Beach, of Newtown, and was for a considerable time the only Episcopal parish within the limits of the town of Woodbury, of which, at that time, Roxbury formed a part. Some account is given by Mr. Davies, of its house of worship, in his correspondence with the society. In a letter dated April 13th, 1762, he speaks of his having received invitations to preach in Hartford and Woodbury, and says, "In each of the above-named places, the people are resolved to erect Churches." Writing again, June 25th, 1764, he says, "In Roxbury, a parish in Woodbury, there is a pretty Church, neatly finished." This church stood on the hill between Transylvania and the center of Roxbury. During the time that Rev. Mr. Davies preached in Litchfield county, he occupied this pulpit one-fifth of the time. At that date, the parish consisted of thirty-four families, out of which were twenty-eight communicants. Since that day the old church has gone to decay, and a new one has

been erected in the center of the present town of Roxbury. By a letter to the author from Rev. George L. Foote, then pastor of the church, dated August 21st, 1848, we learn that the early records of this church are all lost, and therefore the list of ministers, and other interesting particulars of its history can not be given. It has been a "plurality," and for this reason, among others, information in regard to it is obtained with difficulty. The name of this church is "Christ Church, Roxbury."

EPISCOPAL CHURCHES IN JUDEA AND NEW PRESTON, WASHINGTON.

For the account of these churches, the author is indebted wholly to Rev. James L. Scott, their present rector. A full and accurate history of them is impossible, on account of the defective state of their records, and the scanty means of information still left us. Like many other churches, they have labored amid numerous difficulties, and discouragements of various kinds.

The beginning of the parish, the church edifice of which now stands on Washington "green," seems to have been on this wise: About the year A. D. 1762, a few Episcopal families resided in what was then called Judea, now Washington, though not sufficiently numerous or wealthy to organize a parish, or to erect for themselves a house of worship. Therefore, the Rev. Thomas Davies, A. M., a missionary of the society in England "For Propagating the Gospel in Foreign Parts," held occasional services and baptisms in houses, or wherever he could obtain admittance. After the separation of what was called Birch Plains or Davies' Hollow, from the township of Litchfield, the Davies family, one of considerable note, and zealously attached to the church, withdrew from the Litchfield parish, and built a church edifice of their own in Davies' Hollow, where, with assistance from some few families who resided near, they sustained religious services according to the liturgy of the church of England, and kept up a distinct parochial organization for some considerable period.

The following is a copy of a deed given by John Davies, senior, the father of Rev. Thomas Davies, to the churchmen in Washington, making to them a conveyance of the land upon which this house of worship was erected:

"Know ye that I John Davies, of that part of Washington formerly belonging to Litchfield, and known and called by the name of Birch Plain, in the county of Litchfield, for the consideration of an agreement and promise made with, and to, my honored father, John Davies, late of Birch Plain, in said Litchfield, deceased, and for the love and affection I have and bear towards

the people of the church of England, now in said town of Washington, and securing and settling the service and worship of God among us, according to the usage of our most excellent Episcopal Church, whenever there shall be one legally organized in said Washington, and all times forever hereafter, do therefore demise," &c.

The measurement of the land, as described in the deed, must have been equal to ninety-six square rods, and it was restricted to being used for a public burying-ground, and for the purpose of having a suitable place of worship erected upon it. The same condition was annexed to it as that which was expressed in the deed given by his father to the church in Litchfield, viz., the requirement of one *pepper corn* to be paid annually on the feast of St. Michael the Archangel, if demanded. The above deed was given on the 22d of January, 1794. Upon the ground, principally at his own expense, an Episcopal church was subsequently erected. Aged and infirm, and seated in an arm-chair, at the door of his house, he witnessed the raising of the edifice with a feeling similar to that of pious Simeon, when he said, "Lord, now lettest thou thy servant depart in peace." He survived about three years, and at the age of eighty-six years, he died on the 19th of May, 1797, and was buried in the family graveyard in Davies' Hollow.

The first entry of services in Judeah, made in the Notitia Parochialis of the Rev. Thomas Davis, is this: "1764, April 11, Judeah, [preached from] 1 John ii: 12, John iii: 8, the Colony Fast."

The following are the first records of baptisms; "1764, August 28th, Judeah, 1 Peter iv: 18, baptized a daughter of Mrs. Ingram. 1765, April 17th, Colony Fast, Judeah, Micah, vi: 8, christened a daughter of Abel Mix."

As the number of inhabitants had decreased in Davies' Hollow, and most of the parishioners lived in other parts of the town, it was thought best to move the church edifice to its present site. Finally by consent of the Davies family, now very few, it was removed in the year of our Lord, 1813. It received the name "St. John's." It has gallantly persevered among discouraging circumstances, and because of only occasional services, at one time, not oftener than once in three months, then once in six weeks, it has not enjoyed any large increase. It now has services on every other Sunday. The following is a copy of the rector's report to the Rt. Rev. Bishop, in 1853, for the year last past:

"The Rev. James L. Scott, Rector.

"Families, 33. Baptisms—infants, 5. Confirmations, 6. Communicants,

added anew, 6. Lost by removal, 1; by death, 2. Present number, 35. Burials, 6. Sunday School Teachers, 3; Scholars, 15. Missionary and charitable contributions, \$24.50," exclusive of the communion offerings.

There is another Episcopal church within the limits of the town of Washington, usually known as "St Andrew's, New Preston." The first church edifice stood in the village called "Waraumaug" or "Upper City." It was built before the Revolution, and during that period was unused, or rarely used, and finally pulled down. In 1796, the Episcopalians of the neighborhood purchased the building formerly occupied by Jemima Wilkinson and her followers, situated about two miles south, and just within the limits of New Milford.

This parish is also under obligation to the missionary labors of the Rev. Thomas Davies, A. M. In a letter written June 25th, 1764, this indefatigable clergyman writes: "In New Preston, a parish in Kent, they have most of the materials for building a church, which they determine to erect and finish next summer, 45 by 35." This is probably an allusion to the church which was built in Waraumaug. New Preston is not a parish in Kent, but as a school society includes a part of Kent, New Milford and Washington.

The first record of ministerial acts in New Preston, found in the *Notitia Parochialis* of Rev. Thomas Davies, A. M., is the following: "1764, January 4, New Preston, a lecture, Matthew xxii: 14, baptized Ephraim, son of H. Dean, Margaret Ann of Sharp." Same year, "June 2, East Greenwich, Heb. ii: 3, baptized Freeloove Rency, a daughter of Zadoek Bostwick, a daughter of Stephen Lee, and a child of Morgan's son-in-law."

The meeting-house formerly used by Jemima Wilkinson, was occupied by the churchmen till about A. D. 1822, when the substantial brick building, now standing in Marbledale, was finished and consecrated by the Rt. Rev. T. C. Brownell, D. D., LL. D. The history of this parish is like that of most other Episcopal parishes in the land, one of severe struggle and hardship. But now it is gaining a strong footing, and will soon, to all appearance, be equal to most country parishes, in numbers and prosperity. A parsonage and grounds have of late, (Easter Monday, 1853,) been presented to the parish by the Rev. N. S. Wheaton, D. D., who is a native of this town, and owns this as his native parish. The present church edifice will probably be soon enlarged, in order to supply the increased demand for pews. The Rev. David Baldwin preached his first sermon in this parish, probably in the old building once standing in the "Upper City." We find on the records, under date April 4th, 1785, that

"the committee reported that we can have Mr. Baldwin, if he can not form his mission nearer his home, &c., and that he will preach to us for 2s. 6d. per day as a candidate." The preaching was probably a reading of printed sermons, and "a candidate" was probably a candidate for holy orders.

The following is a transcript from the records, and is probably a note of the first organization of the parish. The "East Greenwich" spoken of, was a part of the present town of Warren, near which the old and first church stood.

"June ye 26 Ad. 1781.

"the Inhabitants of New-preston and Eastgrinwitch of the Denomination of the church of England so cauled parishes, Having formed them Selves into a Lawfull Society according to A late act of the gneral Assembly of this State of Connecticut, We the Subscribers Whose Names are under Written being Desirous for the promoting of Religion and good Order do acknoledg our Selves to be and beloung to aboue sd Body and do by these Presents Joine and incorporate into sd Society as witness our Hands."

Below is another extract from the records :

"These are to warn all the Professors of the Church of England, so called, in the Parishes of New Preston & East Greenwich to meet at the church in New Preston upon Aug^t ye 23: 1781, at one o'clock in the afternoon : First to choose a Moderator : 2d to hire preaching, or some candidate to read prayers ; 3d to raise money for the aforesaid purpose, and to purchase a Prayer Book and Bible, and in what way ; 4th to choose Collectors and all necessary officers for said Parishes ; 5th in what way the meetings shall be warned for the future ; 6th and to act any other business as shall be necessary for the aforesaid purpose.

"By order of the committee,

"July the 2^d A. d 1781.

Test by me,

"Stephen Morehouse,
Clerk."

The last report to the Rt. Rev. Bishop, for the year ending June, 1853, is as follows :

"The Rev. James L. Scott, Rector.

"Families, 75. Baptism—infants, 1. Confirmations, 2. Communicants, added anew, 5 ; present number, 89. Marriage, 1. Burials, 7. Sunday School—Teachers, 8 ; Scholars, 15. Missionary and charitable contributions, exclusive of the communion offerings, \$10 26."

Of late years, these two parishes have united in engaging the same minister, and have divided the time according to their respective ability to contribute toward the salary. During the last four years, services have been held alternate Sundays in each parish, but St. Andrew's, New Preston, will probably soon have the entire service of a clergyman.

The names of some of the clergymen who have officiated are Clark, Baldwin, Benham, Marsh, Jones, Andrews, Kellogg, Lucas, Atwater, Huntington, Gordon, Hitchcock, Sherman, Long and Scott.

EPISCOPAL CHURCH, BETHLEM.

A few families from Newtown moved into this town in the early part of the present century, who were churchmen. These, joined by some of the former inhabitants, organized a parish, March 30th, 1807. The names of those belonging to the society, at its first organization, are as follows:

Christopher Prentice, Benjamin Hawley, John Sperry, Michael Judd, Abel Hard, Glover Skidmore, Ebenezer L. Thompson, Robert Porter, Samuel Bloss, Reuben Tinker, Samuel Blackman, Daniel Skidmore, Henry Jackson, Amos Lake, David Pulford, and Benjamin T. Lake.

No church edifice was erected for some time, but the society voted January, 1829, that "Robert Porter be a committee to circulate a subscription paper for the purpose of raising money to build a church." The church was accordingly erected, and occupied some time before consecration. On the 23d of September, 1835, it was consecrated by the bishop, and named "Christ Church, Bethlem." The same cause prevents an extended history of this as of other societies, the want or defectiveness of the records. It has been a "plurality," having a minister to officiate all the time but a few years since its organization. The following is a list of ministers who have preached in this parish, as far as it has been possible to collect them, together with the date of the commencement of their labors.

Rev. Russel Wheeler,	1807,	Rev. William Watson,	1835,
" Willard Welton,	1814,	" T. W. Snow,	1837,
" Sturges Gilbert,	1816,	" Isaac H. Tuttle,	1839,
" Isaac Jones,	1828,	" Wm. Henry Frisbie,	1847,
" Joseph Scott,	1832,	" Joseph S. Covell,	1848,
" John Dowdney,	1834,	" J. D. Berry, D. D.,	1852.

BAPTIST CHURCH, ROXBURY.

This church was constituted in South Britain, January 21st, 1790, at the house of Justus Pierce, by a meeting of delegates from several churches of the "Baptist order." Elder Higbee, of Stratfield, was moderator, and Elder Hull, of Ridgefield, clerk. Elder Finch, of Danbury, preached on the occasion. The church thus organized, consisted of ten males, and twelve females, residing at South Britain,

Roxbury and Zoar Bridge, in Newtown. In April, 1794, a portion of this church, with others, were organized into a new church, at Zoar Bridge. In January, 1803, the

“Society agreed younanimous to have Mr. Fuller ordained as an Elder in said Society.”

He was accordingly ordained, May 18th, 1803, at the meeting-house in Roxbury, the churches represented in the ordaining council being those at Colebrook, Bristol, Newtown, Danbury, Winchester and Warren. The records show seventy members admitted to the church before Mr. Fuller's ordination, and forty-one since. Mr. Fuller moved to Vermont, in 1821.

December 30th, 1800, the society voted to build a meeting-house, “a little this side of Benjamin Rumsey's,” to be thirty feet long, twenty-five wide, with ten feet posts. This building was finished and ready for use the next year. It was turned into a school-house in 1825, reserving the right to hold meetings in it.

In 1809, a vote was passed by the society, “that the names of such persons as have certified to our society, but have never attended our meetings, nor given any thing to support our ministers, be handed over to the *presbuterian* Society's Clerk, as the names of persons who do not belong to our society.” From 1821 to 1833, there is no entry on the church records. At the latter date, there were twenty-one members of the church remaining. Since 1833, there is no entry on the records. The present number of members probably does not exceed ten, although they have preaching once in four weeks, by Elder Biddle, of Brookfield.

METHODIST CHURCH, WOODBURY.

In 1789, Connecticut was visited by Jesse Lee, a distinguished and devoted preacher of the Methodist denomination, who preached all over the state, laying here as in the rest of New England, the foundation of Methodism. This denomination rapidly increased, and it has continued to be prosperous, beyond precedent, till the present day. The church had gained some footing in New York as early as 1766.

About the year 1790, before the general conference was formed in 1792, the first Methodist sermon in Woodbury was preached in the open air, in the street under the Rock, on which the Masonic Hall stands, by Rev. Samuel Wigdon, who was sent to preach in Litchfield circuit. This town was added to that circuit, and

there was occasional preaching here after that to such as would "hear the word." The first class was formed some time between the date of the first sermon and the year 1800. The church continued in a feeble condition till 1812, when Elijah Sherman, senior, better known to the people of this communion, and of the town, by the name of "Father Sherman," became dissatisfied with the Episcopal church, on account of some difference of opinion, as is understood, in relation to the adoption of the Episcopal church constitution, joined the Methodist denomination, and became very active and zealous in advancing its interests. The exact date of this transaction is not now at hand, but he was appointed the first regular class leader in 1812. Previous to this, the several ministers who had officiated here, had fulfilled the duties of that office. At this organization of the class, in 1812, the number of communicants was forty. From this time till 1824, "Father Sherman" threw open the doors of his house, and it became the place of public worship for this church. Having increased in numbers and means, they erected the first meeting-house on the site of the present church edifice, in 1824. But the class and social meetings of the society continued to be held at the house of Mr. Sherman, till the erection of the present commodious church, in 1839. This edifice is furnished with a good basement, and from that date the social meetings of the church have been held in it. The society here continued to constitute a part of some other circuit till 1832, when the circuit of Woodbury was formed, and this became the place of residence for its ministers. Rev. Raphael Gilbert was the first minister who statedly resided here. This has continued to be a circuit or station, and the residence of the stated minister, ever since. It has for some years been a station, and enjoyed the undivided labors of a minister. From the first meetings in the dwelling of "Father Sherman," the church has enjoyed a continued prosperity till the present day, and now numbers within its folds 215 communicants. "The Lord of the harvest" has smiled upon it, and it now occupies a useful and honorable position among "sister churches."

METHODIST CHURCHES IN SOUTHBURY.

The first society of the Methodist Episcopal church, in the present town of Southbury, was organized at the south part of the town, on "George's Hill," about the year 1803, and consisted of about six members. They met at that time in a building formerly occupied as a school-house. But, in a few years, it was greatly enlarged, remodelled, and made more convenient and ample in its accommodations.

The society continued to increase in numbers until the church was filled to its utmost capacity. It soon became quite too small to accommodate the worshipping congregation.

In the year 1832, the society erected and dedicated a larger and more convenient house in South Britain. There they worshiped until the year 1851, when the edifice was enlarged and made a neat and elegant house of worship. The society now (1853) numbers about sixty-five communicants, and the church is well filled with a devout worshipping congregation.

The second society of the Methodist Episcopal church in the town was organized at Southbury several years ago, and consisted of one small class. About the same time, another class, or small church, was organized at Southford. They worshiped for several years in a small church which is now completely out of repair. In the mean time the church at Southbury met in the brick school-house, and were under the pastoral care of the Rev. Sylvester Smith. In the year 1847, the two societies united, and the same year erected a neat and commodious church, in the village of Southbury.

The church at Southbury now (1853) numbers sixty-five communicants, and their house of worship is well filled with a respectable and devoted congregation.

Thus have we traced the various forms of church government and religious belief, as they have exhibited themselves in our town, and are full of the conviction, that not the form, not the particular creed, is of so much importance as a pure heart and a guileless life; and that these may subsist, in full perfection, under all the various forms and ceremonies and creeds of the several evangelical churches. For this reason it will ever be a matter of astonishment to the lofty intellect, the mind of extended and liberal views, when it sees bitter contentions among professing Christians, "about quips and quibbles and non-essential points."

CHAPTER XVI.

ECCLESIASTICAL HISTORY CONTINUED FROM CHAPTER VIII.

1760 TO 1853; REV. NOAH BENEDICT SETTLED, 1760; HALF-WAY COVENANT SYSTEM ABOLISHED, 1760; STATE OF THE CHURCH; REV. WORTHINGTON WRIGHT SETTLED COLLEAGUE WITH MR. BENEDICT, 1811, AND DISMISSED, 1813; DEATH OF MR. BENEDICT, 1813; HIS CHARACTER; REV. HENRY P. STRONG SETTLED, 1814—DISMISSED, 1816; REV. SAMUEL R. ANDREW INSTALLED PASTOR, 1817—DISMISSED 1846; THIRD CHURCH DEDICATED 1819; SKETCH OF MR. ANDREW'S LIFE; REV. LUCIUS CURTIS SETTLED, 1846; CHURCH STATISTICS; MINISTERIAL FUND; HON. NOAH B. BENEDICT'S DEVISE TO THE SOCIETY; REMARKS.

IN a former chapter we traced the history of the "Second Church in Stratford," or first church in Woodbury, from its commencement, its stormy origin, for ninety years, "down the stream of time." In the early part of 1760, Mr. Stoddard having become very aged, the church and society took the necessary measures to settle a colleague with him. The matter was all arranged. Rev. Noah Benedict had been called, and the day for his ordination had been appointed before Mr. Stoddard's death. He was, however, suddenly taken ill, and died after a sickness of two days, not long before the day of ordination. This event took place October 22d, 1760. It is thus recorded on the church records by Mr. Benedict :

"October 22, 1760. This Day was ordained to the Work of the Ministry, in the first Society in Woodbury,

Noah Benedict

on the call of the Church and Congregation : the Sermon was preach'd by the Rev. Mr: Bellamy from 1 Tim. 5, 21, the ordaining Prayer and Charge by Rev. Mr: Graham, the right hand of fellowship by Rev. Mr. Brinsmade, the concluding Prayer by Rev. Mr. Canfield."

It is to be noted, that the church did not go out of town for ministers to assist in the ordination services. The four ministers men-

tioned were all then settled within the limits of the ancient town, and remained with their people till the death of each separated them from all earthly friends.

At the death of Mr. Stoddard, the half-way covenant system was not yet done away. He, as well as his father, Rev. Solomon Stoddard, were advocates of the system, though Rev. Mr. Edwards, the grandson of the latter, taking a different view of the matter, had done so much to overthrow it, wherever it existed. As we have seen, it had been voted out of Mr. Bellamy's church nearly twenty years before. It existed here only in a mild, or rather a strict form. Many of the church had for some years been against the practice, yet from respect to their aged and beloved pastor, they had "held their peace." But Mr. Stoddard was now dead, and the system was not in accordance with Mr. Benedict's views. Within two weeks, therefore, after his settlement, we find the following action on the part of the church :

"Nov. 6, 1760. At a meeting of the Members of the Chh. at the Meeting House, the following things were voted, (viz.)

"1st that Baptism and the Lord's Supper are seals of the Covenant of Grace.

"2^{ly}, that the Covenant of Grace is but one Covenant.

"3^{ly}, that whosoever makes a credible Profession, that he believes and embraces the covenant of Grace, and appears to walk accordingly, has a right to Sealing ordinances.

"4^{ly}, that he, that has a right to Sealing ordinances for himself, has also a right to Baptism for his children.

"5^{ly}, that the Lord's Supper is not more holy than Baptism.

"It was likewise voted, that those Persons, that had own^d the Covenant, and yet had absented themselves from the Lord's Supper, had own^d a Covenant of Grace, and upon their manifesting that they mean to be understood as having own^d a Covenant of Grace, shall be looked upon as Members in complete Standing, and admitted to the Seals of the Covenant."

This was a mild way of getting rid of the practice. As these half-way members had professed and taken upon themselves precisely the same covenant as the members in full communion, they were now called to show whether they had made that profession sincerely or not. If so, they were members in "complete standing," like the rest of the church; if not, then they were entitled to no privileges from the step they had taken. At the same meeting a covenant and profession of faith were drawn up and approved by the church, which with slight verbal alterations is the same now used by the church on the admission of members. It is a fact worthy of notice, that the first church covenant, adopted by our fathers just before removing into this wilderness, stood unaltered for the long space of ninety

years, and that the second, the one now in use, is the same adopted ninety-three years ago.

Mr. Benedict spent a long and useful life among his people. Few contests, or differences in feeling and action, arose among the people of his charge, during the long period of his ministrations, till near its close. This was a controversy in regard to the location and building of the third meeting-house. That everlasting source of bitter animosity and mischief, the location of public buildings, was the only thing that disturbed the serenity and happiness of a period of pastoral labor extending through more than half a century. But he lived not to see the heat of the battle, having departed this life about three years before the final disruption of his church. He died April 20, 1813, in the seventy-sixth year of his age, and the fifty-third of his ministry. The church was prosperous under his administration of the ordinances. The number of persons admitted to the communion of the church under his pastoral care, was 272, and 758 persons were baptized. The following were chosen deacons:

Capt. Gideon Stoddard, August 19th, 1767; Clement Minor, February 10th, 1773; Jonah Minor, October 1st, 1782; Matthew Minor, November 25th, 1793; Daniel Huntingdon, November 25th, 1793; Nathan Atwood, January 4th, 1803; Ens. Seth Minor, Jr., September 26th, 1805; Benjamin Judson, Jr., August 31st, 1806.

There were several revivals of religion under Mr. Benedict's ministry, the last near the close of his earthly labors.

As early as 1810, the society gave Rev. Gordon Hall a call to settle as colleague with Mr. Benedict, with a salary of \$600, but he did not see fit to accept the invitation. During the same year, the same offer was made to Rev. Worthington Wright. He accepted the call, and was ordained as colleague to Mr. Benedict, on the last Wednesday of January, 1811, and dismissed early in 1813, at his own request, before Mr. Benedict's death, on account of an affection of the eyes, which prevented his application to study. After his ordination, the ministers present on that occasion, among whom were Dr. Beecher, President Tyler, Rev. Mr. Swift, Rev. Mr. Clark, Dr. Backus, Rev. Philo Judson and the newly ordained minister, retired to Bethel Rock, and there held a prayer-meeting, in imitation of the early fathers, who amid the dangers which beset the early settlers, retired to this secluded dell for the same purpose.¹

Shortly after Mr. Wright's dismissal, Mr. Benedict was called

¹ Rev. Philo Judson informed the author of this incident.

from this earthly scene of toil and labor. He was a man of sound piety, and of great dignity and amiability of character. He held an honored place in the affections of his people. He was successful as a spiritual teacher, and was followed to the tomb by his parishioners, with hearts throbbing with grief. This church has been noted for the length of time it has enjoyed the services of its ministers. There is, perhaps, no other instance in the country, where a church has been presided over by three pastors, as has been the case with this, for the long period of 143 years.

Mr. Benedict was a native of Danbury, and graduated at Nassau Hall, in 1757. He received the degree of Master of Arts *ad eundem* from Yale College, in 1760, and was a fellow of that institution from 1801 to 1812.

"Mr. Benedict was spoken of, during his life, and is remembered, as one of the fairest specimens of the good clergymen of Connecticut. Constitutionally he had a well-balanced mind; singularly discreet and exemplary in his everyday deportment, and in all the relations of life; as a preacher and counselor, he held a high rank. His temper was even, and his condition was placid and easy. Temptations he was cautious, and even zealous, to put, if possible, out of his way. He once had a favorite horse, young, sound, gentle, active and graceful; the animal was admired by his rider's parishioners. But Mr. Benedict, to the surprise of all, sold the horse. A neighbor expressed his astonishment at the event, and inquired the reason of it. 'He was growing unruly,' was the grave pastor's reply. 'But I thought,' said the man, 'that he was a very orderly horse.' 'No,' was the rejoinder, 'he was growing quite unruly; he once got into the pulpit, and I thought it was time to part with him.' This minister was blessed in his family, and honored in the alliances of his children by marriage, and by their eminent usefulness, and the distinctions to which they attained in public offices and employments. His people never desired his separation from them; death effected it in the year, 1813. He lives in the sweet and grateful remembrance of the aged in his parish, and out of it; and the present generation of Woodbury have heard from the reverential and affectionate, the story of his goodness."

After the death of Mr. Benedict, Rev. Dr. Tyler was appointed moderator of the church, and continued in that office, till May 25th, 1814, when Rev. Henry P. Strong, a native of Salisbury, was installed pastor over the church. He was dismissed, January, 1816, less than two years after his ordination. In some particulars, he was not fitted for his holy calling. It did not engage his careful, or best attention. He appeared to be much more interested in having the best animals of the male gender, of all the domestic kinds, than in

advancing the interests of his "Master in the vineyard of the Lord." The church and people of the town will always recollect him, for one thing, with no great pleasure, and that is the loss, through his heedless recklessness, of a valuable volume of church records, containing, among other things, a complete list of marriages for nearly 150 years. That loss has been severely felt by business and other men, and can never be repaired. Thirty-eight persons were admitted to the church in the interval between Mr. Benedict's death, and the settlement of Mr. Andrew.

After the dismissal of Mr. Strong, Rev. Fosdick Harrison was appointed moderator of the church, till the installation of Rev. Samuel R. Andrew, after a unanimous call of the church and society, as pastor over this church and people, October 8th, 1817. He preached his farewell discourse, January 4th, 1846, and was dismissed during the same year, on account of failing health. The division in the church, caused by disagreement about the location of the new meeting-house, had ended in the formation of another church before his installation into the pastoral office, and the church, under his care, for nearly twenty-nine years, continued to enjoy uninterrupted peace and prosperity. Two hundred and sixty-three members were added to the communion of the church, and two hundred and forty-three persons were by him baptized. The present church edifice was dedicated to the purposes of public worship, January 13th, 1819, seventy-two years after the dedication of the second church. Three revivals of religion took place during his ministry, in one of which forty persons became converts, and twenty-six joined the church on one day, being the largest number by one, that has ever joined the church on one occasion, since its organization in 1670. During his ministry, three deacons were appointed—Judson Blackman, July 2d, 1818, Eli Summers, 1830, and Truman Minor, June 29th, 1838.

Mr. Andrew is the only son of Samuel Andrew, who was grandson of Rev. Samuel Andrew of Milford, one of the founders of Yale College, a fellow and *pro tempore* a rector of that institution, and for fifty years pastor of the first church in Milford. Mr. Andrew was born at Milford, May, 1787, and graduated at Yale College, in 1807. He studied law for a year or two, and spent a few years at the South in editing a newspaper, and in teaching. He studied theology with Rev. B. Pinneo, of Milford, and was ordained pastor over this church in 1817. He was chosen a fellow of Yale College, in 1837, which office he resigned in 1847, on moving out of the county of Litchfield, and was at the same time appointed secretary

of the college, which office he still holds. In 1848, he was chosen a member of the Connecticut Academy of Arts and Sciences. Mr. Andrew now resides at New Haven, his health not allowing him to assume a pastoral charge.

Immediately after the resignation of Mr. Andrew, Rev. Lucius Curtis received a call from the church and society, was installed pastor over the church, July 8th, 1846, and still remains in his pastoral relation to the people. He is a native of Torrington, a graduate of Williams College, class of 1835, and of the Andover Theological Seminary, class of 1845. During his administration, the church has been very prosperous, eighty members having been added to its numbers, and thirty-six persons baptized. Its present number of members is 222, not including some twenty-five absent members whose location is not known.

The whole number of admissions to the church since its organization in 1670, is 1,377, and the whole number of baptisms, infant and adult, 2,953.

In June, 1816, a fund of more than \$6,000 was raised by subscription among the members of the society,

“To be and remain a perpetual fund; and the interest arising thereon shall be appropriated exclusively to the support of a presbyterian minister, to be approved by the Association of ministers in whose limits we live, and who shall preach the pure doctrines of the Gospel generally called Calvinistic, or in conformity to the shorter catechism of the Westminster Assembly of Divines. It is also expressly stipulated, that no part of the interest of this Fund, shall be applied for preaching the Gospel in any house of public worship, North of the place fixed for a Meeting House by a Committee of the General Assembly, appointed in May, A. D. 1814, & whose report was accepted in October, A. D. 1814, which committee was composed of Daniel Porter, Daniel St. John & Diodate Silliman, Esq^r, nor South of the present Meeting House in said society.”

The church then occupied was the second one built in town, which was located near Mr. Marshall's hotel, and the other location mentioned above, was that now occupied by the present church of this society. This fund will perhaps have some influence in preventing quarrels about the location of a meeting-house in future. It now amounts to \$6,347. Besides this, the society has by a devise in the will of the late Hon. Noah B. Benedict the right of reversion to his homestead, and some fifteen acres of valuable land, as will be seen by the following:

“I give and devise to the First Congregational or Presbyterian Society in Woodbury, whereof the Rev. Samuel R. Andrew is now Pastor, the land and

buildings" above alluded to, "to be by said Society used and forever improved as a parsonage, and never, under any pretence, or supposed benefit whatever, to be disposed of, or alienated; and any alienation of the same by said Society shall work a forfeiture thereof, to my heirs at law. But it is further to be understood, that it is my will, that the use of said property shall be appropriated to the Support of the preaching of the Gospel in no house of public worship, farther North than the present house, or Church, which has been built within a few years, and is now occupied by said Society; nor shall said Society take benefit of this bequest, if it shall hereafter cease to maintain the pure doctrines of the Gospel, as now held, preached and understood by our Pastor, and his people. If the said society shall become extinct, or shall cease to maintain the preaching of the Gospel for such unreasonable length of time, as to show it is not intended permanently to support the public worship of God therein, this devise shall cease, and the estate revert to my heirs."¹

Thus have we traced the history of this branch of the "Church universal" for 183 years. It is the honored mother of six useful and extended churches—six "well-settled children," which were nurtured in the "old homestead," and have arrived at a vigorous maturity. At times, ever since its own unquiet infancy, the storm and the whirlwind have passed over it, but by the kindness of Providence, it still stands secure and prosperous, in a "ripe old age," among its children and "sister churches" of the various denominations.

¹ Woodbury Probate Records, vol. 16, p. 276.

CHAPTER XVII.

HISTORY OF THE STRICT CONGREGATIONAL SOCIETY IN WOODBURY.

1516 TO 1853; DIFFERENCES OF OPINION IN REGARD TO THE LOCATION OF A MEETING-HOUSE THE OCCASION OF THE FOUNDATION OF THIS SOCIETY; TWENTY YEARS SPENT IN EFFORTS TO SECURE A NORTHERN LOCATION; COMMITTEE OF 1795 RECOMMEND THE LOCATION OF THE PRESENT NORTH CHURCH; COMMITTEE OF 1814 RECOMMEND THE LOCATION OF THE PRESENT SOUTH CHURCH; THIS NOT PROVING SATISFACTORY, SEVENTY-ONE "SIGN OFF," 1814; THEY PREPARE TO BUILD A CHURCH—ARE STOPPED BY THE STATE'S ATTORNEY; THEY THEREFORE PRONOUNCE THEMSELVES BAPTISTS, AND FORM A CONSTITUTION; STRICT CONGREGATIONAL SOCIETY INCORPORATED, 1816; CHURCH GATHERED, BY REV. DR. TYLER, 1816; CHURCH EDIFICE COMMENCED IN 1815—FINISHED IN 1818—DEDICATED, 1819; REV. GROVE L. BROWNELL ORDAINED FIRST PASTOR, 1817; DISMISSED IN 1840—SUCCESS OF HIS MINISTRY; REV. JOHN CHURCHILL INSTALLED, 1840; STATISTICS AND STATE OF THE CHURCH; MINISTERIAL FUND.

FOR more than a hundred and forty-six years after the gathering of the first church of Woodbury, it had remained a unit, firm and undivided, while one part of the territory of the town after another had been incorporated into distinct ecclesiastical societies, to accommodate the extension of the town, and the wants of its increasing population. The ancient church, under the successive ministrations of its first three worthy and revered pastors, had enjoyed great peace and prosperity. But the first society had, about the year 1794, become thickly settled in its northern limits, so that a majority of its members were located in that part of its territory. The ancient meeting-house was within about two miles of the southern boundary of the society, while a part of the inhabitants lived nearly five miles north of the church. In March, 1794, the feeling to have a church edifice nearer the center of the parish became decided, and a vote was passed in a meeting of the society, 111 to 81,

"To build a Meeting House in the 1st Society for the greater convenience of said Society, on or near the Northwest corner of the land of John Martin, on the great plain, so called."

In December, the same year, the society appointed Gen. Hermon Swift, Aaron Austin, Esq., and Gen. David Smith, then judges of the Litchfield County Court, a committee to give advice "respecting the moving of the old, or building a new Meeting House." This committee reported in March, 1795, that they would recommend the society, at some convenient future time, to build a new meeting-house about one mile north of the old house, near the dwelling-house of Mr. Elijah Sherman, Sen., being the place where the present north church stands; but advised them "neither to hurry, as the old house was comfortable, nor to lay out more money in its repair." On the 7th of February, 1796, the society

"Voted, that Noah Judson be appointed agent to draw a petition to the next County Court for the appointment of a Committee to fix a place for a meeting-house in the 1st Society."

The matter seems to have been dropped at this point, as no further action in regard to it was taken in the society, till April 23, 1810, when it was

"Voted either to build a new Meeting House, or move the old one, between April 1813 and April, 1816, to such place as shall be established by a Committee appointed by the General Assembly, said Committee to fix the place in the month of January 1813."

"Voted, that Nathaniel Bacon and Noah B. Benedict, Esq., be agents to prefer a memorial to the General Assembly for this purpose."

At the following May session of the Assembly, a committee, consisting of Hon. Asher Miller, Hon. Jonathan Brace, Birdseye Norton, John Kingsbury, and Samuel W. Johnson, Esquires, was appointed, from which the society's clerk was to draw three, and they were to proceed to determine the matter in issue according to the foregoing vote. But this arrangement affected nothing, and the records show no farther action on the part of the society till the third Monday of February, 1814, when a vote passed

"To build a new, or remove the old Meeting House between 1 June, 1814 & 1 June, 1817, as the General Assembly's Comtee appointed in May Session next shall determine."

At the May session, Diodate Silliman, Daniel Potter and Daniel St. John, were appointed a committee

"To decide whether a new House for public worship should be built, or the old one repaired, and to fix the place for said Meeting house, within 90 days from the rising of the Assembly."

This committee reported to the General Assembly at the October session, 1814, that

"A new Meeting House should be built on the West side of the Highway, at the junction of the Middle Road Turnpike, Washington Turnpike, and the Litchfield County Road," and that they had "fixed a Stake 2 rods North of the North west corner of Hermon Stoddard's Dwelling house."

The location here indicated, is that now occupied by the South Congregational Church, which the first society voted unanimously to build, March 27, 1817, after the secession of the northern inhabitants, so that this house stands at the place appointed by the Assembly. The northern inhabitants were still dissatisfied, and procured the passage of a vote in the society, "to oppose the acceptance of the report," which they knew was to be made at the October session, and appointed Benjamin Judson, Reuben Martin and William O. Bronson, agents for this purpose. But the report was accepted by the Assembly, and on the 29th of November following, Hon. Charles B. Phelps, who, at this time, acted with the northern inhabitants, together with seventy others, lodged a certificate with the clerk of the first society, giving him "distinctly to understand," that

"We do not belong to the first, or Presbyterian Society in this Town, but for conscience and duty sake do pronounce and hereby certify whomsoever it may concern, that we, and each of us, are of and do belong to the sect or persuasion denominated Independent and Strict Congregationalists, to follow their doctrines and discipline, strictly and without deviation. You [the society's clerk] and your successors are therefore directed, according to a statute law of this State, in such case made and provided, to consider each and every one of us ever hereafter as strict and independent Congregationalists, and distinct from your society, and exempt from all further taxes, or rates, or from any benefits and immunities of, in or belonging, in any view, to said first society in Woodbury.

"Witness our hands this seventh day of November, A. D. 1814."

In order to understand the design and effect of these proceedings, a word in relation to the law existing at that time is necessary. Before the constitution of 1818, all the territory of the state was carved out into ecclesiastical societies. As various causes led to the erection of new societies, they were, with few exceptions, incorporated by the Assembly with local limits. A few irregular parishes, acknowledging the general faith of the churches, made such by slight

differences of opinion, were, after 1784, designated by enrollment. With these few exceptions, which had been made for cause, two distinct societies of the "standing order," were not allowed to occupy the same territory. It therefore became necessary for the northern inhabitants to call themselves by some other name in order to be released from the regular society.

By an act, passed in 1748, soon after the feud between the "Old Lights" and "New Lights" had agitated the religious community, entitled "An Act directing how to proceed when it shall be necessary to build a Meeting-House for divine Worship," it was provided, that when by a two-thirds vote a society should declare it to be necessary to build a meeting-house, the county court in the county where the society was located, should "appoint and affix the place whereon" the house should be erected. It was further enacted, that it should not be lawful for any society, or part of a society, "to build, or set up any meeting-house for religious worship," without first procuring the appointment of a place by the county court, under penalty of \$134, "to the treasury of the county; to be recovered before the county court, in the county where the transgression is committed."

After repeated efforts on the part of the northern interest, as we have seen, to procure a location, acceptable to themselves, and for which they several times obtained a major vote in the society, but never the necessary two-thirds, a voluntary subscription was started by them, in 1814, to build a house on the site occupied by the present North Congregational Church. This subscription embraced some persons not members of the society, and a day was appointed to transport the timber to the place appointed. At this crisis, Gen. Elisha Sterling, state's attorney for Litchfield county, addressed a letter to some of the leaders in this project, declaring their conduct to be illegal, that each person engaged in the enterprise would incur the penalty of the statute, and that it would become his duty to prosecute the offenders, which he should not omit to do. Accompanying this letter was an opinion of Judge Reeve, then on the last year of his judicial authority, confirming this position of Gen. Sterling. Dr. Lyman Beecher also addressed a letter to some members of the church, remonstrating against these measures, as inconsistent with their religious obligations and duties.

To avoid these penalties, and the formidable array of enemies to "their movement," it was necessary to take some other measures. They believed that Dr. Beecher, and the other surrounding clergymen, were adverse to their interests, and, asserting the same right of

independency, that our Puritan fathers asserted in their conflict with ecclesiastical and political power in England, they determined to establish a "church, free and independent." A committee, on which was Hon. Charles B. Phelps, was raised to frame a constitution for the government of the church and society. The first proposition of this constitution was,

"This Church under God is free and independent of all Synods, Consistories, Associations, Conventions, Classis, and all other Ecclesiastical authority, save that of the Lord Jesus."

In its general tenor, it gave large authority to the church and society, in all matters relating to their interests; but this power was modified by the appointment of a ruling elder, who was, *ex officio*, moderator of all church meetings, and possessed an unqualified veto upon all votes of the church, which did not meet his approbation. Benjamin Judson was appointed ruling elder, the name of the "Baptist Church" was adopted, and a minister of that denomination employed, for a time, to preach to the church.¹

In May, 1816, an application was made to the General Assembly by this church, for incorporation into an ecclesiastical society, with the same privileges as other societies, but it failed. At the October session, the same year, a petition signed by 102 individuals renewed the application for society privileges, which were granted, and the applicants were incorporated by the name of the "Strict Congregational Society" in Woodbury, with the same limits as the first society, leaving all persons within those limits to signify in the month of March annually, to what society they chose to belong, by leaving with the clerk of such society, a certificate to that effect, which is by him enrolled on the records of the society.²

1 The chairman of the committee that drafted this constitution, informed the author, that the theological *postulata* advanced in it "were gathered up and down the Scriptures, Confessions, Catechisms, Platforms, Articles, Theses and Creeds—wherever a word of seasonable doctrine could be found. The precise amount of authority for it could not now be stated." He further remarked, that, in his opinion, notwithstanding this excellent constitution, the church had very soon after their regular incorporation into an ecclesiastical society, in 1816, by a process of "*unconscious mutation*," relapsed into a close affinity with the "associated churches."

2 The late Reuben Walker, availing himself of this privilege, lodged with the clerk of the Strict Congregational Society, the following certificate:

"To Leman Sherman, Clerk of the North Society.

Hear the words of Reuben with the strictest propriety.

This may certify to all who gather tithes,

That Reuben has done with the South Society till he dies.

After the incorporation of the new society, the bitterness of feeling began to wear off. Even before the incorporation, a committee had been appointed by the south part of the first society, consisting of Stiles Curtiss, John Strong, Esq., Simeon Pearce, Jesse Minor, and Moses Clark,

“To meet and confer with a committee from the northern part of the society, on the situation and affairs of the society, and to devise some method for the reconciliation of the existing differences in the same, and make report.”

The “differences,” however, were not healed, as has appeared, and considerable feeling existed for many years—in short, some of it has even reached the present day. But it is mentioned with profound gratitude, that the present generation meet each other on a more generous footing, laying aside, in a good degree, the prejudices of the “fathers;” and the ministers of the two societies meet and exchange pulpits with each other, in the bonds of true Christian fellowship. It is gratifying to see this, for there is no need of contention, and surely there is no pleasure or profit in it. There is room enough for both societies, and both are in a very flourishing condition. Doubtless there are at present more professing Christians in the two churches than there would have been in one. Two laborers have effected more than could have been done by one. Let them continue on in this course, and show the world “how good and pleasant it is for brethren to dwell together in unity.”

The north church was organized December 25th, 1816. The persons who composed it were all of them members of the first church, and had been, at their own request, formally dismissed from that church, and recommended as in good and regular standing, for the purpose of being constituted into a separate church. The church was formed by Rev. Dr. Tyler, then pastor of the church in South Britain. By special request, he came and preached a sermon, and after its delivery he read the articles, or confession of faith, that had been prepared, which were assented to by thirty-one persons, eleven males and twenty females, upon which he pronounced them a church. The sermon preached on this occasion was on Ephesians iv. 3. “Endeavoring to keep the unity of the Spirit in the bonds of peace.” The church was constituted such, it seems, by a voluntary act, on their part, in assenting to certain articles of faith, and adopting a mu-

Therefore wish to be considered not as one of the Theologicalists,
But as belonging to the Strict Congregationalists.

Woodbury, March 13th, 1818.

Reuben Walker.”

tual covenant. The only ministers present, it is believed, were Rev. Dr. Tyler and Rev. Mr. Dwight. The latter was at this time officiating as minister to this people. Since this organization, though nominally not connected with the Litchfield South Consociation, it has usually been represented in its deliberations. During the year previous, the present north meeting-house had been erected, and was at the time of the organization of the church, inclosed, but not finished at all in the inside. A congregation had been for some time in the habit of meeting here for the purpose of religious worship, and the duties of the ministry had been discharged by Rev. Mr. Weeks, afterward Rev. Dr. Weeks, of Newark, N. J.

Thus was the church constituted and brought into a formal existence. As yet, however, it was without pastor or deacon. Five days after its organization, Benjamin Judson was chosen deacon, December 30th, 1816, and Deacon Nathaniel Minor, who still holds that office, was chosen the following year, 1817. He has consequently discharged the duties of that office about thirty-six years.

It has already been stated that the church edifice, at the time of the organization of the church, was only inclosed. It was not finished till two years after this time. Plain benches formed the seats of the worshipers, and a few boards only, an elevation for the pulpit, during that time. It is believed that the first sermon ever preached in the house, was delivered on the last Sabbath in July, 1816, from these words: "Behold ye trust in lying wonders, that can not profit." Jeremiah vii. 8.

In February, 1817, came Rev. Grove L. Brownell, who commenced preaching to this church, and continued to do so till the following July, when he was ordained first pastor over the church and congregation. The sermon was preached by Rev. Mr. Catlin, of New Marlborough, Mass., from 1 Thessalonians ii. 4. "But as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts." Shortly after the formation of the church, eight members were received into it, and in the following April eleven more were added, so that at the ordination of the first pastor, the church consisted of fifty members, eighteen males and thirty-two females, eleven of whom had been added after he commenced his labors here. The church was dedicated January 7th, 1819. The sermon on the occasion was preached by Dr. Lyman Beecher. In 1821, there was a revival of religion in the church, and about thirty members were added to it. In 1827, there was another revival, which, from the records of the church,

would seem to have continued some years. From 1827 to 1839, a period of about eleven years, 167 persons were added to the church. The following is taken from a manuscript sermon of Rev. John Churchill, present pastor of the church, to which we are indebted for a statement of many of the facts in its history :

“ There were no additions to the church subsequent to 1838, during the ministry of the former pastor, (Mr. Brownell,) which continued for nearly twenty-three years. During that period of time there were received into the church by profession, under the ministry of the former pastor, two hundred and thirty-six persons, who may be regarded as the proper fruits of his ministry. There can be no better encomium passed upon the labors of your former pastor, than that during his ministry, he was the honored instrument of leading 236 of your number, your relations and friends, and many of yourselves, to the Lord Jesus Christ. No one can look at these fruits, without the conviction that his labors were not in vain in the Lord. I take pleasure in testifying from the records of the church, and from living records, which are known and read of many, that his ministry was a highly useful ministry. It would be a matter of devout joy and thanksgiving, could his successor ever be permitted to look back upon such proof of the usefulness of his labors for the cause of Christ.”

“ Besides those who were connected with this church by profession, there were added to it under the ministry of Mr. Brownell, by letters from other churches, fifty-six, making the whole number added, from the time he began his ministry, 292. If we add to this number, thirty-nine, who were connected with the church when he came, it will make the whole number of persons connected with the church during his ministry, 331. The number of children baptized by him was 188.”

Two deacons were chosen during the ministrations of Mr. Brownell, Moses Clark, in 1821, and Elijah Sherman, Jr., to succeed him at his death, in 1831. Mr. Brownell graduated at the University of Vermont, in 1813, and received the degree of master of arts from Yale College, in 1816. He now resides in Sharon, Conn., and is the principal of a flourishing academy at that place.

On the dismissal of the first pastor, Rev. John Churchill received a unanimous call from the church and society, to settle with them, and was installed into the sacred office, April 22d, 1840. Mr. Churchill graduated at the theological department of Yale College, in 1839, the year preceding his installation here, and received the honorary degree of master of arts from the same college in 1844.

Under the care of the present pastor, who has now accomplished his twelfth year in the duties of the ministry, the church has greatly prospered, steadily advancing in strength and numbers. At the accession of Mr. Churchill, twelve years ago, there were living, 183 members of the church. Of these, thirty have died, and thirty-one

have been dismissed to other churches, leaving now 122 members, that were such before that date. During his ministry, 165 persons have been added to the church, thirteen of whom have died, and twenty-two have been dismissed to other churches, leaving 130 who still remain members of the church, of those who have joined it within twelve years. The whole number of members of the church, at the present moment, leaving out, as has been done in the foregoing estimates, absent members of whom little or nothing is known, is 250. Of absent members not included in the above statistics, there are some fifteen or twenty. There are but six persons of the thirty-one who formed this church, thirty-six years ago, now remaining among the living. Of the eight that next joined the church, not one remains, and two only are living of the eleven who joined next year. There are only thirty-three out of the whole number of 155 who united with the church up to 1830, now living. More than 125 members have been removed by death since the church was organized, thirty-six years ago.

From a sermon delivered by the present pastor, in April, 1853, the following extracts are taken to show the present state, and also the prosperity of the church, past and present :

“ It is due to the kind providence of God, my friends, to remember with gratitude the fact, that for twelve years, and even ever since your organization as a society, you have been uniformly prospered—not always equally, but still, more or less, prospered. Very little, perhaps I may say *nothing* has occurred, since you became a society for Christian purposes, to disturb, essentially, your unity, or the harmony of your counsels and your operations. But from the first till now, during a period of thirty-six years, you have had a very steady and uniform prosperity. When this house was first erected, you were comparatively few, yet through the good resolution, firmness, and self-sacrificing spirit of the men of that day, most of whom have been gathered to their fathers, it was so far completed as to be a comfortable place for Christian worship, and at the expiration of two years, it was finished in a style to compare with the churches of that day. Under these favorable auspices, your numbers, as your population, increased, and during almost the entire ministry of my predecessor, to whom I have not a doubt, we are all of us indebted, for, at least, a considerable portion of the harmony and prosperity that we have enjoyed here, your course was onward. You were not broken up by divisions of sentiment, or by changes in the pastoral office ; and in consequence of frequent revivals of religion during all that period, you were decidedly strengthened as a society.

“ Our peace has been mostly uniform—never seriously broken—and, consequently, we have been able to go on in the ordinary use of the means of grace, without having to turn aside and rectify evils among ourselves. Our meetings as a church, have not been, except in a very few instances, meetings for the settlement of difficulties, but for spiritual edification. This has been true of

us for the past twelve years, to an extent that is by no means common among the churches throughout the country, and it should be regarded as an occasion for gratitude and praise to God."

"Such indeed has been the spiritual prosperity of this church during the past twelve years, that we now have nearly the whole adult portion of the congregation included in the church, or among those who entertain the hope of salvation. It is confidently believed, that there is not another congregation in the State, where so large a proportion of them are regarded as Christians—where there are so *few* irreligious persons in proportion to the whole number."

One deacon has been appointed during the ministry of Mr. Church-ill, Reuben H. Hotchkiss, November 4th, 1842, in place of of Dea. Sherman, who had resigned. In 1846, a commodious chapel was built for the use of the society near the church, and another in Hotchkissville, for the use of the people of that neighborhood.

In 1821, a fund of \$5,163 was raised by subscription among the members of the society, to

"Be and remain a perpetual fund, and the interest arising thereon shall be appropriated and applied exclusively for the support of a Minister to be approved by the association of Ministers within the limits of which we live, and who shall preach the pure doctrines of the Gospel, generally called Calvinistic, or in conformity to the Shorter Catechism of the Westminster Assembly of Divines; and no Minister shall be entitled to receive support from this fund, unless he is approved by three-fourths of the male members of the church in the aforesaid Society. And it is explicitly stipulated, that the interest of this fund shall be applied for preaching the Gospel, in the present Meeting House of said Society, or in a house erected for public worship at the same place where their said Meeting House is now standing, and that no part of such interest shall be applied for preaching the Gospel in a house of public worship at any other place."

On the failure of the Eagle Bank in New Haven, some years ago, \$1,000 of this fund, which had been invested in the stock of that bank, was lost. Another loss of \$95 has occurred. There still remains of the fund, the income of which is appropriated for the purposes for which it was originally raised, \$4,068. Of this sum, \$500 is invested in the stock of the Woodbury Bank. It will be seen, that here, as in the first society, the location of the present meeting-house is made perpetual, so far as the fund can do it.

CHAPTER XVIII.

CIVIL HISTORY CONTINUED FROM CHAPTER IX.

MISCELLANEOUS EVENTS FROM 1775 TO 1853; SLAVERY; "REDEMPTIONERS"—HON. MATTHEW LYON; PEST-HOUSES; APPROVAL OF THE CONSTITUTION OF THE UNITED STATES, 1787; RAVAGES OF CANKER WORMS; PUBLIC LIBRARY, 1772, 1823 AND 1850; ROBBERY AT GUERNSEY TOWN; OBSEQUIES OF WASHINGTON, 1800; NEW MILFORD FEVER; WAR OF 1812; HARTFORD CONVENTION, 1814; STATE CONSTITUTION, 1818; DANIEL BACON'S TOWN HALL, 1823; NEW TOWN HALL, 1845; SECTIONAL FEELING; BURIAL CUSTOMS; NEW BURIAL GROUND, 1826; NORTH ACADEMY, 1846; SOUTH ACADEMY, 1851; MASONIC LODGE FOUNDED, 1765; MASONIC HALL, 1839; FIDELITY CHAPTER, 1809; POMPERAUG DIVISION, S. OF T., 1847; BETHEL ROCK LODGE, I. O. O. F., 1847; WOODBURY BANK, 1851; WOODBURY SAVINGS BANK AND BUILDING ASSOCIATION, 1853; TRADE AND MANUFACTURES; REMARKS.

AGAIN we address ourselves to the task of collecting and treasuring up the isolated facts and incidents in the history of the town, and this time the last, in this our undertaking. Although the labor has been arduous in the extreme, as we have slowly traced our way through the long years gone by, yet we can scarcely leave these communings with the past without regret. We part from the actors and their deeds as from old friends, and join again the thronging, rushing tide of busy life.

It will scarcely be believed by some, who have imbibed certain notions so prevalent in the north, that Connecticut was ever a slave state, and that in this sequestered spot, in these religious vales, in this Puritanic "dwelling-place in the wood," have been heard the "clanking chains of slavery." Yet it is but five years since that "institution" was unconditionally abolished in this state. Up to this time, slavery had existed in Woodbury, although it has been for many years reduced to the person of one superannuated negro, who was and is supported on the estate of his former owner.¹

¹ An act passed May, 1848, abolishing slavery. There had been for a long period of years but a few superannuated slaves in this state, supported by their former masters, or their families, as was their duty to do by the statute. One such instance still exists in Woodbury.

It will be difficult for a portion of our community to believe, that the sainted Walker, Stoddard and Marshall, those men of God, those lights to the people in this wilderness for so many years, were slaveholders; and yet such is the fact. All the leading men and men of property, in the early days, owned slaves. The fact is attested by all our records, town, probate and ecclesiastical. It is true that they were treated kindly, educated, presented in baptism, their religious interests cared for, standing rather in the light of children of the household, than that of slaves; yet were they such, bought and sold, and at the will and pleasure of their masters. During the whole of the eighteenth century, the institution flourished here, though in a mild form. The various records show, that a considerable proportion of the personal estate of the more opulent of the inhabitants consisted of negro servants. They became attached, in many instances, to the place where they had been brought up, and lingered around the "old homesteads," long after some of them were entitled to go free by virtue of law.

Although slavery was never directly established by statute in this state, yet it was introduced in the seventeenth century, has been indirectly sanctioned by several statutes, and frequently recognized by the courts, so that it may be said to have been established by law. Importation of slaves into the state was never large, and in 1771, their importation was prohibited altogether. In the war of the Revolution, freedom was granted to all slaves, who would enlist and serve during the war. To avail themselves of this provision, some twenty-five of their number in this town enlisted at various periods of the war, and made good soldiers, fighting valiantly for the liberties of the country. Several of these, having survived the perils of the war, returned and resided in Woodbury, and received pensions from the general government, in common with others, for their military services.

After the close of the war, in 1784, the legislature to effect the gradual abolition of slavery, assuming that "Policy requires that the Abolition of Slavery should be effected as soon as may be consistent with the Rights of Individuals and the public Safety and Welfare," enacted that no negro or mulatto child born after the first day of March, 1784, should be held in servitude longer than till they arrived at the age of twenty-five years; and also provided for the emancipation of slaves by masters without being liable for their support on application to the civil authority of the town, if they were in good health, were desirous of emancipation, and were between the ages of

twenty-five and forty-five years. To prevent those entitled to freedom at the age of twenty-five years from being held longer by unscrupulous masters, a statute was passed in 1788, requiring all masters, within six months after the birth of each slave, to send in to the town-clerk their own names, and the names and ages of such children, under a penalty of seven dollars for each month's neglect. In 1797, children of slave mothers, born after August of that year, were to be free at the age of twenty-one years. All slaves, set free by their masters, in any other form, than is above expressed, and all who served for a time, were to be supported by their masters, if they ever came to want. Another regulation was made, that no one should carry slaves out of the state for sale. In consequence of these statutes, slavery gradually decreased, and had virtually disappeared, when in 1848, a statute was passed abolishing it *pro formâ*.

By an act under the title of "Arrest" in the code of laws compiled in 1650, and not repealed till more than one hundred and sixty-five years afterward, it was provided that if no other means could be found to pay a debt for which a debtor was imprisoned, if the creditor required it, and the court judged it reasonable, the debtor might be disposed of in service to satisfy the debt. It is asserted to have been a common practice, for poor foreigners, who were unable to pay their passage money, to engage their passage by stipulating with the captain of the vessel which brought them to this country, that he might assign them in service to raise the money which was his due, on arrival at the port of destination. Persons assigned in this manner, were called "Redemptioners," and more than one was so held in Ancient Woodbury. Among the number was Matthew Lyon, a native of Ireland, who was assigned on his arrival in New York, to Jabez Bacon of Woodbury, who brought him home, and after enjoying his services for some time, he assigned him for the remainder of the time of service to Hugh Hannah of Litchfield, for a pair of stags, valued at £12. By dint of sterling native talent, under these most disheartening circumstances, he fought his way to fame and eminence, and was afterward a member of Congress from Vermont, and also from Kentucky. He was one of the number convicted under the famous "Alien and Sedition" law, and fined, but the fine was subsequently remitted by Congress. Lyon's success furnishes a striking example of the genius of the institutions of our favored country.

About the time of the Revolution, the small-pox was the great scourge of the colonies, and during that period, the soldiers were

constantly dying of this disease. The returning soldiers frequently came home with it, and scattered it among their neighbors in this retired valley. So great was the affliction and alarm growing out of the prevalence of this disease, that scarcely any one dared to undertake a journey of any length without first being inoculated with the small-pox. During the Revolution, upon the representation of Gen. Putnam that soldiers should be inoculated, liberty was granted to Dr. Isaac Foster to set up a house, or hospital for the inoculation of this disease in Woodbury. It was located east of the Orenaug Rocks. In December, 1789, it was voted that

“Doct. Joseph Perry have liberty to set up the business of Inoculation in this town under such regulations as a comtee Judge proper which the town should appoint.”

He accordingly took charge of this business for many years. At the present day, the matter is much more easily managed by inoculation with the vaccine or kine pox.

As the town had been true to the cause of independence, during the dark and gloomy night of the Revolution, and expended freely its blood and treasure in the acquisition of free institutions; so after that event it was among the first to take advantage of the rights and privileges that had been gained, by a right direction of public opinion. On the 12th of November, 1787, after the formation of the Constitution of the United States, and its presentation for ratification, a special town meeting was called, at which Hon. Daniel Sherman presided as moderator, and it was

“Voted, that this meeting approve of the system of government recommended by the Convention of the United States.”

At the same meeting Doct. Samuel Orton and Hon. Daniel Sherman were chosen delegates to the state convention at Hartford, for the ratification of that instrument, fraught with so many interests of this widely extended country. By their active exertions they did much toward the consummation of this auspicious event. Though impressed with the right views, and taking the right course of action, little did they dream of the vast importance of that action, and the glory that should dawn on their country by the adoption of that charter of our liberties.

The convention met at Hartford, January 3rd, 1788. Woodbury at this date had parted with territory sufficient for three towns, Washington, Bethlem, and Southbury. These children of the old town were also represented in the convention, and imitated the ex-

ample of the mother-town. Bethlem was represented by Moses Hawley, Esq.; Washington by John Whittlesey and Daniel N. Brinsmade, Esqrs.; and Southbury by Benjamin Stiles, Esq. The entire delegation of the ancient territory gave an affirmative vote on the question of ratification, showing themselves true to the best interests of the country, though the proposed constitution met much opposition in some quarters.

In 1791, the canker-worms devoured the orchards, not only here, but all over the New England states; and their ravages were repeated the two following years. Orchards standing in stiff clay soil, and in low grounds, which are wet in the spring, escaped; but on all kinds of light and dry soil, the trees were almost as dry on the first of June, as on the first of January. The same insect has this year (1853) attacked the orchards in the same manner, and with the same result. The trees on the fifteenth of June, were as brown as in autumn, and almost entirely stripped of foliage. The fruit has been entirely ruined, although at the present writing, (August,) the trees have again put on a fresh garment of foliage. The eye of man could not well behold a denser shower of vermin than these trees presented.

In 1772, a public library for the use of those disposed to avail themselves of its advantages was established in the town. The best information that we have of it is contained in an extract from a letter written by Rev. Noah Benedict to Dr. Stiles, president of Yale College, dated December 17th, 1798;

“There is one public library in the Town. It was set up in the year 1772. It contains about 150 volumes, consisting principally of Books upon Divinity and Ecclesiastical History. However, there are other histories, and some books of amusement.”

It is highly probable, that the “books of amusement” constituted no large proportion of the library, when we reflect what were the notions of that day, and even they might not be classed under the head of “amusement,” were we of the present day called upon to make the classification. This library association was broken up some time after 1800, and there was nothing of the kind in town for some years after.

In 1823, another circulating library was established by about forty of the principal inhabitants of the town, under the name of the Woodbury Union Library Company. This company also “ran well for a season,” and acquired a respectable number of interesting and useful books. Like other human institutions it had its rise and fall.

It held its last meeting in 1836. Its books became scattered among those of its members who were probably the best readers, and finally went out in darkness.

The town depended on the "light of nature," and the use of private libraries, from this date till the organization of the present library in January, 1850. This library was organized on a different principle from either of the others, and thus far has prospered beyond any former experiment. By its rules every book is to be returned to the library on the first Thursday of each month under severe penalty, so that each member may know, that at each succeeding monthly meeting all the books will be in the library. The use of the books each succeeding month, is then put up at auction, and struck off to the highest bidder. A fund is thus raised without inconvenience to the members, sufficient without taxation, which for some reason is always odious, to make a fine addition of books to the library at each succeeding annual meeting. It has been incorporated as a body politic and corporate under a public statute of this state, enacted for such purpose, and is thus enabled to carry its regulations into effect. Its corporate name is the Woodbury Library Association, and it has about 300 volumes of well selected books on various subjects of interest, civil, ecclesiastical and miscellaneous. Its officers are Rev. Lucius Curtiss, president, William Cothren, treasurer and librarian, and Lucius Curtiss, William Cothren, George Drakeley, Garwood H. Atwood and John E. Strong, executive committee. Its influence has been for good, and has induced an increased desire for reading useful books. There is no reason to doubt, that if the present system is strictly followed, there will be, in a few years, a library of which the town may well be proud.

In the spring of 1778 or 1779, an occurrence took place at Guernsey Town, which is thus related by Barber in his Historical Collections of Connecticut:

"A robbery, which at the time caused considerable excitement in the community, took place in the east part of the parish of Bethlem, called Guernsey Town, in the spring of the year 1778 or 1779, at the house of Ebenezer Guernsey, a wealthy farmer. Mr. Guernsey had sold his farm some time before, to Isaac Baldwin of Woodbridge, who had moved in with Mr. Guernsey, and had paid him a large sum of money. Mr. Guernsey had a number of men in his employ in building a house on an adjoining farm. All in the house had retired to rest, it being late at night, except Mr. Baldwin and wife, and two young men who were in another room. Two of the robbers came in, their faces being blackened, one being armed with a gun, the other with a pistol, and ordered Mr. and Mrs. Baldwin into the room where the young men were, to be bound,

threatening them with immediate death if they made any resistance. One of the young men made his escape; they bound the other, and while attempting to bind Mr. Baldwin, who was a very active man, he wrenched the pistol from one of the robbers, at which the other attempted to shoot him, but he managed to keep behind the other robber till another from without came in and knocked Mr. Baldwin down with the breech of a gun, and wounded him badly. Mr. Guernsey, although somewhat deaf, was awakened by the uncommon noise, and coming into the room was knocked down and had his skull fractured; the rest of the family made their escape or hid themselves. The robbers rifled the house of many valuable things, but in retiring, dropped Mr. Guernsey's pocket book, which contained a large amount of continental money. One of the young men who escaped ran three miles to Bethlem meeting-house, without stopping to give any alarm."

Under the date of the 14th day of April, 1800, there appears on the town records the following interesting vote:

"Voted that the town pay Major Cunningham 25/6, the expense of Musick at the time the death of Genl Washington was kept."¹

Thus it is seen, that Woodbury, in common with the rest of our favored land, mourned with public rites the death of the "father of his country." Amid the tolling of bells, and the booming of minute guns, the participation of our quiet valley in the general grief was betokened. A public eulogy was pronounced in commemoration of the virtues of the nation's greatest benefactor, and of the public grief at the country's greatest loss. That was a sad day in the vale of Woodbury. No man in this country, if in the world, was ever mourned so widely and sincerely as Washington. In every part of the United States, the most distinguished men pronounced eulogies on his public and private character; the pulpit spoke forth his praise; and some mark of respect was offered in every little hamlet in the country. There is no extravagance in the assertion, that a nation was in tears at his death. There have been other men, great and popular in their day and generation, and lamented with deep sorrow at their death, but their fame has soon passed away. Not so with that of Washington. His fame has continued to grow brighter with the lapse of years, and thus it shall go on as time glides by, till the last great day.

In 1813, the town, which was then reduced to its present limits, was visited with another fatal scourge, or "Great Sickness." It was called the "New Milford fever," from the fact of its having first orig-

inated there. The disease was very destructive of human life, terminating in death, apparently, without remedy. Medical aid, for a time, seemed to be of no avail. After a while, Doct. Josiah R. Eastman, of Roxbury parish, hit upon a mode of practice, which though not so scientific, perhaps, as that of his brethren in the profession, proved efficacious in this disease, and he was called to attend patients in all directions, and always with great success, till the disease finally disappeared late in the year. Forty-four deaths occurred in the present town of Woodbury during the year, while the number of deaths for many years preceding and succeeding this date, had only been from ten to twenty-five each year. The records show twenty-two deaths in Roxbury, twenty-seven in Washington, and in the same ratio in Southbury. So that there were, undoubtedly, as many as one hundred and fifty deaths, in the "ancient territory," during this year. Surely this was a sad and trying time for the dwellers among these verdant hills and smiling valleys.

On the 28th of June, 1812, war was declared between the United States and Great Britain. From the war message of President Madison, we learn as causes for the declaration, that British cruisers had been in the continual practice of violating the American flag on the great highway of nations, and seizing and carrying off persons sailing under it; not in the exercise of a belligerent right, founded on the law of nations, against an enemy, but of a municipal prerogative over British subjects. That so far from British subjects alone being affected by this practice, under the pretext of searching for these, thousands of American citizens, under the safeguard of national law and of their national flag, had been torn from their country and everything dear to them; had been dragged on board the ships of war of a foreign nation, and exposed, under the severities of their discipline, to be exiled to the most distant and deadly climes, to risk their lives in the battles of their oppressors, and to be the melancholy instruments of taking away those of their own brethren. That British cruisers had been in the practice, also, of violating the rights and peace of our coasts, hovering over and harassing our entering and departing commerce. To the most insulting pretensions, they had added the most lawless proceedings in our very harbors, and had wantonly spilt American blood within the sanctuary of our territorial jurisdiction. That although for a series of years our government had made every effort to induce England to discontinue these untenable pretensions, yet such was the spectacle of injuries and indignities, which had been heaped upon our country, and such the crisis which its unexampled

forbearance and conciliatory efforts had not been able to avert. Our moderation and forbearance had had no other effect than to encourage perseverance, and to enlarge pretensions. For these and other causes, was it deemed just by the administration of Madison, that war should be proclaimed, although there was a large and respectable party, which thought that war might yet be avoided by conciliation.

During this conflict, in our naval warfare against Great Britain, our nation had a glorious beginning. Astonishment and mortification seized the British at the brilliant success of our little navy, which they had so much despised, and which added such glory to the American name. In the laconic language of the gallant Perry, it "met the enemy and they were ours." Nor were the operations on land less successful than on the sea, after a little discipline and experience.

During this war, the situation of Connecticut, and indeed of all the New England states, was in the highest degree critical and dangerous. The services of the militia, during its whole continuance, were extremely severe. They were constantly taken from their farms and from their ordinary occupations, to defend the coasts; and in addition to all the numerous and severe losses which this state of things produced, they were further subjected to the hardships and dangers of the camp, and the life of a soldier in the regular service. Sometimes whole companies were called to march, without delay, to New London and other exposed places. On one of these occasions, a whole company, the artillery company of Washington, under Capt. Nathaniel Farrand, marched to the former place. Levies on the militia in the ancient territory were constantly made, which were as constantly answered by the required number of men. Although from the short terms of service and other causes, it is not now possible to determine how many from the territory served their country in this war, yet the number is believed to have been more than two hundred. A hundred and twelve names are still preserved, and a list of them may be found at the close of this volume. As on all former occasions, both while under the colony, and under the government of the free and independent state, the sons of Woodbury were found at the post of duty.

Notwithstanding the great services of Massachusetts and Connecticut, Congress withheld all supplies for the maintenance of the militia for the year 1814, in both those states, and thus forced upon them the burden of supporting the troops employed in defending their coasts from invasion, and their towns from being destroyed. Meanwhile the taxes laid by the general government for the prosecution of the

war, were exacted from these states with the most rigorous promptness. It became apparent that if the New England states were rescued at all from these calamities, it must depend, as far as human means were concerned, upon their own exertions. The inhabitants on the sea-coast of Massachusetts spread the alarm, and early in 1814, petitions and memorials from a large number of towns were sent to the legislature, praying to be protected in their constitutional rights and privileges, and suggesting the expediency of appointing delegates.

"To meet delegates from such other states as might think proper to appoint them, for the purpose of devising proper measures to procure the united efforts of the commercial states to obtain such amendments and explanations of the constitution, as will secure them from further evils."

The legislature referred the matter to a committee, who reported in favor of a convention of those states favoring the enterprise, by a vote of 226 to 67, in a convention of both houses.

A circular was addressed to the several states, inviting them to meet in convention with them, stating the object of the convention to be, to deliberate upon dangers to which the eastern section was exposed by the course of the war, and to devise, if possible, means of security and defense, which might be consistent with the preservation of their resources from total ruin, and not repugnant to their obligations as members of the union; and also to deliberate on the question of amending the constitution of the United States. Accordingly a convention was agreed upon, to meet at Hartford, Dec. 15th, 1814, and Massachusetts sent twelve delegates, Connecticut seven, Rhode Island four, all appointed by the several legislatures, and New Hampshire and Vermont three, appointed by local conventions. These were among the most distinguished men in the union. The convention assembled at the time appointed, and their proceedings took place with closed doors, though their journal was afterward made public. The convention immediately published a report, containing their views, which was extensively circulated.

News of peace soon after arrived, and the subjects mooted in the convention were no longer agitated. As all the delegates appointed to the convention belonged to the party opposed to the administration, they were denounced by its friends, both before and after their meeting, in the bitterest terms, as treasonable to the general government, and the name of the "Hartford Convention" became, with the administration party, a term of reproach. Woodbury was represented in that convention, in the person of the late distinguished Judge

Nathaniel Smith, to whose cool judgment, wise reasoning, and burning eloquence, much may be attributed in bringing the determinations of the convention to a rational conclusion, without detracting from the merits of others. To the hem of the garments of that pure patriot and upright statesman, no stain attaches.

Previous to September 15th, 1818, the state had continued to live under the charter of 1662, granted by Charles II. For some time previous to this date, it had been thought by many, that it was unbecoming the spirit of progress, and the genius of our institutions, to remain under a charter granted by *a king*. Others thought the provisions of the charter eminently free, and having for a long period of years prospered under it, wished no change, or at least none at the risk of what an attempt at change might introduce. Parties were formed upon the question, and the spirit of party ran high. The result of the discussion was a convention, and the subsequent adoption of our present state constitution.

January 15, 1818, the town of Woodbury acted on the question, and, in a town-meeting held on that date, passed the following vote :

“That the representatives of this town in the next General Assembly be and are hereby requested to use their influence and exertions that suitable measures be taken for forming a written constitution of civil government for the State of Connecticut.”¹

It was further voted, that the town-clerk furnish a copy of this vote to each of the representatives to the May session of the General Assembly, and that Mr. Garry Bacon should procure and forward a like copy to the editor of the *Columbian Register*, at New Haven, for publication. The representatives to the May session were Nathan Preston and Philo Murrey, Esquires. At this session a convention was called to meet in August following, to form a constitution. Daniel Bacon, Esq., and Doct. Nathaniel Perry, were appointed delegates from Woodbury to the convention, which closed its labors Sept. 15, 1818, having framed the constitution, under which we now live.

Previous to 1823, there had been an effort to locate and build a new town hall for the use of the town, but as is usual in such cases, a great deal of bickering and bad feeling had arisen on the occasion, and no conclusion was arrived at. Finally, to end the difficulty, Mr. Daniel Bacon built a new two story building, near his dwelling-house, now owned by his son, Rev. William T. Bacon, and offered the use of the second story, rent free, to the town for its meetings. At a

meeting of the town, Dec. 29, 1823, Dea. Elijah Sherman being moderator, it was

“Voted to adjourn this meeting to Mr. Daniel Bacon’s new Building, to meet in the Chamber of s^d Building immediately.”

This continued to be used as the place for all meetings of the town till 1845, when the present commodious town-hall was built.

At that date, it was thought that the old town-hall did not answer the necessities of the town, and that a new and more commodious building should be erected. In the conclusion that a new building should be erected, all agreed; but the location was quite another matter. In this the “ends” of the town were widely at variance. It was an occasion which could not pass without an exhibition of the “old feeling,” which began in Stratford, caused the settlement of the town, showed its controlling power in the location of each successive church building that the increasing wants of the community demanded, and had finally rent the church of God in twain. A meeting was called in the “dead of winter,” to determine the question of location, and after a spirited debate, a respectable majority voted to locate the building in the spot it now occupies. But there being a suspicion of unfairness in the vote, application was made to the selectmen to appoint another meeting to try the question anew. The meeting was called, and though Providence, the evening before the appointed day, shed down some two feet of snow, enough one would think, to cool the feelings of the belligerent parties, yet the high piled drifts were penetrated in every direction, and almost every legal voter appeared at the meeting for the decision of the *momentous question of a difference in distance of one or two hundred rods!* The vote was taken by ballot, and the former location ratified by an increased majority.

To the inhabitants bred and born in this goodly valley, this question of *feet and inches* has an importance, a magnitude, totally unappreciable by those born in a different latitude. On this question, the author, who is not to the “manor born,” speaks with a freedom and an impartiality, which, in the eyes of some of his readers, may amount to recklessness; but he verily believes, that he speaks the words of “truth and soberness.” The general prosperity and advantage of the whole town are greatly to be desired, and it is most candidly conceived that this infatuated localism is the bane of every scheme for the town’s best interest. Men of mind and expanded views ought to look beyond the insignificant toadstool which they

themselves occupy. Washington would never have achieved the independence of the United States, if he had studied the interests, alone, of his own plantation, and the health and condition of his own negroes. It is by expanded views, by the banishment of self, that great objects are accomplished. Woodbury possesses great natural advantages. Only the warring of localism could have prevented it from availing itself of the advantages which God and nature have furnished it with a lavish hand. No locality in our country boasts of a fairer heritage, a more beautiful succession of hills and dales. Scarcely any in our state can excel us in agricultural or manufacturing facilities. No territory is richer in historical associations. None possess advantages of all kinds, calculated to awaken a *whole town pride*, more numerous than ours; and yet we linger behind sister towns, to whom nature has been less bountiful of her favors. In all natural advantages, Woodbury is the equal, perhaps the superior, of Waterbury. In wealth of intellect and wealth of purse, Woodbury was the equal of Waterbury, till within a limited number of years. And now Waterbury is a flourishing city, while Woodbury is traveling in the footsteps of its illustrious fathers. What has caused the difference? Why has the one advanced, and the other remained almost stationary? It is because the one has had no localism, that did not embrace the whole town; no contention, except that "noble contention of who best can labor, best agree." The inhabitants of the one have had minds expanded enough to take in the whole town, and to labor for its advancement; the other has had the mind fixed on minute trifles, light as air. The one has seen his own prosperity in that of every neighbor, while the other has seen the prosperity of every other antagonistic to his own. To this fell spirit of localism, in good part, may we attribute the financial disasters under which the whole town has "been in travail" for the last few months. A nice care for sectional interest enabled unscrupulous financiers to work the destruction of our monetary interests. It is to be hoped for the honor of the town, and of the human race, that this diseased state of feeling will speedily pass away. It is believed, and mentioned with devout gratitude to heaven, that the generation now coming on the stage of action, as has been before asserted, are beginning to be divested of these fatal prejudices. Happy the day, when not the ends of the earth, but the ends of the town, shall act together for the common interests. We do not say that the millennium will then have come, but peace will be within our borders, and "prosperity within our palaces."

For a long period of years it was the custom of the people, when a death occurred, to have the coevals of the deceased attend the funeral, bear him to the place of interment, and in the presence of the mourners, take turns in filling the grave. In small rural communities, the death and burial of an individual were a matter of general concern, and all were accustomed to assemble to take a last look at the remains of an associate, and to pay them the last honors. In earlier years it was expected that the rites of hospitality would be dispensed at the house of the deceased, and, especially in the days when ardent spirits were freely used, sometimes scenes of conviviality usurped the place of real grief and sober lamentation. But the custom of friends filling the grave, after a time became burdensome, as the duty was left to be performed by a few, in all cases, who felt called upon to do that duty, as no others offered. Finally, at the annual town meeting in October, 1826, it was "voted that it shall be the duty of the sexton to fill the graves at all burials in this town." Accordingly, since that date, this duty has been performed by that officer.

At the same meeting a vote was passed to buy a new burying-ground, of Capt. Elijah Sherman; and John Strong, Jr., James Moody, Noah B. Benedict, Judson Blackman, Jeremiah Peck, Jesse Minor, Lemah Sherman, Nathan Preston and Chauncey Crafts were appointed a committee to lay it out into lots. A majority of those who have died since that date, have been buried in that place, Thalia Judson being the first occupant, November 28th, 1826.

True to her military instincts, Woodbury furnished three soldiers for the war with Mexico, in 1847. As the nation was at that day careering in the fullness of its power, it needed not the services of many of our citizens. But she furnished this small quota for the conquest of the "Halls of the Montezumas," and the extension of the "area of freedom."

In 1846, the North Congregational Society built a commodious building for a lecture room and academy, and a flourishing school has since been there sustained. In 1851, an academic association was formed by the inhabitants in the south part of the town, with sufficient means, and made a body corporate and politic, under the statute for that purpose. The association erected a structure of convenient size and beautiful architecture, in the lower story of which a successful school has been maintained, the second story being used for the accommodation of the Woodbury Bank.

Masonry was established in this vicinity in 1765, and consequently

the institution here has become time-honored, having reached the venerable age of nearly a hundred years, through all varying vicissitudes. The lodge which now exists in this town, seems in its organization to have been constituted of brothers residing both here and in Waterbury. It appears, however, to have been located in Woodbury, though the means of information in regard to it are very scanty, all the records except the charter from its first organization till 1782, being no longer in existence. At this time it was reorganized under the most favorable auspices. The charter remains nearly entire, the venerable and sole relic of the early history of the lodge.

By it we learn that application was made to the Provincial Grand Lodge of Massachusetts, sitting at Boston, by "Joel Clark, James Reynolds, and sundry other Brethren of the Ancient and Honorable Society of Free and Accepted Masons, now residing at or near Waterbury," for a charter, which was granted July 17th, 1765, and "Mr. John Hotchkiss our Right Worshipful and well Beloved Brother," was appointed the first master of the lodge, and empowered to "Congregate the Brethren together, and Form them into a Regular Lodge, he taking Especial Care in Choosing Two Wardens and Other Officers necessary for the due Regulations thereof for One Year, at the End thereof the Lodge shall have full Power to Choose and Appoint their Master and other Officers, and so Annually." This charter was granted and delivered by the "Command of the Provincial Grand Master, Jeremiah Gridley, Esq., and signed by J. Rowe, Dep. Grand Master, and Edmund Quincy, G. Sec'y." Of the prosperity of the lodge during the first seventeen years, we have no reliable information, from the fact heretofore mentioned. The tradition is that it was highly prosperous, during a part of the time, though toward the latter part of that period, for some cause, it was not so successful. It must have been prosperous in its former years, for at its revival, August 6th, 1782, fifty-six old members were present. After the organization of the Grand Lodge of Connecticut in 1791 this charter was registered in the records of the Grand Lodge of the State, by Elias Shipman, Esq., G. Secretary. It received a new charter from the Grand Lodge of Connecticut, and became King Solomon's Lodge, No. 7, of this jurisdiction.

At the reorganization of the lodge in 1782, which took place at the house of Peter Gilchrist, now occupied by George B. Lewis, there were present P. M. Doctor Anthony Burritt, Joseph Perry, M. D., P. M. Hezekiah Thompson, Esq., Hon. Ephraim Kirby, Nathan Preston, Esq., and fifty-one other members. The records from

this date are in a good state of preservation. By them it appears, that at this meeting, John Clark was installed W. M., Josiah Beers, S. W., and Doctor Anthony Burritt, J. W. The lodge met once a month, at the same place as at first. The same officers continued to be annually re-elected till December, 1787, with the exception of the latter, whose place was filled by the election of Samuel Woodman. During this period, there had been eleven admissions, among them Bartimeus Fabrique and Rev. John R. Marshall.

In 1787, Nathan Preston was elected W. M., Samuel Woodman, S. W., and Adam Lum, J. W. The same officers were re-elected the next year. This year two members were added. In 1789, the first two were again elected to the offices previously held by them, and Doctor Anthony Burritt chosen J. W.

In December, 1790, Nathan Preston was again chosen W. M., Anthony Burritt, S. W., and Elijah Sherman, J. W. The latter and four others had been admitted as members during this year. The next year the same officers were re-elected, and Rutgers B. Marshall, Benjamin Stiles, Esq., and three others were added to the Lodge.

In 1792, Nathan Preston was W. M., Elijah Sherman S. W., and Garwood H. Cunningham J. W. Masonry this year, after the establishing of the Grand Lodge of this state the preceding year, seems to have revived, and admissions were frequent. Twelve members were received, among whom was Col. Joel Hinman. About this time, the exact date not being known, the lodge established a library for the use of its members, and by additions, in a few years had collected between two and three hundred volumes of useful and valuable books. The library in its best state, was worth some \$500. After a time its books became somewhat scattered, and the remainder, by vote of the lodge, was collected and sold.

In 1793, Garwood H. Cunningham was chosen W. M., Benjamin Stiles, Jr., S. W., and N. Sherman Judson, J. W. The next year they were again elected. In the former year ten new members were added to the lodge, among whom was Capt. Timothy Hinman; and in the latter year four were admitted. The funds of the lodge in December of the former year, were £100, 9s. 3d. At the festival of St. John the Baptist, in the latter year, Rev. Azel Backus, of Bethlem, preached a sermon to the lodge.

In 1795, nine members were received, and Benjamin Stiles, Jr., made W. M., R. B. Marshall, S. W. and William Moody, J. W.

In 1796, Nathan Preston was chosen W. M., G. H. Cunningham, S. W. and Benjamin Stiles, Jr., J. W. Two members were re-

ceived. In October of this year, David Tallman agreed to prepare a room in Widow Gilchrist's house, and furnish the same for the lodge for twenty-five years, from the first of March, 1797, for £114. This was the house now occupied by Lucius H. Foote, as a hotel. Accordingly the lodge convened in this place during the length of the time agreed on, when its meetings were held in Alvah Merriman's building, about fifteen years, from which place it removed to the old lodge room for some two years, till the dedication of the present hall in 1839.

In 1797, the officers were G. H. Cunningham, W. M., Benjamin Stiles, S. W., and William Moody, J. W. This was a year of unusual prosperity in the lodge. Twenty-five of the principal citizens of the town were added to its numbers, being the largest number ever received by the lodge in one year. Among these were Daniel Bacon, Esq., Doctor Nathaniel Perry, and Deacon Scovill Hinman, of New Haven. The latter is still living, and is the oldest initiated member of the lodge.

In 1798, William Moseley was chosen W. M., Doctor Nathaniel Perry, S. W., and Philo Murray, J. W. The same officers were re-elected the next year. Eight members were received in the former year, among whom was Jesse Minor, the second oldest living member of the lodge, and two were added in the latter year.

In 1800, Doctor Nathaniel Perry was elected W. M., William Hawley, S. W., and B. Seward, J. W. The first two were re-elected next year, and Doctor Samuel Orton elected to the J. W.'s station. Three members were admitted in the former and four in the latter year.

Two members were added in 1802, and Nathan Preston was made W. M., G. H. Cunningham, S. W., and William Hawley, J. W.

G. H. Cunningham succeeded in 1803 as W. M., Noah Martin as S. W., and King William Sampson as J. W. Twelve brothers were initiated this year.

In 1804, ten members were added, and Doctor Nathaniel Perry was chosen W. M., Noah Martin, S. W., and Benjamin Andrews, J. W.

Three were admitted to membership in 1805, and Nathan Preston was elected W. M., Nathan S. Judson, S. W., and Benjamin Andrews, J. W.

In 1806, Nathan S. Judson was selected as W. M., Richard Smith, S. W., and Daniel Hurlbut, J. W. The next year Doctor Nathaniel Perry filled the master's chair, and the other officers remained the

same as before. Seven new members were added in each of these years.

In 1808, William Moseley was W. M., Daniel Hurlbut, S. W., and Ebenezer Weed, J. W. The next year Abraham Somers, now living, took the place of the latter, and the other two were re-elected. Three joined in the former and four in the latter year.

In 1810, Doctor Nathaniel Perry was again elected W. M., Abraham Somers, S. W., and Samuel Frazier, J. W. Four additional members were received.

In 1811, Richard Smith was W. M., Nathaniel Tuttle, S. W., and Abijah S. Hatch, J. W.

Eight new members were added in 1812, among whom were Hon. Charles B. Phelps, now judge of the county court for Litchfield county, and Hon. Curtiss Hinman, afterward member of the senate of this state, when that body was elected by general ticket. The officers this year were Nathaniel Tuttle, W. M., William A. Bronson, S. W., and Nathaniel Bacon 2d, J. W. The next year the same officers were re-elected, except that Charles B. Phelps, Esq., took the junior warden's seat. Six new members were admitted this year.

In 1814, five members were added to the lodge, among whom was Gen. Chauncey Crafts. Hon. Charles B. Phelps was elected W. M., Hon. Curtiss Hinman, S. W., and Erastus Osborn, J. W.

In 1815, Nathaniel Tuttle was selected as W. M., William A. Bronson, S. W., and Reuben Fairchild, J. W. Three members were added.

In 1816, William A. Bronson was chosen W. M., Reuben Fairchild, S. W., and Joel Scovill, J. W., and two persons joined the lodge.

In 1817, two persons joined the lodge, one of whom was Nehemiah C. Sanford, Esq., and Doctor Nathaniel Perry was elected W. M., Reuben Fairchild, S. W., and Austin Lum, J. W.

In 1818, Thomas S. Shelton was chosen W. M., Reuben Fairchild, S. W., and James Manvill, J. W. The next two years the same officers were re-elected, except that William Hicock took the place of junior warden. In the first of these years eight members were added, in the second, five, and in the last, one.

In 1821, Phineas S. Bradley was elected W. M., William Hicock, S. W., and Garry H. Wheeler, J. W. Under this administration twelve members were admitted.

In 1822, William Hicock was chosen W. M., Garry H. Wheeler, S. W., and Benjamin Doolittle, J. W. Next year Benjamin Doo-

little was elected S. W., and Charles Bronson took his place. In 1822, six new members were admitted, among whom was Rev. Sturges Gilbert, and the next year five, among whom was Hon. Edward Hinman, late judge of New Haven county court. On the 18th of September, the lodge moved to their room at Col. French's building, now Mr. Merriam's.

In 1824, E. B. Foote was elected W. M., Benjamin Doolittle, S. W., and Charles Ransom, J. W. Next year the latter held the same station, while Nehemiah C. Sanford, Esq., was W. M., and Phineas S. Bradley, S. W. In 1824, four persons were made masons, and three next year, among whom was Doctor Samuel Steele.

In 1826, Samuel Steele was chosen W. M., Charles Ransom, S. W., and Roderick C. Steele, J. W. Next year the latter was made W. M., and Nathan Preston, J. W., the S. W. retaining his place. Nine members were added in 1826, and four in 1827. It will be seen by the above, that notwithstanding the anti-masonic storm which had swept over the land for several years, and lasted for ten years, that admissions to this lodge did not cease.

In the years 1829 and 1835 one member each was admitted. For the six years intervening between these two dates the same causes were at work to hinder admission here, as elsewhere, and had their effect. In 1836 and 1837, two members each year were admitted. Next year fifteen were added to the numbers of the lodge. In 1839, six were admitted; in 1840, two; in 1841, three; and two in 1842. In 1847, one was initiated; in 1849, three; in 1851, seven; and from that date to the present, eighteen.

The lodge was very prosperous for several years previous to 1841. From that time for several years, on account of removals and other causes, it rapidly declined in point of numbers and efficiency, so much so that its annual report to the Grand Lodge was not sent in for three years. In consequence of this, in May, 1846, its charter was declared forfeited, and in October of that year a committee of the Grand Lodge waited upon the former officers, and requested the surrender of the charter. After satisfactory explanations, the charter was given up on a promise that the lodge should have a dispensation till the next session of the Grand Lodge, and a return of the charter at that time upon payment of their dues. The last meeting before the forfeiture of the charter, was held January 10th, 1844. The dispensation was received in December, 1846, and a meeting was held January 6th, 1847, at which officers were elected, and the business of the lodge went on. The charter was also restored ac-

cording to stipulation. The present beautiful and commodious Lodge Hall, one of the best in the county, whose location on a bluff of trap rock, some thirty feet above the main street of the village, makes it a prominent object of attention as the stranger enters our village, was built in 1839, and dedicated to the use of the lodge on the twenty-fifth of June, in that year. By the construction of this building, the lodge was burdened with a debt of some five hundred dollars, which contributed not a little to the misfortunes that subsequently fell upon it. About two years ago, the lodge again became prosperous; the debt which proved such an incubus is removed, and the lodge goes on successfully. Since its reorganization in 1782, three hundred and sixty-two members have been admitted, ninety-eight of whom still survive. As we have now arrived at the time of the present actors in the lodge, it will hardly be expected that we should pronounce an eulogy on the living. We will only return and give a list of the officers till the present time, and close our sketch.

In 1828, Roderick C. Steele was re-elected W. M., Charles Ransom, S. W., and Nathan Preston, J. W.

In 1829, Martin Moody was elected W. M., Garry Riggs, S. W., and Gad Hitchcock, J. W.

In 1830, Martin Moody was re-elected W. M., Nathan Preston, S. W., and James Manville, J. W.

In 1831, Nathan Preston was elected W. M., James Manville, S. W., W. H. Atwood, J. W., and in 1832, these officers were re-elected.

In 1833, Samuel Steele was elected W. M., James Manville, S. W., and W. H. Atwood, J. W.

In 1834, W. H. Atwood was W. M., James Manville, S. W., and Selick Galpin, J. W.

In 1835, Garry Riggs was chosen W. M., Benjamin Doolittle, S. W., and James Manville, J. W.

In 1836, Benjamin Doolittle was elected W. M., W. H. Atwood, S. W., and John M. Safford, J. W. In 1837, the W. M. and S. W. were re-elected, and James Manville made J. W.

In 1838, Charles H. Webb was chosen W. M., Mitchell S. Mitchell, S. W., and Charles S. Peck, J. W.

In 1839, Mitchell S. Mitchell was elected W. M., Charles S. Peck, S. W., and Edwin Hull, J. W.

In 1840, Bethel S. Castle was elected W. M., W. H. Atwood, S. W., and Lucius Ives, J. W.

In 1841, Charles B. Phelps was chosen W. M., Mitchell S. Mitchell, S. W., and Charles H. Webb, J. W.

In 1842, Charles H. Webb was chosen W. M., Benjamin Doolittle, S. W., and Wyllys Judd, J. W. In 1843, the same officers were re-elected, and were the officers when the charter was given up.

In 1847, on the reception of the dispensation, Benjamin Doolittle was elected W. M., Wyllys Judd, S. W. and Albert Thompson, J. W., who served till December, the same year. In December, 1847, the same officers were re-elected for the succeeding year.

In 1848, Wyllys Judd was elected W. M., Albert Thompson, S. W., and Eri Riggs, J. W. February 9th, 1849, on Mr. Judd's resignation, Benjamin Doolittle was elected to fill his place.

In 1849, Benjamin Doolittle was re-elected W. M., Eleazer Welton, S. W., and Eri Riggs, J. W. In 1850, the same officers were re-elected.

In 1851, Benjamin Doolittle was elected W. M., William Cothren, S. W., and E. W. Atwood, J. W.

In December, 1852, being the month of the annual election, William Cothren was elected W. M., E. W. Atwood, S. W., and W. R. Galpin, J. W.

Rising Sun Lodge, No. 27, of Washington, was founded by a colony from this lodge. That lodge was for many years in a very flourishing condition, had many valuable members, but has not been working for some years; consequently its charter has been revoked.

Fidelity Chapter of Royal Arch Masons, was organized in Woodbury, January 25th, 1809. It went along prosperously for about five years, Hon. Charles B. Phelps, being the last member received, January 31st, 1814. The whole number of admissions was thirty-two. The location of the chapter was changed to Washington about the year 1815, the last meeting at Woodbury being held that year. The first meeting held in Washington, of which the records speak, was in 1823. While located here, forty-five members were admitted. Its location was changed again to Woodbury in 1842, since which time no meeting has been held.

List of High Priests.

Benjamin Stiles, Esq.,	Hon. Daniel N. Brinsmade,
Doct. Nathaniel Perry,	Hon. Daniel B. Brinsmade,
Richard Smith, Esq.,	Doct. Manly Peters,
William A. Bronson, Esq.	

A division of the Sons of Temperance was organized in this town February 8th, 1847, and called Pomperaug Division, No. 27. John W. Rogers, James R. Young, John J. Beecher, Sheldon T. Allen, John S. Bennet, Ezra Toucey, James R. Thomas, Edwin Roberts, and George A. Capewell, were appointed the first officers, and the society went on prosperously for several years. One hundred and five were received as members. Dissensions finally arose among the members of the society, the interest in it subsided, and early in the spring of 1853, it divided its funds among its remaining members, and "parted to meet no more."

List of Worthy Patriarchs.

John Roberts,	Robert Peek,	Edward W. Atwood,
John W. Rogers,	George De Forest,	George L. Teeple,
Benjamin Doolittle,	John E. Blackman,	Jerome Hubbell,
James R. Thomas,	Stephen B. Fairchild,	Orley M. Parker,
Monroe C. Sherman,	Jo. T. Capewell,	Philo J. Isbell,
Leander Hodge,	John H. Doolittle,	George H. Hitchcock.
William Way,	John Way,	

On the application of Silas Chapman, Charles G. Judson, William E. Woodruff, Enos Benham and Clark Linsley, to the Grand Master of the Grand Lodge of the Independent Order of Odd Fellows for the State of Connecticut, the grand officers of said lodge convened at Woodbury, April 16, 1847, and formed the applicants into a lodge under the name of Bethel Rock Lodge, No. 44. The same day, William Cothren, John P. De Forest, John A. Candee, Norman Parker, Noble Parker, Rollin Wooster, Aaron Mullings, Charles H. Webb, and Charles A. Somers, were received into the society by initiation. From that day to the present, the society has had a slow, but sure progress. In addition to those above named, it has received fifty-seven members, making seventy-one in the whole, and now has sixty-five acting members.

Its object, like that of the two preceding societies, is the relief of the necessities and sufferings of its members, and of the human race. It possesses a fund for these objects, which is constantly increasing, of about nine hundred dollars, which it keeps at interest, safely invested. To secure itself against loss, it has organized itself into a body corporate and politic, under a public statute of this state, enacted for such purposes.

List of Noble Grands.

Silas Chapin,	William Cothren,	Edward E. Bradley,
Charles G. Judson,	Gilead H. Smith,	Norman Parker,
John P. De Forest,	Benjamin S. Curtiss,	Hiram Manville,
Charles H. Webb,	Henry Minor,	Isaac Smith.
Luke S. Putnam,	Norman Parker,	

List of Vice Grands.

Charles G. Judson,	William Cothren,	Ed. E. Bradley,
John P. De Forest,	Gilead H. Smith,	Wm. E. Woodruff,
Charles H. Webb,	Charles A. Somers,	Hiram Manville,
Clark Linsley,	Benjamin S. Curtiss,	Isaac Smith,
Luke S. Putnam,	Henry Minor,	Phineas A. Judson.

At the session of the General Assembly in 1851, a bank, to be located in Woodbury, was chartered, under the name of the "Woodbury Bank." Its capital was \$100,000. In taking up the stock of the bank, a small majority of it fell into the hands of one William E. Chittenden, a broker in the city of New York, who was heavily engaged in wild and daring railroad speculations in the west. Considerable opposition on the part of some of the home stockholders was manifested to this state of affairs at the beginning. Mr. Chittenden, however, moved his family to Woodbury, made himself a director by means of his majority of the stock, and at once controlled the operations of the bank. It commenced business in November, 1851, and continued till March, 1853, when Chittenden failed in business for a large amount, carrying down with him the Woodbury and Eastern Banks, and injuring the credit of the Bank of Litchfield County, being indebted to it in a sum greater than one-half of its capital.

At the time of his failure, he owed the Woodbury Bank more than \$175,000. To secure this, there were some \$76,000, in collaterals of various kinds, most of which were not immediately available, leaving nearly \$100,000, unprovided for and unsecured. The assets of the bank went into the hands of receivers, and after some time a compromise was made with Chittenden, by which he assigned his stock and collaterals to the bank at their par value, and contracted to pay the remainder of his indebtedness in the bills of the bank. This agreement he has fulfilled in part, \$30,000 having been paid by him. Besides this, there is an attachment on property sufficient, it is believed, to secure his indebtedness to the bank within about \$10,000. The friends of the Killingly bank having procured a requisition on

the governor of New York for his person, on a criminal complaint, he found it not advisable to remain longer in that state. Though thus disappointed in the promises of this man, the citizens of Woodbury have come forward, taken said stock so assigned, and paid its par value into the bank. The result of this noble conduct on the part of the inhabitants, is, that the bank has been able to resume business on a firm footing, and its officers having learned "wisdom by experience," it will go on successfully.

Its officers are Daniel Curtiss, president; James M. Dickinson, cashier, and George B. Lewis, Lewis Judd, David C. Bacon, John Abernethy, Monroe C. Sherman, Philo H. Skidmore, George Smith and William Cothren,¹ directors.

While these pages have been going through the press, a savings institution has been organized in the village, under the name of the Woodbury Savings Bank and Building Association. It is a corporation under the general law authorizing such institutions. It can hardly be said to be fully organized, and yet it has already a capital of about fifty thousand dollars, and several thousand dollars on deposit. It bids fair to be a very successful institution, and with good management, it can not be otherwise than safe. Its officers are

Nathaniel B. Smith, President.

William Cothren, Vice President.

Thomas Bull, Secrétary and Treasurer.

Benjamin Fabrique,	} Directors.
Loren Forbes,	
Robert J. Tolles,	
Charles A. Somers,	
George Drakeley,	
Benjamin S. Curtiss,	

The manufactures and mechanical employments of the town, independent of those of a domestic character, consist of one tinner's factory, three grain mills, one clover mill, seven saw-mills, two tanneries, two cider distilleries, four tailor shops, five blacksmith shops, one silver spoon shop, one spectacle shop, three shoe manufactories, two carriage shops, one button factory, one powder flask manufactory, two cigar shops, one felt cloth manufactory, two cassimere manufactories, one shear manufactory, one thimble manufactory, one shawl manufactory, one establishment for "leathering carpet tacks," one

¹ The latter has been elected since the financial difficulties of the bank; all the others were its former officers.

suspender buckle shop; all together employing more than \$200,000 capital. There are fifteen mercantile stores, and three hotels, employing some \$50,000 capital. There are also fourteen school district and primary schools, two academies, one social library, two attorneys, four clergymen, and four physicians.

The amount of the last grand list was \$39,653.83, and the valuation of the lands and buildings of the town, in 1815, for the levy of the direct tax of the United States, which comprised 19,528 acres, amounted to \$604,175, being an average value of nearly \$34 per acre. In 1799, the real estate of this town, together with Southbury, was appraised at \$847,966.

Thus have we gathered up the fragments of information scattered by the wayside, however trivial, and deposited them in the great garner-house of history, if happily they may engage the attention of the curious reader in some gliding year of the distant future, who may possibly take the same kindly interest in the items of information that concern us of this day, "simple annals of the poor," that we now bestow on each recorded trace of the doings and sayings of our early fathers. However trivial these matters may appear to the careless observer, the man of thought, of wise forecast, will ever find instruction and food for deepest contemplation in every such recital.

CHAPTER XIX.

BIOGRAPHICAL SKETCHES OF NATIVES AND RESIDENTS OF ANCIENT WOODBURY, WHO HAVE REMAINED IN THE TERRITORY. THE NAMES WILL BE FOUND IN ALPHABETICAL ORDER.

BIOGRAPHY is that part of history which relates to the history of the life and character of men. It embraces the consideration of all that appertains to our moral, intellectual, social and professional character. It is said that "history is philosophy teaching by example," and biography is ever one of the principal elements of history. Men and their acts are the great theme of the historian's pen. It is this element that furnishes most of the pleasure we enjoy in all historical accounts. The life and progress of men, their virtues and vices, their successes and failures, their motives and their actions, not only affect their own position and happiness, but their influence extends to all within their reach, and descends influencing the character and destiny of unborn millions. The good deeds that men do live after them, and so do the bad. The influence of a good or a bad action, once committed, can never be recalled. As one who, standing by the seaside, casts a stone into the waters, as they lie calmly sleeping in the golden sunlight, will immediately see a small circular ripple extending itself in all directions, gradually increasing the circle of its circumference, till it is lost to his view in the ocean's depths; so the influence of a good or a bad action, however insignificant we may esteem it, never ceases, but goes on, extending the sphere of its influence, in an ever increasing ratio, till the end of time. Hence it is well, that the lives of the eminent should be written, that their good deeds and wise teachings may be extended, so that they may ultimately take in the human race. Example and competition form the character of nations. "To commemorate the virtues, wisdom and patriotism of their heroes and their statesmen, their philosophers and their poets, has ever been the noblest office of the noblest nations.

The voice of eulogy, the page of history, monuments, mausoleums, trophies and triumphs, were the proud testimonials to the splendor of their achievements, and the gratitude of their countrymen. Emulation blazed high in every bosom—worth became sympathetic and hereditary—infancy caught the sacred flame of patriotism from the honored and hallowed ashes of its ancestry, and in beholding the bright escutcheons of war and victory, the tottering and enfeebled limbs of *hoary age* itself glowed and strengthened into the ardor and energy of second youth. Thus all the diversified departments of their admirable systems of government, civil as well as military, contributed to inspirit, to support and dignify each other: and while moving in their own respective orbits, like the inexhaustible luminaries of heaven, they reciprocally borrowed and reflected light, and shed their combined luster and glory upon an astonished world.”

The influence of great example diffuses itself over the world, and if we should strike out of history its earlier annals, it would be like striking out the acquirements and experience of youth, in its evil consequences upon the hopes and happiness of mature age. It would be to expect the harvest without the seed-time, the genial influences of summer, or the ripening power of early autumn. But biography is important, not only as a record of the virtues of men, but also of their follies and vices. Even the records of these have their salutary uses. They serve to check us in a career which might otherwise become reckless and disastrous. They are like beacons set up to guard us against those evils into which others have fallen, and to direct our attention to the acquisition of the opposite virtues, and the securing of those “temporal and eternal blessings, which are too often wantonly disregarded, and perhaps irretrievably lost.”

In a work like the present, there is not space sufficient for the introduction of biographies, properly so called. We can only give such brief statistics as have come to hand, from which extended memoirs can be made, when the requisite time, ability and encouragement shall call to the execution of that pleasant duty. Much difficulty has been experienced in collecting materials for the personal history of individuals, on account of the want of interest and sluggishness of those who alone could give the information, and if the following brief sketches shall be exceptionable to any, on account of their meagerness, it is hoped that it will be attributed by the intelligent reader, to the appropriate causes.

ROSWELL ABERNETHY, M. D.

Most of the readers of this volume will recollect the aged, yet noble form—so lately in our midst—of the subject of this sketch. For more than twenty-five years, he “went out and in” among us, approving himself in all the relations of life. To see him about among the people, dispensing the charities of his humane and useful profession, had become a sort of “second nature”—a thing of course. Unusually attentive to the calls of the arduous profession of which he was so conspicuous an ornament, he was ever found at the post of duty, “in the forefront of the battle,” in the conflict with dire disease. The high moral and religious traits of his character were “known and read of all men”—of which we all are witnesses. His gentlemanly and friendly deportment toward all whom he was called to meet, in the various relations and duties of life, are known to the entire circle of his acquaintance. To the author he particularly endeared himself by his wise counsels in the various emergencies of the early days in his professional labors, and by his unwavering friendship, when the “love of many had waxed cold,” and that of most was lukewarm. He was a friend in need. Many were the happy hours spent with him in interesting and useful conversation on all the various topics of human thought. He can almost imagine at times of a pleasant afternoon, he sees that aged and revered form coming toward his office, and can almost hear those manly, kindly tones in which he was wont to hold intercourse with intimate friends. Anon the illusion vanishes, and he finds himself alone, with a sense of having experienced some great loss. To know the full worth of such a man as Dr. Abernethy, one must know him intimately—must hold communion with his very soul. We see few such men in our world. His death has created a void, that will not soon again be filled. He will live, while life remains, in the affectionate remembrances of his numerous acquaintances and friends.

For much of what follows, we are indebted to the sermon preached at his funeral by Rev. Lucius Curtis, pastor of the church at which Dr. Abernethy attended. His character was, on that occasion, so well drawn, that it seemed to the writer like a waste of time to go over the ground again.

Dr. Roswell Abernethy was born in Harwinton, Conn., in the year 1774. He applied himself very early in life to the study of medicine, under the instruction of his father, Dr. William Abernethy, who was at that time the principal physician in his native town. In

1795, while in his twenty-first year, he commenced the practice of his profession in New Hartford, an adjoining town, where he remained six years. During this period, he formed the acquaintance of Dr. Griffin, the celebrated pulpit orator and divine, who had then just commenced his ministerial labors in that town. This acquaintance soon ripened into a friendship, which continued long after they were separated by removal. They were fitted by the character of their minds to sympathize, not only as friends, but as thinkers on important subjects. From New Hartford he removed to his native town, and continued the practice of his profession there till 1825. The reputation he had acquired as a physician and as a man, made him known abroad; and a vacancy having occurred in this town, many desired to secure his settlement here. Accordingly the citizens of Woodbury, without distinction of party or sect, extended to him a formal "call," or invitation¹ to settle, which he accepted. He came here not only by this general invitation, but with the warmest testimonials of confidence and regard from the citizens of his native town; and for twenty-five years he continued here, enjoying the confidence and esteem of the community. The extent of his practice was such as to gain for him a generous competence, and during the last few years of his life, he often expressed a desire to retire from the active duties of his profession, which he followed without intermission for fifty-six years. It is remarkable, that just before his last sickness, and while in the midst of his professional labors, as soon as he had come, voluntarily, to the firm conclusion to retire from them, a higher summons came, calling him to close, at once, his professional labors and his life. As if by some presentiment anticipating the time of his departure, he had "set his house in order;" and none who knew him can doubt, that in all respects he was ready for the final summons. After a sickness of little more than two weeks, during which he had but little acute suffering, he went at the age of seventy-seven, quietly and sweetly to his rest.

With a mind completely balanced and harmonized, shaped in its very structure to the finest proportions, he had an uncommonly *marked* and strong character. With none of those eccentricities which give brilliancy and notoriety by their extravagance, there was a depth, and tone, and fullness, pervading the whole man, giving strength without contrast, and proportion without weakness; consti-

¹ This invitation was signed by some twenty-five or thirty of the principal inhabitants of the town.

tuting, in a word, one of the noblest characters, and one which is fitted to strengthen our conviction, that man was formed in the image of his Maker. A stranger would at once mark him in the crowd; not merely from the upright position, the manly proportions, and the polite, dignified bearing of his form, but from the intellectual cast, and the earnest, benignant aspect of his countenance, and the elevated and commanding appearance of his whole person. It would be difficult to tell which trait in him was most prominent; and it would be quite as difficult to tell in which he was defective, according to human standard. The essential qualities which belong to native strength of mind, and true nobility of character, were found in him.

His intellect fitted him especially for reasoning and reflection, though he was not wanting in the power of observation. By the natural gifts of his mind, together with his habits of assiduous application, he placed himself, without the advantages of a collegiate education, or even of a professional school, in a position far above that of multitudes who have enjoyed both. He loved and faithfully studied his profession. Well read in its theory, keeping up with the discoveries and improvements of progressive science, he was also skillful and patient in the details of practice. A characteristic prudence and caution ever kept him from trifling with the life of a patient by rash experiment; and a sense of responsibility, and the general seriousness of his character, prompted a faithfulness and a patient self-denial in the examination and treatment of his cases, which a mere love of professional reputation would have failed to secure. With great delicacy and refinement of feeling, and habitual conscientiousness, he studied both the health and the feelings of his patient. His dignified, gentle and courteous bearing, was a part of the man. It was never put on for an object or an occasion; and it was never put off. None, who intrusted him with a secret, as a physician or as a man, ever had occasion to regret a confidence misplaced.

But while he was faithful and laborious in his profession, his thoughts took a wider range. By his habit of general and well-selected reading, he took an intelligent survey of the topics discussed by the press, and of the general movements in society. Subjects especially of permanent interest to the citizen, to the philanthropist, to the Christian, he investigated with rare thoroughness and ability. Questions of a theological and biblical nature, which are fundamental, engaged his most earnest attention; and the results of his inquiries upon these subjects he often committed to paper. Though he did not hold a ready or a prolific pen, his literary productions, notwithstand-

ing his want of early discipline, exhibit a command of the best language, the power of full and accurate expression, method, elegance, precision, perspicuity, and force. The qualities of his mind were impressed upon his style, as well as upon his general demeanor and action.

His judgment was sound and discriminating. He investigated with candor, and when he arrived at a satisfactory conclusion, he was neither fickle in abandoning it, nor obstinate in retaining it. But his mind was *settled*. He was clear and firm in his convictions. They took a strong hold upon his nature. He was decided. Once planted, you always knew where to find him; because you knew that his opinions were above the reach of caprice, or favor, or interest. And yet, with all his firmness and decision, he was open to truth, liberal-minded, generous and kind, as an opponent. He accorded to others what he claimed for himself, an independent judgment. He loved agreement, but he loved truth more. He loved peace; but he held fast to *right* and *justice*. Hence with all his gentleness, his amiable and courteous bearing, he was stable, conservative, inflexible.

The delicacy of his feelings, and his wise sense of propriety, would have made him sensitive to ridicule, had not those qualities been joined to a kindness of feeling, and a noble bearing, which never exposed him to its power. It is difficult to attack, with any weapons whatever, an unobtrusive modesty, or a manly dignity which commands respect. He possessed both; and was thus doubly guarded, by both his inoffensiveness and his strength, against many social evils to which most men are exposed.

Hence, in *social* life, he was fitted for enjoyment and usefulness. His habits of study and reflection did not disqualify him from mingling with lively and cheerful pleasure in the intercourse of social life. He loved the circle of friends; and with all his dignity, every one felt at home in his presence. Never distant, nor overbearing; easy of access, familiar; interesting himself in the welfare of others, careful of their feelings, attentive to their wants, he was everywhere welcome. Uniting definite and varied information with good conversational powers; and a peculiar blandness and urbanity of manner with genuine refinement and a high-toned moral sentiment, his society was always instructive, pleasing and elevating. In his attachments there were strength and constancy, and into all pure, social enjoyments he entered with a warm zest. Though not incapable of discerning the faults of others, he did not seem to think of them.

At least, he was unsuspecting—he never delighted to search them out—and if they came in his way, he had no tongue to speak of them, and no heart to remember them. No malicious or unguarded word from him ever tarnished a good name, or wounded the peace of a family. Though frank and judicious in giving counsel where it was asked, he never intruded. Unambitious of notoriety, or of preferment, he seemed only to covet esteem and usefulness; and there was such evident sincerity and truthfulness in his bearing, he was so conscientious, open and manly in all his conduct, so far above every species of artifice and management, that you knew him by intuition to be as incapable of a mean action, as he was of injustice and fraud. To the poor he was kind and generous. In his professional practice he often gave them, not only an unrewarded service as physician, but friendly assistance as a neighbor and a man. Many a poor family, as well as the various objects of Christian benevolence at home and abroad, could bear testimony to the substantial tokens of his sympathy, and of his unostentatious, but liberal charity. In the family circle, as husband and father, with the tenderness of an affectionate nature, the gentleness of a kind spirit, and the unclouded light of a cheerful disposition, reflected from his noble countenance in a smile so beaming and benignant, he threw a pleasant sunshine around his home, and made it ever attractive and genial. In his general intercourse with men, he was the Christian gentleman, uniting the high bearing and humble spirit of the school of Washington and the school of Christ.

But his *religious* character was as strongly marked as his intellectual and social. He made a profession of his faith in 1805, at the age of thirty-one, by uniting with the Congregational church in his native town; and when he removed to Woodbury, he transferred his relations to this church. Here for a quarter of a century, the consistency of his daily walk and the growing elevation of his Christian character were witnessed by all. The duties of an arduous profession seldom furnished him an excuse for absence from the public worship of the Sabbath, or from the weekly meeting for prayer and conference. “He loved the house of God, and the place where His honor dwelleth.” Devout and reverential in his piety, he loved all those doctrines, which exalt God as a righteous sovereign “upon the throne of his holiness.” He had an enlarged and consistent view of the divine attributes, and he loved to contemplate the divine perfections in their purity and majesty. Religious truth opened to him a field in which his mind and heart loved to range. His text-book

was his Bible. Next to this, he loved those books, which unfolded its meaning with clearness, and enforced its truth with an evangelical and devout spirit. The pleasure which he found in Bible truth was superior to every other. Very few, who are not themselves religious teachers, become so thoroughly indoctrinated into the truths of the Scriptures as a system, or so deeply imbued with their spirit. He rested in them with unshaken convictions, with perfect satisfaction, and with that conscious security which reposes in immutable truth.

Dr. Abernethy died September 24th, 1851, aged seventy-seven years. He left a widow and three children. John J., a surgeon in the U. S. Navy, Charles, a merchant in New York, and Anna, wife of Alvin Bradley, Esq., of Whitestown, N. Y. In 1825, the honorary degree of Doctor of Medicine was conferred on him by the corporation of Yale College.

DOCT. JONATHAN ATWOOD.

The subject of this sketch came early to Woodbury. His name appears in the list of settlers as early as 1701. He is the father of all of the name in this part of the state, and many other places—a numerous and extended posterity. He was an emigrant from England. His house stood not far from the old "Town House," and he owned land on both sides of the highway, so that the present Doct. Atwood, his descendant in the fifth generation, has his homestead on land that belonged to the first doctor of the name. We have no printed accounts of his standing as a physician or as a man. By the book of town acts it appears that he was frequently interested with the management of the various interests of his fellow-townsmen. It seems also that they were satisfied with his services as a physician, as he remained for some years the only physician beside Parson Stoddard in that part of the ancient town, after the first Doctor Warner's removal to Roxbury. The state of medical science was, however, very low at this date, and men owed their recovery from disease more to the blessing of sound constitutions, than to any aid from the physician. We can gain some idea of the state of medical science as exemplified in Woodbury, from the inventory of Doctor Atwood's case of medicine and medical library, which follows:

"A sett of lancetts 4s. 6d., Physical Drugs 5s. 8d., 25 glass viols 4s. 6d., 5 vials 0s. 10d., 5 small glass bottles, 1s. 8d., 2 glass bottles, 2s. 0d., 5 gallypots, 1s. 8d., quicksilver, 6 oz., 10d., aloes, 2oz. 2d., Salve, diackylon, 8d., a Physick book—Salmon £1, 5s. Do.—Hartman, 6s."

To us of the present day, who swallow whole drug stores as a matter of course, five shillings eight pence worth of "Physical Drugs," with two ounces of aloes, and eight pence worth of salve, would seem rather a limited allowance, for nearly a whole town, especially, when we consider, that on account of bad roads and defective modes of conveyance, the practitioner could not easily replenish his "stock in trade," in an emergency. Doct. Atwood died January 1st, 1732-3, leaving a widow and four children, of whom information will be found in the genealogies.

GARWOOD II. ATWOOD, M. D.,

Son of Harvey Atwood, was born in Woodbury, December 4th, 1818, graduated at Yale College in 1840, and in the medical department of the same college in 1844. He commenced the practice of his profession in his native town in 1842, where he has continued to reside in full practice till the present. On the 1st of May, 1848, he was united in marriage to Henrietta E. Judson of Woodbury. They have two children.

JABEZ BACON, THE RICH MERCHANT.

Persons of distinguished, useful characteristics have a right to be signally named for the benefit of posterity. One such was Jabez Bacon, Esq., without qualification the most eminent and successful merchant that this town or portion of the state had ever known, or has known, down to this day. Some of the facts, indeed, that exhibit his remarkable business characteristics, are almost beyond credence.

He was born at Middlefield, a parish of Middletown, July 16, 1731. He was a direct descendant (a great-grandson) of Nathaniel Bacon, who was evidently the ancestor of all, or nearly all, of the Bacons of this state. This Nathaniel was the son of William Bacon, of the town of Stretton, Rutland county, England, and the nephew of Andrew Bacon, who was one of the leading men of the colony

that settled Hartford under Haynes and Hooker, but who died at Hadley without male issue.

The subject of this notice was the son of Nathaniel, who was the third child of Andrew, who was the sixth child of Nathaniel. He seems to have been very poor, as was doubtless his father before him; for that father came in later life to visit his son in his afterwards great prosperity at Woodbury, where he died and was buried. A plain red sand-stone slab marks the place of his deposit.

Jabez in early life exhibited the qualities that afterwards secured his great prosperity. He was first apprenticed to a tanner and currier,—there is no evidence however, that he continued at this vocation beyond his apprenticeship, but he early betook himself to the business of selling needles, pins, tapes, &c., &c.—in short, all the paraphernalia of a pedlar's box; from which, by his indomitable perseverance and business ability, he soon stepped into a lucrative position, and became the very first man in business, mercantile credit and wealth, in this section of the state. ROYAL R. HINMAN, Esq., in his valuable statistical work compiled from the colonial records at Hartford, says he died worth *nine hundred thousand dollars*. This is a mistake, his estate having been inventoried at about one-half that sum.

As a man he was one to make an impression on every one that came near him. The energy of the man was amazing, and, this directing all his powers to the single business of accumulation, wealth flowed into his coffers on every side. He was for years the sole merchant of this town and all the neighboring towns; and so large at times was his stock in trade, that, it is credibly reported, merchants from New Haven sometimes visited Woodbury, and purchased from Jabez Bacon goods to retail afterwards in that city.

His way of doing business was often rash, apparently, and seemingly no safe rule for others. An aged merchant of New York told the writer of this many years ago, that he (Mr. Bacon) would sometimes visit his store, make him a bid for a whole tier of shelf goods from floor to ceiling, amounting in value to thousands of dollars, and have the whole boxed and shipped in an hour to the sloop at the foot of Peck Slip bound for Derby. His vast wealth also, together with his business skill, sometimes gave him the command of the New York market so that, to a degree moderns can hardly credit, he could, with a turn of his hand, "put the screws" on an article, and make

its price in the great metropolis rise and fall like a barometer. An anecdote, an unquestionable fact, illustrates this. He was a large dealer in pork, this being the "circulating medium," it would seem, for this region, judging from the vast quantities of it that found their way to "the old red store in the hollow," as it was called, thence down to "*Darby Narrors*," where it was shipped to New York. The old gentleman had once shipped an exceedingly fine lot of this article for the city, but when he arrived there he found his purchasers indisposed to his price, as two immense ship loads were that day expected from Maine. The old gentleman merely set his teeth firm, an ominous trick of his in a bargain, and left the store. He instantly took a horse, rode some six miles up the East River shore, to about what is now Blackwell's Island, boarded the sloops as they came along, and purchased every pound of their cargoes, staking his whole fortune for it. This at that day put the whole New York market in his hands, and tradition says he cleared forty thousand dollars by this single operation.

He was kind-hearted, open and generous, though in a bargain close to a fault. His hospitality was unbounded. A long table was kept set forth in the west parlor of what is now the residence of DANIEL CURTISS, Esq., the whole year round. This might have been policy, but it was also a part of a large heart, that took pleasure in giving in this form. As a citizen he was public-spirited and useful for his day. As a husband and father his affections were endearing and indulgent, and he was the centre of a large circle of relatives and friends. But it was as a *business* man where he deserves to be noted; where he deserves signal mention for posterity. He was the centre of a great commotion; the main-spring of a mighty watch, such as we in this day almost consider apocryphal; and with him has passed away a business era, such as shall not soon be seen in this valley again.

The old store, in which his vast wealth was accumulated, still stands. And if a man has nothing else to do, it may be instructive to pass into it, look up at its old beams, its huge, old-fashioned door, and wind through its passages up and down, thinking of the great past that once existed there, and feel it impressed on his whole nature—"what shadows we all be."

He died September 10th, 1806.

HON. DANIEL N. BRINSMADE

Was the son of Rev. Daniel Brinsmade, second pastor of the church in Judea society, and graduated at Yale College, in 1772. He read law with Samuel Canfield, Esq., of Sharon, and settled in the practice of his profession in his native place, which had now become the town of Washington, where he continued to reside till his death in 1826, at the age of seventy-five. He was justice of the quorum, an assistant judge of the county court for sixteen years from 1802, ten of which he sat on the bench. He was longer in public life than any other man in that part of the ancient territory of Woodbury. Gen. Daniel B. Brinsmade of Washington is his son.

REV. WILLIAM THOMPSON BACON.¹

Wm. T. Bacon was born at Woodbury, in Litchfield county, August 24th, 1814. At the age of twelve he was sent to the "Episcopal Academy," at Cheshire, to be fitted for college, but, after two years, he determined to engage in a mercantile life, and became a clerk in the city of New York. After three years, at the age of seventeen, he established himself in business in New Haven, Conn. In a short time, however, he withdrew from his mercantile connection, and devoted himself to study. He entered Yale College, in 1833, where he was regularly graduated in 1837, and was appointed by his class to deliver the valedictory poem, at the time of leaving the institution. During the following autumn, he entered the divinity school at New Haven, and, after the usual term of study, was licensed as a minister in the Congregational denomination. On leaving that institution, he was married to a daughter of Prof. Jonathan Knight, of the medical department of Yale College, and, in 1842, was settled over the Congregational church and society in the town of Trumbull, where he remained till 1845, when ill health compelled him to ask a dismissal. He subsequently became one of the editors of the "New Englander," a quarterly magazine of great ability. He was also for a few years the editor and proprietor of the New Haven daily and weekly "Journal and Courier," which he conducted with marked ability and success. He subsequently supplied the pul-

¹ This sketch is taken principally from Kilbourne's Litchfield Biographies.

pit in South Britain for a time, and is now engaged in his ministerial labors in his old church at Trumbull. But he is not settled there. He resides in the old "Bacon Homestead," in his native town, having repaired and greatly improved it.

Soon after leaving college, Mr. Bacon published a volume of poems from a Boston press, which, in 1840, passed into a third edition, revised and enlarged. In 1848, a new volume of poems from his pen, was published by Mr. Putnam of New York, containing two hundred and seventy-five pages. His lighter poems possess much simplicity and grace. He has a fine perception of natural beauty, and his graver productions are pervaded by a current of deeply reflective, moral and religious sentiment. They have received the examination, and elicited the general commendation of severe critics. It would be pleasing to introduce some specimens of his poetry, but the limits of this work forbid.

HON. JOSEPH H. BELLAMY.

Joseph Hart Bellamy was the only child of David Bellamy, Esq., and grandson of Dr. Joseph Bellamy, the first pastor of the Congregational church in Bethlehem.

He was born in Bethlehem, graduated at Yale College in 1808, was admitted to the bar of Litchfield County about 1812, after which, in connection with the superintendence of a farm, he practiced law in his native town till the time of his decease.

Mr. Bellamy possessed qualities, and sustained a character, which secured the confidence and respect of all who knew him, and the warm affection of his chosen friends. Although his political principles were often opposed to those of the majority in the town, yet such, in the view of all, was the integrity and uprightness of his character, that he was permitted uniformly to retain some of the most important and responsible offices in the gift of the town, and was repeatedly called to represent it in the legislature of the state. He was also honored with a seat in the senate, in 1841, and had been county commissioner for Litchfield county, two years earlier.

In his profession he was esteemed a wise, judicious counselor, and held a fair standing as an advocate. A distinguished member of the bar affirmed, that "had Bellamy been exclusively devoted to the law, he might have gained a position in the first class of lawyers."

He possessed a fund of knowledge of men and things, and a strik-

ing originality in his illustrations and anecdotes, which rendered his society and conversation peculiarly interesting and instructive.

His general character is briefly given in the following, extracted from an address at his funeral.

"Much as I loved and respected Mr. Bellamy," said the speaker, "I am not about to claim for him perfection: he did not claim it for himself. No man knew his imperfections and infirmities better than himself. He made no public profession of piety, and I suppose doubted whether he possessed and enjoyed it.

"Notwithstanding his own views on the subject, we think those who knew him best, might find some evidence of its existence. Favored from early life with the best literary and religious advantages, among other things he studied the Bible. He also read intelligently the works of the best theological writers, and was an habitual, attentive and intelligent hearer of the gospel. He was a firm believer in what are distinctively known as the doctrines of grace. The great doctrine of the reformation, justification by faith in the merits of the Lord Jesus Christ, was with him (as we well know) a favorite, a cardinal topic, and one of the last topics which in broken accents escaped his lips, while they were yet quivering in the agonies of death. That he was a man of strict moral honesty and integrity, has never, we believe, been for a moment doubted. Nay, it has been fully demonstrated in the unlimited confidence reposed in him by individuals and public bodies.

"He was a firm friend of good morals; 'a terror to evil doers, and a praise to such as do well.'

"He ever maintained a firm and unyielding adherence to that which he was convinced was right; and no motives of personal or selfish interest, of party or political favor, could divert him from his course.

"He was preëminently a patriot, a lover of his country, and ever manifested a deep, absorbing interest in her peace, purity and prosperity. And we fear not to ask, were not the blessings of the peace-maker his? When irritated and contending parties sought his aid, while he was ready to administer relief to the injured and oppressed, he was not willing to embark even as a professional man, in the unrighteous cause, for the sake of personal, party or pecuniary interest. Rather would he strive to allay the unruly passions, to suggest and recommend the 'things which make for peace,' which tend to secure harmony and right.

"We have intimated, that like a true son of New England he was the firm friend of the Bible, the Sabbath, the public worship of God, and the ordinances and institutions of his house; this he manifested by his continued and untiring efforts to sustain these institutions. We fear no contradiction when we say, that his counsels, influence and exertions, were ever regarded by the members of the ecclesiastical society to which he belonged, as highly conducive to its best interests. Said a plain, unlettered man, lamenting his departure, 'when we have come together as a society, with different views and divided feelings, Bellamy would get up and tell us what was right, and make us see and feel that it was right, and straighten us out.'

"A little before his death he remarked, 'This society, in its business meet-

ings, is never characterized by discord or unkind remarks.' We may add, if it ever should be thus characterized, it may be more apparent to whose influence its former harmony should be in part attributed. If we mistake not, its records will show, that a single vote, which with much care and skill he prepared, virtually erected and completed the commodious house of worship which the society now enjoys. When its members came together to deliberate and decide upon a great subject, one which has divided and distracted many ecclesiastical communities, the vote, previously prepared, was presented and explained, and the members had only to raise their hands, which they did with entire unanimity, and the deed was done, or committed to hands in which all had confidence that it would be satisfactorily done.

"Being a direct descendant of one of the most able and useful ministers of the gospel with which this land was ever blessed, Mr. Bellamy loved and respected all accredited ministers of Christ. While he was an active member of the society, it had five different individuals as its ministers—men differing as much in their general character, disposition and temperament, as it is possible perhaps for five good men to differ. Yet he manifestly loved and respected them all. They all recognized him as a valuable and faithful friend. Though there are many who have heard him speak freely in regard to them all, they do not recollect ever to have heard him utter an unkind, disrespectful, complaining word or insinuation in regard to any one of them.

"He well understood that trials and embarrassments tended to hinder the minister of the gospel in the performance of his arduous work; hence, instead of endeavoring, like some, to multiply and increase his burdens, it was his pleasure to do what he consistently could to relieve them.

"He had confidence in God as a prayer-hearing God. Often and in different ways did he manifest his confidence in the efficacy of prayer. Even down to the last hour of life he expressed his desire to be interested in the prayers of God's people. His standard of piety was higher than that of many others. This was probably the ground of his doubts in regard to his own personal interest in the religion of the gospel.

"It is an interesting fact that the day, and probably the hour on which Mr. Bellamy died, Nov. 2d, 1848, completed the exact term of one hundred and ten years, since Dr. Joseph Bellamy, his grandfather, commenced his labors in the parish of Bethlehem. During that period the name of Bellamy has always been somewhat prominent in the place; by the removal of the subject of this sketch, in the male line, it became extinct."¹

HON. NOAH B. BENEDICT.

Noah B. Benedict was the son of Rev. Noah Benedict, and was born at Woodbury, April 2, 1771. He graduated at Yale College in 1788, and was admitted to the bar in Litchfield county in 1792. He was appointed judge of probate in 1805, and resigned in 1816,

¹ This sketch is extracted from the minutes of Rev. Fosdick Harrison.

on being elected an assistant, or member of the council, which office he filled two years. He was elected a member of the House of Representatives in October, 1796, and was reelected to ten sessions subsequently, between this date and May, 1827. He was clerk of the House in 1809, and May, 1810.

In the third week in June, 1831, Mr. Benedict came to Litchfield, to argue, among other cases, that of *Fairman v. Bacon*, 8 Conn. Rep., 418. Just before that case came on, he was taken ill at his lodgings, and could only send in the brief he had prepared. He was carried home, but survived only a few days. Judge Daggett, in giving the opinion of the court, in the case referred to, says, he made "great use of the brief furnished by Mr. B., because he found it presented the argument in that dense, yet luminous view, for which that gentleman was so conspicuous, and by which the court were so often instructed and enlightened; and rarely more so than in this, one of his last efforts."¹ His death occurred July 2, 1831, at the age of sixty years. He was twice married, but died without issue. His last consort still survives, and resides in the "old homestead." "He was honorably distinguished in his profession, courteous, affectionate and kind in his feelings, and endeared to the circle of his relatives and friends by his numerous virtues." Such is the modest record on his tombstone.

DOCT. ANTHONY BURRITT.

The subject of this notice was the son of Benjamin and Mary Burritt, and born in Newtown, Conn., Dec. 4, 1752. He studied medicine with Doct. Joseph Perry, of Woodbury, and commenced the practice of the profession in Southbury society, a short time before the Revolution. During a part of that period, he acted as surgeon's mate in the service. He was taken prisoner, and carried to Long Island. Jabez Bacon, of Woodbury, a friend of his, happening to come where he was, and finding in what condition he was there held, interceded with the British authorities, and induced them to release him. He was of respectable attainments, and had good success in his practice. He died April 12, 1839.

¹ In this sketch of Mr. Benedict, the author has restricted himself to a mere statistical account, at the request of the one most nearly interested in him.

ANTHONY B. BURRITT, M. D.,

Son of the preceding, was born in Southbury, January 12, 1810; studied medicine with his father, and Docts. Abraham L. Smith and Joseph L. Tomlinson, and graduated at the medical department of Yale College, in 1832. Commenced practice in his native town immediately, and is now in practice there.

ZACHERIAH BEERS.

Woodbury has not been prolific in poets. About the time of the Revolution, however, the subject of this sketch was in full life, and possessed a decided talent for versifying. He would with the greatest ease and fluency, turn an account of any or all the ordinary incidents of every-day life into rhyme. He never had the opportunity of improving his mind by culture, and therefore most of his productions were of an exceedingly crude nature, wanting all the finish of grammatical construction, and true poetical polish. Accordingly, his rhymes were all of the Hudibrastic order, but there were frequent specimens of high poetic ability, which, if it had been preceded by proper culture, would have enabled him to rival the McFingal of John Trumbull. He was a soldier of the Revolution, and entered heartily into the spirit of the times. As a mediocre specimen of his powers, the following is given, entitled by its author,

"THE INDEPENDENT BANK."

"Come, freemen, come, assist to sing
The blessings that surround us;
'Tis true we've lost a sapient king,
But liberty has found us.

Chorus.

Then join your voices from the heart,
A heavenly chorus lend us;
We never but with life will part
With glorious Independence.
Let idiots talk of state and rank,
And bend to those who care it;
Our freedom is a common Bank,
And equally we'll share it.

In seventy-six, 'twas founded here,
 And has this wondrous tally ;
 The oftener divide our share,
 The greater is its value.

God gave the charter first to Man,
 But Priests and Kings concealed it ;
 Columbia's sons regained the plan,
 And with their blood they sealed it.

Let us, who share her stock look in,
 And frequently inspect her ;
 'Twill please the Cashier, Gallatin,
 And Jefferson, director."

A Doct. Enos Weed, of Stamford, some fifty years ago, published a long advertisement, setting forth that he, as an itinerant physician, would travel through the country, and cure all diseases "that flesh is heir to," by a long list of patent medicines, of which he possessed the right. Mr. Beers paraphrased the whole of his long and bombastic notice, with inimitable sarcasm, too long, and too *free* in its details, to be admitted into these pages, but a few passages are given as a specimen of the style. It was printed in a Danbury paper.

" Pandora long a pest to human ease,
 Mother of ills, and mistress of disease,
 Slipped, one by one, from her envenomed chest,
 Till mortals all were near deprived of rest ;
 Until the namesake of old Jacob's son,
 Enters the list, and bids distress begone ;
 Lays in of antidotes so large a store,
 That De'il shall rage and reign no more ;
 And by a long detail their virtue shows,
 With patent right, just brought from Lee & Co's.
 Oh ! happy land where remedies will cure,
 And, legal made, infallible and sure !
 The exulting muse without Poetic fame
 Delights to call each Antidote by Name ;
 And as she sings their efficacy o'er,
 Without a Patent—blesses Baltimore,
 Whence Hamilton's Elixir must arrive
 To keep the people of these states alive—
 From thence to here, consigned to Doct. Dar—
 Who dares infection to begin the war !"

After going through the whole advertisement, characterizing each

antidote on his way, and giving by far the best description of a pill. extant, he closes as follows :

“ At last the Patent right is made so sure,
It helps his purse—if it performs no cure.
This we believe—Oh! Faith, what is thy power
To help poor mortals in a dangerous hour!
An Antediluvian race will soon arrive,
And people here for many centuries live;
And then, by patent rights, all crimes forgiven,
Wear out at last—and gently go to Heaven!”

WILLIAM COTHREN,

Son of William and Hannah Cothren, was born at Farmington, Maine, November 28, 1819. He fitted for college at the Farmington Academy; graduated at Bowdoin College, Maine, in 1843; received his second degree in course at the same institution in 1846, and the degree of Master of Arts, *ad eundem*, from Yale College, in 1847. He studied law under the direction of Hon. Robert Goodenough, of Farmington, Me., late member of Congress from his district, and with the Hon. Charles B. Phelps, of Woodbury. He came to Woodbury in 1844, taught school for a while, and was admitted to the Litchfield county bar, 1845. He commenced the practice of his profession in Woodbury, immediately after, and has there continued in the performance of its duties till the present time. He was elected corresponding member of the New England Historic, Genealogical Society at Boston, Mass., May 5, 1847, and a member of the Connecticut Historical Society, November 23, 1852. He was also elected a county commissioner for Litchfield county, at the May session of the General Assembly, 1851.

CONANT CATLIN, M. D.,

Was a practicing physician and surgeon in the town of Bethlem, nearly twenty years. He came there about 1813, when what was called the “New Milford fever,” was extensively prevailing, and very fatal. He was the immediate successor of Dr. Fowler, who had himself fallen a victim to the epidemic. Seldom has a physician, a young man, an entire stranger, risen so rapidly in the esteem and confidence of the community, and obtained so permanent and exten-

sive a practice as the subject of this notice. The *immediate* cause of this, was, doubtless, his success in the treatment of the prevailing epidemic, and the favorable influence of Dr. Perry, of Woodbury, but the continuance and increase of this confidence must have depended on something more. This may be found not only in his general skill and industry in the practice of his profession, but in his sterling worth as a man and a citizen. Few men ever possessed in a higher degree those rare virtues in their intercourse with others, which command respect, confidence and esteem.

Left penniless at the age of fourteen, by the death of his father, Daniel Catlin, of Harwinton, he succeeded by untiring zeal, in securing a fair academic education, and then paid his way through five years' study of medicine, commencing practice at the age of twenty-one. During all this time, he was one of three sons, who supported an infirm and feeble mother. He commenced practice fifty dollars in debt, for his horse and saddle. Notwithstanding an expensive family, and a connection in mercantile business which met with frequent and heavy losses, his heirs received nearly \$2,500 from his estate, while about the same amount in worthless debts was found upon his books. His practice was universal in the town of Bethlem, and extended largely into the adjoining towns. If he was successful in winning the confidence and esteem of his patrons and the public, he was eminently so in securing that of his medical brethren in the county and state. The records of the Litchfield County Medical Society fully attest this. His mind seemed wholly *absorbed* in his profession, often to the neglect of his pecuniary affairs; and few men, it is believed, have contributed more largely than he, both by his pen, counsel and practice, to elevate the dignity of his profession in this county. Perhaps no paper has contributed more to this end, than his truthful yet sarcastic and scathing treatise on "Quacks and Quackery," read before the county society, about the year 1820. Its peculiar adaptation to the existing state of things at the time, as well as its corrective influence, is within the memory of all the older physicians now living in the county. The honorary degree of M. D. was conferred on him by Yale College, in 1828, and at the time of his death he was corresponding in regard to a professorship in that institution, which was about to be tendered to him.

In private life, in the social circle, he was beloved by all. Unassuming in manners, remarkable for the paucity of his words, calm, clear and dispassionate, yet *firm* in the expression of an opinion, his remarks were always instructive, and commanded a powerful though

often a quiet influence. Usually sedate, he was nevertheless apt to arouse the mirth of the company by an unexpected though opportune joke. Naturally quick in temper, he had succeeded in obtaining an almost perfect control over it, and scarcely an instance is remembered where his anger found vent in words. He was a consistent Christian, warmly attached to the Congregational church, of which he was a member, but liberal in his sentiments toward all denominations. At the age of twenty-one he was seriously attacked, several times, with hemorrhage from the lungs, and during the remainder of his life he was troubled with consequent infirmities. He often remarked in his last years that "horseback riding had prolonged his life many years." He died in June, 1830, beloved and esteemed by *all*, and his memory is still cherished by his cotemporaries in Bethlem. They feel that his loss has never been supplied. His disease was called "consumption, though not well defined. He *wore himself out* by years of laborious practice. His age was forty-one.

DOCTOR JOHN CALHOUN,

Was for many years a practitioner of medicine in Washington. He was a very respectable man, and an approved physician. He was much engaged in the public business of the town, and died leaving a somewhat numerous posterity, many of whom have become noted in the various professions of life. His children were, Daniel, Calvin, Jedediah, Joseph and Philo.

DOCTOR AZARIAH EASTMAN,

Was the son of Azariah Eastman, and born at New Fairfield, now Sherman, Conn., August 5th, 1746. At the age of twenty, he commenced the study of medicine with Doctor James Potter, of his native place, and was licensed to practice the profession, October, 1768. He removed to Roxbury, a parish in Woodbury, and entered into practice, in which he continued for many years with great success, and obtained a high eminence not only in his profession, but as a firm supporter of those principles which elevate and ennoble man. He died May 27th, 1818, and was buried in the old burial ground near the place where the first meeting-house stood.

DOCTOR JOSIAH R. EASTMAN,

Son of the preceding, was born in Roxbury society, February 14th, 1771, and in the nineteenth year of his age, he commenced the study of medicine and surgery, with Dr. Nathaniel Thayer, a physician of his native parish. He studied two years with him, and the rest of the time spent in preparatory studies, he passed under the tuition of Dr. James Potter, of Sherman. He was licensed to practice, May 2d, 1793, by the Medical Society of Fairfield county, at a meeting held in Danbury.

Previous to his license, he had intended to settle in East Haven, but the scarlet fever being at this time very prevalent in his native place, he returned there, and immediately entered into the practice of his profession. The skill and judgment which he manifested in the management of the prevailing epidemic, laid the foundation for his permanent residence and future usefulness in Roxbury. He was the only permanently settled physician in his native society for nearly thirty-four years. During all this period he was called to practice extensively in the adjoining towns, and frequently to meet his professional brethren in council, in difficult cases. His success in his profession may not be traced directly to his early acquirements in medical science, but to an inherent, native genius. In 1813, when an epidemic fever prevailed in the southern part of Litchfield county, and nearly all who were attacked fell before it, under the treatment of the most eminent physicians, he introduced a mode of treatment not recognized by any author, with such marked success, that he gained for himself an extended reputation.

He became religious in early life, and connected himself with the Congregational church in Roxbury. He remained during his whole life one of its most efficient and useful members. He was also elected to various civil offices in his town, and in all his ministerial and judicial acts was traceable the divine precept, "Do unto others as you would that they should do unto you."

DOCTOR SYLVANUS FANSHER.

Dr. Fansher was a native of Plymouth, Conn., but resided for many years in Southbury. He devoted more than fifty years of his life to the extension of the vaccine or kine pock inoculation, as a remedy against that scourge of the human race, the small-pox. For his

discoveries in expediting the kine pock, he received a diploma from the "Royal Jennerian Society of London." About the year 1802, when the kine pock had become apparently extinct in this country, it was found that a number of persons in Danbury and Goshen had taken the infection, or *virus*, from milking cows. Dr. Fansher stated that he took the virus from the pustule on the milkmaid's arm, and inoculated an infant with it, which proved to be the genuine kine pock. He also stated that he had known several instances where the infection was taken without any connection with the cow; and it was his belief that the infection is taken from some shrub or plant, from which, when discovered, we shall know something of the origin of the small pox, and have a sovereign remedy against it, at hand. Dr. Fansher died two or three years ago, after a long life devoted to the investigation of this subject.¹

PARLEMON B. FOWLER, M. D.,

Was the immediate successor, in the parish of Bethlem, of Doctors Z. Hull and John Meigs. He was a very skillful physician, and a highly respectable man.

WARREN R. FOWLER, M. D.,

Studied the profession of medicine with Dr. Sheldon, and commenced its practice in Judea society, in Washington, about the year 1810. He continued in the practice of his profession till his death in 1826. He was of excellent repute, both as a man and a physician. In 1818, he received from Yale College the honorary degree of doctor in medicine. He married Polly Hanford, and had two children, Henry, a respectable physician at South Bend, Indiana, and George, who died young.

REMUS M. FOWLER, M. D.,

Is a brother of the preceding, and studied medicine with him. He also settled in Washington, and still continues there in full practice, respected as a man and a physician. In 1834, Yale College conferred on him the honorary degree of doctor in medicine. He has been twice married, and has had three children, Maria, who married Doc-

tor Seth Porter Ford, and resides at the Sandwich Islands; Jane, who married William W. Leavitt, and Harriet, who also resides at the Sandwich Islands.

DOCTOR STEPHEN B. FAIRCHILD,

Is a native of Newtown, Conn. He studied medicine the usual length of time, and after taking a course of medical lectures, was licensed to practice. Immediately after this he removed to Woodbury, and is now engaged in the active duties of his profession.

DOCTOR ANDREW GRAHAM,

Was the son of Rev. John Graham, the first minister of Southbury society, and born at Stafford, Conn., in 1728. Having prepared himself for the practice of medicine, he settled in that profession in Southbury parish, about 1750, and continued in its practice till his death, June 17th, 1785, at the age of fifty-seven years. He resided in the house next south of the White Oak school-house. He obtained a fair reputation as a physician, and an unsullied reputation as a man. He was much employed in the public business of the town, especially during the period of the Revolutionary War. He was for a time surgeon's mate in the army. He was a jovial, agreeable and companionable man, much endeared to his neighbors and friends. John A. Graham, LL. D., a lawyer of New York, was his son, and erected a plain monument over his grave some years ago, on which is the following inscription:

"Andrew Graham, M. D., a descendant of the Duke of Montrose, departed this for another and better world, in June, 1785, aged 57 years. Out of respect to the memory of an honest man, this marble is placed by his son, John A. Graham, LL. D.

"New York, 1805.

Ne oublie."

DOCTOR ZEPHANIAH HULL,

Was born in Cheshire, Conn., in the year 1728; studied the profession of medicine at an early age; married Hannah Cook, March 28th, 1749, and soon removed to Bethlehem, in Woodbury, probably on account of the influence of Dr. Bellamy, who was a native of the same town, and a few years his senior. He died November 10th, 1760, the same day with his wife, in the "Great Sickness." They

were buried in one grave, and two of his children, and a young man living in his house, died a few days later. Soon after these deaths, and while others were sick in the house, a Deacon Strong going by, raised a flock of eleven quails, which flew over the house and dropped in the garden. Immediately after three of them rose and flew into the bushes, but the other eight were found dead, and in an hour after putrefied, became offensive and were buried.¹ As a physician, and as a man, he ever sustained a high character in the place of his adoption.

DOCTOR TITUS HULL,

Son of the last, was born in Bethlehem parish, March 25th, 1751 ; was the eldest of his surviving children, and lived with an uncle at Cheshire, some six years. After this he studied medicine with Doctor Seth Bird, an eminent physician of Litchfield ; settled on the farm owned by his father, now occupied by Benjamin T. Lake, and resided there till 1805. He then removed to Danbury, Conn., where he resided two years, when he removed to the state of New York. He was a respectable physician, and perhaps more celebrated in treating diseases of the bowels, particularly every variety of colic, than any other man in the state, in his day.

SAMUEL EUGENE HARTWELL, ESQ.,

Is a native of Strong, Maine. He prepared for college at Farmington Academy, Maine ; entered Wesleyan University, at Middletown, Conn., in 1837, for the purpose of taking the "scientific course" in that institution, and graduated as bachelor of science, in 1841. He studied law with Hon. William W. Ellsworth, at Hartford, a judge of the superior court ; commenced the practice of his profession at Suffield, Conn., in 1843, whence he removed to Woodbury, in 1845. In 1846, being engaged in the invention of a machine for the making of cigars, he removed to the city of New York, where he has since continued to reside. He realized some \$15,000 from his invention, and is now a land broker in New York.

¹ This fact is taken from a letter written at the time, dated December 20th, 1760.

DOCTOR DANIEL HUNTINGTON,

Studied medicine with Doctor Joseph Perry, and commenced the practice of his profession in Woodbury about the year 1767. He was the first postmaster of the town, from 1797 to 1814, when he resigned his office. For several years before the close of his life, he relinquished the active duties of his profession, and confined his attention to his drug store. He was a very celebrated chemical compounder. He died February 19th, 1819, aged seventy-four.

ASAHEL M. HUXLEY, M. D.,

Came to Woodbury about the year 1834, and settled in the practice of his profession. He was married to Mary L. Minor, daughter of the late Matthew Minor, Jr., Esq., July 14th, 1837. After some years spent in practice in this town, there being a vacancy in Goshen, Conn., he removed there, where he has since remained in an extensive practice.

DOCTOR BENJAMIN HAWLEY,

Commenced the practice of the medical profession in the parish of Bethlehem, some time preceding the date of the Revolution. He was distinguished as a physician in his time. He died September 11th, 1813, during the time of the "New Milford fever," at the age of seventy years.

WILLIAM HAWLEY, ESQ.,

Was born at Redding, Conn., and was a graduate of Yale College, class of 1789. He acquired his professional education under Thaddeus Benedict, Esq.; was admitted to the bar in 1791; and soon after commenced the practice of law at Greenwich, Conn., and subsequently at Redding, where he continued until 1798, when he removed to Woodbury, and there continued in practice until 1803, which he then relinquished for other pursuits, chiefly of a mercantile character. He was a member of the House of Representatives, in 1802 and 1805.

GIDEON HIRAM HOLLISTER, ESQ.,

Was born in Washington, December 14th, 1817, and graduated at Yale College in 1840. He immediately commenced the study of law under the direction of Hon. David Daggett, afterward pursued the same in the office of Hon. Origen S. Seymour, and was admitted to the bar of Litchfield county in April, 1842. He then opened an office in Woodbury, and continued the practice of his profession with good success for about two years, when he was induced to remove to Litchfield, where he immediately entered into a highly successful and lucrative practice, in which he is at present engaged. Few men in the legal profession have been favored with a more steady and unvarying success. Within the last two years he has prepared two works for the press, one of which has already been given to the world, and elicited the warm commendation of critics as well as of friends. This is a historical novel entitled "Mount Hope," and the other about to be published is of a similar character. He is also engaged in writing a history of Connecticut, a work very much needed, and one which will be awaited with eager interest and curiosity by all. He is a writer of marked ability, and in the opinion of his friends, he would do well for the world, and for his own fame, to devote himself entirely to this field of labor, notwithstanding his successful efforts at the bar.

EDWARD HINMAN, ESQ.,

Was the son of Dea. Noah Hinman, and was born in Woodbury, about 1740. He was one of the first two lawyers in the town, and resided in White Oak. It is believed that he studied his profession with Col. Walker of Stratford, though it is not now certainly known. Soon after his establishment in practice he became familiarly known to his fellow-townsmen by the appellation of "Lawyer Ned," an appellation which he retained during life, though he lived to a good old age. He was a man of clear and strong intellect. Nathan Preston, Esq., once said of him, that "he was a greater man than Washington." This was, of course, an exceedingly extravagant statement, but tends to show the estimation in which he was held by members of his own profession. In one particular, he was a much greater man than Washington, and that is in corpulency. He was one of the most corpulent men of his day. When he was seated his abdo-

men projected entirely over his knees. He was accustomed to use great brevity of speech, but always spoke to the point. His voice was not good—he spoke with a strong, nasal twang. He was much addicted to the use of hyperbolical expressions. It is said, that when in court his brevity of speech was as great as elsewhere, but a few words from him had more weight with the court and jury, than a multitude from his competitors.¹

HON. EDWARD HINMAN,

Is the son of Timothy Hinman, and the grandson of “Lawyer Ned” on the side of his mother, who was his daughter. He prepared himself for the practice of law, and took up his abode in his native town, where he has continued to practice his profession. He has borne various public offices in the town, and has been for two years judge of the county court for New Haven county. He is wealthy, and has passed on thus far to a respectable age in a “state of single blessedness.” He was a member of the State Senate in 1843.

HON. ROYAL R. HINMAN,

Was born in Southbury, and graduated at Yale College in 1804, in the class with Hon. John C. Calhoun and other distinguished men. He studied law with Hon. D. S. Boardman, Hon. Noah B. Benedict and Judge Reeve, practiced his profession in Roxbury about twenty years, and about two years at Southington in Hartford county. He represented the town of Roxbury, four years in the General Assembly, between 1814 and 1831, was elected Secretary of State, as successor of Hon. Thomas Day, in 1835, and was annually re-elected for seven years after that date. While he was secretary in 1836, he published a volume of the correspondence of the kings and queens of England, which had remained on the shelves of the office for two hundred years, entitled “Antiquities of Connecticut.” In 1842, he published a volume of six hundred and forty-three pages, large octavo, entitled “A Historical Collection, from Official Records, Files, &c.,

¹ For the facts in this and several other sketches, the author is indebted to George Hinman, Esq., of Sullivan, Maine, a native of the ancient territory.

of the part sustained by Connecticut during the War of the Revolution," with an appendix containing very important matters, verified from the records. This is a very valuable book, and does both the state and the author great credit. In 1846, he published a catalogue of the names of the first Puritan settlers of the colony of Connecticut, extending to five numbers, and containing three hundred and thirty-six pages. He is at the present moment publishing under a similar title, a large and extended work of a similar character. In 1835, he was appointed chairman of a committee consisting of himself, Leman Church, Esq., and Hon. Elisha Phelps, to revise the public statutes of Connecticut, which they accomplished in a book of about six hundred pages. In 1835 and '6, the same committee was appointed to compile and publish the private or special acts of the state, particularly those of a date later than 1789, up to the time of publication. This duty was performed, and a book of sixteen hundred and forty pages was published for the use of the people of the state. In 1838, Mr. Hinman and Thomas C. Perkins of Hartford were appointed to make a revision of the statutes of the state, which duty was accomplished, and the "Revision of 1838," containing seven hundred and seventeen pages, was the result. It is said, that no man in the state has prepared and published so large a number of pages for the state as Mr. Hinman. He was one of the original incorporators of the revised charter of the "Connecticut Historical Society" in 1839, and is also an honorary member of the New Jersey Historical Society, and of the Massachusetts Historical Society. In his various antiquarian works, he has done a great work for posterity by rescuing a multitude of interesting facts from oblivion. On the 18th day of September, 1844, he was appointed collector of customs for the district of New Haven, which office he held until March 4th, 1845, and was also supervisor of the light-houses in the district of New Haven during the same period. He was admitted as a counselor in the supreme court of the state of New York, in Albany, at its February term, in 1827. He now resides in Harlem, N. Y.

COL. BENJAMIN HINMAN,

Was born in the town of Woodbury, in this state, in the year 1720. His ancestors came from England, in the early settlement of this colony. He served against the French in Canada, as early as 1751, under a commission as quarter-master of the troop of horse in

the thirteenth regiment, in this colony, under the hand of Roger Wolcott, then governor of the colony. On the 19th day of April, 1755, he was commissioned by Gov. Fitch, at Norwalk, a captain of the sixth company of foot, in Col. Elizur Goodrich's regiment, being a part of the forces raised in the colony for the defense and protection of His Majesty's territories from any further encroachments by the French, at Crown-Point, and upon Lake Iroquois, (called at that time by the French, Lake Champlain,) and to remove encroachments then made there; of which forces William Johnson was commander-in-chief. During the French war in Canada, on the 1st of October, 1755, Col. Hinman being stationed near a lake, walked out alone about three-fourths of a mile from his men, and stopped near the lake in the woods. He heard a noise behind him, and turning briskly around, with his gun at rest, he found a French soldier within six yards of him. The soldier was as much surprised at his company as was Col. Hinman. The soldier at once cried for quarter, and held out to the colonel the helve of his hatchet in token of his submission, which Col. Hinman took from him, and marched him into camp, as a prisoner.

On the 30th day of May, 1751, he was commissioned major of said thirteenth regiment of foot and horse, by John Fitch, Esq., then governor of the colony. In the year 1758, he was commissioned lieutenant-colonel of the third regiment of foot, in the forces raised in the colony for invading Canada, to proceed under the supreme command of His Majesty's commander-in-chief in North America; and also a captain in the second company in said regiment; which commission was signed by Thomas Fitch, governor of this colony. On the 31st day of October, 1767, he was commissioned by William Pitkin, governor of the colony, a lieutenant-colonel of the thirteenth regiment of horse and foot, "under and in the eighth year of the reign of Lord George the Third, King of Great Britain, &c."

On the 1st of November, 1771, he was commissioned colonel of the thirteenth regiment of foot and horse, by J. Trumbull, governor. Early in the war of the Revolution, on the 1st day of May, 1775, he was appointed colonel of the fourth regiment of enlisted and assembled troops for the defense of the colony; and was ordered, by Gov. Trumbull, on the 20th day of May, 1775, forthwith to march with five companies, to rendezvous at or near Greenwich, in this state, and to send three companies, to take post at Salisbury, under Major Elmore, to be in readiness to march with them under such orders as Maj. Elmore should receive from the General Assembly, or the

governor. During the same year he was ordered to Ticonderoga, where he remained in command of a regiment for some time. In the year 1776, he was ordered, with his regiment, to New York; and was at New York at its capture by the British; after which he was stationed at Horse Neck, and other places on the Sound, but returned home in ill health, in January, 1777, and did not again join the army. He died at Southbury, on the 22d day of March, 1810, at the ripe old age of ninety years.¹

SIMEON HINMAN, ESQ.

This gentleman was intimately and favorably known in "ancient Woodbury," as a shrewd and talented man. He was the son of Edward Hinman—"Lawyer Ned," as he was familiarly called.

Simeon commenced his legal practice about 1793, and continued it until about 1809, when he abandoned all business, and rusted out. Had he been goaded by necessity to exertion he would probably have attained a high character. Native talent of a high order he certainly possessed. He was never married, and died in 1825. He was a graduate of Yale, and lived and died at Southbury, in the mansion house occupied by his father.

HON. ROBINSON S. HINMAN.

Robinson S. Hinman was born in South Britain, a parish of Southbury, in 1801.

His father, Jonathan Hinman, was of the Southbury family of that name. His mother was a Jennings, who derived her descent remotely from an Englishman of the same name who migrated to Stratford, about the middle of the sixteenth century. Men of this name have within the last twenty years, entertained exalted hopes of the acquisition of wealth by inheritance of an estate in the English chancery standing in that name, but as has been uniformly the case were chilled by disappointment.

Simeon Hinman, the elder brother of Robinson, about 1847, was sent to England as the family agent. He returned, having acquired neither money, knowledge or hope by the voyage.

No particular opportunities were afforded Robinson for attaining

¹ R. R. Hinman's War of the Revolution.

an education beyond those found in a district school of that period, save a village library, and an earnest and inquiring spirit that rose with the opposing circumstances.

Gen. Ephraim Hinman, of Roxbury, discovered mind and capacity in his kinsman of no ordinary grade. In 1821, at his request, he became a member of the family at Roxbury. "Gen. Ephraim" was in many respects, eminently beneficial to young men advancing to manhood; his familiar intercourse with the affairs of the Revolutionary War, his gentlemanly deportment, elevation above low objects, and his varied experience with men and things, gave him a salutary influence over the young. In this year Robinson entered the office of Hon. Royal R. Hinman, then a practicing lawyer at Roxbury, and studied, not read, law. In 1824, he changed his domicile, and entered the office of Charles B. Phelps, Esq., of Woodbury, and was clerk in the probate office, then a large district. In February, 1825, he entered the office of Judge Chapman, who had established a law school in New Haven.

In June of this year he offered himself for an examination, but was refused by the force of an obsolete rule of that court requiring a residence in that county of six months next previous to the examination. This rule was brought to notice by Judge Bronson, then on the county court bench in that county. He returned to Woodbury and re-entered the office of Mr. Phelps. Mr. P. being thrown from a buggy in August of that year and greatly injured, Mr. Hinman conducted his business until September, 1825, when he was admitted at Litchfield. A partnership with Mr. P. immediately followed, which continued nearly two years. During the year 1827, he removed to Utica, New York, and entered the office of John Jay Hinman, then high sheriff of Oneida. Among the Hinmans, there has always existed a clannish spirit. Robinson was the *protege* of Col. Hinman. He subsequently was admitted to practice in New York, removed to the city of New York, formed a partnership with a professional gentleman there, and held a tolerable practice in the marine court. Robinson felt he was made for higher objects than a practice in that jurisdiction then afforded, and in 1828 removed to Naugatuck in New Haven county. Here his habits of order, industry and punctuality soon secured to him an extensive practice, and he had the consolation of witnessing the advancement of his reputation, and the rapid growth of confidence in his integrity and intellectual pursuits. In 1830, he was appointed postmaster at that village, in 1831 he removed to New Haven, was appointed clerk of the county and

superior court, and continued his professional habits. In 1838, a change of political power occurred, and he retired to private life with a practice diminished by the interference of his official duties. In 1842, he was appointed judge of probate for New Haven district, the most lucrative office in the gift of the state authorities, and was reappointed in 1848. During the summer of that year, that insidious enemy of human life, the consumption, asserted its dominion over his constitution. Struggling against its progress, hope gave strength while life was sapped at its foundation. He died November, 1843, at New Haven. A monument to his memory may be found in the beautiful cemetery in that city erected by the society of Odd Fellows, of which association he was a prominent member. He was never married. In 1836, he entered military life a brigade major, and by gradation rose to the place of brigadier general.

The prominent traits of his character were constitutional honesty, veracity, benevolence, order, industry and an untiring desire to do good. He possessed strong attachments to his friends and no hostility to those who chose to make themselves his enemies. He scrupulously avoided evil speaking and never imputed a bad motive, unless compelled to do so by irrefragable evidence. He was prompt and accurate in all his dealings.

With quick and rapid perceptions and a retentive memory, he investigated effectively, and followed the sequence in all its ramifications. When at Nangatuck and New Haven, he evinced strong tendencies for public improvement. At the former place, he projected the establishment of the public square, the erection of the houses of public worship thereon, and the survey of the public avenue passing by them. The Episcopal church of that parish was at Gun Town, some two miles west of its present location, but was taken down and re-erected in its present location.

At New Haven he essentially aided in the erection of the Lancasterian school there, and also in the grading of the streets.

His love of order was evinced in many improvements in the clerk's office, which have remained to this day, and are gratefully remembered by the court and bar. He enjoyed the reputation of an experienced draughtsman of legal papers. He was attached to the democratic party in politics, and his efforts were sometimes important. He worshiped in the Episcopal church, and was sincerely devoted to its advancement. Few men have deceased more lamented by all classes with whom he had intercourse.

There is something inexpressibly melancholy in witnessing the

death of one gifted by nature, and trained to the capacity of accomplishing ends beneficial to himself and his fellow-men.

GEN. EPHRAIM HINMAN.

Among the distinguished characters of Ancient Woodbury, the name of Gen. Ephraim Hinman claims a prominent place.

The individual who undertakes to write the history of one so unlike all other men, must enter upon the work under the conviction that it is not an easy task. The peculiarities of his eccentric character can not be well delineated. Some of the outlines will be attempted; but to know him, one must have seen and heard him.

He was born April 5th, 1753, in that part of the town now called Southbury. His ancestors were among the early emigrants from Stratford. Edward Hinman, the first of the name in New England, and the only one, settled in that town about 1650, and died there in 1681. Benjamin, his second son, was born in 1662, and married Elizabeth Lumm, of Woodbury, in 1684. He lived in the district now called Bullet Hill, in Southbury, where numbers of his descendants still remain. He had six sons and six daughters, one of whom, Benjamin, born 1692, married Sarah Sherman in 1718. They resided in Southbury until 1727, where they both died in the same month, leaving three children.

The oldest son, Col. Benjamin, was of some eminence in the French war, and in the war of the Revolution.

David, their second son, born 1722, married Sarah Hinman, a lineal descendant of the first Edward. These being the parents of the subject of this memoir, he was truly a Hinman of the Hinmans. He married Sylvania, daughter of William French, of Southbury, Feb. 3d, 1779, by whom he had two sons and two daughters. His eldest son died in infancy. His second son, R. R. Hinman, graduated at Yale College, and afterward pursued the practice of law in Roxbury, Ct., until he became secretary of state, which office he retained for several years.

Gen. Hinman removed to Roxbury about the year 1784, and built a house in the center of the village, which for a country residence at that period, was regarded as belonging to the first class. For about thirty years he was engaged in mercantile pursuits. During this time he became an extensive landholder, having in his possession at one time, about one thousand acres. He was not a practical farmer,

but his love of real estate induced him to retain it, until the interest he paid, connected with losses he sustained, greatly embarrassed him in his declining years, and thus operated disastrously on the pecuniary interests of his son, who became involved in attempting to relieve his father.

All who know the history of that period, "when Ephraim was a child," are aware that the means for the attainment of even a common education were very limited. In addition to this, the subject of this memoir, by the death of his father, at the early age of four years, was deprived of those restraints and instructions which a mind of his temperament peculiarly needed. Some of the circumstances in which he was unfortunately placed in his youth, were most skillfully adapted to darken his mind, depress his energies, and corrupt his morals. To a mind of a different cast, they might have proved more disastrous. If he was not through life a sufferer in consequence of these things, it was apparent to those who knew him best, that he did not attain that distinction to which he might otherwise have arisen. Not having the advantages of an early education, he of course possessed but a limited knowledge of books; but he was endowed with a vigorous, active mind, a quick, discriminating perception of men and things. Few men could read the character of a stranger so readily and correctly as he. A young lady, an intimate friend, called on him on her bridal tour, to show her husband. The general walked with him into his garden and fruit-yard, which were among the best in the vicinity. On his return to the house, the bride inquired privately, what he thought of her husband. He replied, "H., he will always cut off his pigs' tails, because it will require one ear of corn extra to fat the tail." The young bride ultimately learned that his judgment was correct.

He was also blessed with a retentive memory. Hence by observation, conversation, and constant intercourse with the world, (if not by intuition,) he acquired a fund of knowledge. Had he in addition to these endowments, been favored with a classical education, he would doubtless have been in many respects, one of the most distinguished characters of his age. As it was, he was a man of rare qualities.

In appearance, he was peculiarly dignified and imposing; above the medium height, of portly dimensions, a symmetrical form, fine countenance, and stately movements. Until a few of his last years, his dress was that of gentlemen of an earlier period, termed small clothes; and he uniformly followed his early custom of wearing his

hair braided, turned up, fastened upon the top of his head and powdered.

One had only to see him, to be impressed with the conviction that he was one of nature's noblemen, born to command. In his deportment he was a gentleman. He appeared familiar with, and a careful observer of all the rules of etiquette common in his day; nor did he regard advancing years as any apology for their neglect. He could readily accommodate himself to all classes, and render himself interesting to all, by an unusual amount of wit and humor, and by the originality of his anecdotes and illustrations.

He was ardent in his attachment to his friends, and could long remember an act of kindness; but was somewhat vindictive toward his enemies, and could not readily forget an injury. Concerning some by whom he felt himself sorely abused, he was heard to say, "If the Lord should see fit to take them away, he should be very much resigned to his will."

He had a peculiar fondness for society, and was apparently restive when alone. The night to him was sometimes long. Few of his neighbors ever rose so early, but they might see him walking in the open air with uncovered head.

He felt a strong aversion to every offense against neatness, and in regard to food and drink, might have been called fastidious. It was annoying to him to see persons come to his well upon the Sabbath, and drink directly from the bucket, an act which he considered vulgar and unkind. He therefore sunk a well on the opposite side of his house, for the use of those ill-bred people, and forbade their coming to his family well.

Not only his conversation, but many other things, exhibited marks of eccentricity and originality. Even the staff on which he leaned in his advanced years, indicated his taste and character, being a banboo, some five feet in length, and of Herculean size. Similar to this in strength and dimensions, were various implements about his premises, as also the stone wall which inclosed his dwelling. An unwieldy plow and crow-bar are recollected, and in connection with the latter, an anecdote which may be worth inserting. He applied to a careful neighbor for the loan of a flax-brake. The owner declined having it removed from his barn, but consented that the general should carry his flax there, and use the instrument. In process of time, this neighbor had occasion to move some heavy rocks, and applied to the general for the use of his crow-bar, as well adapted to the object. The general replied, that "he did not like to have the bar removed from

his premises, but would be glad to have his neighbor bring to it all the rocks he pleased, and pry them up."

In regard to his political character, he was originally a staunch federalist of the old school. Such he continued until Gen. Jackson became a candidate for the presidency. He had a character, possessed qualities, and had performed services, which secured the admiration and hearty support of Gen. Hinman. From that period, it is believed his politics were what were then known as of the Jackson stamp. He held some offices in the gift of the town. He was one of the principal agents appointed by the parish of Roxbury, to secure its incorporation as a town. In 1798, and in subsequent years, he represented it in the state legislature. It was, however, apparent to all who knew him, that military office, honors and services, were more congenial to his feelings, and better adapted to his genius, than those of a civil character. Here he uniformly shone to the best advantage, and found full scope for his commanding powers. While he was yet young, and the post of corporal in the militia of the state was regarded as more honorable than that of colonel at the present day; when men who obtained office in the higher ranks, ordinarily rose by a regular and protracted gradation; the ascent of young Hinman was more rapid and irregular. While he was yet a private in a military company in his native town, the captaincy became vacant. His father-in-law, by whom he was not very ardently beloved, was lieutenant. But instead of adhering to the ordinary routine of elevation, Hinman was taken from the ranks, and placed in command of those who were his seniors in age and office.

Although he was but thirty years of age when the war of the Revolution closed, for four or five previous years, he had sustained various important and responsible offices, principally connected with the commissary department. That he faithfully and satisfactorily discharged the duties assigned him, is manifest from numerous letters still in existence, designating the service required, written by various officers of distinction in the army. That he enjoyed the confidence of the appointing power, is also manifest from the fact, that he was continued in office, with an occasional promotion, from the date of his appointment in 1778, until the close of the war rendered further service unnecessary. After the war, he received the office of major in the thirteenth regiment of Connecticut militia, and was soon advanced to the rank of a colonel of the same regiment. In May, 1805, he received the appointment of brigadier-general of the eighth brigade of Connecticut infantry. His jurisdiction at that time, ex-

tended from Southington, in Hartford county, on the east, to the line of the state on the west; and most of the time he was in office, included the cavalry in that section of the state.

This office he held at a period when something more was required than merely to gain a military title and retire. He performed its duties annually, and we believe faithfully, for thirteen years. It may be truly said of him that he "magnified his office." The prosperity of the military cause under his long and successful administration, tells all that need be said in commendation of its presiding genius.

It may be asked, what were his religious principles? And some who saw and heard him only in particular circumstances, as with his military associates, or when his peculiarly ardent temperament was under strong excitement, might conclude that he had little regard for religion, and but little fear of a supreme power. And although men of this stamp, men adopting liberal principles, might have claimed him as one of their class, such was not the fact. He was a member of no church, nor is it known to the writer that he laid any claim to experimental piety; yet he was a believer in the essential doctrines of the gospel, as they were believed and taught by the orthodox clergy of that period, in the Congregational church of New England. He believed in the entire native depravity of the human heart, in the necessity of a radical change in the affections and life, in order to enter heaven. He had great confidence in the efficacy of prayer, and sought the prayers of God's people when himself or family were in circumstances of danger. At one period when there was some special religious interest in the town, a morning prayer-meeting was held in a little factory in the village. This at first drew from the general some remarks of disapproval. Ere long, as the pastor was on his way to the meeting, he saw the general approaching him, and was fearful that something unpleasant might ensue. Judge of his surprise when he saw the tears coursing down the cheeks of the imagined opposer, and learned from a choked utterance, that he had come out to ask that a little grandchild, which he supposed to be at the point of death, might be remembered in the prayers to be offered that morning.

He well understood the distinctive marks of Christian character, and abhorred hypocrisy in every form.

At one time when alone with his pastor, he was speaking of some individuals in the vicinity, and in terms of high commendation as to their morality, uprightness, kindness, &c. But said he in a subdued tone, laying his hand upon the pastor, "After all they are down-

country Christians: the Holy Spirit never touched their hearts, any more than thunder has struck the birds of the air. What you can do I know not. It will not do to tell them what you know to be true. Oh! I tell you it's a dreadful thing to be a minister."

One who knew him well has said, "He made more practical, common-sense remarks, than almost any man I ever knew." The following, illustrating an important principle in human conduct, are worthy of being preserved, and applied where they are needed.

Being at one time in a neighboring town, where the people were involved in a bitter contention about their minister, and meeting a number of individuals who were talking upon the subject, after hearing their various complaints and criminations, he said to them, "Gentlemen, your conduct is unreasonable and ridiculous. How can you expect one person to satisfy so many discordant minds? In our town all is the reverse of this; we are all united and harmonious. True we do not expect that everything our minister says and does will please every individual. Sometimes we have the doctrine of election, hot as we can bear it; but Deacon T. wants all that and much more; and Deacon T. has as good a right to his portion as I have to mine. If one sermon out of five suits my case, it is my portion; I am bound to be satisfied." Who does not see that this principle, carried out, would prevent much evil speaking and unkind feeling?

Gen. Hinman considered it the duty of all men to attend upon the public worship of God in his house; and was himself a regular attendant in the Congregational church until age and infirmity sometimes prevented. He then kept an account with his pastor, admitting that among other motives, respect to him demanded his attendance. If at any time, any preacher failed of pleasing him, he charged one day, or half a day, according to his estimation, claiming for himself leave of absence on this ground. So also, if the preaching rose above his standard, he was careful to give credit.

He was quick-sighted to detect error in those who ministered at the altar, and ever abhorred the withholding, or letting down of truth from sinister motives.

A Congregational clergyman in a neighboring parish had become heretical, and had inculcated the doctrine of universal salvation; but so smoothly and guardedly as to be suspected but by few of his hearers. He spent a Sabbath in Roxbury, and preached his favorite sentiments. After the service, the general invited him to his house. He might have felt bound to administer some reproof, or at least, that his own reputation was involved in letting the man know that

he understood what he had heard. In his sarcastic, ironical style, he said to him, "Mr. G., this is the kind of preaching that meets my case. Mr. A. and Dr. B. come here, and make the gate of heaven so narrow that a humble-bee could not enter, but you have opened it wide enough for one as large as I am to walk in without difficulty." This cutting reproof was felt by Mr. G., who was soon after deposed from the ministry for heresy.

That Gen. H. was no friend to the doctrine of universal salvation, is farther shown by the following fact. When the "Grand Erie Canal" was completed, he made a tour to the then far west. On his return, a Universalist preacher was found on board the same boat, boisterously advocating his doctrines. His boasting in regard to the prosperity of his cause in various places, became quite annoying to many of the passengers, and especially to some good old ladies, as the general regarded them. He therefore felt it incumbent on some one to endeavor to silence the intruder. Looking about he saw none much older than himself, and concluded that the duty might devolve upon him. Hence he entered into conversation with the individual, and soon secured his confidence as he had the power to do. He then remarked to him, that the facts he had stated in regard to the prosperity of his cause were very cheering; but added, that in his travels he had known of a place where a much greater number of its friends had been gathered in, within a very brief period. "Where? where?" said the man in apparent ecstasy. "In hell," responded the general. The poor wight was thus unexpectedly brought to a dead pause, and the company relieved from further annoyance.

Gen. H. uniformly adhered to the denomination which he had chosen, while he was willing that others should enjoy their appropriate rights. Still he believed that the multiplication of sects, as well as the propagation of error, might in a small community tend to weaken and destroy the whole. This he repeatedly took measures of his own devising to prevent.

At one time a small number of unquiet spirits procured a Universalist minister to preach in the public house, in the center of the town. The general, for a specific reason, felt himself impelled to attend the meeting. According to his own account, he stopped by the way and said to himself, "Gen. H., you are too much of a man to go there." But on he went and entered the meeting. "There," said he, naming certain individuals, "were seven devils to begin with, to make up the congregation. And there was the preacher ridiculing the doctrine of eternal punishment, and those who taught it." "That," he said, "he

could not endure," and soon retired from the audience chamber to the bar-room, where in little time he was followed by the preacher, and most of his hearers. "Then," said he, "I felt that my turn had come." With his most stern and imposing countenance, he stood before the preacher and said to him, "Sir, we can not endure such doctrine as you have been advocating. It might have answered forty years ago, when we were better men, but if as you teach, there is no place of future punishment, there will be hell upon earth; hell everywhere. If this be so, old F. and old G. will come back, and H. will never go, and where can a good man live?" Thus by pouring upon him a shower of scathing sarcasm, sustained by unanswerable argument, the hearers were mortified, truth was triumphant, and the disconcerted preacher, mounting his horse, made good his retreat and never returned.

On another occasion, the town was visited by two preachers belonging to a denomination which had no existence there, at the time. Gen. H. soon found them, invited them to his house, and treated them with marked politeness and attention, requesting them to make his house their home while they remained in the town. After a more intimate acquaintance, and the gentlemen began to feel at home, he remarked that he supposed they had some object in view in visiting the place, and if it was not impertinent he would beg leave to ask what this object was? They replied, that they had in view what they regarded as a very important object, and that was, the salvation of souls. "True," said the general, "a *very* important object; but allow me to say I think you have entirely mistaken it in coming here; the people in Roxbury have no souls." The preachers found themselves in the wrong spot to prosecute their object, and soon left the town.

A year or two before his death, Gen. H. was brought low by painful and protracted disease. Himself and his friends believed that the hour of his departure was at hand. During this sickness, his mind at times was strongly exercised in view of the prospect before him. It seemed for a time, that the prayers of a sainted mother, and a pious companion, were about to receive an answer in his saving conversion to Christ. He sought the daily counsels and prayers of his pastor, and sent a public request for the prayers of all his Christian friends. His pastor said to him, "I suppose that I have understood your views, although for certain reasons, I have said but little on this great subject. I have supposed that your conscience was on the side of truth, though you have not told me so." "Yes," said he, "you are right,

perfectly right. I have known my Master's will, but have been such a hardened wretch, I would not do it."

Some of the liberal and skeptical in the vicinity, were much troubled that such a man as Gen. H. should manifest any solicitude in view of death. For if a man of his courage and fortitude trembled, why should not they? At one time his pastor was absent a few days, and calling on his return, he found him much distressed both in body and mind. "Oh!" said he, "I have had a man here to comfort me since you left, who supposed he could administer the consolation I needed. He told me he expected I must die, but this was the common lot of mortals, and it was of little consequence when the event took place. There was nothing to fear after death, nothing in all the blue-skin stuff about future and eternal punishment." "Oh," said he, "my very blood ran cold to think that any wretch could talk thus to a dying man." "But," added he, in his characteristic style, "I determined to give him old shillelah, live or die. So when he had finished his discourse, I told him plainly, I had no expectation of being saved without a new heart. I had no hope of heaven, without obedience to that Great Being who made me; and if there was no hell, there ought to be one made for such a wretch as he was."

Here was testimony given in circumstances when all men are said to be honest.

When his last sickness came, his vigorous mind failed with his body. Near the close of his life, his pastor was sitting by, preparing the way to ask some plain questions in regard to his views in that trying hour. This he at once perceived, and to relieve him of all embarrassment, began a dialogue with himself, asking such questions as he might suppose a faithful friend would wish to ask, commencing thus: Gen. Hinman, are you willing to die? Sir, I am not. When he came to answer the question which related to his prospects after death, though he expressed some hope in the mercy of God, his voice faltered, and his mind seemed to wander. Shortly after his spirit departed to God who gave it.

He died December 11th, 1829, aged seventy-six years and eight months. His remains, according to his own request, were interred in the north cemetery of his native parish, Southbury.

Though he has long been buried, the remembrance of him is yet fresh in the vicinity where he lived. Many of his anecdotes and remarks are still quoted, and will not be forgotten when the present generation has passed away. His manner of uttering them, which

added much to their impression, can not be written. Yet only by inserting some of them, could we begin to show him as he was.¹

DOCTOR SETH HASTINGS,

Came to Judea society in Woodbury, from Hatfield, Mass.; remained there many years, and then removed to Paris, near Rochester, N. Y. He was a respectable and approved physician. His children were Seth, M. D., distinguished in his profession, and father of sixteen children, Betsey, who married Dr. Judd, Thomas, professor of music in New York, Orlando, a distinguished lawyer in Rochester, N. Y., Eurotus, president of a bank in Detroit, Michigan, and Charles.

JAMES D. KEESE, ESQ.,

Was born in the city of New York; entered Yale College, but did not finish his course of studies there; studied law with Hon. Origen S. Seymour; was admitted to the bar of Litchfield county, in April, 1852; immediately set up for practice in Woodbury, but the location not proving favorable, after a sojourn of a little less than a year, he removed to Birmingham, Conn. He has now gone to Europe.

DOCTOR THOMAS KNOWLES,

Was early a physician in the territory, certainly as early as 1730, and probably several years earlier than that date. Neither authentic records, nor tradition, inform us in regard to his excellence as a physician, nor his character in the various relations in life. The entire extent of his history, so far as we can glean it is, that here he lived and died, and was returned to the "clods of the valley." Such is the brief record that will be made of most of us, if indeed our names survive at all.

HON. INCREASE MOSELEY,

Was born in Norwich, Conn., May 18th, 1712, removed to Woodbury, society of Judea, about 1740, certainly after 1738, as his son

¹ For the foregoing sketch the author is indebted to Rev. Fosdick Harrison, of North Guilford, Conn., who was for many years pastor of the church Gen. Hinman attended.

Abner was born at Norwich, in May of that year. He removed to Clarendon, Vt., in 1781. He was one of the first representatives of the town of Washington, in 1779, and had previously been representative of Woodbury, thirty sessions. He was the first deacon, first justice, and first militia captain in Washington. He was justice of the quorum from 1755 to 1780. After his removal to Vermont, he was a judge of the court in Rutland county. He died May 2d, 1795.

COL. INCREASE MOSELEY, JR.,

Was son of the preceeding, and born in Judea society, October 13th, 1740. About the year 1768, he removed to Southbury, and resided there till his death in 1810, at the age of seventy years. He was appointed colonel of the thirteenth regiment of militia, in the latter part of 1776, on Col. Hinman's joining the continental army. He remained in this responsible position, being often called into actual service, till October, 1780, when he resigned his office. He was obliged to resign on account of ill health, and the embarrassed state of his financial affairs. He was a useful, brave and laborious officer. In his letter of resignation he says he was induced to accept the office

“Out of Affection to my Country, and an Ardent desire to render my best Services for promoting the Good of the Same; which Office I have Sustained for about three years & a half, during which time, I have devoted the greatest part of my time to the duties of said Office; and have been often ordered out on Tours of duty, which I have Cheerfully Obeyed, being ever willing to Serve my Country to the utmost of my Power; but being of an infirm Constitution; not able to endure the Fatigues commonly incident to a Military Life: And my Worldly Circumstances far from being Opulent; that attention to the duties of my said Office, and to those of my private affairs, which their several Exigencies require, is wholly incompatible.”

DOCTOR JOHN MEIGS,

Was a physician in Bethlehem society, contemporary with Dr. Bellamy. He was a man of good reputation, skillful in his profession, and was favored with an extensive practice. He died in 1770, leaving a widow, Rebecca, and children, Abner, Rebecca, Phineas, Jesse and Irene. In his will he gave his “medical and surgical books” to his son, Abner.

DOCT. PHINEAS MEIGS,

Son of the above, was born in Bethlehem society, July 11, 1760. He commenced the study of medicine with his father, but finished it at Norwalk. He settled in his native parish, and became much esteemed as a physician of skill and judgment.

REV. JOHN R. MARSHALL,

Was born in the city of New York, June 13, 1743, prepared for college under the tuition of Rev. Dr. Bellamy, of Bethlem, and having engaged for a time in business at Stratford, Conn., entered King's (now Columbia) College, where he graduated in 1770. He had probably intended to have entered the ministry of the Dutch Reformed Church, but on account of a change in his religious sentiments, he joined the Church of England, and began to prepare for her ministry. He embarked for England, May 20, 1771; was ordained deacon, July 25, 1771, and priest, by the Rt. Rev. Richard Terrick, D. D., Bishop of London, on the 28th of the same month. On his return from England, he came to Woodbury, as a missionary of the "Society for Propagating the Gospel in Foreign Parts," and commenced the organization of the parish of St. Paul's Church. He went on quietly in his labors till the period of the Revolution, when, on account of the excited state of feeling among the people toward all who did not heartily fall in with all the movements projected for obtaining our country's independence, his position became one of difficulty and danger, and even of personal violence, which more than once was offered him. He however remained with his people, while many other pastors of his denomination left the country during that struggle. At the close of the Revolution, the customary allowance by the society to the Episcopal ministers was withheld, and Mr. Marshall was obliged to preach in more places than one, both on this account, and also on account of the scarcity of ministers. Accordingly, we find him officiating a part of the time at the churches in Redding, Newtown, Milford and West Haven. In this manner he continued to officiate in one or more of the surrounding parishes, in connection with his own, until the date of his death. He died January 21, 1789, and was buried near the Episcopal church in Woodbury. He was cut off in the full vigor of his manhood, and in the midst of his usefulness, having attained only the forty-sixth year of his age, and the

eighteenth of his ministry, having lived during the whole of this period with his people, presenting a solitary instance in the history of his church, of a minister, who has lived and died with the people of his charge. His autograph follows :



PHILO MURRAY, ESQ.,

Was born at Woodbury, in 1760, where he resided fifty-nine years. On his maternal side he was connected with the Orton family, his mother being the sister of Doct. Samuel Orton, of Woodbury. He was a man of a sound and sagacious mind, a great reader, and clear thinker. He was an active politician, being what was termed a republican, and identified as one of the first founders and promoters of that party in town. He is celebrated as the first man, who under the "stand-up law" of Connecticut, rose up as a voter on that side of the question, and in process of time, (1815,) was chosen a member of the General Assembly by his constituents, as the successful and dominant party. Thus had it increased from one to a majority. In 1819, Mr. Murray removed to the Western Reserve, Ohio, where he soon died, honored and respected by all. His three sons, Jamieson, Philo and Abner, still reside there, and are respectable, thriving farmers.

DOCT. SAMUEL S. MASTERS,

Was educated as a physician, and practiced his profession in several places for a number of years, with good success. But the great blight and curse of society, the demon of intemperance, laid his withering hand upon him, and he fell from his position of respectability and usefulness. He has for several years been the tenant of the poor-house in this town. His case furnishes a warning to others to take heed, that they do not, in like manner, offend against the laws of decency and their own good. It is a sad sight to behold any man, made in the image of his Maker, descend from a position of sobriety, respectability and usefulness, to a level beneath the brutes that perish ; but when we see those of superior education and abilities, stand-

ing in professional and responsible relations to their fellow-men, having their lives, character, or happiness in their keeping, walking in the ways of drunkenness and folly, and perhaps giving themselves up to kindred vices, we see a spectacle that angels might shudder at. A thinking soul must ever be affected with sympathy, not unmingled, perhaps, with reproachful feelings, toward one who thus debases the glorious image of God in his better nature, when he beholds him giving himself up a willing captive to a diseased appetite for which himself alone is responsible. God help such infatuated men—there is no aid in an earthly hand.

DOCT. DANIEL MUNN,

Was born in Woodbury in 1684. His name does not appear in the tax lists as doctor, till 1738, but he was probably in practice some years earlier. No records remain to tell us of his standing as a physician in this community, and none are living to give us even legendary information in regard to him. He died June 11, 1761, leaving a widow, Elizabeth, and children, Daniel, John, Anna Allen, Mary Walker and Sarah Sherman.

DOCT. NATHAN MUNN,

Came to Woodbury about the same time with the preceding, and the same remarks will apply to him as to the former. He was a nephew of Doct. Daniel. He died, February, 1765, leaving a widow, Mary, and children—all minors—Thomas, Abigail, Mary, Hannah, and Lois.

HON. MATTHEW MINOR, JR.,

Was the son of Dea. Matthew Minor, and born at Woodbury; was a graduate of Yale College in the class of 1801; studied law under the direction of Hon. Noah B. Benedict, and was admitted to the bar in 1804. He commenced practice in his native town, and continued in his profession until his death, Dec. 11, 1839, at the age of fifty-eight. He was a member of the House of Representatives, in 1830 and 1832. He was also a member of the Senate, in 1837. He was always much engaged in the public business of the town, having a

large share of the confidence of his fellow-citizens. He was a man of great uprightness of character, and discharged all the duties of life with scrupulous fidelity.

SAMUEL MINOR, ESQ.,

Son of the preceding, was born at Woodbury, Mar. 27, 1823, graduated at Yale College in 1844, studied law in the offices of two or three different practicing lawyers, and at the law school connected with Yale College, and was admitted to the bar of New Haven county, in March, 1847. He immediately commenced the practice of his profession in Woodbury, occupying the office formerly occupied by his father. He remained here six months, when not finding practice in this town corresponding with his qualifications, he removed to Sandusky City, Ohio, where he continues to reside, engaged in an extensive and lucrative practice.

LOOMIS NORTH, M. D.,

Received his medical education at Cherry Valley, N. Y., and removed to Bethlem in 1836, on the death of Lyman Catlin, M. D., and continued there in the practice of his profession till 1848, when he removed to Bristol, Conn., where he now resides. He is considered a skillful physician. He was born at Cornwall, Conn., where his father practiced as a physician. He has also two brothers, who are physicians.

SHADRACH OSBORN, ESQ.,

Son of Timothy Osborn, was born in the parish of Southbury, April 14, 1747. Nothing of note beyond the ordinary occurrences in the life of other men, in a retired country place, is known of him till the period of the Revolution. His services during that eventful period were laborious in the extreme. He was engaged during most of the war in the purchasing and issuing commissary departments, one of the most important and useful posts during the war. In the early part of the year 1775, he went north with the army to Ticonderoga, in a twofold capacity, as commissary and sutler. In November, 1776, he was in the service as a quarter-master of a regiment of mi-

litia, stationed at Rye, in the state of New York, under the command of Major-Gen. Wooster. While there, Joseph Trumbull, then commissary-general, and Jeremiah Wadsworth, afterward appointed to the same office, returning from the head-quarters of the army, visited the post at Rye, and employed him to act as purchasing commissary to provide provisions for the army, giving him orders to apply to Col. Peter Colt, of New Haven, for further directions. He accordingly obtained a discharge from the service, and continued a purchaser under this and a subsequent appointment, till the spring of 1780, when the continental currency became so much depreciated, that many people would not take it for their provisions. At this critical juncture, the General Assembly held a special session, and resolved to emit a paper currency, redeemable in specie, and to take the purchasing of provisions for the army within the state, into its own hands. Most of the old commissaries were appointed state purchasers, among whom Mr. Osborn was one, and so continued during the war. Though he had thus become a state purchaser, his duties as an assistant commissary, under the authority of the United States, did not cease. He had provisions and other public property on hand, and large unsettled accounts remaining, some of which were not closed till the final termination of the war. He also served, as stated, as an issuing commissary within his district, by particular directions, from May, 1777, till February, 1781; and as the principal route from Boston to the western posts of the army, passed through his district, he was engaged in issuing provisions to many marching parties, to conductors of teams, to parties stationed in various places on particular duties, and to other bodies of troops in winter quarters. Frequently, parties were stationed for the protection of the supplies that had been purchased for the army. After the British forces burned Danbury, military stores were kept further inland for their protection. A party of soldiers were thus stationed in a hollow, south-east of Southbury meeting-house, for the protection of a large quantity of pork, which was there concealed. The locality has been known by the name of "Pork Hollow," ever since. Mr. Osborn died August 27, 1838, in the ninety-first year of his age. Besides his military offices, he had borne many others of a public character, and possessed to the day of his death, the unbounded confidence of his fellow-citizens.

DOCTOR SAMUEL ORTON,

Son of John Orton, was born in Woodbury, December 8th, 1738. He commenced the study of medicine with Dr. Joseph Perry, at an early age, and having completed his education, settled in his native town, in the practice of his profession. He became a useful and skillful physician, and was also much employed in the public business of the town. He was a member of the state convention for the ratification of the constitution of the United States. A large number of medical students received their instruction from him. He had five sons and three daughters. All the sons were educated by him as physicians. John settled at Sherman, Conn.; Samuel, at Bridgewater, a society in New Milford; Henry T., in Washington, Dutchess Co., N. Y.; David J. resides in Woodbury; and James settled at Caldwell, N. J. Doctor Orton departed this life at Woodbury, in 1819.

DOCTOR JOSEPH PERRY,

Was born about the year 1727, and died April 29th, 1793, in the sixty-sixth year of his age. He prepared himself for the practice of medicine, and settled in his native town for that purpose, about 1750. He built the house where Hon. N. B. Smith resides, which was his homestead for a number of years. His name first appears in the tax list as a landholder in 1755. For more than forty years he was the leading physician of the town and vicinity. He was frequently called into the neighboring towns in critical cases. In this manner he was once called to visit Rev. Thomas Davies, at New Milford. He fitted many, during his long practice, for the practice of the profession he so much adorned. He also had much interest in the civil affairs of the town, and was frequently engaged in its public business. He died at a good old age, leaving a numerous and respectable posterity.

NATHANIEL PERRY, M. D.,

Was the son of the preceding, born February 8th, 1761; studied medicine with his father, and commenced the practice of the profession shortly after the Revolutionary War. Yale College conferred on him the honorary degree of doctor of medicine, in 1816. He continued practice for about forty years, till his death, June 13th, 1820. He was a man of plain, sound, practical common-sense. He had no

concealments, but spoke plainly though kindly to his patients, and indeed to all. An instance of this is thus related. A Mr. Hitchcock once applied to him for advice, and after an examination of his symptoms, Dr. Perry said to him, "You do not need that I should tell you how you have lived; you know that yourself. But if you wish to know how you will die, I will tell you. When you and I die, it will be instantaneously." Time proved the correctness of the prophecy in both cases. He was very much respected as a man and a physician, and spent a useful life among his fellow-townsmen.

HON. NATHANIEL PERRY,

Was a son of Doctor Nathaniel, mentioned above, and born at Woodbury. He read law with the late John Strong, Esq., of his native place, for about eighteen months, and completed his studies with Asa Chapman, Esq., then a practitioner of law at Newtown, Conn., and afterward a judge of the superior court. He was admitted to the bar in Fairfield county, in April, 1816. Soon after his admission, he commenced the practice of law at Woodbury, and continued there until the year 1823, when he removed to New Milford, where he remained in practice till his death, a few years since. He was elected a member of the General Assembly in 1832, and was once clerk of the House of Representatives. He was appointed judge of probate for the district of New Milford, in 1832, '33, '38 to '41, '44 and '45.¹

HON. NATHAN PRESTON,

Was born at Woodbury, April 20th, 1756, and graduated at Yale College in 1776. Impelled by a patriotic desire to serve his country, he entered the army of the Revolution, and about 1780 was transferred to the commissary department. He was admitted to the bar in Litchfield county, in 1782; opened an office in his native town, and there continued to practice his profession till about the year 1796. He was town-clerk thirty-nine years; was elected a member of the House of Representatives in October, 1791, and for eleven sessions, at intervals, afterward. He was appointed judge of probate in 1795, and continued to discharge the duties of that office until 1805. In

1818, he was again appointed to that office, and performed its duties till his death, September, 1822.

HON. CHARLES B. PHELPS,

Was born at Chatham, now Portland, Conn., in May, 1788; pursued his professional studies under the direction of Judge Reeve and Hon. Noah B. Benedict, and was admitted to the bar of Litchfield county, in September, 1809. He entered into the practice of his profession soon after his admission, and has continued to reside here in an extended and lucrative practice till the present time, a period of more than forty years. He was appointed judge of probate, in May, 1823, and was annually reappointed until May, 1834. He was reappointed in 1835, '36, '37, '42, '43, '46, and has held the office from 1849 to the present time—a period of twenty-one years. He is celebrated as a probate judge, and is much consulted in that capacity. He was a member of the House of Representatives, in 1831, '37 and '52. In the latter year he was elected speaker of the house. He was also elected to the Senate of the state in 1843, acted as president pro tem. of that body most of the session, and was postmaster from 1831 to 1841. In 1850, he was appointed judge of the county court for Litchfield county, was reappointed in 1852, and still continues to perform the duties of that office. He was many years since admitted to the bar of the supreme court in the state of New York. He has been noted during his long and somewhat eventful career, as a keen and sagacious lawyer. He has a good knowledge of human nature, in its several varieties, and a quick perception of the character and intent of men. He is ardent in his temperament, strong in his attachments, kind as a neighbor, and ready to relieve the distressed, when occasion offers. Possessing strong common-sense, and good mother-wit, he is noted for an unlimited fund of mirth, humor and withering sarcasm, when the occasion demands it. He has great command over his temper, and “keeps good-natured to the end of the chapter.” He possesses striking and original traits of character, which distinguish him in a marked degree from every other man; but as most readers of this volume are well acquainted with the original, portraiture would be useless.

JOSEPH M. PALMER, ESQ.,

Was a native of New Milford, commenced the study of law in 1808, under D. S. Boardman, Esq., and subsequently under Noah B. Benedict, Esq., and Judge Chapman. He was admitted to the bar in Fairfield county, in 1809, and commenced practice at Woodbury, where he continued till 1816, when he removed to Fredericktown, Md., and now sustains a high character in his profession. He has been a member of the Maryland legislature, and was nominated as candidate for governor, in 1851, which he declined, choosing to adhere to his professional labors.

BENJAMIN STILES, ESQ.,

Was a native of that part of Woodbury now included in the town of Southbury, and was born February 11th, 1720. He graduated at Yale College, in 1740, studied law and settled in the practice of the profession in his native town immediately, where he continued to reside and to enjoy an extended practice, for the times, till his death. He was frequently engaged in important and difficult causes, and attained a very respectable position at the bar. During the Revolution, he was suspected of being somewhat *conservative* in his views in regard to the mother country, and some inconvenience to him arose from it. He was cited before the General Assembly on one occasion for "contempt of Government," the complaint charging him with having said that the "three Colony representatives in the Continental Congress were three good-for-nothing dogs, and no more fit for the place than his sick negro Jeff."¹

BENJAMIN STILES, JR., ESQ.,

Son of the preceding, was born in Southbury parish, August 28th, 1756, graduated at Yale College in 1776, studied law with his father, and commenced practice in his native town, where he continued to reside till his death, February 12th, 1817. He was much relied upon in the preparation of cases, and did a large amount of office business.

¹ State Archives, Rev. War, vol. 1, p. 428.

DOCTOR DANIEL SHELDON,

Son of Doctor Daniel Sheldon, of Litchfield, was a most excellent man and physician. He practiced his profession in Judea for many years, after which he was appointed secretary of legation, at France, where he died.

DOCTOR HENRY SKILTON,

Was born in the parish of St. Michael's, Coventry, England, November 19th, 1718, and baptized in the established church, December 3d, 1718. He removed with his parents to Rumsey, Hampshire county, when eight years of age, with a younger brother and sister. At Rumsey another sister was born, and his mother died. His father having obtained a place in the British navy soon after, Henry left home March 31st, 1734, and England, April 1st, 1735, in a gunship. He left the ship the same year at Boston, remained awhile in Roxbury, and is next heard of in Preston, Conn., where he married Tabitha Avery, July 9th, 1741. He removed to Southington about the year 1749, or 1750, where he bought lands. Having procured some medical books, he commenced the study of medicine as early as 1748, and having fitted himself for the duties of the profession, he commenced practice as the first physician in Southington. He sold lands to Samuel Smith, in Southington, but did not sell all he owned till several years after his removal to Woodbury, which took place about 1760, as his name first appears in the tax list of this town the next year. In Woodbury he practiced medicine many years. While here he took the place of his son Avery, who had been drafted into the service about the period of the battle of Bunker Hill. The detachment which he joined, and in which he was a commissioned officer, was stationed at Roxbury Neck, Mass. His purchases of land in Woodbury extend from 1761 to 1773. In old age he made his last change of residence by removing to Watertown, in 1788. He died at the latter place, June 7th, 1802, aged eighty-four. His residence in Woodbury was near Rock House Hill, which is a round hill a little west of Hermon Judson's dwelling-house.

Dr. Skilton's preferences in religion were for the Congregational or Calvinistic doctrines, but he did not approve some of the disciplinary customs of his brethren, nor did he accept the form of church government in use among them. Hence he became a "Separate,"

and held meetings at various places, teaching his followers in the "things of religion." In Prospect, Conn., the remnant of a church of his organizing existed as late as 1831, in the person of an aged lady who still revered her former pastor's name.

HON. JOHN STRONG,

Was a son of Lient. John Strong, of Revolutionary memory, and was born at Woodbury. He graduated at Yale College, in 1806, read law with Hon. Noah B. Benedict, and was admitted to the bar of Litchfield county, in December, 1808. He opened an office in Woodbury, and continued in the active discharge of his professional duties till his death in November, 1834. He was a member of the House of Representatives, in May, 1813, in 1825 and 1826. He was judge of probate in 1816, 1817 and 1834.

His death was an irreparable loss to his family and friends, to the society to which he belonged, to the profession of which he was an ornament, and to the public at large. Few men have occupied a higher place in the confidence and affections of the community. He was a man of strict integrity and unsullied purity. He possessed a mind clear, acute, respectably imbued with legal science, fitted to grapple with any subject to which his attention might be called in the exigencies of his profession. His arguments were in many instances very successful, and received commendations from the bench of which any man might be justly proud. But in consequence of an innate modesty, and unobtrusiveness of manners, Mr. Strong was one of those men who did not do entire justice to himself in the eyes of the world, by seizing with a species of violence, upon that eminence which more daring but less able men often occupy. No man ever gave more disinterested advice to a client. The confidence that was reposed in him in this respect was unbounded. His head was cool, his heart pure, his hands clean, and his whole life regulated upon the principle of doing good.¹

THOMAS T. SEELYE, M. D.,

Came to Woodbury from Danbury, Conn., commenced the practice of medicine about the year 1842, and closed his medical la-

¹ Manuscript letter.

bors in 1818. Having changed his views of medical science, he removed to Cleveland, Ohio, and took charge of a water-cure establishment, where he still remains.

HARMON W. SHOVE, M. D.,

Was born in Warren, Conn. He commenced the study of medicine under the instruction of J. G. Beekwith, M. D., of Litchfield, continued it under Charles H. Webb, M. D., of Woodbury, and John J. Abernethy, M. D., United States Navy surgeon, at Brooklyn, N. Y., heard two courses of medical lectures at one of the medical schools in New York, and one in the medical department of Yale College, where he received the degree of doctor of medicine, January, 1853, and is now practicing his profession in Woodbury.

DOCTOR ISRAEL STODDARD,

Grandson of Rev. Anthony Stoddard, the second minister, was born in Woodbury, prepared himself for the practice of medicine, and settled in Judea. He was a jovial, good-natured man, somewhat addicted to free living, and died young.

HON. LEMAN B. SPRAGUE,

Studied law under the direction of Hon. Truman Smith, of Litchfield, and was admitted to the bar in the year 1842. He immediately opened an office in Litchfield, for the practice of his profession, where he remained a few months, when he removed to Woodbury. He continued to practice in this town till his death in August, 1845. In May, 1844, he was appointed judge of probate, which office he held till a short time before his death.

HON. NATHANIEL SMITH.

We come now to the consideration of the life and character of by far the most distinguished native of the territory of "Ancient Wood-

bury;" an ornament and a glory to the town that gave him birth, to the profession which he adorned, to the bench on which he sat with unsullied purity, rectitude of purpose, and unbending devotion to the demands of justice, and to his friends who clustered thickly around him. Perhaps the history and character of no other man could be more profitably studied by the youth of ardent aspirations, feeling the fire of genius burning within him, and struggling under the frowns of adverse circumstances for an honorable position in society, than that of Mr. Smith. He furnishes a brilliant example of what the innate force of a mighty intellect can accomplish, though surrounded by difficulties and obstacles.

The father of Mr. Smith was poor, and like other men of small means, he was frequently removing, and lived in several parts of the ancient town after his first emigration to it. Thus a part of his family was born in Judea, and a part in Roxbury society. Nathaniel, the subject of this sketch, was the son of Richard Smith, and born in Judea society, in what is called "Calhoun Street," January 6, 1762. For the reason stated above, his means of education were extremely limited, and he was left to seek his fortune at an early age. He and a brother of his engaged in peddling and trading between Philadelphia and the northern parts of New England. On one occasion they went from Philadelphia toward the north by different routes, agreeing to meet at the court house in Rutland, Vermont, on a day named. Nathaniel arrived at the place agreed on before his brother, and as court was in session, he went in to see what was going on. A cause was on trial, and it struck him that the case was not well managed by either of the opposing lawyers. On meeting his brother, he related the circumstance, and remarked to him that this "was the last time he should go to Philadelphia to sell new rum,"—his mind was decided and he should be a lawyer; that if it took no more sagacity to practice that profession than had been displayed in the court-house, he had no doubt he should succeed, for he believed that uninformed as he then was, he could have managed the case better than either of them. This simple incident changed the whole plan of his life. During a part of the Revolution he had been engaged in the service as a teamster. After that period he had made some money, and he now applied to Judge Reeve, of Litchfield, for admission to his office as a student of law. Judge Reeve having entered into an examination of his qualifications, and perceiving the defectiveness of his education, endeavored to dissuade him from the undertaking. But he persisted with such decided energy in urging him to receive him as a

student, that the judge gave him a copy of some historical work, directing him to read that with care, and come again at the end of a week, when he would converse with him further on the subject. At the time appointed he returned, the judge gave him a careful examination on what he had read, and discovering the native strength and vigor of his intellectual powers, he gave up his objections, and received him into his office. Here his progress was so rapid that within a period short of what was allowed by the rules of the bar, in consequence of the representations of his instructor, and the favorable opinion entertained of him by the members of the bar with whom he had become acquainted, he was admitted into the profession in 1787. He immediately after commenced the practice of his profession in Woodbury, where he continued to reside till his death, March 9th, 1822.

He married Ruth, only daughter of Rev. Noah Benedict, third pastor of the first church in Woodbury, and had one child, Hon. Nathaniel B. Smith, now residing in this town.

Almost immediately after entering upon the practice of his profession, he rose to eminence in it. Some of his first arguments were masterly forensic efforts. At that period the bar of Litchfield was second to none in the state. It was furnished with a large number of men of distinguished ability. Notwithstanding this competition, he soon found himself favored with a large and successful practice, and rose more rapidly to the highest grade of his profession than perhaps any other man before him. His powers of thought and elocution gave him almost unlimited dominion over his audience. Whenever he spoke, there was a breathless silence. All eyes were upon him, and all ears heard. In October, 1789, less than two years after his removal to this town, he was elected a member of the General Assembly, and was re-elected four times previous to 1795. By this means an opportunity was afforded him of becoming more generally and widely known. In the house he was a distinguished member, and took a leading part in the deliberations. To him this state is indebted in no inconsiderable degree, for some of the leading measures of those times. Among these may be mentioned the gradual extinction of slavery, and the permanent system of common school education, connected with the disposal of the public lands belonging to the state. In the year 1795, Yale College bestowed upon him the honorary degree of master of arts. In the same year he was elected a member of the congress of the United States, in which office he served four years, when he declined a second re-election. That

body then embraced the first talents in this country. Amid such a constellation of able and distinguished men, though his course was less brilliant than that of a few others, yet such were his strong common sense, and his clear and comprehensive views on every subject which he discussed, and such his precise and original mode of thinking and of expression, that his speeches were always heard with marked attention, and his opinions highly regarded. He particularly distinguished himself in the discussions in the house, relating to the ratification of the British treaty.

On his making known his intention to decline a third election to Congress, in the fall of 1798, he was placed in nomination for a seat in the council, or upper house of the legislature of this state, elected in 1799, and on his return from Philadelphia, in the spring of 1800, took his seat as a member of that body. He remained a member of this body till May, 1805. In October, 1806, he was elected a judge of the supreme court, and it is not too much to say, that though this state has frequently had more learned judges in her courts of justice, it is much to be doubted whether, on all accounts, she ever had a better one. Of the distinguished ability and impartiality with which he discharged his duties while on the bench of this court, too much can scarcely be said.

It was while occupying this station that he first began to experience the latent causes of that disease, which finally terminated his life. It did not, however, become very alarming till the fall of 1817. Then he began to feel the necessity of leaving the bench, and had come to the resolution to do so, but from some improvement in his health, in the course of the winter, and from the state of public affairs in relation to the court and other matters, he was induced to change his purpose, and consented to stand or fall with his brethren. This was the period called "toleration times," and much bitterness of party spirit existed. He accordingly remained in office till 1819, when the new organization took place under the present constitution of the state. This was the last year of his public services, and for him it was fortunate that it was so, as a longer continuance in them might have hastened the termination of his life. He left the bench with a high and unsullied reputation, followed by the regrets of his fellow-citizens, even of those whose political opinions did not accord with his own. Of the views of his sound, practical good sense, entertained by his contemporaries, a single instance only, among many, will be noticed. This was his appointment, in conjunction with Chancellor

Kent, of New York, and a distinguished divine of New Hampshire, to establish a new site for Williams College.

Perhaps it is proper to say a few words more of the intellectual and moral powers of one who so successfully concentrated the admiration and respect of his fellow-citizens. As we have seen, he owed little to education and the force of early training. He held his powers by a higher diploma than any university could furnish. Providence bestowed upon him original, native powers, rarely equaled, certainly not surpassed by any of his compeers, save perhaps Oliver Ellsworth. For keenness of discernment, accuracy of investigation, adroitness in argument, and energy in delivery, it was difficult to find his equal anywhere. His powers of elocution were more effective than those of any other public man of the state except Pierpont Edwards. His mind had an unusual power in penetrating every subject submitted to its analysis. He saw them at a glance in all their connections and ramifications. Such conclusions as subordinate minds attain by patient labor and reflection, he knew by intuition. He possessed the rare power of being equal to the emergency, whatever it might be. Like other strong minds, his powers were not enfeebled by diversion to a multiplicity of objects. He could, at any and all times, concentrate his whole mental power upon the subject under examination; and while seeing a thing clearly *himself*, he possessed the faculty of so vividly presenting the subject to the minds of others, that *they* could see it in the same clear light. He read human nature with great accuracy, and was rarely deceived in the estimates he made of men. To the exercise of judicial functions he was eminently adapted. He generally reasoned without much consulting authorities, and by a comparison of his reasoning with that in books he had never read, it often appeared that he had arrived at the same results, and by the same processes of reasoning, that Mansfield or Ellenborough had done before him. In fine, as a "man of *mind*—of exalted capabilities and pure aspirations, few of his generation might be compared with him." After his death, Judge Reeve remarked, "I will not say that Judge Smith has not left his equal, but I will say he has left no superior living." A distinguished ex-governor of the state, now living, lately said of him, "Connecticut never produced a greater intellect than Judge Smith possessed."

It still remains to speak of a most interesting part of the history of Judge Smith. Reference is made to that part in which he appears as a Christian. He was never an infidel. He possessed too much sense, candor and fairness of mind to allow of that. His conduct was

so far from this that he always entertained a high respect for the Christian religion. Yet he, at one period of his life, had doubts respecting that important change which is wrought by the spirit of God in the hearts of men, as a necessary preparation for a better world. For many years he felt a strong desire to prove the reality of such a change in his own experience, if, indeed, such a change were a reality. At length, at the age of forty-six, in the full vigor of his understanding, at a time of life when his imagination, never the controlling faculty of his mind, could not be supposed to have deceived him, and in the hour of calm, deliberate reflection, such a change was wrought upon him. Certainly *some* great and remarkable change took place in his experience. Of it he was conscious, and frequently spoke to his Christian friends. Under its continued and prevailing influence, through many years, he afterward lived, and under the same influence he appeared, at last, to die, full of those calm, steadfast, cheering hopes beyond this life, to which such a change, and nothing else, is wont to give birth. The circumstances of this change were such as usually mark it in great and earnest minds. Of its *reality*, as the work of a divine agent, he appeared to entertain no doubt. These views and feelings were for some time kept concealed from his most intimate friends, from a perhaps mistaken regard to considerations of prudence, and even of duty. Placed as he was, in an office of high responsibility, and at that day, of some delicacy and difficulty, too, through the violence of party strife and animosity, and fearing that in this situation, a public avowal of his change might be attributed to unworthy motives, and made use of for improper purposes, he, for a time, retained the important secret within his own heart. His feelings on these subjects are alluded to in a letter to his son, then a student in Yale College, dated April 18th, 1813, as will be seen by the following extract :

“ You may well suppose, that I have not formed a very high opinion of the outward forms of religion, and in that respect, perhaps, I may have erred. I have, indeed, latterly entertained doubts of the correctness of my conduct in that particular. But whatever importance may be attached to the outward forms of religion, I entertain no doubt of the high importance, and the absolute necessity of that internal principle, implanted by regeneration. The doctrine of *spiritual birth*, whatever ridicule and contempt the world may cast upon it, is, nevertheless, the life and soul of the Christian scheme, and whoever denies it altogether, or what is worse, because more insidious, denies its spirituality, and places the change in something in which it does not exist, may as well deny the whole Christian religion, and form one altogether of his own, better adapted to his natural disposition. Since I have begun, I should delight in

writing much on the subject, did not my strength in some measure fail me, and did not I fear, that your patience would fail you. Perhaps, indeed, I have written enough unless you should wish to have more, in which case I have no objection to correspond further. Your present age is of all others best adapted to these inquiries and pursuits. And surely the solemn truths which all agree in—that the continuance of life is short and uncertain—that death and a *never-ending eternity* of happiness or woe, are awfully certain, are sufficient to call up the attention of any rational being to the subject, and at least lead him to search the Scriptures. Though I am willing you should keep this letter, I would not have you show it, or mention its contents to any one. I have had my reasons, and still have, for not wishing to become the object of remark on this subject. Perhaps they are not sufficient—be that as it may, you must allow me to be the judge.

Your affectionate father
 N. B. Smith N. B. - Smith

From other sources, as well as from the above, we learn that he was not altogether satisfied that the course of conduct he had adopted on this subject was the correct one; for upon the taking place of a settled state of things in the society and church, and when his situation in regard to public affairs became such as to preclude any misconstruction of his motives, he hesitated no longer to speak freely of his change, and to make a public profession of his faith in the Redeemer, and of his high hopes of a glorious immortality growing out of that faith. His only and latest regrets seem to have been, that he had not before declared his attachment to his Lord and Saviour, and been more openly and actively engaged in his service. In his last sickness, from the nature of his disease he had many distressing hours, but his confidence in those great truths never forsook him. To an uncommon degree they alleviated his sufferings. By them his path through the valley of death seemed illumined. The day before his death, as his brother Nathan, of New Haven, stood by his bedside, he remarked, "I have had a hard day's work, brother, but I hope it will end peacefully before morning." While resting on these bright hopes of immortality, so animating and comforting, he was enabled to commit his family as well as his own future and eternal destiny, to Him whom he believed to be the Author and Finisher of his faith,

and his spirit took its peaceful departure for the land of rest, on the 9th of March, 1822.¹

HON. NATHANIEL B. SMITH,

Son of the preceding, was born at Woodbury, Dec. 7, 1795, and graduated at Yale College in 1815. He read law in company with Hon. Truman Smith and Hon. John M. Clayton, in the office of Hon. Noah B. Benedict, and with them and others at the law school of Judge Reeve, at Litchfield. They were together admitted to the bar of Litchfield county in 1818. He immediately engaged and fitted up an office in the "Glebe Building," at New Haven; but his father, being at this time in infirm health, induced him to change his purpose, and open an office in Woodbury. He continued the practice of his profession for two or three years, when the care of his father's estate, (he having a large landed property,) engrossed his time and attention, and he has since remained in agricultural pursuits. He represented the town in the General Assembly in 1828, and again in 1847. He was appointed judge of probate, May, 1838, and held the office by successive appointments till May, 1842.

HEZEKIAH THOMPSON, ESQ.,

Was one of the first lawyers in Woodbury, having commenced practice about the year 1757. For a sketch of his life, the reader is referred to the genealogy of the "Thompson Family," near the close of the volume.

DOCT. EBENEZER THOMPSON,

Was a physician in Bethlehem society for a number of years. Tradition is silent in regard to his standing in community, and his attainments as a physician. He died in 1750, leaving a wife, Mary (Judd,) and three daughters, Lois, Esther and Mary. His widow died in 1752.

¹ The author has derived valuable aid in the foregoing sketch, from minutes furnished him by Rev. S. R. Andrew and Hon. Charles B. Phelps.

DOCT. ABRAHAM TOMLINSON,

Resided in Judea society, and was there as early as 1758, his name appearing in the tax list as early as that year. He remained there some years, but finally removed to Milford, Conn.

DOCT. LEMUEL WHEELER,

Settled early in Southbury society, in the practice of the medical profession. He was respectable in his profession, and stood well among his neighbors as a man and a citizen. He espoused the cause of his country, in the Revolution, and served for a time as surgeon's mate. He died in August, 1782, leaving a widow, Abiah, and one son, Obadiah, the same who has been mentioned in connection with the applicants for salt at the "Hollow store," and a daughter Prudence, who married a Baldwin.

CHARLES H. WEBB, M. D.,

Is the son of Charles L. Webb, Esq., of Litchfield, and was born in that town. He studied medicine under the direction of Dr. Abbe, of Litchfield, and took the degree of Doctor of Medicine, at the University of New York. He settled in the practice of his profession in Woodbury soon after his graduation, remained here some years, when he removed to the state of New York, where he remained a few years, whence he returned to this place, and still resides here in the full practice of his profession. He married Miss Jennette Moody, daughter of James Moody, of Sharon, and has three daughters. He had a son, a very promising lad of ten years, who was drowned while bathing in the Pomperaug River, Aug. 5, 1844.

DOCT. EBENEZER WARNER.

The subject of this sketch has been, perhaps, sufficiently noticed in a former chapter of this volume, but he is introduced here again to show an unbroken chain of physicians for four generations, all bearing the Christian name of Ebenezer, and all practicing their profes-

sion and ending their lives in the place of their birth, except the first. The latter died in 1755, and left three sons, Ebenezer, Benjamin and Thomas, and six daughters, Martha, Margaret, Rebecca, Lydia, Frances and Rachel. He had a daughter Tamah, who married Remember Baker, and was the mother of Capt. Remember Baker, of Revolutionary memory. Benjamin was the father of Col. Seth Warner, of the Revolutionary army. Mary, the sister of Capt. Baker's father, married Joseph Allen, and became the mother of Col. Ethan Allen, the hero of Ticonderoga. Baker was therefore cousin to both Allen and Warner, but they were not related to each other. Ebenezer, mentioned above, became the second Doct. Warner, and father of the third Doct. Ebenezer, who was the father of Doct. Ebenezer Warner the fourth. There were also a Doct. Reuben and a Doct. Benjamin Warner from these families. They were men of that stamp, who are said to "take up their profession in their own head," which means that they were not regularly bred physicians. They used, principally, combinations of roots, herbs and other domestic medicines in their practice, and several of them became distinguished for their success in treating disease. They are also said to have used freely the "gall of rattlesnakes." The descendants of these men are numerous in the original territory, and elsewhere, at the present day.

COL. SETH WARNER.

All readers of our country's history are familiar with the exploits of the Green Mountain Boys, and it is agreed on all hands, that Ethan Allen, Seth Warner and Remember Baker, mentioned in the preceding sketch, were, to say the least, among their most efficient leaders, and among those who suffered most for their cause. The character of Col. Warner has been ably drawn by Daniel Chipman, LL. D., of Vermont, in a little book published by him in 1848, and all that is intended in this sketch is to give a brief statistical account, drawn principally from that memoir. It is not proposed to go over the same ground again, and give a full memoir, though it would be a pleasing task, did the limits of this volume allow it, to give a full history of this so honorably distinguished son of ancient Woodbury.

He was born in Roxbury parish, in the year 1743. Without any advantages for an education beyond those which were to be found in the common schools of those times, the nearest of which, at the date

of his birth, was in the present limits of Woodbury, nearly six miles from his birthplace, he was early distinguished by his energy, sound judgment, and manly, noble bearing. In 1763, his father, Dr. Benjamin Warner, son of the first Dr. Ebenezer Warner, removed to Bennington, in the New Hampshire grants, the second year after the first settlement of the town. The game with which the woods abounded at once attracted the attention of young Warner, and he was soon distinguished as an indefatigable, expert and successful hunter. He was also a skillful botanist, and often alleviated the sufferings of the settlers, by the skillful applications of "roots and herbs." About this time a scene began to open, which gave a new direction to the active and enterprising spirit of Warner; the controversy between New York and the settlers upon the New Hampshire grants had commenced. New York claimed jurisdiction to the Connecticut River, and New Hampshire also claimed jurisdiction to within twenty miles of the Hudson River. The crown decided in favor of the claim of New York, and established the western bank of the Connecticut as its eastern boundary. All this would have been well enough if it had been a simple change of jurisdiction, but New York claimed that the decision in its favor invalidated the patents of the settlers' lands, granted to them by the government of New Hampshire, and proceeded to grant the lands to others. Hence arose the contest, the settlers refusing to leave the lands they had bought and paid for in good faith. They therefore determined to resist the exercise of the authority of New York within the grants. When a sheriff undertook to serve any process, he was resisted by force. This course was not adopted until after the trial of several suits at Albany, under the direction of Ethan Allen, it was found that no justice could be obtained at court. During the whole contest with New York, Warner was the commander, or rather the leader, for all put themselves under his guidance, and in all their conventions and consultations, he was looked up to as the able, prudent and safe counselor. In 1771, the governor of New York issued a proclamation offering a reward of twenty pounds each, for the arrest of Ethan Allen, Seth Warner, Remember Baker, and some others. Under this proclamation, Baker was early next year seized in the night, and hurried with the greatest speed toward Albany, but was rescued by Warner and his party before reaching that place. Still later, the governor of New York offered a reward of fifty pounds each, for the arrest of Warner, Allen and Baker.

Having been thus engaged as a prominent leader of the Green

Mountain Boys, in their contests with the authorities of New York, the subject of this sketch was well fitted to engage in the arduous struggle of the Revolution. Accordingly we find him in the very commencement of that contest, engaged in the enterprise against the enemy's posts on Lake Champlain. Allen commanded the party that took Ticonderoga, and Warner commanded that which took Crown Point. After Col. Hinman's regiment reached Ticonderoga, Allen and Warner set off on a journey to the Continental Congress, to procure pay for their men and liberty to raise a regiment on the New Hampshire grants. In both these objects they were successful. The regiment was raised, and Warner was appointed its lieutenant-colonel, by a vote of forty-one to five. In September, 1775, Warner was found at the head of his regiment, during the siege of St. John's, by Montgomery. Gen. Wooster wrote him a letter in January, 1776, asking him to raise a body of men in the middle of winter, and march them into Canada. In an incredibly short time, Warner, in answer to the summons, appeared in Canada with the required number of men. On the 5th of July, 1776, Congress again resolved to raise a regiment out of the troops that had served with so much reputation in Canada, and Warner was again appointed lieutenant-colonel. He raised his regiment, and repaired to Ticonderoga, where he remained till the close of the campaign. He was in service again in 1777, and was present at the battles of Hubbardston and Bennington.

Soon after the battle of Bennington, Warner was advanced to the rank of colonel, but was unable to perform much active service after this. His constitution naturally strong and vigorous, gave way under the fatigues and hardships which he endured in the service, particularly in his winter campaign in Canada. In a return of his regiment, made November 10th, 1777, Col. Warner was returned "sick at Hoodsick." He recovered from this sickness, but was never afterward able to perform any active service, and, of course, received no further promotion. He was, however, continued in the command of his regiment, residing with his family at Bennington, to the end of the year 1781. In 1782, Warner removed to his native parish, in hopes of obtaining relief from the painful disorders under which he was suffering, but his hopes proved fallacious, and he gradually wasted away till the 26th of December, 1784, when death put an end to his sufferings.

He was rising six feet in height, erect and well-proportioned, his countenance, attitude and movements indicative of great strength and

vigor of body and mind, of resolution, firmness and self-possession. His commanding appearance, and known character, undoubtedly saved him from many an attack by the "Yorkers." In one instance only did any one attempt to arrest him single-handed. An officer from New York attempted to arrest him by force, and Warner considering it an act of lawless violence, attacked, wounded and disarmed him, but with the spirit of a soldier, saved his life, and permitted him to return to New York. He pursued his public and private business among the settlers in the different towns, with apparent unconcern, and yet he was always prepared for defense. He seemed to be entirely unconscious of fear. He was distinguished for his cool courage, and perfect self-possession, on all occasions. He was so much engaged in public affairs that he almost entirely neglected his own, and the moderate property which he inherited, he spent in the service of his country, and left his family destitute. The proprietors of several townships gave him tracts of land, of considerable value, as a reward for his services in defense of the New Hampshire grants, but the greater part, if not all of them, were sold for taxes, and his heirs never received any considerable benefit from them. In October, 1787, the legislature of Vermont generously granted to his heirs 2,000 acres of land, in the north-west part of the county of Essex. When that section of the state was explored, this land was found to be of little or no value, and it yet remains unsettled.

From the following extract from an obituary notice published soon after his decease, the reader may learn how he was estimated by his contemporaries :

"This gentleman, from an early period of his life, took a very decided part in the defence of the rights of man, and rendered essential services in the exalted command which he held over the Green Mountain boys, in the defence of the New Hampshire grants. He also distinguished himself, and maintained the character of a brave officer, in his command of his regiment, during the late war. His ability in command, few exceeded. His dexterity and success were uncommon. His natural disposition was kind, generous and humane. His remains were interred with the honors of war, which were justly due to his merits. An immense concourse of people attended his funeral, and the whole was performed with uncommon decency and affection. He has left an amiable consort, and three children, to mourn their irreparable loss."

Col. Warner struggled long with complicated and distressing maladies, which he bore with uncommon resignation, until deprived of his reason, after which he was constantly fighting his battles over again, not in imagination only, but by the exertion of a preternatural physical strength, so that it required two or three persons to take

charge of him. There was a guard of about thirty men kept at his house, from the time of his decease, December 26th, to the 29th, when his funeral was attended, and a sermon preached by Rev. Thomas Cantfield, from Samuel i. 27. "How are the mighty fallen, and the weapons of war perished."

The following inscription is on the tablet placed over his grave:

"In memory of
COL. SETH WARNER, ESQ.,
Who departed this life December 26th, A. D. 1784,
In the forty-second year of his age.

Triumphant leader at our armies' head,
Whose martial glory struck a panic dread,
Thy warlike deeds engraven on this stone,
Tell future ages what a hero's done,
Full sixteen battles he did fight,
For to procure his country's right.
Oh! this brave hero, he did fall
By death, who ever conquers all.

When this you see, remember me."

This epitaph is with some difficulty deciphered on a dilapidated stone, which lies sadly neglected by the inhabitants of his native parish. It is a crying reproach to the inhabitants of his native town, that they should allow the remains of one of its most distinguished sons to lie within its borders, with no suitable monument to mark the place of his sepulture. It is greatly to be hoped, that for their own honor, the citizens will allow the hero to sleep no longer without a monument suited to his fame.

CHAPTER XX.

SHORT BIOGRAPHICAL SKETCHES OF NATIVES OF WOODBURY, WHO HAVE EMIGRATED FROM THE ANCIENT TOWN, AND BECOME DISTINGUISHED IN THE PLACES OF THEIR ADOPTION. THE NAMES WILL BE FOUND IN ALPHABETICAL ORDER.

GEN. ETHAN ALLEN.

IN placing the name of Ethan Allen in the list of *natives* of Woodbury, the author is well aware, that the honor of having been his birthplace has been claimed by several other towns. Litchfield, Cornwall and Salisbury, have been competitors in this contest. And now in renewing the claim of ancient Woodbury to this honor, no disrespect is intended toward other claimants, the design of this article being simply to state the evidence on which the claim is founded, the author having given much attention to the investigation of the question. It is certainly somewhat singular that there should be any question at all about the matter, Gen. Allen, and one or more of his brothers, having been the authors of several publications, a part of them of a historical and biographical nature. But no allusion to the subject in hand is made in either of these works, so far as the writer is informed.

The first fact to be mentioned in support of the claim of Woodbury, is the testimony of the aged people of the territory, all of whom (and the author has conversed with many on the subject) assert, so far as they pretend to have any knowledge or information on the subject, that Allen was born in the vicinity of Mine Hill, in the parish of Roxbury, then a part of Woodbury. The writer held a conversation with the late Deacon Amos Squire, at the age of ninety-seven, a very intelligent and well-informed old gentleman, and with the late Abiather Squire, a very aged man, who possessed the most remarkable memory of any man he has ever met, in reference to this question, and other matters of interest. The information from them, as from others, establishes the same fact, Gen. Allen's nativity in Roxbury parish.

As nearly as can be gleaned from the records, Mercy Allen, a widow, with one adult son, Nehemiah, and several sons and daughters, who were minors, removed from Coventry to Litchfield, Conn., about the year 1720. The names of some of the other children were Daniel, Joseph, Ebenezer, Lydia, who married Benjamin Smalley, of Lebanon, Conn., and Lucy. Nehemiah moved a few years after to Guilford, Conn. Widow Mercy Allen, mother of these, died at Litchfield, February 5th, 1727-8, and her son Daniel was appointed executor on her estate. Joseph Allen, father of Gen. Ethan, received his first piece of land from Daniel, as executor on his mother's estate, March 1, 1728-9, which consisted of one-third of her real estate. His age at this time is not known, but he had attained his majority in 1732, as he was grantor in a deed to his sister Lydia, in November of that year, and to Paul Peck, Jr., in March of the next year. These deeds covered 100 acres of land each. By these two deeds he had parted with all his cultivated lands in Litchfield, though he still retained his right to some wild lands as late as 1742, several years after he had removed to Cornwall, which he sold to Thomas Harrison, describing them as "being the whole of my rights in lands in Litchfield." The Allens formed a migratory family, and if the accounts we have are to be believed, Joseph shortly after the sale of his interest in the "old homestead," in 1733, removed, and took up his abode in the "Baker neighborhood," in the parish of Roxbury. Here he became acquainted with Mary, daughter of Remember Baker, to whom he was married March 11th, 1736-7. The entry on the record is :

"Joseph Allen and Mary Baker were joined together in Marriage by y^e Reverend Mr. Anthony Stoddor, March y^e 11th 1736-7."

Mr. Stoddard was the pastor of the first church in Woodbury, Roxbury not being at this time organized into a separate parish. It is to be noted here, that in the foregoing entry, no place of residence is given to either party. This was the customary entry, where both parties were residents of the town, while the recorder was particular to enter the fact, if either, or both parties belonged to another town. If therefore, Joseph Allen had not been a resident of Woodbury, as well as the other party, the fact would, in all probability, have been noted. Here he continued till about the year 1740, when he removed to Cornwall, Conn., and purchased lands of "Samuel Robbards," as appears by his deed to Allen, dated April 28th, 1740. Meanwhile, Ethan, son of Joseph and Mary Allen, had been born at

Woodbury, January 10th, 1737-8. Heman the next son, was born at Cornwall, October 15th, 1740, Lydia, April 6th, 1742, Heber, October 4th, 1743, Levi, July 16th, 1745, Luey, April 2d, 1747, Zimri, December 10th, 1748; but the date of the birth of Ira, the youngest child, is not found on record. Joseph Allen, father of these, died at Cornwall, April 14th, 1755.

Joseph Allen was not a rich man, and having, as is seen, a large family to support, his son Ethan from an early age resided with his mother's relatives in Roxbury parish, till after the early years of his manhood, when he returned again to Cornwall, where he resided till the twenty-fourth year of his age, when, in January, 1762, he removed to Salisbury, Conn., and, in company with three others, entered into the iron business, and built a furnace. In June of this year, he returned to Roxbury, and was married to Mary, daughter of Cornelius Brownson, by Rev. Daniel Brinsmade of Judea parish, Woodbury, for which service he paid him a fee of four shillings. The entry on Mr. Brinsmade's record reads

"Ethan Allen of Cornwall and Mary Brownson of Roxbury, were married June 23, 1762, ——— 4s. ———"

Mr. Brinsmade kept a record of the fee paid, as well as of the date of the marriage. This entry also throws light on the entry in the case of his father's marriage. Here the place of residence of the parties is mentioned, they not being residents of the parish where the ceremony took place. So we may well infer, in the former entry, that both parties resided in Woodbury, from the silence of the record in that particular, especially as it is undisputed, that one party was a resident. Besides Allen had long before his marriage sold his place of residence in Litchfield.

Confirmatory of the opinion, that Ethan Allen was a native of Woodbury, and resided there during the early years of his life, there is in possession of the author, an original letter from Ethan Allen to the first Benjamin Stiles, Esq., of Woodbury, which throws much light on this inquiry. He must have been more than twenty years the senior of Gen. Allen. A copy of this letter follows:

"Bennington, 16th Novem^r 1785.

"Sir, I received your favour of the 9th instant, and thank you for your kind remembrance of me, am glad to hear you are in health, and with an opportunity of conversing with me, the sociability that I have been honored with, from you, was always pleasing to me, and also edifying, whether on historical, philosophical, or political subjects. Am apprehensive, that in the succession of the

next year, I shall do myself the honor to visit you, and other friends at Woodbury, and in the mean time, let you know, I retain a grateful sense of your advice and friendship to me in the tender and early years of my manhood, and shall ever be happy, to continue that early friendship, and intercourse of good offices, and regret it, that our respective local situations in life, must in great measure, deprive us of such happiness.

"As to my Philosophy, that you mention, forty of the Books are bound, and will be sent to New York to-morrow, 1500 are printed, and contain 487 pages, in large octavo. The curiosity of the public is much excited, and there is a great demand for the books, they will in all probability reach Woodbury, in the course of the winter. In one of them you read my very soul, for I have not concealed my opinion, nor disguised my sentiments in the least, and however you may, as a severe critic, censure my performance, I presume you will not impeach me with cowardise. I expect, that the clergy, and their devotees, will proclaim war with me, in the name of the Lord, his battles they effect to fight, having put on the armour of Faith, the sword of the Spirit and the Artillery of Hell fire. But I am a hardy Mountaineer, and have been accustomed to the dangers and horrors of War, and captivity, and scorn to be intimidated by threats, if they fight me, they must absolutely produce some of their tremendous fire, and give me a sensitive scorching.

"Pray be so good as to write to me, and in the epistolary way maintain a correspondence with your Old Friend and Humble Servt,

Ethan Allen

"Benjamin Stiles, Esq."

This does not seem to be such a letter as a man born in Litchfield, nurtured in Cornwall, and removed to Vermont, unconnected with Woodbury, would be likely to write.

In 1764, while residing in Salisbury, he purchased two and a half acres of land on Mine Hill, or one-sixteenth part of the mining title in that locality, and in 1771, he still owned land in Judea society, near Capt. Gideon Hollister's. Before his removal to Vermont, by an execution in his favor against Abram Brownson and others, brothers of his wife, we learn that he was residing in Northampton, Mass. This was probably a mere transition stage in his journey to Vermont, whither he removed about the year, 1772, having been for several years previous engaged in surveying lands in that territory in company with his brother Ira. After his removal to Vermont he resided at Bennington, Sunderland, Arlington, Tinmouth, Winooski, and perhaps other places.

We come now to inquire what there is to raise a doubt whether

Ethan Allen was a native of Woodbury, or not, It consists in the simple, unexplained fact, that the date of his birth appears also on the records of Litchfield. On the first page of the first volume of the Litchfield town records, appear four entries in the handwriting of John Bird, the first town-clerk of that town, viz., the dates of the marriages of Daniel Allen, and his brother Joseph, and the date of the birth of Ethan, Joseph's first-born, and that of Mary, Daniel's first-born. The face of the record bears unmistakable evidence, that these entries were made with the same pen, the same ink, and at the same time. They occur in the midst of other entries of the Allen name. There are only two entries, however, in the name, subsequent to this—the dates of the birth of two other children of Daniel Allen. All the family had removed from Litchfield except the latter. Daniel's marriage in Litchfield, performed by Rev. Mr. Collins, and Joseph's marriage in Woodbury, by Mr. Stoddard, occurred within forty-eight days of each other, and the births of their first children within fourteen days of each other. The names of both wives were Mary, and the children were of opposite sexes. The author's theory of these entries is, that they were all made at one time by the clerk, after the birth of Daniel's child, (which was latest in point of time,) at his solicitation, to commemorate these coincidences. As no further entries in the name were made except the date of birth of Daniel's two remaining children at a subsequent period, the opinion is strengthened. On the theory that Ethan Allen was a native of Woodbury, his sympathies with the people of that town, his friendly acquaintance with Mr. Stiles, the marrying of his wife there, his continuing to hold an interest in lands in that town, and numerous other circumstances, receive a satisfactory explanation. For all these reasons we have come to the firm conclusion, that "Ancient Woodbury" justly claims the honor of having been the birthplace of the "hero of Ticonderoga."

As there are several good memoirs of Gen. Allen extant, it is not judged necessary to introduce an extended notice of his life and services in these pages. The brief account which follows, is extracted chiefly from a memoir of his life, by Jared Sparks, LL. D., and another by De Puy, lately issued from the press.

Ethan and three or four of his brothers emigrated to the territory west of the Green Mountains, among the first settlers, and were prominent members of the social and political compacts into which the inhabitants gradually formed themselves. Bold, active and enterprising, they espoused with zeal and defended with energy, the

cause of the settlers against what were deemed the encroaching schemes of their neighbors, and, with a keen interest, sustained their share in all the border contests. Four of them were engaged in the military operations of the Revolution, and, by a hazardous and successful adventure at the breaking out of the war, in the capture of Ticonderoga, the name of Ethan Allen gained a renown, which spread widely at the time, and has been perpetuated in history.

A brief account of the contest in relation to the New Hampshire grants, was introduced into the preceding sketch, and will not be repeated here. When the actions of ejectment came on at Albany to try the title of the settlers to their land, the management of the business was intrusted to Ethan Allen. Daring, ambitious, and having extreme confidence in his powers, both of body and mind, he entered zealously upon the task. His aid was rendered the more valuable, by reason of his extensive acquaintance in New England and New York. Although laboring under the disadvantages of a defective early education, he possessed considerable general information, and could write a letter or an argument in strong and intelligible, if not accurate and polished language. He could also address a multitude, and, when occasion required, a court, with skill and effect. He immediately prepared the defense, employed Mr. Ingersol of Connecticut, an eminent counselor, to try the cases, but the result was foreordained, and they were therefore lost. After Allen retired from the court, several gentlemen, interested in the New York grants—one of whom was the king's attorney for the colony—called upon him, and urged him to go home and advise his friends to make the best terms they could with their new landlords; intimating that their cause was now desperate, and reminding him of the proverb, that "*Might often prevails against right.*" Neither admiring the delicacy of this sentiment, nor intimidated by the threat it held out, Allen coolly replied, "*The gods of the valleys are not the gods of the hills.*" This laconic figure of speech he left to be interpreted by his visitors, adding only, when an explanation was asked by Kemp, the king's attorney, that if he would accompany him to the hill of Bennington the sense should "be made clear." Resistance to the execution of process next followed. A military association was formed, Allen was appointed colonel, and Seth Warner, Remember Baker and others were made captains. Proclamations were issued by the governor of New York offering at first £20, and soon after £50, each for the arrest of these persons. Allen and his friends sent out a counter-proclamation, offering a reward for the arrest of the attor-

ney-general and others. Allen, who was brave even to rashness, was in no degree intimidated by the rewards offered for his apprehension, and this he designed that those who had advised that measure should fully understand. He even went so far as to go to Albany and take a bowl of punch, in presence of his enemies, on a bet. The attorney-general happened to be present, and Allen, after drinking his punch, and giving a hearty "Huzza for the Green Mountains," departed unharmed. During these contests, the adherents of New York, among the settlers on the grants, on due conviction before a proper tribunal of Green Mountain Boys, were usually punished by whipping and banishment—the whipping was quaintly denominated, "the application of the *beech-seal*," or, as Allen sometimes expressed it, "a castigation with the twigs of the wilderness."

The American Revolution called forth the latent energies of many individuals, who would, in a more peaceable state of political affairs, have slumbered in obscurity, and gone down to the grave unhonored and unknown. True-hearted volunteers rallied at the calls of the brave and wise men of our country, imbued with a spirit worthy of the little band which defended the pass of Thermopylae. Perhaps no individual, of equal advantages, and in the station he occupied, contributed more toward establishing the independence of our country, than Ethan Allen. The mass of the people among whom he resided, were rude and uncultivated, yet bold in spirit and zealous in action. It consequently followed that no one but a man of strong natural endowments—of much decision, energy and bravery—could control their prejudices and inclinations. Upon Allen, whose courage was undoubted, and whose zealous devotion to their interests was universally acknowledged, they implicitly relied. They had known him in adversity and prosperity. They had weighed him, and found nothing lacking. To friend or foe, he was ever the same unyielding advocate of the rights of man and universal liberty. From the commencement, therefore, of that struggle until its final close, Ethan Allen proved a zealous and strenuous supporter of the cause, whether in the field, or council—whether at home, a freeman, or loaded with the chains of despotism in a foreign country. His spirit never quailed beneath the sneer of the tory, or the harsh threats of insolent authority. A stranger to fear, his opinions were ever given without disguise or hesitation; and, an enemy to oppression, he sought every opportunity to redress the wrongs of the oppressed. It is not to be supposed that he was faultless. Like other men, he had his errors and his follies; yet he was not willfully stubborn in either.

When convinced of an erroneous position, he was ever willing to yield; but in theory, as in practice, he contested every inch of ground, and only yielded, when he had no weapons left to meet his antagonist. This trait in his character serves, at least, to prove that he was honest in his conclusions, however erroneous the premises from which they were deduced.

The period at which we have now arrived in the life of Gen. Allen places him in a more conspicuous and interesting position before the reader. Previous to this he has been seen only as the zealous friend of the section in which he resided—as the champion of the humble citizen, contending for the rights of individual property, and private justice. In these offices of friendship and duty, however, he had ever the confidence and esteem of his neighbors. He had evinced a love of freedom, and a spirit of patriotism, which warmly recommended him to the notice and the admiration of the most determined and able advocates of American liberty. That he should have been selected, therefore, as the leader in an enterprise of the highest moment to the cause of liberty, was alike due to his principles, his services, and his position.

The battle of Lexington aroused the whole country, and patriots flocked from all quarters to Boston. The General Assembly of Connecticut was then in session, and a plan was there concocted for surprising Ticonderoga, and seizing the cannon in that fortress for the use of the army then gathering in the vicinity of Boston. The whole plan and proceedings were of a private character, supported by a loan from the public treasury on the bond of private individuals, without the public sanction of the Assembly, but with its full knowledge and tacit approbation. A few men went from Connecticut to Bennington, and were joined by Allen with about two hundred and thirty Green Mountain Boys. Allen was chosen commander of the expedition; Col. Easton was appointed second in command, and Seth Warner, the third. The enterprise was conducted with the most profound secrecy, and sentinels were posted upon all the roads, to prevent any rumor of their approach from reaching the menaced point. A lad of the name of Nathan Beman was engaged as a guide to lead the advancing party to the fort. At dawn of day, only the officers and eighty-three men had crossed the lake. Delay was hazardous, and Allen resolved not to wait for the remainder of the troops to cross, but immediately led his men quickly and stealthily up the height to the sally-port, and before the sun rose he had entered the gate, and formed his men on the parade between the barracks. Here

they gave three huzzas, which aroused the sleeping inmates. When Col. Allen passed the gate, a sentinel snapped his fusée at him, and then retreated under a covered way. Another sentinel made a thrust at an officer with a bayonet, which slightly wounded him. Col. Allen returned the compliment with a cut on the soldier's head, at which he threw down his musket, and asked for quarter. No more resistance was made. Allen demanded to be shown to the apartment of Capt. Delaplace, the commandant of the garrison. It was pointed out, and Col. Allen, with Nathan Beman at his elbow, who knew the way, hastily ascended the stairs, which were attached to the outside of the barracks, and called out with a voice of thunder at the door, ordering the astonished captain instantly to appear, or the whole garrison should be sacrificed. Started at so strange and unexpected a summons, he sprang from his bed, and opened the door, when the first salutation of his boisterous and unseasonable visitor, was an order immediately to surrender the fort. Rubbing his eyes and trying to collect his scattered senses, the captain asked by what authority he presumed to make such a demand. "*In the name of the Great Jehovah and the Continental Congress,*" replied Allen. Not accustomed to hear much of the Continental Congress in this remote corner, nor to respect its authority when he did, the commandant began to speak; but Allen cut short the thread of his discourse by lifting his sword over his head, and reiterating the demand for an immediate surrender. Having neither permission to argue, nor power to resist, Captain Delaplace submitted, ordering his men to parade without arms, and the garrison was given up to the victors. This surprise was effected about four o'clock on the morning of the 10th of May, 1775. As soon as the prisoners were secured, and the bustle of the occasion had a little subsided, Col. Allen sent Col. Warner with a detachment of men to take Crown Point, which object he effected, and took possession of that post.

Col. Allen was engaged in various public services till the 24th of September, 1775, when he and thirty-eight of his men were taken prisoners in a rash and hazardous attempt to take Montreal. He was carried to England, and afterward brought back again to New York, when after enduring a cheerless captivity of two years and seven months, he was finally exchanged for Lt. Col. Campbell, May 3, 1778. During much of the time he was retained as a prisoner, he, together with those with him, were treated with the greatest barbarity. He was for eight months shut up in the provost jail, a con-

finement of which the prisoners were ever accustomed to speak with disgust and horror.

While a prisoner in England, being somewhat anxious as to the disposition that might be made of him, especially as Gen. Prescott had threatened him "with a halter at Tyburn," he bethought himself of trying the effect of a stratagem. He asked permission to write a letter to the Continental Congress, which was granted. He depicted in vivid colors the treatment he had received from the beginning of his captivity, but advised Congress not to retaliate, till the fate that awaited him in England should be known, and then to execute the law of retaliation, not in proportion to the small influence of his character in America, but to the extent demanded by the importance of the cause for which he had suffered. The dispatch was finished, and handed over for inspection to the officer who had permitted him to write. This officer went to him the next day, and reprimanded him for what he called the impudence of inditing such an epistle. "Do you think we are fools in England," said he, "and would send your letter to Congress with instructions to retaliate on our own people? I have sent your letter to Lord North." This was precisely the destination for which the writer intended it, and he felt a secret satisfaction that his artifice had succeeded. He wished the ministry to know his situation and his past sufferings, and to reflect that his countrymen had it in their power to retaliate, in full measure, any acts of violence meditated against his person. A letter on these subjects, written directly to a minister by a prisoner in irons, would not have been forwarded.

While Allen was on his parole in New York, a British officer of rank and importance sent for him to come to his lodgings, and told him that his fidelity, though in a wrong cause, had made an impression upon Gen. Howe, who was disposed to show him a favor, and to advance him to the command of a regiment of loyalists, if he would join the service, holding out to him, at the same time, brilliant prospects of promotion and money during the war, and large tracts of land in Connecticut, or Vermont, at its close. Allen replied, "that if by faithfulness he had recommended himself to Gen. Howe, he should be loth by unfaithfulness to lose the general's good opinion;" and as to the lands, he regarded his offer of them as similar to Satan's offer of large landed possessions to the Saviour, when he did not own a single rood, as he was by no means satisfied that the king would possess a sufficient quantity of land in the United States, at the end of the war, to redeem any pledges on that score. The officer sent him away as an incorrigible and hopeless subject.

Upon his release from captivity, notwithstanding the strong associations and tender ties, which drew him toward his home and friends, the impulse of gratitude was the first to be obeyed. The lively interest taken in his condition by the commander-in-chief, and his efforts to procure his release, were known to him, and he resolved to repair, without delay, to head-quarters, and express in person his sense of the obligation. The army was at Valley Forge, and as he advanced into the country, on his way to that place, he was everywhere greeted by the people with demonstrations of strong interest, not unmingled with curiosity at seeing a man, the incidents of whose life had given him renown, and whose fate, while in the hands of the enemy, had been a subject of public concern. Gen. Washington received him cordially, and introduced him to the principal officers in camp, who showed him many civilities.

This duty discharged, he turned his face toward his long-lost and much-loved home in the Green Mountains. In the evening of the last day of May, he arrived at Bennington, unexpected at that time by his friends, and a general sensation immediately spread throughout the neighborhood. The people gathered around him, and with a delight, which could be realized only under circumstances so peculiar, he witnessed the joy that beamed from every countenance, and heard the accents of a hearty welcome uttered by every voice. It was a season of festivity with the Green Mountain Boys, and the same evening three cannon were fired, as an audible expression of their gladness. Next day, Col. Herriek ordered fourteen discharges of cannon, "thirteen for the United States, and one for young Vermont," as a renewed and more ample compliment to the early champion and faithful associate of the Green Mountain Boys.

Congress was equally mindful of the services and of the just claims of Col. Allen. As soon as he was released from captivity, a brevet commission of colonel in the Continental army was granted him, "in reward of his fortitude, firmness and zeal in the cause of his country, manifested during the course of his long and cruel captivity, as well as on former occasions." The pay and other emoluments of a lieutenant-colonel were awarded him during the time he was a prisoner. He was also to be allowed seventy-five dollars a month from the date of his present commission, till he should be called into actual service. How long this allowance was continued is not now known. It does not appear that he ever joined the Continental army.

Ethan Allen arrived at home just in time to buckle on his armor, and enter with renewed vigor into a contest with the authorities of

New York, in which he had been so conspicuous and successful a combatant from its very beginning, and with all the tactics of which he was so perfectly familiar. He was very efficient in numerous ways in the contest with that state, and was greatly relied on to prosecute the affair to a successful issue.

Shortly after his return, he was appointed a general and commander of the militia of the state. He was not however entirely occupied with the duties of his military station. At the next election after his return, he was chosen a representative to the Assembly of his state. When peace was restored, he seems to have resumed his agricultural habits, and devoted himself to his private affairs. He was a practical farmer, accustomed to labor with his own hands, and submit to the privations and hardships which necessarily attend the condition of the pioneers in a new country. In his retirement he published a work on a series of topics very different from those which had heretofore employed his pen. The work was entitled, "Reason the only Oracle of Man, or a Compendious System of Natural Religion." In its literary execution, it was much superior to any of his other writings, and was evidently elaborated with great patience of thought, and care in the composition. It is nevertheless a crude and worthless performance, in which truth and error, reason and sophistry, knowledge and ignorance, ingenuity and presumption, are mingled together in a chaos, which the author denominates a system. Some of the chapters on natural religion, the being and attributes of a God, and the principles and obligations of morality, should perhaps be excepted from this sweeping remark; for although they contain little that is new, yet they are written in a tone, and express sentiments, which may screen them from so heavy a censure. From this publication and other circumstances, principles of infidelity have been very generally attributed to him. That he mistook some of the errors of the Christian sects for the true doctrines of revealed religion, and that his views, as to the reality and nature of the system itself, were perverted by this misapprehension, is undoubtedly true. But no person could declare more explicitly his belief in a future state of rewards and punishments, and a just retribution, than he has done in the following passages:

"We should so far divest ourselves of the incumbrances of this world, which are too apt to engross our attention, as to acquire a consistent system of the knowledge of our duty, and make it our constant endeavor in life to act conformably to it. The knowledge of the being, perfections, creation and providence of God, and the immortality of our souls, is the foundation of our religion."

“As true as mankind now exist, and are endowed with reason and understanding, and have the power of agency and proficiency in moral good and evil, so true it is, that they must be ultimately rewarded or punished according to their respective merits or demerits; and it is as true as this world exists, and rational and accountable beings inhabit it, that the distribution of justice therein is partial, unequal and uncertain; and it is consequently as true as that there is a God, that there must be a future state of existence, in which the disorder, injustice, oppression and viciousness, which are acted and transacted by mankind in this life, shall be righteously adjusted, and the delinquents suitably punished.”

Only one edition of this work was ever published, and the greater part of that was destroyed by the burning of the office in which it was printed. It is now rarely to be met with, and the existence of the work upon which Ethan Allen confidently relied for enduring fame, is scarcely known to one in a thousand of those who remember with patriotic pride, the sturdy hero of Ticonderoga.

Gen. Allen, who had at various times resided at Bennington, Arlington and Timmouth, at last took up his residence at Winooski. His first wife died during the war. His courtship of his second wife was characteristic. During a session of the court of Westminster, Allen appeared with a magnificent pair of horses, and a black driver. Chief Justice Robinson and Stephen R. Bradley, an eminent lawyer, were there, and as their breakfast was on the table, they asked Allen to join them. He replied that he had breakfasted, and while they were at table, he would go in and see Mrs. Buchanan, a handsome widow, who was at the house. He entered the sitting-room, and at once said to Mrs. Buchanan, “Well, Fanny, if we are to be married, let us be about it.” “Very well,” she promptly replied, “give me time to fix up.” In a few moments she was ready, and Judge Robinson was at once called upon by them to perform the customary ceremony.

We have thus sketched the principal events in the life of a man who holds a place of much notoriety in the history of his time. His character was strongly marked, both by its excellencies and its defects; but it may safely be said, that the latter were attributable more to circumstances beyond his control, than to any original obliquity of his mind or heart. The want of early education, and the habits acquired by his pursuits, in a rude and uncultivated state of society, were obstacles to his attainment of some of the higher qualities, which were not to be overcome. A roughness of manners and coarseness of language, a presumptuous way of reasoning upon all subjects, and his religious skepticism, may be traced to these sources. Faults of this stamp, and others akin to them, admit of no defense, though when

received in connection with their causes, they have claims to a charitable judgment. Had his understanding been weak, his temperament less ardent, his disposition less inquisitive, and his desire of honorable distinction less eager, the world probably never would have heard of his faults; the shield of insignificance would have covered them; but it was his destiny to be conspicuous, without the art to conceal, or culture to soften his foibles.

Yet there is much to admire in the character of Ethan Allen. He was brave, generous and frank, true to his friends, true to his country, consistent and unyielding in his purposes, seeking at all times to promote the best interests of mankind, a lover of social harmony, and a determined foe to the artifices of injustice and the encroachments of power. Few have suffered more in the cause of freedom—few have borne their sufferings with a firmer constancy, or a loftier spirit. His courage, even when apparently approaching to rashness, was calm and deliberate. No man probably ever possessed this attribute in a more remarkable degree. He was eccentric and ambitious, but these weaknesses, if such they were, never betrayed him into acts dishonorable, unworthy or selfish. His enemies never had cause to question his magnanimity, nor his friends to regret confidence misplaced, or expectations disappointed. He was kind and benevolent, humane and placable. In short, whatever may have been his peculiarities, or however these may have diminished the weight of his influence and the value of his public services, it must be allowed, that he was a man of very considerable importance in the sphere of his activity, and that to no individual among her patriot founders is the state of Vermont more indebted for the basis of her free institutions, and the achievement of her independence, than to ETHAN ALLEN.

He died at Burlington, Vermont, February 12th, 1789, of apoplexy, while yet in the full vigor and maturity of manhood, and his remains rest in a beautiful valley near the Winooski, where his grave is surrounded by many of his kindred. A plain marble tablet marks the spot, upon which is the following inscription :

THE
CORPOREAL PART
OF
GEN. ETHAN ALLEN,
RESTS BENEATH THIS STONE.
HE DIED
THE 12TH DAY OF FEBRUARY, 1789,
AGED 50 YEARS.
HIS SPIRIT TRIED THE MERCIES OF HIS GOD,
IN WHOM HE BELIEVED AND STRONGLY TRUSTED.

HON. SETH P. BEERS,

Was born at Woodbury, July 1st, 1781; commenced his professional studies under the direction of N. B. Benedict, Esq., of Woodbury, August 13th, 1800, where he remained till November, 1801, when he entered the office of Hon. Ephraim Kirby, of Litchfield, supervisor of the internal revenues of the United States for this state; continued there as a clerk till February, 1803. He then attended the law lectures of Judges Reeve and Gould, till March 20th, 1805, when he was admitted to the bar of this county, and settled in the practice of his profession in Litchfield, where he has since resided. September, 1807, he was married to Belinda, daughter of Reuben Webster. In November, 1803, he was appointed by President Madison, collector of the direct taxes and internal revenues of the United States, for this county, which office he held until it was abolished in April, 1820. In September following, he was appointed state's attorney for the county of Litchfield, and held that office five years. He was a representative in the General Assembly from the town of Litchfield, in 1820, 1821, 1822 and 1823. At the session of 1821, he was clerk of the House, and in May, 1822 and 1823, was chosen speaker. In 1824, he was elected a member of the Senate of the state, and while a member of that body, was appointed assistant commissioner of the school fund, and upon the resignation of the Hon. James Hillhouse, he was appointed sole commissioner, June 1st, 1825, which office he resigned to take effect December 1st, 1849. On receiving his resignation, the legislature, at its session of 1849, passed the following resolves, viz.

“Resolved, unanimously, that the thanks of the people of this state be, and they are hereby tendered to the Hon. Seth P. Beers, for his long, laborious and faithful labors as Commissioner of the School Fund.”

“Resolved, unanimously, that the resignation of Mr. Beers be accepted with the sincere desire on the part of this General Assembly, that the residue of his life may be as happy as the past has been useful to the people of this state.”

Mr. Beers was an ex-officio superintendent of common schools from May, 1845, to September, 1849, and was one of the presidential electors in November, 1836.

CAPT. REMEMBER BAKER,

Was son of Remember Baker, and born in Woodbury, June, 1737. The life of Capt. Baker was one of peculiar usefulness. At the age of eighteen he served in an expedition against Canada. He became a resident of the New Hampshire grants in 1764, where he at once became one of the most influential and useful of the leaders of the Green Mountain Boys. On one occasion he was seized by the officers of New York, and hastened toward Albany, but his comrades pursued them, and rescued him without opposition. In the commencement of the Revolution, he was found at the post of duty, but he was destined to fall in the very opening of the contest, at the early age of thirty-five. In Montgomery's operations against St. John's, Canada, he had been sent forward to reconnoiter the enemy's position. When within a few miles of St. John's, he secreted his boat, with the intention of marching through the woods. He had scarcely left the boat when a party of Indians took possession of it. He called to them to return it, and on their refusal to do so, attempted to fire at them, but as he drew up his gun, he received a shot through the head. His companions then fled, and made their way back to the army with the sad intelligence. As an officer and soldier, he was cool and temperate in council, but resolute and determined in the execution of his plans. As a neighbor he was distinguished for his kindness, and his memory was held dear by many families whose distresses he had generously relieved.

DANIEL BACON, ESQ.¹

North Woodbury has been eminently prospered both as a religious and civil community, and it is well for those who now sit down in the "goodly land," to remember those who fought their battles and won their victories. Of these men Daniel Bacon was the acknowledged leader. It is not, however, as the leader, or man, of a section, that he is to be spoken of, if justice is done him, but as one who was widely and well known throughout this section of the state.

He was the son of Jabez Bacon, elsewhere mentioned in this history, and inherited a large share of his father's commanding energy.

¹ The appropriate place for this sketch is in the preceding chapter, but having been inadvertently omitted there, it is inserted in this place.

He was a plain, strong man—strong in every sense. Little polished in manner, educated at a common school, yet familiar with the world, he well filled the place by providence assigned him.

In early life he was a merchant, as was his father before him, and in business added largely to his patrimony, already large; but he subsequently relinquished this for a semi-public life of ease and independence, employing his leisure in the care of a large landed estate, on which he resided until his death. It was here providence assigned his place, and this place he filled. In the struggle whence originated the north church, he had a large share of responsibility and labor, which he cheerfully bore. In the community also, as an eminently useful citizen, he had his place, which he filled with credit to himself. Toward all ecclesiastical expenses he contributed a tenth of the sum to be raised, and said to others, "Come, fill the rest," and it was done. Such a man, one to take the lead, and mark out the way, occupies a position in community seldom appreciated till he is removed from it. He was the friend of every young man in the town. Did a boy, "just out of his time," in a trade, want a hundred dollars, Daniel Bacon gave it to him. Many of these, now first in society in point of wealth and character, leaned on Daniel Bacon's purse and counsel in their "trial day." Many in political life, had to assemble first, in Daniel Bacon's "old counting-room," in the old store now demolished, and take counsel of his foresight, and catch a little of his vigor, before they felt they were well prepared for the fray; and many, in different parts of the state, still remember him, pushed into the van and bearing the brunt of the fight in the legislature, at Hartford, in those somewhat Hudibrastic contests, for which our legislatures are making themselves every year more and more remarkable. When he died, it was found that men of moderate means, all over the town, were indebted to him, in small sums from fifty to two hundred dollars, for which he had their paper. Some of it, though regularly renewed, had been outstanding nearly a quarter of a century. This was because such persons found it inconvenient to pay, and he let the paper lie to accommodate them. Acts like this, in a man of large wealth, constantly dealing in public stocks elsewhere, where his money was worth double the legal interest, show the usefulness of the individual, and the sort of character he chose to make. It should be added, that he was a sincere Christian, and his monument has no epitaph but that consoling one of "Blessed are the dead that die in the Lord."

In private life he was beloved by a large circle of relatives and friends. His doors were always open, his house always full, his tables ever

groaning under the "old-fashioned profusion." His descendant, now occupying the "old homestead," said to the author the other day, "he could not but hear, almost every hour, as he walked about the grounds, the bustle, and almost *roar* of active life, that once swelled through the old mansion." Alas, these old-fashioned men of strength and girth, this ancient hospitality of country life, are they not passing from among us? and do we not forget, in the hum and progress of the present, the old-fashioned, solid, country worth, that gave to such hospitality its greatest charm? We live, indeed, in a progressive age. Society is hurrying on with great velocity to a state of the highest intelligence, and the most extended power. The author is not of those who fear this state of affairs. He would, however, look back occasionally, receive the light of the past, and never forget the founders of that edifice that is so rapidly rearing its top in the sky.

Daniel Bacon was born December 8th, 1772; he was married to Rebecca Thompson, daughter of Hezekiah Thompson, Esq., elsewhere mentioned in this history, June 22d, 1793; he died July 1828.

JEREMIAH DAY, D. D., LL. D.¹

Jeremiah Day, late President of Yale College, was born in New Preston, a parish of Washington, Conn., in 1773. His father, Rev. Jeremiah Day, who graduated at Yale College in 1756, was pastor of the Congregational church in New Preston, and lived to an advanced age, much respected. President Day entered Yale College as a freshman, in 1789, but on account of infirm health, did not complete his collegiate course with the class to which he at first belonged. After an absence of several years, he rejoined college, and graduated in 1795.

This was the year of Dr. Dwight's accession to the presidency of Yale. By the removal of Dr. Dwight from Greenfield, the school which he had established in that village, and which had flourished very greatly under his instruction, was destitute of a preceptor. Mr. Day was invited to take charge of this school, and continued in it a year, when he was elected a tutor in Williams College, Mass. Here he remained two years. In Yale College, he commenced his

¹ This sketch of President Day is taken from Kilbourne's Litchfield Biography.

tutorship in 1798. He had chosen theology as a profession, and while officiating as tutor, began to preach as a candidate for the ministry. On the resignation of Professor Meigs, who had been called to the presidency of the University of Georgia, Mr. Day was elected in 1801, to succeed him as professor of mathematics and natural philosophy. At this time Mr. Day was in feeble health, and was obliged to suspend the business of instruction. By the advice of his physician, he passed one winter in the island of Bermuda. In 1803, his health was so far restored, that he entered upon his professorship; the duties of which he continued to discharge, till the death of Dr. Dwight, in 1817, when he was elected to the office of president. He was inaugurated in July of the same year. On the same day in which he was introduced into the presidency, he was ordained, by the clerical part of the fellows, a minister of the gospel.

While President Day was professor, he published several mathematical treatises for the use of students in that department, which are used in Yale College, and some, or all of them, are extensively used in other institutions. While he was president of the college, he published several occasional sermons, and "An Inquiry respecting the Self-determining Power of the Will, or Contingent Volition."

In 1817, the college in Middlebury, Vermont, conferred on President Day the degree of doctor of laws, and in 1818, Union College, in Schenectady, the degree of doctor of divinity. The degree of doctor of divinity was likewise conferred on him, in 1831, by Harvard University.

President Day occupied his station as president until 1846—longer than any other head of the college. Yale College has been peculiarly fortunate in its presidents; and it may be said with truth, that it at no time flourished more, than under the administration of President Day. His learning and talent united to great kindness of heart, and urbanity of manner, have secured alike the respect and love of the thousands of pupils committed to his charge.

HON. THOMAS DAY, LL. D.,¹

Was the third son of Rev. Jeremiah Day, and brother of the subject of the foregoing sketch. He was a descendant, in the sixth generation, of Robert Day, of Hartford, who was born in England,

¹ Kilbourn's Litchfield Biography.

came to America among the first settlers in Massachusetts, and joined the company of one hundred persons, who in 1638, removed from Newtown, Mass., to Hartford, Conn., with the Rev. Thomas Hooker, the first minister of Hartford. Thomas Day was born in the parish of New Preston, July 6th, 1777. He passed his childhood and youth under the parental roof, attending the common district school in winter, and laboring with his brothers on a farm in summer. His father and elder brother first instructed him in Latin and Greek; and he afterward spent some months under the tuition of Barzillai Slosson, Esq., in the neighboring town of Kent. The winter of 1793-4, he passed at an academy in New Milford. Thus fitted for college, he entered the freshman class in Yale College in the spring of 1794, and graduated in 1797, at the age of twenty.

During his first year after graduation, he attended the law lectures of Judge Reeve, at Litchfield. From September, 1798, to September, 1799, he was tutor in Williams College, and at the same time, read law under the direction of Daniel Dewey, Esq., of Williamstown, afterward a judge of the supreme court of Massachusetts. In September, 1799, Mr. Day went to Hartford, read law with T. Dwight, Esq., about three months, was admitted to the bar in December, 1799, and immediately entered on the practice of law in Hartford, where he has resided ever since. In October, 1809, he was appointed by the General Assembly, assistant secretary of state; and in 1810, he was elected secretary of state by the people, and re-elected for twenty-five successive years, or until May, 1835.

In May, 1815, he was appointed associate judge of the county court, for the county of Hartford, and annually afterward, except one year, until May, 1825, in which year he was made chief judge of that court, and was continued in that office, by successive annual appointments, until June, 1833. In March, 1818, as one of two senior aldermen of the city of Hartford, he became one of the judges of the city court, and continued such, by successive annual elections, until March, 1831.

Mr. Day was one of the committee who prepared the edition of the statutes of Connecticut, published in 1808; and by him the notes were compiled, the index made, and the introduction written. He was also one of the committee, who revised the statutes in 1821, and likewise one of a committee to prepare and superintend a new edition in 1824.

In June, 1805, he began to attend the supreme court of errors, for the purpose of taking notes, and reporting the decisions of that court;

and he has attended it every year since for the same purpose, till the present year. Provision being made by law for the appointment of a reporter, Mr. Day was appointed to that office, June, 1814, and was continued in it till his resignation in 1853. As a volunteer, he prepared and published reports of cases decided by the supreme court of errors, from 1802 to 1813, in five volumes, 8vo.; and as official reporter, reports of cases decided by the same court, from 1814 to 1853, inclusive, in twenty-one volumes, royal 8vo. He has also edited several English law works, in all about forty volumes, in which he introduced notices of American decisions, and sometimes of the later English cases, either by incorporating them in the text, or by appending them as notes in the margin, together with other improvements.

Mr. Day's name likewise stands connected with many literary and benevolent institutions. He is, or has been, one of the trustees of the Hartford Grammar School, and clerk of the board; one of the trustees of the Hartford Female Seminary, and president of the board; one of the vice-presidents of the American Asylum for the education of the deaf and dumb; one of the trustees of the Retreat for the Insane; one of the directors of the Connecticut Bible Society; president of the Hartford County Missionary Society, auxiliary to the Am. B. C. F. M.; president of the Conn. branch of the American Education Society; president of the Goodrich Association, &c., &c. He was an original member of the Connecticut Historical Society, and aided in its organization, in 1825, being at that time its recording secretary. On the revival of the institution in 1839, he became its president, a position which he still retains.

Mr. Day was married, March 18th, 1813, to Sarah Coit, daughter of Wheeler Coit of Preston, (now Griswold.) who was a grandson of the Rev. Joseph Coit, of Plainfield, one of the first class of Yaleian graduates. They have had eight children, two sons and six daughters. One of the sons died in infancy. The other son and all the daughters but one are living. They are Sarah Coit, born in 1814, residing with her father; Elizabeth, born in 1816, is wife of Prof. N. P. Seymour, of Western Reserve College, and resides at Hudson, Ohio; Thomas Mills, born in 1817, graduated at Yale, in 1837, was admitted to the bar in Hartford, 1840, and is resident in Boston; Catherine Augusta, born in 1819, married two or three years since; Harriet, born in 1821, is the wife of John P. Putnam, LL. B., who graduated at Yale in 1837, and now resides in Boston

Robert, born in 1824, and died the same year; Mary Frances, born in 1826, and Ellen, born in 1829, and died in 1850.

At the commencement of Yale College, in 1847, the corporation of that institution conferred on Mr. Day the honorary degree of doctor of laws.

REV. THOMAS DAVIES,

Was the son of John Davies, Jr., and was born in Herefordshire, England, December 21st, 1736, O. S., and removed to this country with his father in the year 1745. He graduated at Yale College in 1758. He was ordained deacon by the Archbishop of Canterbury, Dr. Thomas Seeker, in the Episcopal chapel at Lambeth, August 23d, 1761, and ordained priest by the same prelate the following day. Soon after this he returned to America, and entered upon his duties as a missionary of the Society for propagating the Gospel in Foreign Parts, at the age of twenty-five, in several of the towns of Litchfield county. The Davies family located in that part of Washington, known as "Davies Hollow," but the subject of this sketch soon made New Milford his principal place of residence. He continued in the discharge of the laborious duties of his station, for about four years, when he died suddenly from a disease of the lungs, May 12th, 1766.

His pulpit performances were of decidedly superior merit. His personal appearance was prepossessing, his delivery forcible, and the composition of his sermons exhibited marks of scholarship in advance of the generality of preachers of the time in which he lived. He also possessed considerable poetic talent.

He was buried in New Milford, and the epitaph on the tablet which covers his remains is an epitome of the history of his short but useful career:

"In memory of Rev. Thomas Davies, a faithful servant of Jesus Christ, an active, worthy missionary from the venerable Society in England, who departed this life, May 12, 1766, in the thirtieth year of his age. He met death with the greatest Christian fortitude, being supported by the rational hope of a blessed immortality.

"The sweet remembrance of the just,

"Does flourish, now he sleeps in dust.

"Vita bene acta, jucundissima est recordatio."

HON. DANIEL EVERIT,

Was a native of the parish of Bethlehem, Woodbury. He read law with Andrew Adams, Esq., of Litchfield, afterward chief justice of the superior court. He was the second member of the bar in New Milford, whither he removed in 1772, and the first who was regularly educated to the legal profession. He was chosen a member of the General Assembly four times, viz., in October, 1780, May, 1781, and in May and October, 1783. He was a delegate to the convention which ratified the Federal Constitution. In May, 1790, he was appointed judge of probate for the district of New Milford, which office he held until his death, in January, 1805, in the fifty-seventh year of his age.

HON. WILLIAM EDMOND.¹

William Edmond was born on the 28th of September, 1755, in Woodbury, in what is now called South Britain, adjoining the Housatonic River. His father, Robert Edmond, of Dublin, in Ireland, and his mother, Mary Marks, of Cork, removed to this country about the year 1750, and settled first in Pennsylvania. In consequence of difficulties with the Indians, he removed to Woodbury about the year 1753, and bought a tract of land of the Pootatuck tribe of Indians. Robert Edmond had ten children. William was one of the oldest of the family. The youngest son, David, graduated at Yale College in 1796, and became a distinguished lawyer at Vergennes, in the state of Vermont. One of the sons settled at Whites-town, N. Y.

Very little is known of William until he entered Yale College in 1773. It is a tradition in the family, that he assisted his father in the cultivation of his farm, and at the same time, by the instruction and assistance of the minister of the parish, fitted himself to enter the freshman class, and that he actually was admitted before his father knew anything about it—that he then informed his father of what he had done, and he being highly gratified, consented to his continuing with the class. He graduated in 1777. While he was a member

¹ The author is indebted to the Hon. Henry Dutton, of New Haven, for this sketch; William E. Curtis, Esq., of the city of New York, a grandson of Judge Edmond, also sent to the author an excellent sketch of his life.

of college, in the spring of the year that he graduated, he went as a volunteer against the British, who, under Gen. Tryon, had made an incursion to Danbury. The British, having set fire to that town, attempted to return by the way of Ridgefield. The Americans, under Gen. Arnold, overtook them at the north end of the village in Ridgefield, and a smart skirmish ensued. In this attack, Mr. Edmond took a part, and was severely wounded in the leg above the knee. Of the severity of this wound, some just conception may be formed, from the following memorandum in his own handwriting: "Wounded at Ridgefield, 27th April, 1777. Boarded with Doct. Joseph Perry, of Woodbury, from November 9, 1780, to January 17, 1781. During this time or about the latter part of it, my wound, which had continued painful by turns in the extreme, discharging daily large quantities of pus, and occasionally small fragments of bone, was laid open. The thigh-bone near the knee-joint, was found broken entirely off in two places, about three inches apart; the intermediate bone divided or split lengthwise into three pieces. Three pieces were extracted, together with about one-third of an ounce ball which was wedged in between them. These pieces the doctor retained as a trophy of his surgical skill. Scales of the bone followed, when the ulcer ceased." Tradition says, that soon after the engagement, a French surgeon undertook to examine the wound, and injured a tendon, which resulted in a lameness from which Mr. Edmond never recovered—that afterward, at the time mentioned in the memorandum, a council of surgeons met and decided that the leg must be amputated—that they left the house to attend church, expecting to perform the operation the next morning—that during their absence, Mr. Edmond resolved, as he afterward said, not to have it done, as he thought life, after such a loss, would be a burden; obtained possession of their surgical instruments, seraped a large quantity of lint, and with a patience and determination which few men possess to an equal degree, cut with his own hand into the wound until he discovered the piece of ball lodged between the bones. Becoming faint, he applied the lint, bound up the wound, and awaited the return of the surgeons, when the lead and the pieces of bone were extracted. The wound healed up, but he was always afterward lame to a considerable extent.

When he was wounded he was in a field, probably near the north end of the village of Ridgefield, and was left upon the field. He informed me that he found himself unable to leave the ground or obtain any assistance. Night came on with a bleak, cold wind. To shelter himself from it, he crawled to a small ravine, which had been

formed by a current of water, but which was then dry, and lay down in its bed. Notwithstanding the pain of his wound, it was with the utmost difficulty, on account of the drowsiness produced by the cold, and the faintness caused by the loss of blood, that he could keep awake. He exerted himself to the utmost, knowing that sleep, under such circumstances, would be the certain precursor of death. As soon as the light dawned in the morning, he discovered some person looking round for plunder. Mr. Edmond raised himself, and called to the man to come and help him. The man, alarmed by this unexpected apparition, started to run from the field. Mr. Edmond drew up his musket, and aiming it at him, ordered him to stop or he would shoot him dead. This produced the desired effect, and the man, who lived in the vicinity, assisted him to a neighboring house. After Mr. Edmond had remained in the house a short time, a sergeant, with a file of soldiers, came into the room where he and several other wounded soldiers were, and informed them that he had directions to take them in a wagon to a different place, and, according to my impression, to Danbury. Judge Edmond, in relating this incident, said that he was satisfied he never could survive such a journey, in such a vehicle, over a rough road, and he was determined not to go, and so informed the officer. The officer took the other wounded soldiers, and proceeded toward the bed on which he was lying, saying that he must obey his orders. He once more had recourse to his trusty musket, and ordered him to keep his distance, or he would be a dead man. No man that ever encountered the eye of Judge Edmond, even in old age, would, under such circumstances, be inclined to advance. The officer, muttering with an oath that he might stay and die, left the room.

After he had somewhat recovered, but was still unable to go abroad, he said he was in a room with two men, who were making ball cartridges. Whether this was at Ridgefield or not, I can not recollect. As he was lying on his bed, he discovered that they were filling the cartridges from an open keg of powder, and that one of them was unconsciously smoking a pipe, on the tobacco of which was a live coal, which seemed every instant liable to drop into the powder. Mr. Edmond slipped silently from the bed, crawled behind the man, and without uttering a word, seized the bowl of the pipe in his hand, and thus secured the coal. The man started and wished to know what he meant; when he informed them of the danger to which they had been exposed. The men turned pale as death, and darted

from the room, and it was a long time before he could persuade them to return to their occupation.

After he had recovered sufficiently to be removed, he spent some time in reading chiefly theological and medical works, and resided for a while in Fairfield. Some of the members of the bar, regarding him with kindness and sympathy, suggested that he should offer himself for admission to the bar, although he had read very little on the subject of law. He adopted this suggestion, and after a slight examination, was admitted. He established himself in Newtown in May, 1782, and took an office in the dwelling-house of Gen. John Chandler, on the west side of the street, and a little north of the place where he afterward erected a dwelling-house and resided until his death. An incident occurred soon after, which illustrates clearly the character of the man. A company of soldiers had, for some purpose, been stationed in Newtown. They became insolent, and trampled on the rights of the citizens, but no one dared to bring them to justice. One of the inhabitants finally applied to Mr. Edmond, and obtained a writ against one of the soldiers, which was served upon him. In a short time, the captain, dressed in his regimentals, with his sword in his hand, walked into Mr. Edmond's office, which was a chamber, and demanded haughtily what he meant by such conduct. He informed the captain that he had sued one of the soldiers, and should treat the others in the same way if they trespassed on the citizens. The captain raised his sword, and swore that his soldiers should not be sued by a damned limping lawyer. Judge Edmond was over six feet in height, with large shoulders and limbs, and a Herculean frame. In relating to me what followed, he raised himself from his chair and took it in his hands, and the impression which his lofty figure and determined look made upon me, will never be effaced. He said he was sitting in an old-fashioned kitchen chair, with high round posts, which had become somewhat rickety by use. He took one of the posts in his hand, and with his foot, cleared it in an instant from the rest of the chair. Seizing the post in his right hand, he raised it over the captain's head and ordered him to quit his office without delay. The captain hesitated a moment, but concluded that the better part of valor was discretion, and commenced a retreat. Mr. Edmond followed him down stairs, and until he had passed through the gate into the street. Here the soldiers, who had witnessed the conclusion of the enterprise, greeted the mortified captain with a loud shout. The people of the town had no difficulty afterward with the troops, but

the captain found it expedient to make his peace with Mr. Edmond, to prevent being dismissed from the service.

At a town meeting held soon after he opened an office, some one, to put a joke or a slur upon him, nominated him as "hog-hayward." One of the old inhabitants objected, upon the ground that it would give him a settlement in the town. Whether the mover fared as bad as one who years afterward objected to a similar appointment of the late Hon. Roger M. Sherman, in Norwalk, has not been ascertained. On that occasion, Mr. Sherman hoped the objection would be withdrawn, and the question tried, that he might know who would be under his charge as hayward.

The course which Judge Edmond informed me he took, soon after he commenced practice, was always mentioned to his credit. An inhabitant of the town applied to him for a writ against a neighbor, who as he said, had carried away his hog-trough. Mr. Edmond suggested to him, that he had better wait a while, and see if his neighbor would not bring it back; but the man insisted on a writ. Mr. Edmond then asked him what the trough was worth. He said, half a dollar. He handed the client half a dollar, and told him the neighbor would now keep the trough.

He married a daughter of Gen. Chandler, November 30th, 1784, and by her had a daughter, who married Col. Elias Starr, of Danbury. His wife soon afterward died. He married again February 14th, 1796, a daughter of Benjamin Payne, Esq., of Hartford. By her he had two sons, one of whom died when about twenty-one years of age, and the other is a practicing physician on Long Island, and three daughters, the eldest of whom is the wife of Hon. Holbrook Curtis, of Watertown, and the second of Dr. C. H. Booth, of Newtown.

Mr. Edmond, soon after he commenced, was engaged in an extensive and lucrative practice. Wild speculations in lands, fraudulently represented as being finely located in Virginia, but afterward discovered to be situated on the Blue Ridge, or over some superior title, had just exploded, and numerous lawsuits were the consequence. Many of the inhabitants of Newtown had been engaged in the speculations, and Mr. Edmond was uniformly employed on one side or the other. In 1797, he was elected a member of Congress, and continued in that office four years. He belonged to the old federal party, and never wavered for a moment in his allegiance to it, till it was dissolved. He never forgave John Q. Adams for his alleged defection from it.

He was in Congress at the great struggle between Jefferson and Burr. Report says that after the balloting had been continued during nearly the whole night, one of the friends of Jefferson came up to Mr. Edmond, and inquired how long they were to be kept balloting. "Till the day of judgment," was the immediate reply. There is no doubt he would have been one of the last to yield in the struggle.

After his return he was repeatedly a member of the council, which then acted as a court of errors, until 1805, when he was appointed a judge of the superior court. He retained this office until the change in politics in 1819, when he was left out with other distinguished men. From this time, he never would accept of an office, nor receive a fee for services or advice. He devoted his time to agriculture and general reading. No man in the town could swing a scythe or handle a pitchfork with greater skill and effect.

When he was seventy years old, he fell down the chamber stairs of his house, and broke the neck of his thigh bone. He lay for weeks in great suffering, unable to turn himself in bed. His patience and fortitude during his trials were such as I never before witnessed. Sometimes he was quite playful in his remarks. On one occasion he told me his window gave him, while in bed, a good view of a shop where liquors were sold. He remarked that he could discover to what grade of drunkards the visitors belonged. The hardest set would be seen, groping their way to slake, or rather to stimulate their burning thirst, at the earliest dawn. At broad daylight the next in order would come, while the moderate drinkers would wait till sunrise. After being confined to his bed for eight months, he was able to move about on crutches, and this he continued to do till his death. His sufferings, writes his attending physician, for several months before his death, were excruciating, but he died in the full possession of his reason, August 1st, 1838, aged eighty-two years and ten months. His habits of industry were such that I have found him in his wood-yard, supporting himself with one crutch, while with the other he would draw small sticks within his reach, and then with an ax, cut them up. It is humiliating, in view of his services and sufferings, to add, that he was allowed as a pension only the miserable pittance of twenty shillings a month, that being the sum which, in the opinion of the judge of the county court, he was entitled to, as corresponding with the degree of his disability compared with that of one wholly disabled. Being, although not poor, in somewhat straitened circumstances, in consequence of his inability to earn anything by labor, when he was seventy-eight years old, he applied to the secretary of

war, to ascertain whether the pension law would admit of such a construction as would allow his pension to be increased; but he added, "that if the only possible mode of obtaining relief would be by an application to Congress, perhaps he should never trouble them, as the time occupied in the discussion might cost the United States more money than would suffice to render an invalid, old and infirm as he was, comfortable the remainder of his days." Judge Edmond was a remarkable man. It is rare that so many excellencies have been united in one individual. He was plain and unassuming in his manners, mild and amiable in his deportment, just and honest in his dealings, and honorable and magnanimous in his feelings. He was constant in his attendance on divine service, in the Congregational meeting-house, and always manifested the highest respect for religious institutions. His family regarded him with an affection and respect, amounting almost to veneration.

His talents were far above mediocrity. I have heard the older members of the bar speak of his eloquence when his feelings were excited, as greater than that of almost any other lawyer in the state. His reputation was high as an impartial and sound judge. The few written opinions of his which are to be found in the reports, make no display of learning, but are characterized by good sense and sound judgment.

But it was as a patriot and a man that he was chiefly worthy of commemoration. It has never been my fortune to meet with any one for whom I entertained such profound and unmingled respect. He came nearer to the perfection of character which raised Gen. Washington so much above other men, than any other person within my observation. He was the very embodiment of the spirit of '76. Nothing base or dishonorable would stand a moment in his presence. No man ever so forcibly called to my mind those words of Horace,

"Justum et tenacem propositi virum,
Non civium ardor prava jubentium,
Non vultus instantis tyranni,
Mente quatit solidâ."

"The man of just and steadfast soul,
Will scorn alike the mob's control,
And tyrant's frowns."

His independent spirit would never suffer him to stoop to beg a favor to save his life. He would rather have raked a support from the ground, with his fingers, than have owed it to charity or injustice. No wonder that when such men were to be found, liberty was secured.

He was indeed a great and good man, and in all respects a model worthy of imitation.

The following is a fac-simile of his autograph:



ISAAC GILBERT GRAHAM, M. D.,

Was the son of Dr. Andrew Graham, and born in Southbury parish, Woodbury, September 10th, 1760. He studied medicine under the direction of his father, and entered upon the active duties of his profession. He was an assistant surgeon in the army, under Gen. Washington, at West Point. He was present at several engagements, and when he retired from the army, he received from Gen. Washington and other officers, the highest proof of their respect and esteem. At the close of the war, he commenced practice at Unionville, N. Y., where he lived for more than sixty years. His was a career of constant usefulness and benevolence. With the numerous excellences he exhibited as a patriot of the Revolution, a benevolent physician, a kind friend and adviser, in every domestic relation, he united the more important characteristics of a sincere and humble believer in the Christian faith. He realized that the highest of human enjoyments is a faithful and persevering devotion, and that no rapture on earth can equal the rapture of piety. He died at Unionville, Westchester county, N. Y., September 1st, 1848, aged eighty-eight years.

HON. JOHN A. GRAHAM, LL. D.,

Was son of Dr. Andrew Graham, and brother of the above. He devoted himself to the practice of the law, and resided in the city of New York, engaged in the active duties of that profession for many years. He was an energetic and successful lawyer. The degree of doctor of laws was conferred on him by a foreign university. He was a kind and hospitable man—a "gentleman of the old school," in

every sense of the word. For a further account of Dr. Graham, the reader is referred to the genealogy of the "Graham family," in the next chapter.

HON. JOEL HINMAN,

Is the son of Col. Joel Hinman, and was born January 27th, 1802. The colonel was a patriot of the Revolution, and received a musket ball in his thigh, which he carried for nearly thirty-three years. It finally became troublesome, and Dr. Anthony Burritt performed a surgical operation upon him and extracted it. It is now in the possession of his relict, Widow Sarah Hinman, of Southbury. He left with it, at his decease, a scrap of paper, on which is written the following:

"This ball I rec'd in my left thigh, near the groin, on the 17th day of April, 1777, at the time the British burnt Danbury, which struck on a bayonet, which hung on my thigh, and was taken out on the 30th day of March, 1810, by Doct. A. Burritt.

Joel Hinman,
a native of Southbury—A. D. 1810."

The subject of this sketch devoted himself to the study of the profession of law, and practiced it for a number of years, at Waterbury, Conn. He married a Miss Scovill, of that town. He was appointed a judge of the superior court, in 1842, which office he now holds. He is at present a resident of New Haven.

CAPT. ELISHA HINMAN,

Of New London, Conn., was born in "ancient Woodbury," parish of Southbury. The date of his removal from his native town, with two of his brothers, was about the year 1760. He commanded the *Cabot*, a continental brig, in the first naval expedition under the authority of Congress, fitted out at New London, January, 1776, and commanded by Commodore Hopkins. He was a veteran of the sea before the commencement of the Revolution. He succeeded Paul Jones in the command of the ship *Alfred*, which he was unfortunately obliged to surrender to the *Ariadne* and *Ceres*, on a return voyage from France, March 9th, 1778. Being carried a prisoner to England, after a short confinement, he found friends who aided his escape

to France, whence he returned home, and engaged for a time in private adventures. In 1779, he went out in the privateer sloop, *Hancock*, owned by Thomas Mumford, and had a run of brilliant, dashing success. In 1780, he took command of the armed ship *Deane*. In 1779, Captains Hinman and Havens took the *Lady Erskine*, a brig of ten guns, having cut her off with their sloops *Hancock* and *Beaver*, in sight of the harbor of New London, from a fleet of twenty-one sail, which was passing toward Rhode Island, under convoy of the Thames frigate of thirty-six guns. After the war, Capt. Hinman and other commanders, casting aside the apparel of war, entered into the mercantile line. Hinman was afterward in the revenue service. He died in 1807, aged seventy-three.¹

LAURENS HULL, M. D.,

Was the son of Dr. Titus Hull, and born in Bethlem, June 6th, 1779. He studied medicine with Doctor David Hull, of Fairfield, was licensed to practice physic and surgery by the Connecticut State Medical Society, May, 1802, removed and settled in Oneida county, New York, in November of that year, where he practiced his profession until 1836, when he removed to Angelica, Allegany county, the place of his present residence. In the year 1813, he was elected a member of the Assembly from the county of Oneida. In 1817, he was elected delegate to the State Medical Society, and was twice re-elected to the same office, each term being four years in length. In 1824, he was elected a permanent member of the same society. In 1825, he was again elected to the Assembly. In 1826, he was elected Fellow of the College of Physicians and Surgeons of the University of the state of New York. In 1827, he received the honorary degree of doctor of medicine, from the regents of the same university. In 1828, he was elected a commissioner to the general assembly of the Presbyterian church, which met at Philadelphia. He was twice elected vice president of the New York State Medical Society, and twice president of the same. He was in 1837, elected a senator of the state of New York, for four years, from the 6th senate district, composed of the counties of Allegany, Broome, Cattaraugus, Chemung, Chenango, Livingston, Steuben, Tompkins and Tioga. In 1852, he was a member of the general assembly of the Presbyterian church, which met at

¹ Miss Caulkins' History of New London, Conn.

Washington city, in May. He married in 1803, Dorcas, daughter of David Ambler, Esq., Bethlem, Conn. Her mother was sister of the Rev. Benjamin Wildman, of Southbury.

REV. LEVERETT HULL,

The fifth son of Dr. Titus Hull, was born at Bethlem, December 3d, 1796, graduated at Hamilton College, studied theology at Auburn Theological Seminary, was licensed to preach, and became an able and successful minister of the gospel. He died at Sandusky City, Ohio, of cholera, after an illness of only eleven hours, September 3d, 1852.

HON. ANDREW C. HULL,

Fourth son of Dr. Titus Hull, held the office of first judge of the court for Allegany county, New York, for five years. He has held other offices of honor and responsibility in the community where he has resided. He has held the office of postmaster under four different administrations. He is a man of intelligence and much ability.

GEN. ELIAS HULL,

Third son of Dr. Titus Hull, was born in Bethlehem society, April 3d, 1786; was a captain in the war of 1812, having volunteered with an independent company, which he raised for one year. He served with reputation as an officer, and afterward received a commission as a brigadier-general in the militia of New York. He now resides in Alabama, where he is a practicing attorney. He is a man of more than ordinary mental and acquired abilities.

SAMUEL J. HITCHCOCK, LL. D.,

Was a native of Bethlem, a graduate and a tutor in Yale College. He was for many years an instructor of law in that institution before his death in 1845. He was mayor of the city of New Haven, judge of the county court, and a commissioner of bankruptcy under the national bankrupt law.

REV. PHILO JUDSON,

Is the son of Philo Judson, and was born in Woodbury at a house which formerly occupied the site of Horace Hurd's new house. He graduated at Yale College in 1809, and settled in the ministry at Ashford, Conn., in 1811. Here he continued to labor in his high calling for twenty-one years, during which time the church was visited with numerous revivals of religion. He was dismissed from this church on account of ill-health. He was again settled at Willimantic, having been previously settled for a short time, at another place. At the close of Dr. Chapin's ministry he was called to Rocky Hill, Conn. During a revival, which followed, he was again prostrated by a severe attack of bleeding from the lungs. Since that time he has preached very little, but has traveled about the country for his health, introducing standard books into the common and other schools.

Mr. Judson was a classmate of Dr. Nettleton, and has labored much with him during seasons of revival of religion in various places. There are few ministers, whose labors have been so successful in adding members to the Christian church. More than 1600 individuals have been gathered by him within its portals. Surely the laborer has had his reward.

REV. SAMUEL JUDSON.

Rev. Samuel Judson, son of Benjamin Judson, was born in Woodbury, in the year 1767. He received the honors of Yale College, in 1790, and was ordained and installed minister at Uxbridge, Mass., in 1792. He labored in this field of the gospel, faithfully and successfully, forty years. Mr. Judson held a respectable standing among the ministers of his age. He was very familiar with the Scriptures, was sound in the faith, and plain in his exhibitions of gospel doctrines in the pulpit. He was truly a godly man. He loved the work to which his divine Master had called him. The character of Christ, as displayed in the work of redemption, was the loved theme of his preaching and conversation. Mr. Judson possessed many amiable traits of character. His kind disposition and his benevolent heart endeared him, not only to his own family and people, but also to all with whom he held intercourse. He was beloved in life; and, at his death, he was universally lamented.

REV. ALBERT JUDSON.

Rev. Albert Judson, late of Philadelphia, was a native of Woodbury. He was born in September, 1798. His father, Dea. Benjamin Judson, an eminently pious officer in the north church, made an early and formal consecration of this son to the work of the gospel ministry. While yet a child, he evinced an uncommon fondness for study; and, at a suitable age, he was sent to Litchfield to be prepared for college. It was while here that his attention was arrested, and that he was led to give up his heart to God. Soon after, he made a public profession of his faith in Christ. He received the honors of Yale College at the age of twenty-three. He prosecuted his theological studies in the city of New York. There he commenced his public labors as an agent for the Sunday School Union, and continued in its employ several years. When he entered this interesting field of labor, the whole business of Sabbath school instruction was in its infancy. No suitable text-books for the assistance of teachers were then published. To this beloved brother, the Christian church is indebted for the first systematic course of Scripture questions, adapted to this purpose. He felt the necessity of such a work; he meditated upon it; he asked counsel of God in secret; and the result was, the volumes entitled "Judson's Questions," were thrown from the press into the hands of superintendents and their associates. The work was highly commended, and extensively used, in our country. It was republished in England, and was the means of giving an impulse to the cause of Sabbath schools in that country, beyond any work which had then been published. The author has often been heard to express the opinion, that the season of his labors in the cause of Sabbath schools, was the most important and useful portion of his ministry. In November, 1832, he took the pastoral charge of a church in Philadelphia. Here his labors were attended with a signal blessing. Year after year, the reviving influences of God's spirit, in a greater or less degree, were shed down upon his people.

There was a rare combination of excellencies, in this beloved man. He possessed, naturally, a good mind—he had a warm heart. His disposition was amiable and cheerful, to a high degree. As a scholar, and as a theologian, he stood in the higher class of ministers. As a Christian, few indeed, if any, have been more pious and devoted. As a preacher, he was plain, solemn, direct, impressive. The earnest manner, in which he presented and pressed home the truths

of the gospel, was eminently adapted to carry the conviction to the minds of his hearers, that his whole soul was intent on the glory of God in their salvation.

As might naturally be expected of such a man, he loved revivals of religion, and warmly engaged in all the benevolent enterprises of the day.

His last sickness was protracted and painful; and while others had no hope of his recovery, he could not believe that his divine master had no more work for him to do in his vineyard. But when told that his physicians had pronounced his case hopeless, he cheerfully said, "Then I must set my house in order." To his oldest son he said, "Remember as you look down into your father's grave, the solemn charge which I now give you, to read the Bible daily on your knees." The last utterance of his dying lips to his distressed wife was, "Cast yourself at the door of God's providence—he will sustain you—Christ is precious—in his atonement, is all my hope."

REV. EVERTON JUDSON.

The subject of this notice, was the son of Asa and Sarah Judson, and was born in Woodbury, December 8th, 1799. He was descended on both sides from pious ancestors. His paternal grandfather, Benjamin Judson, is represented to have been an eminently devoted Christian. His maternal grandfather, Matthew Minor, held the office of deacon in the Congregational church of Woodbury, for the space of forty-three years, and died at the advanced age of eighty-three years. Mr. Judson was the eldest of six children, and in his youth was prompt, decided, unyielding in his opinion, jocose and sarcastic. His moral character and conduct were always unexceptionable.

He commenced his preparation for college in the spring of 1822, entered the sophomore class at Yale College, in the fall of 1823, and graduated at that institution in 1826. During his course of study at college and at the Theological Seminary, he was exceedingly diffident, rarely, if ever, taking any part in public literary exercises. At the close of his second year at the seminary, he became an agent of the American Sunday School Union, to travel in the west. In the summer of 1829, having previously returned to Connecticut, he was ordained as a missionary to the Home Missionary Society in

Woodbury, by the Litchfield south consociation. He again went to Ohio, and commenced preaching at Milan toward the close of that year, and was connected in ministerial labor with the church in that place, till the close of his life. He was an active laborer in the field allotted to him, and spent his life in projecting and carrying into execution plans of usefulness. He died August 20th, 1848. He was a good preacher, holding a ready pen, and having an ability at the same time, to interest and instruct in extemporaneous efforts. His temperament was ardent, and his conception of things strong and lively. His power of description was great, nor was his sarcastic power less remarkable. When he chose, he could assail vice with a merciless torrent of satire. He excelled in the discharge of pastoral duties. His whole soul was in his work, and he guarded with watchful care the people committed to his charge. He had great tact in approaching men of all classes and conditions. He was impetuous in his feelings, and tenacious of his purpose. In fine, he was an excellent specimen of an energetic, practical man. It is not deemed necessary to extend this sketch, as an excellent memoir of Mr. Judson, by Rev. E. P. Barrows, Jr., has been published, to which the reader is referred.

REV. ADONIRAM JUDSON,

Was born in Woodbury, and baptized July 15th, 1750. He graduated at Yale College in 1775, received the honorary degree of Master of Arts from Harvard, in 1782, and was pastor of the Congregational churches in Malden, Wenham and Plymouth, Mass., until 1817, when he became a Baptist, resigned his charge, and died soon after. His son, Rev. Dr. Adoniram, graduated at Brown University, in 1807, and recently died, after having been a faithful and successful foreign missionary, in the Burman empire, for forty years.¹

REV. EPHRAIM JUDSON,

The eldest child of Elnathan and Rebecca Judson, was born De-

¹ Rev. Dr. Wayland, President of Brown University, is preparing the memoir of this eminent man. It will be looked for with interest by the religious community.

ember 5th, 1737, and according to primitive New England usage, was baptized the next Sabbath. He was brother of the preceding, and graduated at Yale College in 1763. His first settlement in the ministry was over the second church in Norwich, Conn., as the successor of Doctor Whittaker. He commenced his labors in Taunton, Mass., some time during the year 1780. These labors for the space of ten years, the period of his settlement, were of a very decided and positive character. In the pulpit, and out of it, Mr. Judson left the mark of a strong mind upon everything he touched. His people were never at a loss to know what he believed. He was the very man to make warm friends, and was just as sure to have implacable enemies. His eccentricities are remembered by those who have forgotten his excellencies.

He was stern and apparently severe, but not without a good degree of moderation and mildness. He was very precise in all his proceedings.

Notwithstanding his marked peculiarities, and undesirable oddities, Mr. Judson had many redeeming qualities, which made him not only as a preacher, but as a citizen and a neighbor, a very desirable and useful man. One who knew him well, says of him, "His temper was kind and hospitable, and his deportment courteous. Occasionally, he was exceedingly interesting in the pulpit, discovering great learning and logical acuteness. His manner, when he commenced, was slow and indolent, but always solemn; as he proceeded, he became animated, and seldom failed before the close, to produce a deep interest in his hearers."

Mr. Judson was dismissed from his pastoral charge in Taunton, December 28th, 1790. He was subsequently settled in Sheffield, Mass., where he continued in the ministry, until his death, February 23d, 1813, in the seventy-sixth year of his age, after a long service in the ministry of nearly fifty years. He was considered a learned divine, an acute logician, and an evangelical preacher. He was mild, courteous and hospitable. By his numerous friends he was deemed a wise counselor, an active peacemaker, and a sincere Christian.¹

¹ This sketch is extracted from a late able and interesting work by Rev. Samuel Hopkins Emery, entitled "The Ministry of Taunton," Mass.

HON. EPHRAIM KIRBY,

Was born in Judea society, Woodbury, on a farm now owned by Andrew Hine, Esq. The cellar over which the house stood still exists. It is situated about eighty rods from Gen. Daniel B. Brinsmade's dwelling-house, and to this day goes by the name of the "Kirby Farm."¹ His father was a farmer in moderate circumstances, and Ephraim was employed on the farm during his boyhood. At the age of nineteen, fired with the patriotism which burst into a flame throughout the country, on the news of the battle of Lexington, he shouldered his musket, and marched with the volunteers from Litchfield to the scene of conflict, in time to be present at the battle of Bunker Hill. He remained in the field until independence was achieved, with only a few intervals, when he was driven from it by severe wounds. He was in nineteen battles and skirmishes—among them, Brandywine, Monmouth, Germantown, &c., and received thirteen wounds, seven of which were saber-cuts on the head, inflicted by a British soldier at Germantown, where Kirby was left for dead upon the field. These "honorable scars," he carried with him through life.

At the close of the Revolution, he rejected with indignation the offer of pecuniary assistance to speculate in soldiers' certificates, by which he might have amassed wealth without labor. He would not tarnish the glory of the cause of freedom, by thus taking advantage of the necessities of his comrades in arms—preferring, penniless as he was, but conscious of the fire within, to take a more congenial road to eminence. By the labor of his own hands, he earned the price of his education. He was for some time a member of Yale College, and in 1787, received the honorary degree of Master of Arts, from that institution. Mr. Kirby studied law in the office of Reynold Marvin, Esq., who had been king's attorney before the war, and who relinquished the office for the purpose of engaging with all his might in the great struggle for independence. After he was admitted to the bar, Mr. Kirby was married to Ruth Marvin, the excellent and accomplished daughter of his distinguished patron and preceptor.

¹ Mr. Kilbourne, in his "Litchfield Biography," from which most of this sketch is taken, says Mr. Kirby was a native of Litchfield, but the birthplace here given, is well attested by the best authority.

In 1791, Col. Kirby was for the first time elected a representative to the legislature—a post of honor and responsibility to which he was subsequently re-chosen at thirteen semi-annual elections. As a legislator, he was always distinguished for the dignity of his deportment, for his comprehensive and enlightened views, for the liberality of his sentiments, and for his ability, firmness and decision.

On the election of Jefferson to the presidency, in 1801, Col. Kirby was appointed supervisor of the national revenue for the state of Connecticut. About this period, he was for several years a candidate for the office of governor. Upon the acquisition of Louisiana, the president appointed him a judge of the then newly organized territory of Orleans. Having accepted the station, he set out for New Orleans; but he was not destined to reach that place. Having proceeded as far as Fort Stoddard, in the Mississippi territory, he was taken sick, and died October 2d, 1804, aged forty-seven—at a period when a wide career of public usefulness seemed opening upon him. His remains were interred with the honors of war, and other demonstrations of respect.

While in the practice of law in Litchfield, in 1789, he published a volume of reports of the decisions of the superior court and supreme court of errors in this state. This was a novel undertaking, being the first volume of reports ever published in this country. It was executed with faithfulness, judgment and ability, and is still regarded as authority in all our courts. Col. Kirby was a man of the highest moral as well as physical courage—devoted in his feelings and aspirations—warm, generous and constant in his attachments—and of indomitable energy. He was, withal, gentle and winning in his manners, kindly in his disposition, and naturally of an ardent and cheerful temperament, though the last few years of his life were saddened by heavy pecuniary misfortunes. As a lawyer, he was remarkable for frankness and downright honesty to his clients, striving always to prevent litigation, uniformly allaying irritation and effecting compromises, and only prosecuting with energy the just and good cause, against the bad. He enjoyed the friendship of many sages of the Revolution, his correspondence with whom, would form interesting materials for the history of his time; but, unfortunately, almost all of it was lost at sea, between New York and St. Augustine, some twenty-five years ago. A few letters to and from President Jefferson are, however, still preserved by Col. Edmund Kirby, of Brownville, N. Y., which are interesting as showing the relations

of confidence existing between the subject of this notice, and that great statesman.

Mrs. Kirby died at Litchfield, in October, 1817, aged fifty-three.

NICHOLAS S. MASTERS, ESQ.,

Was born in the parish of Judea, Woodbury; was educated at Yale College, where he graduated in 1779; read law with Daniel Everitt, Esq., and settled in New Milford in the practice of his profession, immediately after his admission to the bar, about the year 1785. He continued to practice there until his death, Sept. 12, 1795, in the thirty-eighth year of his age. He was a member of the General Assembly in May, 1792, and again in May, 1794.

REV. ELISHA MITCHELL, D. D.,

Is a native of Judea society, Washington; graduated at Yale College in 1813, and is now Professor of Natural Philosophy in the University of North Carolina, residing at Chapel Hill. The materials for a sketch of Prof. Mitchell have not reached the author.

REV. JUSTUS MITCHELL, V. D. M.,

Was a native of Woodbury, graduated at Yale College in 1776, married a sister of Roger Sherman, signer of the Declaration of Independence, and was settled over the Congregational church of New Canaan in 1783, where he continued to reside till his death in 1806. He was a talented and useful man in the sphere of his labors.

The following inscription, copied from his monument in the old graveyard in New Canaan, contains an epitome of the history of his life and character.

“In memory of the Rev. Justus Mitchell, A. M., V. D. M., pastor of the Church of Christ in New Canaan, who died suddenly in the hour of sleep, 24th September, A. D. 1806, in the fifty-second year of his age, and twenty-fifth of his ministry. In death was lost to his consort, an affectionate and beloved husband; to his children a kind, revered parent, counsellor and guide; to his flock a faithful, learned and venerated pastor; to the Church of Christ a bright or-

naiment and example; to the poor a liberal benefactor; to the disconsolate a comforter and friend.

“ In doctrine uncorrupt, in language plain,
And plain in manner, decent, solemn, chaste,
Affectionate in look, and much impress’d.
By him the violated law spoke out
Its thunders; and by him in strains as sweet
As angels use, the gospel whisper’d peace.”

REV. FREDERICK MUNSON,

Was born in Bethlem, graduated at Yale College in 1843, studied theology at East Windsor and New Haven, was licensed to preach in 1845 by the Hampshire Association in Massachusetts, and was ordained over the Congregational church in North Greenwich, Sept. 22, 1847.

REV. RUFUS MURRAY,

Is the youngest son of Philo Murray, Esq., and was born at Woodbury in 1796. His education was completed under the instruction of Rev. Dr. Brunson, who was at the head of the institution at Cheshire, where most of the clergy of the Episcopal denomination at that day were educated, it being at that time the only institution in Connecticut under the patronage of that church. He followed his family to Ohio, and was ordained deacon by Bishop chase, in 1822. He was soon after called to the rectorship at St. Paul's Church, Mayville, Chataaque Co., New York, where he received priest's orders from the Rt. Rev. Bishop Hobart. He remained in western New York, discharging his ministerial duties with pleasure to himself and profit to his church, many years. He is now settled at Adrian City, Michigan, in a flourishing parish, much esteemed as a faithful and popular preacher, and much beloved by his parishioners.

COL. AMASA PARKER,

Was born in 1784, in that part of Ancient Woodbury known as Judea society, in the neighborhood of the Hollisters, Hazens, Hines

and Royces. He was named Amasa, after his father, and had a brother Daniel, a clergyman and teacher in Sharon, many years since. The latter left one son, Amasa J. Parker, who is one of the justices of the supreme court, and resides at Albany, N. Y. He studied his profession with the subject of this sketch, and has distinguished himself as a jurist. Thomas, grandfather of Col. Parker, removed from Wallingford in 1756, and lived in Judea till his death in 1788. He left six sons, Peter, Thomas, Amasa, Abner, Joseph and Daniel, all of whom were whigs of the Revolution. After the war, Peter moved to the state of New York.

Col. Parker graduated at Yale College in 1808, read law principally in the law school of Judges Gould and Reeve, at Litchfield, and was there admitted to the bar. He shortly afterward removed to Delhi, Delaware County, N. Y., and has ever since resided there, being a period of forty years. He has devoted himself wholly to the practice of his profession, in which he has become eminent, and enjoyed an extensive practice. He has never sought office, but has nevertheless held several offices, civil and military. He was for eight years, surrogate for Delaware county. In 1847, after the adoption of the present constitution of New York, he was offered the nomination for justice of the supreme court, on a ticket which was sure of an election; but he declined the nomination, choosing rather the honors of a successful legal practice, and the quiet enjoyment of private life.

COL. HENRY PERRY,

A youthful and gallant hero, who was killed on the confines of Mexico in 1817, whilst bravely contending for the cause of civil liberty in that interesting section of America, was from his earliest youth a resident of Woodbury. Col. Perry was one of those heroic and chivalrous youth, whose courage springs from the noblest impulse of nature, an enthusiastic love of liberty, and a generous sympathy for all who are the unfortunate subjects of despotic power. He was engaged as a volunteer in the glorious defense of New Orleans, and after the peace, joined the patriot army of Mexico. He had the command of a detachment of men under Mina, and was distinguished for his zeal, his courage, and his enterprise, during the short career of that unfortunate general, whose fate, and that of the gallant Perry's,

were associated by that providence which governs the destinies of man.¹

REV. GEORGE E. PIERCE, D. D.,

Is a native of that part of Ancient Woodbury now included in the town of Southbury. He graduated at Yale College in 1816, studied theology, and settled in Harwinton; preached there some years, when he was elected President of Western Reserve College, Ohio, which office he still continues to hold. The degree of Doctor of Divinity was conferred upon him a few years ago by Middlebury College.

REV. CHARLES PRENTICE.²

Was born in Bethlehem society, Woodbury, in 1778, and graduated at Yale College in 1802. Small and rather feeble, but symmetrical in form, he had a pleasant and honest countenance, suggestive of Nathaniel, whom our Saviour saw under the fig-tree. A man of uncommon gift in prayer, he had his "conversation in the world" by the grace of God, in simplicity and godly sincerity. With a sound mind, a warm heart, and devoted piety, it seemed to be his meat and drink to do the will of his Heavenly Father. In the pulpit and in the social meeting, he spoke with great ease and earnestness. As his manner everywhere among his people was very affectionate, he could "reprove, rebuke and exhort," with little risk of giving offense. The poet has well described his pastoral course, in saying of "the good minister:"

" Prompt at every call,
He weeps and watches, prays and feels for all;
And as a bird each fond endearment tries
To tempt its unfledged offspring to the skies,
He tries each art, reproves each dull delay,
Allures to brighter worlds, and leads the way."

The last sickness of Mr. Prentice, long and painful, he bore with much Christian patience, and with assured hope and faith. His cov-

¹ Niles and Pease's Gazetteer of Connecticut and Rhode Island, p. 267.

² Rev. Mr. Yale's Discourse at Litchfield, July, 1852.

enant God was with him in the furnace to purify and not consume ; to brighten his graces, and complete his preparation for the faithful minister's home. After thirty-four years of arduous labor, the much-loved and highly useful minister of South Canaan, passed to his rest, May 29, 1838, aged sixty years.

MAJOR AMOS STODDARD.

The subject of this sketch, while on a visit to England, gave considerable attention to the investigation of the history of his ancestry. He found that his English ancestors were Puritans, and traces them back to 1490, at which time one of them lived in the hamlet of Mottingham, in Kent, about seven miles from London Bridge, where he owned some three hundred or four hundred acres of land. One of the descendants of the latter, Anthony Stoddard, emigrated to Boston, Mass., where he died, about the year 1676. From that period to the present, a very full genealogy of the family was prepared by Elijah W. Stoddard, in 1849, in which year he graduated at Amherst College. The principal part of that publication will appear in the genealogies, which will be found in the next chapter of this volume.

Major Stoddard was born at Woodbury, Oct. 26, 1762. His father was Anthony, third son of Eliakim, who was the second son of Rev. Anthony, the first of the name that settled in Woodbury. His mother's name was Read, a half-sister of Richard Smith, of Roxbury parish, father of Judge Nathaniel Smith. When he was a few months old, his father removed to Lanesborough, Mass. In an autobiography of himself, he says, "that if in childhood he possessed any valuable qualities, they were a strong memory and an aptness at acquiring whatever he aimed at. That at eight years of age he was able to read the Scriptures with fluency, and with a passable pronunciation. His memory secured and retained whatever he read." As an illustration of the latter faculty he says, "The battles of the Jews made strong impressions on my mind, and I used to recite from memory the whole of the books of Samuel, Kings and Chronicles. The prayers I heard at school in the daytime, I frequently repeated to my mother in the evening. I was more than once called on to recite the sermon I had just heard, and always succeeded—once indeed in the presence of the parson, who had his notes before him." But, he says, "If my mind was tenacious, I wanted ideas. If my ear was

pleased with hearing, or reading an eloquent sermon, or any other composition, my mind was too weak to profit by it; and I remember to have read many poetic effusions, which filled me with warmth and animation, though I did not comprehend their meaning. Perhaps this is the case with all children; but I mention these trifles to show that the lapse of forty years has not erased them from my mind."

Notwithstanding Major Stoddard's low estimate of his intellectual powers, as indicated in these extracts, yet it is unquestionably true, that he possessed no ordinary mind, as his after life, and the estimation in which his literary and scientific attainments were held by others, abundantly show. He entered the army early in 1779, as a private soldier, before he was seventeen years of age, and was mustered into service at West Point by Baron Steuben. Illustrative of the spirit by which he and thousands of others were actuated at that eventful period, he states, that he was at the time small of his age, and fearing that his small stature would induce the baron to reject him, he "gathered the dirt under his heels," to increase his height. He remained in service until the army was disbanded, when he returned home a non-commissioned officer, less than twenty years of age. During his service in the army, he contracted no habits of dissipation; and notwithstanding the vicissitudes of several arduous campaigns, the vigor of his constitution was much increased, so much so that he was six feet in height, and possessed of so much vigor of body, that a march of forty miles a day created little or no fatigue. In the spring of 1784, he removed to Boston, and obtained a clerkship in the office of the supreme court, under Charles Cushing, a brother of the chief justice, and was a member of his family for two years, during which time he studied diligently, and laid the foundation of an education which rendered him an able writer. During the same period, he wrote much for the newspapers, and so ardent was he in the acquisition of knowledge, that in one year he read one hundred and fifty volumes.

In 1786, the Shays rebellion began to rear its head, and Congress authorized the raising of two regiments of infantry, to be commanded by Cols. Jackson and Humphrey. In one of these, Major Stoddard was commissioned as an ensign, and was actively engaged under Gen. Lincoln in suppressing it. After the suppression of that once celebrated, but now almost forgotten outbreak of popular feeling, Mr. Stoddard returned to Boston, and went thence to England in 1791 and 1792. After his return from Europe, he resumed his studies, and in April, 1793, he was admitted to the bar, and afterward in 1798,

he was commissioned, by the president, a captain in the second regiment of artillerists and engineers, and was promoted in 1806 or 1807, in the same regiment, to the rank which he held at the time of his death.

On the 24th of January, 1804, Major (then Capt.) Stoddard, received a commission as first civil commandant of Upper Louisiana, from Gov. Clairborne, who, as "Governor of the Mississippi territory," exercised the powers of "Governor-General and Intendant of the province of Louisiana," and under that authority, he repaired to St. Louis to receive the surrender from the French authorities of that portion of the newly ceded territory, together with the public archives. Here, for a considerable time, he exercised all the powers of government, to the general acceptance of the inhabitants. He remained at St. Louis, and on the other side of the Mississippi, in command, and as "intendant," two or three years, and then returned to the seat of government. He was soon stationed at New York, and in the garrisons in the neighborhood, until the commencement of the war of 1812.

While he resided in the west, he gathered materials, and afterward published a volume entitled "Sketches, historical and descriptive, of Louisiana, by Major Amos Stoddard, U. S., M. P. S., and New York Historical Society." This work was published at Philadelphia, and the preface bears date, "Fort Columbus, 1812." At the time of its publication, and for several years afterward, it was a standard authority on the subjects of which it treats, and is still regarded as a valuable addition to the history of the country, exhibiting its author in a favorable light as a writer.

At the commencement of the war of 1812, Major Stoddard had become wholly unfit for active field service, and he was, at the time of his death, an exceedingly corpulent man.

When the government had determined upon a prosecution of the war on the western frontier, and appointed Gen. Hull to the command on that line of operations, Major Stoddard was selected from the engineer corps, and ordered to Pittsburg, to superintend and forward from that military station, the ordnance, materials, &c., which should be judged necessary for the prosecution of the campaign, with the understanding, that he should not be required to go any farther west. But upon the surrender of Hull, the emergency was so pressing, and Fort Meigs was so important as a military post for the protection of all the settlements south of the lakes, in Ohio, that he was ordered to repair to that post, and prepare it for a defense against

the attack which it was anticipated would be made upon it, by the combined British and Indian forces. It was doubtless owing greatly to Major Stoddard's judicious and scientific preparation of the fort for attack, that Gen. Harrison was enabled to make his successful defense. During this siege, in 1813, Major Stoddard received a wound, of which he died.

The foregoing sketch has been compiled from copious minutes kindly furnished the author by Col. Henry Stoddard, of Dayton, Ohio. He obtained them from the papers of Major Stoddard, which came into his possession after much inquiry for them for many years. His military chest, containing these papers, shamefully mutilated, and many of them partially destroyed, was found at the house of a nephew of his in Mahoning county, Ohio. Others have been found among the papers of the late Judge Lawless, of St. Louis, Mo. Many of them are of much historic value, and are to be sent to an appropriate place for preservation, by Col. Stoddard.

COL. HENRY STODDARD.

This gentleman, now residing in Dayton, Ohio, is a descendant of the Rev. Anthony Stoddard, and was born at Woodbury, in 1786. In common with others he attended the district school. Necessity lent her aid in forming his character, his father, Capt. Asa Stoddard, being unable to afford any greater facilities of education than those at that period found in the district school-house. At about fifteen years of age, he was put into a store at Roxbury, under the control of Isaac E. Judson, then extensively engaged in commercial pursuits. He remained in this employment until about the year 1813, when Mr. Judson's failure in business changed his destiny. He had improved essentially in this occupation, and with commendable perseverance attained considerable progress under the teaching of the Rev. Mr. Swift, the Congregational minister at Roxbury. About 1813, he commenced the study of the law in the office of Royal R. Hinman, Esq., then a practitioner at Roxbury. He was admitted to the bar at Litchfield, about the year 1815, and soon after opened an office at Kent, in Litchfield county, where, following his profession with tact and perseverance, he attained a fair practice; but he felt he was formed for a larger theater than his native county afforded, and in 1818, he left Kent, to seek his fortune in the "far west." On

horseback, in company with Hon. George B. Holt, he left Connecticut, pursuing his journey to what was then deemed the "ultima thule." He reached Dayton, Ohio, then a village of some 600 inhabitants, and opened an office, as did Judge Holt. The usual rewards awaiting industry, perseverance, tact, sagacity and prudence, followed, and he won confidence, employment and respect. Perhaps no man so well understood the potency of a single word, "*snug*," in its best sense. He finished all he undertook, and finished it as early as it could be accomplished. Possessing shrewdness, a discriminating and reflecting mind, he attained wealth by his professional labors alone. He was distinguished for professional excellence in the large judicial circuit in which he practiced.

About the year 1825, he was advised that Major Amos Stoddard had probably left a large landed estate at St. Louis, and was solicited by those entitled to inherit from Major Stoddard, to undertake the agency of examining the title, and vindicating it. He repaired to St. Louis, and found that the estate of Major Stoddard would ultimately be of immense value. Before he buckled on his armor for the conflict, he laid aside from his own fortune fifty thousand dollars, that should remain a fund for his family, not jeopardized by the fate of this operation. After a stern collision of master minds in this judicial combat, he was successful, and the Major Stoddard title was established by the supreme court of the United States. In 1851, the whole estate was sold under a decree in chancery for nearly nine hundred thousand dollars. This large fund, of course, afforded legitimate means of acquisition, and Mr. Stoddard found himself from a poor forlorn boy in 1810, able in 1850 to set himself down as a millionaire. His fortune is estimated at eight hundred thousand dollars. His industry and perseverance have become habitual, and he enjoys this great possession with the consciousness that fortune has not accidentally bestowed it. An early friend who introduced him at Dayton, recently remarked to him, that he possessed all the elements of human happiness, the largest fortune, the handsomest wife, and the most intelligent family of any man in Ohio.

Mr. Stoddard is preëminently a business man. He was a member of the Ohio legislature for a few sessions, but always looked to better things than political influence, and its "beggary account of empty boxes."

HON. PERRY SMITH,

Was a native of Judea, Woodbury, and settled in the practice of the profession of the law, in New Milford, Conn., soon after his admission to the bar of Litchfield county, about the year 1807. He was elected a member of the General Assembly, in the years 1822 and 1823, and again in the years 1835 and 1836. During the latter session, he was appointed a Senator of the United States, for six years from the 4th of March following. He was also appointed judge of probate for the year 1833, and again for the year 1835. On being elected Senator, he gave up the practice of the law, which he had pursued until that time.

HON. NATHAN SMITH,¹

Of New Haven, was born in Roxbury parish, Woodbury, in an old house, which formerly stood nearly opposite the dwelling-house of Mr. Ezekiel Beardsley, in the year 1770. He was a son of Richard Smith, and brother of the late Hon. Nathaniel Smith, whose biography appears in this volume. His mother was a daughter of Benjamin Hurd, and grand-daughter of Benjamin Hinman, of this town. The parents of the subject of this sketch were poor, plain, unambitious people, yet among their descendants have been some of the most eminent lawyers and statesmen of the commonwealth.

On arriving at a suitable age, Nathan was transferred from other pursuits to the office of his brother, and afterward to that of Judge Reeve, to learn the "art and mystery" of the law; and in due time he was admitted to the bar of his native county. He commenced the practice of his profession at New Haven, where he continued to reside till his death. Slowly but surely he won his way to the highest professional eminence. Indeed, he was an enthusiast in the profession he had chosen, ever regarding success therein, as the goal of his ambition. Consequently he studied the standard legal authors of England and America, thoroughly and systematically. No practitioner in the Connecticut courts better understood the law in all its intricacies, and no one could more effectually impress the minds of a jury with his own views and feelings on any case than he. The the-

¹ This sketch of Mr. Smith is taken from Kilbourne's Litchfield Biography.

oretical and practical, the profound and witty, were so happily blended in his arguments, that while they attracted the admiration of the listener, they were almost certain of securing the wished for verdict. His wonderful success at the bar, however, must not be attributed solely to his talents and ingenuity. His strict regard for justice and right, would not permit him to plead a case which he knew to be grossly unrighteous. Before enlisting his services in any cause, he was wont to examine minutely the main facts and circumstances connected with it, and if convinced of its justice, he entered upon the discharge of his duties to his client with his whole soul, and rarely failed of coming off victorious. It was his own manifest confidence in the goodness of the cause he advocated, united to a knowledge of his uniform integrity of purpose, which so surely won from every jury a favorable verdict.

Mr. Smith was not a *politician*, and had the utmost contempt of the office-seeking propensity of many of his legal brethren. And even if his own ambition had been turned into that channel, it is by no means certain he would have been successful. The political party with which he acted, was for a long series of years in the minority in the region in which he lived; and where party lines are closely drawn, a zeal for place and power not unfrequently triumphs over merit. His name was sometimes, without his consent, used by his fellow-citizens, in the political struggles of the times. In 1825, he was a principal opponent of Oliver Wolcott, for the office of governor of Connecticut. There were, however, some offices more directly in the line of his profession, which he did not dislike, though he was far from seeking them. He was for many years state's attorney for the county of New Haven, and subsequently United States attorney for the district of Connecticut. In these stations, his peculiar genius and learning were often rendered conspicuous.

In May, 1832, Mr. Smith was elected a Senator in the Congress of the United States, to succeed the Hon. Samuel A. Foote, whose term of office would expire on the 3d of March following. He took his seat in that distinguished body, March 4th, 1833, and continued to discharge the duties of that station until December 6th, 1835, when he died suddenly in the city of Washington, in the sixty-sixth year of his age.

In 1808, Mr. Smith received the honorary degree of master of arts from Yale College.

HON. TRUMAN SMITH,

Is son of Phineas Smith, and was born in Roxbury. He graduated at Yale College, in 1815, read law in the office of Hon. N. B. Benedict, and at the law school of Judge Reeve, and was admitted to the bar of Litchfield county. He immediately settled in practice at Litchfield, where he became eminent in his profession, which he pursued with great success at that place, till his public duties caused him to relinquish it a few years ago. In 1839, he was elected a member of Congress, which office he held four years. He was again elected a member of Congress in 1845, and served by re-election till 1849, when he was elected a Senator of the United States for the term of six years, which office he now holds.

HON. WILLIAM A. THOMPSON,

Was the son of Hezekiah Thompson, Esq., and born in Woodbury. After graduation at Yale College he removed to the state of New York, and became honorably distinguished in the place of his adoption. A further account of him will be found in the genealogy of the Thompson family, in the next chapter.

HON. JAMES WATSON,¹

Was born in Judea society, Woodbury, fitted for college with Rev. A. R. Robbins, of Norfolk, and graduated at Yale College, in 1776. He was an officer of the Revolution, at the close of which he settled in New York city, and there became a wealthy merchant. He was appointed naval officer, and a director of the bank of the United States. In 1798, he was elected a Senator in Congress, and died in 1806. His parents are both buried in a little retired graveyard, about half a mile south-west of Bantam Lake, in Litchfield, under a red-stone tablet erected by their distinguished son.

¹ Extracted from Kilbourne's Litchfield Biography.

HON. FREDERICK WHITTLESEY,¹

Was born in New Preston society, Washington, June 12th, 1799. When about ten years of age, Frederick commenced his preparation for college, and studied at first under the tuition of Rev. Dr. Backus, of Bethlem, and subsequently under the direction of Rev. Samuel Whittlesey, of his native parish, and Rev. Daniel Parker, of Ellsworth society, Sharon. He graduated at Yale College, in 1818, and soon after entered his name as a student of law in the office of Bleeker & Sedgwick, in Albany, New York, and after remaining there about nine months, he became a member of the Litchfield Law School. At the end of one year he took up his abode with his kinsman, Robert Campbell, Esq., of Cooperstown, New York, with whom he finished his legal education, and was admitted to the bar at Utica, October, 1821. During the whole course of his professional studies, he was distinguished for his application, and profited by the advantages allowed him. He was not only well qualified for the bar, but in the mean time he had reviewed the classics, devoted much time to general literature, and had to a considerable extent practiced in the art of composition.

After his admission to the bar, Mr. Whittlesey spent about three months in his father's house in Connecticut, revolving in his mind where he should commence business. He finally opened an office in Cooperstown, and remained there about nine months. Not meeting with the desired success, he removed to Rochester, where he has ever since resided.

Mr. Whittlesey was elected a representative to Congress in 1830, from the district composed of the counties of Monroe and Livingston; and was re-elected in 1832. Having served his constituents in this capacity for four years, with distinguished ability and general acceptance, his congressional career terminated March 4, 1835.

In 1839, the legislature of the state of New York passed a law creating the office of Vice Chancellor of the eighth judicial circuit, and Mr. Whittlesey was appointed to that office by the governor and senate. He continued to discharge the duties of this appointment eight years, when the office ceased under the provisions of the new constitution. Immediately upon ceasing to be vice chancellor, he was appointed by the governor and senate a judge of the old supreme court,

¹ This sketch is taken from Kilbourne's Litchfield Biography.

which continued in existence till July, 1848. In January, 1850, Judge Whittlesey was appointed professor of law in Geneva college.

HON. ELISHA WHITTLESEY.

Is a native of New Preston society, Washington. While he was a child, his parents removed to Salisbury, Conn., where his boyhood was chiefly spent. He early qualified himself for admission to the bar, and commenced the practice of his profession on the Western Reserve in Ohio. He rose rapidly in public estimation, and was soon universally esteemed, not only for his soundness and ability as a lawyer, but as a gentleman of singular uprightness and disinterestedness of purpose.

In 1823, Mr. Whittlesey was elected to Congress from the Reserve, and was continued a member of that body by successive re-elections, for *eighteen years*. As a useful and indefatigable legislator, Mr. Whittlesey had no superior in Congress—perhaps not his equal. His whole time and study were directed to the furtherance of the public good. Ever anxious to promote the best interests of the people, and expedite the true course of legislation, he never annoyed the house for mere purposes of declamation. Stern integrity, benevolence and morality are to be read in his features, and his whole life has been a commentary and an illustration of his physiognomy.

Upon the election of Gen. Harrison to the presidency, Mr. Whittlesey was appointed auditor of the United States treasury for the post office department. He consequently declined a re-election to Congress, and March 19, 1841, he entered upon the duties of his new office, and remained in their faithful and efficient discharge until near the close of President Tyler's administration, when he resigned.

In 1845, he was appointed general agent and director of the Washington National Monument Society. His energetic and systematic efforts in behalf of this grand national enterprise, contributed in an eminent degree to its success. In 1849, Mr. Whittlesey was appointed first comptroller of the treasury of the United States, and he still continues to discharge the complicated and responsible duties of that important office.¹

¹ This sketch is extracted principally from Kilbourne's Litchfield Biography.

The following list of natives and residents of "Ancient Woodbury," have borne the several offices, and been engaged in the various professions, at home or abroad, set against their names. The places to which those went who have emigrated from the town, or their present places of residence, are annexed when known. In the list, the following contractions are used.

N.	Native of Woodbury.
N. S.	" " Southbury since its incorporation.
N. B.	" " Bethlem " " "
N. J.	" " Judea Society since town was incorporated.
N. N. P.	" " New Preston Society, " "
N. R.	" " Roxbury, " "
R.	Resident of Woodbury, present limits.
R. S.	" " Southbury since its incorporation.
R. B.	" " Bethlem, " "
R. J.	" " Judea Society "
R. N. P.	" " New Preston Society "
R. R.	" " Roxbury "

N.	Allen, Gen. Ethan, Col. in the Revolutionary army.
N.	Atwood, Anson S., Clergyman, Mansfield, Conn.
R.	" Jonathan, Physician.
N.	" Garwood H., M. D.
N.	" Henry C., Surveyor of the port of New York, and Inspector of Customs.
R.	Abernethy, Roswell, M. D.
R.	" John J., M. D., Surgeon in United States Navy.
R.	Andrew, Samuel R., Clergyman, New Haven, Conn.
N.	" Samuel W., Lawyer, " " "
R.	Andrews, Samuel A., Physician—went to North Carolina.
N.	Bacon, William T., Clergyman.
R.	Backus, Azel, D. D., Clergyman.
R. S.	Butterfield, Oliver B., Clergyman.
	Bull, Thomas, Major in the Revolutionary Army.
R.	Benedict, Noah, Clergyman.
N.	" Noah B., a distinguished Lawyer and Senator.
N.	" Thomas, Col. United States Army.
N.	Beers, Seth P., Lawyer : School Fund Commissioner 25 years.
N.	" Zaehariah, Poet.
N.	Botsford, Charles, M. D.
N. R.	Blakesley, Sammis, Lawyer.
R.	Bishop, Reuben, Physician.
R. N. P.	Boardman, Charles A., Clergyman.
R.	Bedient, Butler, Physician.

- R. J. Brinsmade, Daniel, Clergyman.
 N. J. " Daniel N., Lawyer and Judge.
 R. Bellamy, Joseph, D. D., Clergyman.
 N. " Jonathan, Lawyer, died Revolutionary war.
 N. B. " Joseph H., Lawyer.
 N. B. " David, Clergyman, New York City.
 R. S. Baldwin, Nathan C., M. D.
 N. J. " William, Clergyman.
 R. Burritt, Anthony, Physician.
 N. S. " Anthony B., M. D.
 N. B. Brown, Garret G., Clergyman.
 R. B. Bissell, George G., M. D.
 N. R. Booth, Henry, Lawyer, Towanda, Penn.
 R. Brownell, Grove L., Clergyman.
 R. Brownson, ———, Physician, Small Pox Inoculator.
 R. J. " Ira V., Physician.
 R. N. P. Bushnell, Horace, D. D., Clergyman, Hartford, Conn.
 N. N. P. " George, Clergyman, Worcester, Mass.
 N. Bostwick, Isaac W., Judge, Lowville, Lewis Co., N. Y.
 N. R. Blakeman, William N., M. D., distinguished Physician, N. Y. City.
 R. Bronson, Tillotson, D. D., Clergyman.
 R. Burhans, Daniel, D. D., "
 R. Bull, Edmund C., "
 N. " Thomas, Judge of Probate and a Magistrate for 25 years.
 R. Babbitt, P. Teller, Clergyman.
 R. B. Berry, J. D., "

 R. S. Clark, Daniel A., Clergyman.
 N. " John, " Waterbury.
 N. " Jehu, " Newtown and New Milford.
 N. " Heman, Physician.
 N. J. Calhoun, George A., Clergyman, Coventry, Conn.
 N. J. " Henry, " Ohio.
 N. J. " John, Physician, Judea.
 R. B. Catlin, Conant, M. D.
 R. B. " Lyman, M. D.
 N. B. " William C., M. D., and Teacher in the West.
 N. Castle, Silas, Physician.
 R. B. Couch, Paul, Clergyman.
 N. B. Crane, Robert, M. D., Naugatuck, Conn.
 R. Canfield, Thomas, Clergyman.
 R. Churchill, John, "
 R. Curtiss, Lucius, "
 R. S. Cazier, Matthias, "
 N. Camp, Joseph, " Northfield, Conn.
 R. B. Cheesbrough, R. M., M. D.
 N. N. P. Cogswell, William, Lawyer.
 N. " Frederick W., Lawyer, Ohio.
 R. N. P. Chittenden, Frederick, "

- R. Cothren, William, Lawyer.
 R. B. Crane, Joel, Physician.
 R. N. P. Campfield, Robert B., Clergyman.
 R. Coxe, Richard, "
 R. B. Covell, Joseph S., "
 R. N. P. Day, Jeremiah, Clergyman.
 N. N. P. " Jeremiah, D. D., LL. D., Ex-President of Yale College.
 N. N. P. " Thomas, LL. D., Sec. of State 25 years, and Rep. of Decisions.
 N. N. P. " Mills, Tutor of Yale College.
 N. N. P. " Henry N., Tutor and Professor Western Reserve College.
 N. R. Downs, Myron, M. D.
 R. J. Davies, Thomas, Clergyman, New Milford.
 N. J. " Thomas J., went to Ogdensburgh, Sheriff.
 N. J. " Charles J., Prof. Mathematics at West Point, and author of
 fifteen or twenty scientific works.
 N. J. " John, Graduate of West Point.
 N. J. " Thomas, M. D., Redding, Conn.
 N. Deforest, Marcus, Jr., Physician, Blackwell's Island.
 N. R. Davidson, David B., Clergyman, Streetsborough, Ohio.
 R. Dowdney, John, "
 N. J. Easton, Rufus, Delegate in Congress for Missouri.
 R. Eastman, Azariah, Physician.
 N. " Josiah R. "
 N. R. " John R. " Pawling, N. Y.
 N. R. " Richard H., " went to Pennsylvania.
 N. Edmond, William, Lawyer and Judge of Superior Court.
 N. " David, " Vergennes, Vt.
 N. Everitt, Daniel, " New Milford.
 R. Fuller, Samuel, D. D., Clergyman, Andover.
 N. J. Fenn, Frederick J., Lawyer, Harrisburgh, Pa.
 R. Fairehild, Stephen B., Physician.
 R. R. Foot, George L., Clergyman.
 R. " ———, Physician.
 R. Fansher, Sylvanus, "
 N. Fowler, Parlemon B., M. D.
 N. " Warren R., M. D.
 N. " Remus M., M. D.
 N. " Henry, M. D., South Bend, Indiana.
 N. J. Ford, Seth P., Physician, Sandwich Islands.
 N. N. P. Farrand, William P., A. M., extensive Bookseller, Philadelphia.
 R. R. Fenn, Aaron W., Physician.
 N. Fraser, William, Lawyer, Illinois.
 R. Flint, Seth, Clergyman.
 R. B. Frisbie, William Henry, Clergyman.
 R. Graham, John, Clergyman.
 R. " Andrew, Physician.

- N. Graham, John A., LL. D., Lawyer.
 R. " Chauncey, Clergyman.
 R. Gilbert, Sturges, "
 R. " Raphael, "
 N. Galpin, Samuel, "
 R. Gridley, Horatio, M. D., Berlin, Conn.
 R. Garrow, John L., Physician.
 R. J. Gray, Cyrus W., Clergyman, died at Stafford.
 N. J. Goodsell, Thomas, M. D., Professor in Hamilton College.
 N. J. " Isaac, M. D., Woodbridge, Conn.
 N. Galpin, Leman, M. D., Milan, Ohio.
 R. Glover, Bennett, Clergyman.
- N. Hinman, Noah, Justice of the quorum five years.
 N. " Edward, Lawyer.
 N. S. " Edward, Lawyer and Judge of N. Haven County Court.
 N. " Timothy, Judge twenty years in Vermont.
 N. " Gen. Ephraim, Capt. in Revolution.
 N. " Royal R., Secretary of State, Author, and distinguished Antiquarian.
 N. " Joel, Superior Court Judge.
 N. " Elisha, Capt. in Navy; New London.
 N. " Curtis, Lawyer and State Senator.
 N. " William, Associate Judge N. H. County Court, from 1831 to 1835.
 N. " Benjamin, Colonel in Revolutionary War.
 N. S. " Robinson S., Lawyer.
 N. S. " Simeon, "
 N. S. " Sherman, " died in Mississippi in 1832.
 N. Hull, Andrew C., Judge of the County Court, Allegany County, N. Y., for five years.
 N. " Leverett, Clergyman.
 N. " Gen. Elias, Captain in the war of 1812, now a Lawyer in Alabama.
 R. B. " Zephaniah, Physician.
 N. B. " Titus, "
 N. B. " Laurens, M. D., Angelica, N. Y.
 N. B. " Charles, at first M. D., and then Baptist Clergyman.
 N. R. Hurd, Curtis, Physician.
 N. R. " Nelson L., M. D.
 N. R. " Theodore C., M. D.
 N. R. " Frederick W., Physician, Brooklyn, N. Y.
 N. R. " Munroe, Lawyer.
 N. B. Hard, David B. W., M. D.
 N. B. Hitchcock, Samuel J., Lawyer and Judge N. Haven County Court.
 R. " Solomon G., Clergyman.
 R. J. Hayes, Gordon, Clergyman, now of Vermont.
 R. Hastings, Seth, M. D.
 N. J. " Thomas, Professor Sacred Music, New York.

- N. J. Hastings, Seth, M. D., Paris, N. Y.
 N. J. " Orlando, distinguished Lawyer, Rochester, N. Y.
 N. J. " Eurotus, President Bank, Detroit, Michigan.
 R. Huntington, Daniel, Physician.
 R. Huxley, Asahel M., M. D., went to Goshen.
 N. J. Hollister, Gideon H., Lawyer and Author, Litchfield.
 N. J. David F., Lawyer, Salisbury.
 R. B. Hotchkiss, —, Physician.
 R. B. Hawley, Benjamin, Surgeon.
 R. " William, Lawyer.
 R. B. Harrison, Fosdick, Clergyman,
 R. Hartwell, Samuel E., Lawyer and Broker, New York City.
 N. Hill, Charles J., Mayor of Rochester, N. Y.
 R. Herriman, Frederick D., Clergyman.

 R. R. Isham, Austin, Clergyman.
 R. B. Ingersol, David B., Lawyer.

 R. Judd, Bethel, D. D., Clergyman.
 R. J. " Reuben, Clergyman.
 R. " William H., "
 N. Judson, Gen. David, Grad. Yale Coll., Capt. in Revolution.
 N. " Adoniram, Clergyman, Mass.
 N. " Philo, " Rocky Hill, Conn.
 N. " Ephraim, " Sheffield, Mass.
 N. " Samuel, " Uxbridge, Mass.
 N. " Albert, " Philadelphia.
 N. " Everton, " Milan, Ohio.
 N. " Benjamin B. "
 N. " Gould C., " Berlin, Ohio.
 N. " Frederick, M. D., Vermont.
 N. " Charles A., Sheriff of Litchfield County.
 N. " David, Jr.; went to St. Lawrence Co., N. Y., President of
 Bank, and Sheriff of the County.
 N. " George H., Lawyer, Texas.
 N. S. Johnson, Amos M. "
 R. B. Jones, Isaac, Clergyman.

 N. Kirby, Ephraim, Lawyer; U. S. Judge, Louisiana.
 N. Knowles, Thomas, Physician.
 R. Keese, James D., Lawyer.

 R. B. Langdon, John, Clergyman.
 N. B. " Timothy, M. D., Naugatuck, Conn.
 R. J. Lyman, Ephraim, Clergyman.
 N. J. Lemmon, Sheldon, M. D.
 N. R. Leavenworth, Isaac, Lawyer, New Haven.
 N. R. " Alston, Physician, State of New York.
 N. " Thomas, "

- R. Leavenworth, Thaddeus, Clergyman.
 R. Lyon, Matthew, Rep. in Congress from Vt. and Ky.
 R. B. Loomis, Aretus G., Clergyman.
 R. Lucas, William, “
- R. Marshall, John R., Clergyman.
 N. J. Mitchell, Elisha, D. D., Professor University of North Carolina.
 N. “ John, Lawyer.
 N. “ Justus, Clergyman, New Canaan.
 N. S. “ John G., Lawyer, Salisbury.
 N. “ Henry, M. D., Memb. Congress, Chenango Co., N. Y.
 N. J. “ Enos G., Grad. West Point, Capt. U. S. Army; died in Florida.
- R. Moseley, Increase, Rep. Conn. Leg. thirty-six sessions; moved to Vermont; was Judge there many years.
 N. “ John, Physician, Vermont.
 N. “ Increase, Jr., Col. in Revolution.
 R. Meigs, John, Physician.
 N. “ Phineas, “
 N. “ Abner, “
 N. B. “ Benjamin, Missionary at Ceylon.
 R. J. Mason, Stephen, Clergyman.
 N. J. “ Ebenezer Porter; distinguished Student, Author of a Practical Treatise on Astronomy.
- N. Masters, Nicholas S., Lawyer, New Milford, Conn.
 R. J. Merwin, Noah, Clergyman.
 N. Minor, Jehu, “
 N. “ Matthew, Jr., Lawyer.
 N. “ Garry H., M. D., Litchfield South Farms, Conn.
 N. “ Samuel, Lawyer, Sandusky City, Ohio.
 N. R. “ Charles S., Lawyer, Honesdale, Penn.
 N. “ Israel, extensive Druggist, New York City.
- N. B. Munson, Frederick E., Clergyman, Greenwich, Conn.
 R. S. “ Harris B., Lawyer and Judge, N. H. County Court.
 N. Mallory, Garrick, Lawyer and Member of Congress, Philadelphia.
 N. Masters, Samuel S., Physician.
 N. Murray, Rufus, Clergyman, Adrian, Michigan.
 N. Munn, Daniel, Physician.
 N. “ Nathan, do.
 N. Monell, Mary E, Poetess, Newburg, N. Y.
 R. Moody, Martin, Clergyman.
- R. B. North, Loomis, M. D., Bristol, Conn.
- N. Orton, Samuel, A. M., Physician.
 N. “ John, “ Sherman, Conn.
 N. “ Samuel, “ Bridgewater, Conn.

- N. Orton, Henry T., Physician, Dutchess county, New York.
 N. " David J., "
 N. " James, " Caldwell, New Jersey.
 N. Osborn, Shadrach, Purchasing and Issuing Commissary in the Revolution.
- N. Preston, William, First Judge of Litchfield County Court.
 N. " Nathan, Lawyer and Judge of Probate.
 N. " William, Clergyman, Columbus, Ohio.
 N. Perry, Joseph, Physician.
 N. " Nathaniel, "
 N. " Henry, Colonel in the army, died in Mexico.
 N. " Nathaniel, Lawyer, New Milford.
 N. " Philo, Clergyman, Newtown, Conn.
 N. " Phillips, "
 N. " Bennet, Physician at Newtown, afterward Clergyman.
- R. Phelps, Charles B., Lawyer and Judge of Litchfield County Court.
 N. Parker, Joseph, Physician, Litchfield, South Farms, Conn.
 N. Parker, Daniel, Clergyman and Teacher at Ellsworth, Conn.
 N. " Col. Amasa, Lawyer and Surrogate Judge, Delhi, N. Y.
 N. Prime, Benjamin, Clergyman.
- N. S. Pierce, George E., D. D., President Western Reserve College.
 N. B. Prentice, Charles, Clergyman, South Canaan.
 N. B. " Thomas, H. " Western New York.
 N. B. " David, Professor Geneva College, New York.
 N. B. " Curtiss, Physician.
 N. B. " Peet, Harvey P., LL. D., Deaf and Dumb Asylum, N. Y.
- R. J. Porter, Ebenezzer, S. T. D., President Andover Theological Seminary.
 N. J. Pond, Samuel W., Missionary to the Sioux Indians.
 N. J. " Gideon, " " "
- N. Pitcher, Nathaniel, Lt. Gov. and acting Governor of N. Y. after the death of Dewitt Clinton, also member of Congress.
- R. Palmer, Joseph M., Lawyer, Maryland.
 R. S. Prudden, George P., Clergyman.
 R. B. Parinely, Jonathan E., Lawyer.
 R. N. P. Parsons, Benjamin B., Clergyman.
 N. N. P. Powell, William, M. D.
- R. Peck, John, M. D., Burlington, Vermont.
 R. Powers, Peter, Physician.
 R. Putnam, Charles S., Clergyman.
- R. J. Richmond, Edmund, Lawyer, died at the South.
 N. B. Raymond, Moses, Clergyman, Springfield, Virginia.
 R. R. Read, ———, Physician.
 R. N. P. " Hollis, Clergyman.
- N. Root, Judson A., Clergyman, and Teacher, New Haven.
 R. Rogers, Robert C., Clergyman.
 R. Stoddard, Anthony, Clergyman.
 N. " Amos, Major U. S. Army. His estate sold at auction for \$730,000.

- N. Stoddard, Col. Henry, Lawyer, Dayton, Ohio.
 N. " Israel, M. D.
 N. Strong, Nathan, Clergyman, Coventry, Conn.
 N. " John, Jr., Lawyer and Judge of Probate.
 R. Henry P., Clergyman.
 N. Smith, Nathaniel, Lawyer, Judge Sup. Court and Memb. of Congress.
 N. " Nathaniel B., " and Judge of Probate.
 N. " Nathan, " and U. S. Senator.
 N. " Truman, " Member and Senator of Congress.
 N. " Perry, " and U. S. Senator.
 N. " Phineas, " went to Vermont.
 N. S. " Ralph D, " and Judge of Probate.
 N. S. " Abraham L., M. D.
 R. " Deliverance, Clergyman.
 R. S. " Noah, do.
 R. S. Shipman, Thomas L., do. Jewett City, Conn.
 N. Stiles, Benjamin, Lawyer.
 N. " Benjamin, Jr., do.
 N. Sherman, Taylor, do. Norwalk, Conn.
 N. " Charles, Clergyman and Presiding Elder in the Methodist Church.
 N. " Daniel, Speaker of Conn. House of Representatives.
 N. " Henry B., Clergyman, Belleville, N. J.
 R. Scott, Joseph, do.
 R. N. P. " James L., do
 R. Swift, Zephaniah, do.
 R. B. Stanton, Benjamin F., do.
 N. R. Sanford, John, Member of Congress, Amsterdam, N. Y.
 N. " Henry Shelton, LL. D. conferred at Heidelberg, Germany, now Secretary of Legation, France.
 R. " David P., Clergyman.
 N. Steel, Julius, Clergyman.
 N. " Nathaniel, do.
 R. Skilton, Henry, M. D.
 N. " Avery J., M. D., Troy, N. Y.
 N. S. Shelton, Gen. George P., Lawyer, Seymour, Conn.
 N. Sheldon, Daniel, M. D., Secretary of Legation to France.
 N. S. Stephens, Mrs. Ann S, Distinguished Authoress.
 R. Sayre, James, Clergyman.
 N. Scoville, Joseph A., Editor of "The Pick," N. Y.
 R. B. Sackett, ———, Physician.
 R. R. Stewart, Philander, M. D., Peekskill, N. Y.
 R. Shove, Harmon W., M. D.
 R. B. Snow, T. W., Clergyman.
 R. Sprague, Leman B, Lawyer and Judge of Probate.
 R. Thompson, Hezekiah, Lawyer.
 N. " William A., do. and Judge.
 N. " Charles, do. Westchester Co., N. Y.

- N. Thompson, James, Physician till 35 years of age, then Clergyman.
 N. " Samuel, M. D., died at the Island of St. Thomas.
 R. B. " Ebenezer, Physician.
 N. Tyler, Bennett, D. D., Professor Theology, East Windsor.
 N. Tomlinson, Abraham, M. D., Milford, Conn.
 R. S. " Joseph, M. D., Huntington, Conn.
 N. N. P. " George, Clergyman, Long Island.
 R. S. Trowbridge, Joseph, Physician.
 R. B. Tuttle, Isaac H., Clergyman.
 R. R. Thayer, Nathaniel, Physician.

 R. Walker, Zechariah, first Clergyman of Woodbury.
 R. Wildman, Benjamin, Clergyman.
 N. Ward, Hon Levi, Member of Congress, Montrose, Penn.
 R. N. P. Whittlesey, Samuel, Clergyman.
 N. N. P. " Elisha, Member Congress, Comp. U. S. Treasury.
 N. N. P. " Elisha, Lawyer.
 N. N. P. " Frederick, Member Congress, Prof. Law and Vice Chancellor, N. Y.
 N. R. " Charles C., Lawyer, Franklin Co., N. Y.
 N. R. " Henry N., M. D., New York city.
 N. N. P. " Joseph, Clergyman.
 R. Warner, Ebenezer 1st, Physician.
 N. " Ebenezer 2d, do.
 N. " Ebenezer 3d, do.
 N. " Ebenezer 4th, do.
 N. " Benjamin, do New Milford.
 N. " Reuben, do do
 N. J. " John, do died in the West.
 N. J. " Abner, do do do.
 N. " Col. Seth, Col. Revolutionary War.
 N. " Ephraim, Physician.
 N. R. " George W., Lawyer, Bridgeport.
 N. R. " Lyman, " went West.
 R. S. Wood, Elijah, Clergyman.
 R. R. Williams, William C., M. D., Manchester, Conn.
 R. S. Whittemore, Williams H., Clergyman, New Haven.
 N. N. P. Wheaton, Nathaniel S., D. D., Ex-President of Trinity College
 N. N. P. " Salmon, Clergyman.
 R. Welton, Joseph D. do.
 R. B. " Willard, do.
 R. Wright, Worthington, do.
 N. S. Wheeler, Benjamin, Lawyer, Salisbury, Conn.
 R. " Ulysses M., Clergyman.
 N. S. " Samuel, Physician.
 R. E. " Russel, Clergyman.
 R. Webb, Charles H., M. D.
 R. Woodward, Frederick B., M. D., now a Clergyman at Middle Had-
 dam, Conn.

- R. N. P. Wadhams, Noah, Clergyman.
 R. B. Watson, William, do.
 N. " James, Senator in Congress, New York city.
 R. Wigdon, Samuel, Clergyman.

GRANDCHILDREN OF WOODBURY.

The following is a list of a few distinguished persons who are the children of natives of Woodbury, though not themselves sons of the soil.

- Allen, Col. Ira, Vermont.
 Benedict, Bennet, Physician, New Orleans, La.
 Church, Hon. Samuel, LL. D., Chief Justice of the Superior Court of Conn.
 " Hon. John R., brother of the above, and Judge of the Court of Common Pleas, Trumbull Co., Ohio.
 " Leman, Lawyer, Canaan, Conn.
 Graham, Hon. John Lorimer, New York city.
 Judson, Adoniram, Missionary to India and died there.
 " Philo M., Esq., Lawyer, Georgia.
 Martin, Henry H., Lawyer and Cashier, Albany, N. Y.
 Minor, H. J., President of H. J. Minor's Bank, Fredonia, N. Y.
 " William T., Lawyer, Stamford, Conn.
 " Thomas, M. D., Middletown, Conn.
 Parker, Amasa J., Lawyer and Judge of the Supreme Court, Albany, N. Y.
 Prentice, Rev. Charles T., Clergyman, Easton, Conn.
 Perry, Rev. Joseph, New Haven, Conn.
 " Nathaniel P., Lawyer, Kent, Conn.
 Slade, William, Ex-Governor of Vermont.
 Strong, Nathan, D. D., Hartford, Conn.
 " Joseph, D. D., Norwich, Conn.
 " Henry, LL. D., " son of the above.
 Sherman, Charles, Judge of Supreme Court, Ohio, and died before he was thirty years of age.
 Smith, Walter, Lawyer, Ohio.
 Terrill, Hazard Bailey, Member of Canadian Parliament.
 Terrill, T Lee, do. do. do.

LIST OF NATIVES OF ANCIENT WOODBURY, WHO HAVE BEEN GRADUATES OF COLLEGE.

The persons against whose names no letter appears, are natives of the town. B. denotes Bethlem, R. Roxbury, S. Southbury, and Wa. Washington. The year enclosed by a parenthesis is the date of the death of the individual. The last date is that of graduation. Mr. denotes Master of Arts.

- Benjamin Stiles, Mr. (1797,) 1740.
 Rev. Nathan Strong, (1795,) 1742.
 Daniel Sheldon, Mr. (1772,) 1747.
 Rev. Chauncey Graham, Mr. (1784,) 1747.
 Rev. Deliverance Smith, (1785,) 1749.
 Docter Israel Stoddard, (1782,) 1755.
 Rev. Thomas Davies, (1766,) 1755.

- Rev. Benjamin Prime, Mr. 1760.
 Simeon Hinman, Mr. (1767,) 1762.
- Rev. Ephraim Judson, Mr. (1813,) 1763.
- Doctor Samuel Orton, 1765.
- Rev. Jehu Minor, 1767.
- Rev. Thomas Minor, Mr. (1826,) 1769.
- Hon. Daniel N. Brinsmade, Mr. (1826,) 1772.
 Jonathan Bellamy, (1777,) 1772.
- Rev. Thomas Canfield, 1772.
- Rev. Adoniram Judson, Mr. Yale et Harvard, (1829,) 1775.
 John Mitchell, 1775.
- Rev. Justus Mitchell, Mr. (1806,) 1776.
- Hon. James Watson, Senator in Congress, (1806,) 1776.
 Sherman Hinman, Mr. (1798,) 1776.
- Hon. Nathan Preston, Mr. (1822,) 1776.
 Benjamin Stiles, Mr. (1817,) 1776.
- Hon. William Edmonds, M. C., Judge Superior Court, (1838,) 1777.
 Israel Judson, 1777.
 John Pierce, Mr. (1816,) 1777.
- Gen. David Judson, (1841,) 1778.
 Elisha Whittlesey, (1802,) 1779.
- Hon. William Adiel Thompson, (1848,) 1782.
 Amos Pearce, (1798,) 1783.
 Simeon Hinman, (1825,) 1784.
 Timothy Hinman, (1812,) 1784.
 Abraham Tomlinson, 1785.
- Rev. Joseph E. Camp, Mr. (1838,) 1787.
 William Hawley, 1787.
 Nathan Stiles, (1804,) 1787.
- Hon. Noah B. Benedict, Mr. (1831,) 1788.
 Nathaniel Steel, Mr. 1788.
 Cyrus Hinman, (1800,) 1789.
 Asahel Hooker, 1789.
- Rev. James Thompson, 1789.
 Samuel Thompson, M. D., 1790.
- Rev. Jeremiah Day, S. T. D., LL. D., Pres. Yale College, (N. N. P.) 1795.
 David Edmond, 1796.
- Hon. Thomas Day, LL. D., Secretary of State, Conn., (N. N. P.) 1797.
 William Powell Farrand, Mr. (Wa.) (1839,) 1798.
- Hon. Matthew Minor, Mr. (1839,) 1801.
 Simeon Hicock, Mr. (S.) 1802.
 Sheldon C. Leavitt, (B.) 1802.
 Cyrus Pearce, (S.) (1802,) 1802.
- Rev. Charles Prentice, (B.) (1838,) 1802.
 Mills Day, Mr. Tutor, C. A. S. (Wa.) (1812,) 1803.
 Isaac E. Judson, Mr. 1803.
- Hon. Royal R. Hinman, Mr. Secretary of State, Conn. (S.) 1804.
 Curtis Judson, (1804,) 1804.
- Rev. Bennett Tyler, S. T. D., Pres. Dartmouth College, Prof. Theology, 1804.

- Rev. Salmon Wheaton, (Wa.) (1841,) 1806.
 Lyman Hicock, (S.) (1816,) 1806.
 Curtis Atwood, M. D., 1806.
- Hon. John Strong, Mr. (1834,) 1806.
 Curtis Warner, (S.) 1807.
- Hon. Joseph H. Bellamy, (B.) (1848,) 1808.
- Hon. Garrick Mallory, Member of Congress, 1808.
 Josiah H. Minor, (1820,) 1808.
- Hon. Amasa Parker, (Wa.) 1808.
 Garret G. Brown, (B.) 1809.
- Hon. Samuel J. Hitchcock, Mr., Tutor C. A. S., LL. D. (B.) (1845,) 1809.
- Rev. Philo Judson, 1809.
- Rev. Benjamin C. Meigs, Mr. (B.) (1830,) 1809.
- Rev. Julius Steele, (B.) 1811.
 David Prentice, Mr. Professor Geneva College, LL. D., 1812.
 Frederick F. Backus, M. D., (B.) 1813.
- Rev. Elisha Mitchell, S. T. D., Professor University N. C. (Wa.) 1813.
 Elisha Averill, Mr. (1821,) 1814.
- Rev. Anson S. Atwood, 1814.
 Nathaniel S. Wheaton, LL. D., (Wa.) 1814.
- Hon. Nathaniel B. Smith, 1815.
- Hon. Truman Smith, M. C. and U. S. Senator, 1815.
 Sheldon Lemon, (Wa.) 1816.
- Rev. George E. Pierce, Mr., S. T. D., Pres. West. Reserve College, (S.) 1816.
 Phineas Smith, (R.) 1816.
 Luman Whittlesey, (Wa.) 1816.
 Orlando Canfield, (S.) 1818.
- Hon. Frederick Whittlesey, U. S. House Rep., Vice Chancellor of N. Y.,
 (1851,) (Wa.) 1818.
- Rev. Albert Judson, (1839,) 1821.
 Harvey P. Peet, Mr., LL. D., (B.) 1822.
- Rev. Judson A. Root, 1823.
 Frederick J. Judson, M. D., (Wa.) 1824.
- Rev. Moses Raymond, (B.) 1825.
- Rev. Joseph Whittlesey, (Wa.) 1825.
 John J. Abernethy, M. D., U. S. N., 1825.
- Rev. Everton Judson, Mr., (1848,) 1826.
- Rev. William Preston, 1826.
- Rev. Henry Noble Day, Tutor and Prof. Western Reserve Coll. (Wa.) 1828.
- Rev. George Tomlinson, (Wa.) 1831.
 Ebenezer C. Smith, (Wa.) 1836.
- Rev. William T. Bacon, 1837.
 Frederick W. Gunn, (Wa.) 1837.
 Ebenezer Porter Mason, (Wa.) (1840,) 1839.
 Garwood H. Atwood, M. D., 1840.
 William B. Brinsmade, (Wa.) 1840.
 Charles Day, Mr., (Wa.) 1840.
 Henry Booth, (R.) 1840.
 Gideon H. Hollister, (Wa.) 1840.

- Egbert A. Thompson, (B) 1840.
 Charles S. Minor, (R.) 1841.
 Rev. William Baldwin, (Wa.) 1841.
 David B. Davidson, (R.) 1841.
 Samuel W. Andrew, 1843.
 Harvey M. Booth, (R.) 1843.
 George W. Warner, (R.) 1843.
 Samuel Minor, 1841.
 Thomas M. Thompson, 1844.
 Frederick W. Cogswell, 1847.
 David F. Hollister, (Wa.) 1851.
 Charles G. Hayes, (Wa.) 1851.

LIST OF RESIDENTS OF THE ANCIENT TERRITORY, WHO HAVE
 BEEN GRADUATES.

- Rev. Anthony Stoddard, (1760,) 1697.
 " Joseph Bellamy, D. D., (1790,) 1735.
 " John Graham, (1774,) 1737.
 " Thomas Canfield, (1795,) 1739.
 " Reuben Judd, (1753,) 1741.
 " Daniel Brinsmade, Mr., (1793,) 1745.
 Doct. Joseph Perry, Harvard, 1752.
 Rev. Jeremiah Day, 1756.
 " Noah Benedict, Mr., (1813,) 1757.
 " Benjamin Wildman, Mr., (1812,) 1758.
 " John R. Marshall, (1789,) 1770.
 " Josiah Cotton, 1771.
 " Noah Merwin, (Wa.) (1795,) 1773.
 " Chauncey Prindle, (1833,) 1776.
 " Seth Hart, 1784.
 " Tillotson Bronson, LL. D., (1826,) 1786.
 " Reuben Ives, (1836,) 1786.
 " Azel Backus, S. T. D., President Hamilton College, (1816,) 1787.
 " Isaac Jones, (1850,) 1792.
 " Ebenezer Porter, S. T. D., 1795.
 " Bethel Judd, D. D., 1797.
 " Daniel Parker, (1834,) 1798.
 " Samuel R. Andrew, Fellow and Secretary of Yale, 1807.
 " Henry P. Strong, (1835,) 1807.
 " John Langdon, Mr., Tutor, (B.,) 1809.
 " Grove L. Brownell, 1813.
 " Fosdick Harrison, (B.,) 1815.
 " Levi Smith, (S.,) 1818.
 " Thomas L. Shipman, (S.,) 1818.
 " Paul Couch, (B.,) 1823.
 " Gordon Hayes, (Wa.,) 1825.
 " Joseph Scott, 1827.
 " Horace Bushnell, D. D., (Wa.) 1827.
 " Peter Teller Babbitt, 1831.
 " Solomon G. Hitchcock, 1834.

- Rev. Williams H. Whittemore, (S.,) 1835.
 " George P. Prudden, (S.,) 1835.
 " Lucius Curtiss, 1835.
 William Cothren, Mr. et Yale College, 1843.

LIST OF PERSONS NOT GRADUATES, ON WHOM HONORARY DEGREES HAVE BEEN CONFERRED. THE DEGREE FOLLOWS THE NAME.

- Rev. John Graham, A. M., (1771,) 1737.
 Hon. Ephraim Kirby, Mr., U. S. Judge, Louisiana, (1804,) 1757.
 Hon. Nathaniel Smith, Mr., Member Congress, and Judge Superior Court, Conn., (1822,) 1795.
 Hon. Nathan Smith, Mr., U. S. Senator, (1835,) 1808.
 Nathaniel Perry, M. D., (1820,) 1816.
 Warren R. Fowler, M. D., (Wa.,) (1826,) 1818.
 Thomas Goodsell, M. D., Med. Prof., Hamilton College, (Wa.,) 1822.
 Garry H. Minor, M. D., 1824.
 Roswell Abernethy, M. D., 1825.
 Isaac Goodsell, M. D., 1826.
 Conant Catlin, M. D., (B.,) (1830,) 1828.
 Charles H. Webb, M. D.
 Remus M. Fowler, M. D., (Wa.,) 1834.
 David B. W. Hard, M. D., (B.,) 1834.
 Lyman Catlin, M. D., (B.,) 1835.
 John E. Morris, M. D., 1836.
 William C. Catlin, M. D., (B.,) 1840.
 Robert Crane, M. D., (B.,) 1843.
 Rev. John Churchill, A. M., 1844.
 Gaylord G. Bissell, M. D., (B.,) 1849.
 Henry Shelton Sanford, LL. D., Sec. of Legation, France, 1852.
 Harmon W. Shove, M. D., 1853.

Thus have we endeavored, in the simplest garb of truth, faithfully to trace the deeds of our departed fathers—their successes and reverses, their joys and their sorrows, their virtues and their defects. The history of nearly two hundred years has passed before our view. We have been able, with some slight help from the imagination, to behold the lineaments of each prominent actor on the stage, and have traced the perfection of the scenes. There is a pure and unalloyed pleasure in wandering amid the scenes and incidents of the long buried past. There is a sad and melancholy, though ennobling interest, in tracing the faintest recorded trace of the early fathers, who, having "wrought a good work," in their day and generation, after "life's fitful fever," sleep well, and have doubtless entered into the "joy of their Lord." To the descendants of these long departed worthies, such inquiries should be intensely interesting. No rela-

tionship by blood, or by affinity, may be traced between the writer and the dead of former generations in these happy vales. A stern and wise, though kind and judicious mother, an eastern sister state, contains his birthplace, his kin, his early friends and associations, and the ashes of the sainted dead—the loved and lost. Yet has his eye kindled, and his heart warmed with emotion and admiration, as he has traced, at the weary midnight hour, when the world around him was locked in the arms of sleep, the many valuable and interesting items in the history and character of the Christian fathers of the early days in his adopted town. With them has he communed in the “silent night-watches,” when there was no human eye to see, no ear to hear, nor sound to interrupt the placid flow of tender and ennobling heart sympathies. It has nerved him anew for the battle of life, and been a balm for many a desponding hour. It is well said, that “God’s hand is in history,” and, we may also add, in the incidents and elements that serve to form it. The descendants of Woodbury have a proud historical heritage. Well may they contemplate with feelings of satisfaction, the wealth of the past. It should also serve to give them high and ennobling views of the charities, virtues and duties of life, and of the honor and gratitude they owe to the kind Giver of all things. If the exhausting labors required in dragging the contents of musty records to light, and saving them from oblivion, shall induce the sons of Woodbury to heed the noble principles of their fathers, and lead them to become more and more influenced and actuated by these views in their lives and conduct, then the humble writer of this volume will have “received his reward.”

INDEX OF NAMES.

- A.
Abernethy, Doct. Roswell, 345, 466, 479.
Abernethy, J. J., 466, 477.
Allen, Gen. Ethan, 183, 273, 412, 506.
Allen, Col. Ira, 475.
AMBLER FAMILY, 501.
Andrew, Rev. Samuel R., 305, 466, 478.
Andrew, Samuel W., Esq., 466, 478.
Andrews, Dr. Sam. A., 466.
Andross, Sir Edmond, 76.
ATWOOD FAMILY, 490.
 " Dr. Jonathan, 66, 35, 466, 490.
Atwood, Rev. Anson S., 466, 477, 495.
Atwood, Dr. Garwood H., 323, 351, 466, 477, 499, 597.
Atwood, D. S., Esq., 495.
 " Curtiss, 477.
 " Henry C., 466.
AVERILL FAMILY, 484.
 " Augustin, Esq., 487.
- B.
BACON FAMILY, 516.
 " Jabez, 351.
 " Daniel, Esq., 328, 427.
Bacon, Rev. Wm. T., 354, 466, 477, 518.
Backus, Rev. Azel, 253, 478, 466.
Backus, Fred. P., 477.
Babbitt, Rev. P. T., 292, 467, 478.
BAKER FAMILY, 502.
 " Remember, 156.
 " Capt. Remember, 183, 273, 427.
BATELL FAMILY, 508.
Baldwin, Dr. N. C., 467.
 " Rev. Wm., 467, 478.
BELLAMY FAMILY, 507.
 " Rev. Joseph, 341, 245, 249, 467, 478.
Bellamy, Jonathan, Esq., 467, 474.
Bellamy, Hon. Joseph H., 355, 467, 477.
- Bellamy, Rev. David, 467.
Benedict, Rev. Noah, 301, 303, 466.
Benedict, Hon. Noah B., 306, 357, 466, 478, 476.
Benedict, Col. Thos., 466.
 " Bennet, M. D., 475.
Beaumont, Petre, 165.
BEERS FAMILY, 513.
 " Hon. S. P., 426, 466.
Beers, Zechariah, 286, 359, 466.
Bedient, Dr. Butler, 74, 466.
Beecher, Rev. J. W., 598.
Berry, Rev. J. D., 297, 467.
Bishop, Dr. Reuben, 466.
Bissell, Dr. G. G., 467, 479.
BLAKELEY FAMILY, 504.
Blakesley, Sammis, Esq., 466.
Blakeman, Dr. W. N., 467.
Botsford, Chas., M. D., 466.
Boardman, Rev. Dan., 105.
 " Rev. Charles A., 270, 466.
BOOTH FAMILY, 508.
 " Henry, Esq., 467, 477.
 " Harvey M., 468.
Bostwick, Hon. Isaac W., 467.
BRINSMADE FAMILY, 511.
 " Rev. Daniel, 262, 467, 478.
Brinsmade, Zechariah, 166.
 " Hon. Daniel N., 322, 354, 467, 476.
Brinsmade, Wm. B., 477.
BRONSON FAMILY, 504.
 " Dr. Abraham, 137.
 " Rev. Tillotson, 291, 467, 478, 732.
Brownson, Dr. Ira V., 467.
 " Dr. —, 467.
Brown, Rev. Garret G., 467, 477.
Brownell, Rev. Grove L., 314, 467, 478.
BULL FAMILY, 511.
 " Dea. Samuel, 78.
 " Maj. Thomas, 187, 204, 207, 466.
Bull, Hon. Thomas, 467.
 " Rev. Edmond C., 292, 467.
- Burhans, Rev. Daniel, 292, 467.
BURRITT FAMILY, 510.
 " Dr. Anthony, 358, 467.
Burritt, Dr. Anthony B., 359, 467.
Bulkley, Rev. Peter, 120.
Butterfield, Rev. O. B., 236, 466.
Bushnell, Rev. Horace, 467, 478.
Bushnell, Rev. George, 467.
- C.
Calhoun, Rev. Geo. A., 467.
 " Rev. Henry, 467.
 " Dr. John, 187, 363, 467.
Campfield, Rev. Robt. B., 271, 468.
Camp, Rev. Joseph, 467, 476.
CANFIELD FAMILY, 529.
 " Rev. Thomas, 276, 280, 467, 476, 478.
Canfield, Orlando, 477.
CASTLE FAMILY, 528.
 " Dr. Silas, 467.
Catlin, Dr. Conant, 361, 467, 479.
Catlin, Dr. Lyman, 467, 479.
 " Dr. Wm. C., 467, 429.
Cazier, Rev. Matthias, 467.
Chittenden, Fred., Esq., 467.
Churchill, Rev. John, 315, 467, 479.
CHURCH FAMILY, 526.
 " Hon. Samuel, 475, 527.
Church, Hon. John R., 475.
 " Leman, Esq., 475.
 " Nathaniel, 527.
Clark, Rev. Daniel A., 230, 467.
Clark, Rev. John, 467.
 " Rev. Jehu, 467.
 " Amos, 187.
 " Dr. Heman, 467.
Chauncey, Rev. Israel, 32, 33, 129, 124, 133.
Cheravoy, Philemon, 165.
Chesbrough, Dr. R. M., 467.

- COCHRANE FAMILY, 519.
 " William, Sen., 521.
 " William, Jr., 521.
 " Samuel, 525.
 Cothren, David, 523.
 " Capt. William, 523.
 " William, Esq., 323,
 338, 339, 340, 341, 361,
 478, 479, 524.
 Cothren, Hon. M. M., 525.
 Couch, Rev. Paul, 256, 467,
 478.
 Cogswell, Wm., Esq., 467.
 " Fred. W., 467, 478.
 Covell, Rev. J. S., 297, 468.
 Cotton, Rev. Josiah, 478.
 Cox, Rev. Rich'd, 292, 468.
 Crane, Dr. Rob't, 467, 479.
 " Dr. Joel, 468.
 CRAFTS FAMILY, 526.
 " Gen. Chauncey, 527.
 CURTISS FAMILY, 531.
 " Capt. Wm., 35, 60.
 " Agur, 187.
 " Lt. Israel, 61, 77, 119.
 " Rev. Lucius, 306,
 323, 467, 479.
 Curtiss, Hon. Holbrook,
 534, 543.
 Curtis, Wm. E., Esq., 534.
 Chapman, Hon. Asa, 515,
 667.
 Chapman, Hon. Charles,
 515, 667.
 Cramer, Moll, 159.

 D.
 Davies, Rev. Thomas, 293,
 295, 433, 468, 475.
 Davies, Thomas J., 468.
 " Prof. Chas. J., 468.
 " John, 468.
 " Dr. Thomas, 468.
 Day, Rev. Jeremiah, 270,
 468, 478.
 Day, Rev. Jeremiah, D. D.,
 270, 429, 466, 468.
 Day, Thomas, L.L. D., 270,
 430, 468, 476.
 Day, Tut. Mills, 468, 476.
 " Prof. Henry N., 468,
 477.
 Day, Charles, 477.
 Downs, Dr. Myron, 468.
 " David, 282.
 " Captain Ebenezer,
 174, 187.
 Dowdney, Rev. John, 292,
 297, 468.
 Davidson, Rev. David B.,
 468, 478.
 DeForest, Dr. Marcus, Jr.,
 468.
 Dundonald, Earl of, 520.
 Dunning, Capt. Elias, 176.
 DRAKELEY FAMILY, 539.
 Dutchers, Ruloof, 158.

 E.
 EASTMAN FAMILY, 541.
 Eastman, Dr. Azariah, 363,
 364, 468.
 Eastman, Dr. Josiah R.,
 325, 365, 468, 542.
 Eastman, Dr. John R., 468.
 " Richard H., 468.
 Easton, Hon. Rufus, 468.
 EDMONDS FAMILY, 542.
 " Robert, 187.
 " Hon. Wm., 201,
 434, 468, 476.
 Edmonds, David, Esq., 468,
 476.
 Everitt, Hon. Daniel, 174,
 176, 187, 434, 468.

 F.
 FARRAND FAMILY, 544.
 " Capt. Nathaniel,
 326.
 Farrand, Jonath'n, 176, 187.
 " Wm. P., 46, 476.
 Fairchild, Dr. S. B., 366,
 468.
 Fansher, Dr. Sylvanus,
 364, 468.
 Fenn, Dr. Aaron W., 468.
 " Fred. J., Esq., 468.
 Flint, Rev. Seth, 291, 468.
 Foote, Rev. George L., 293,
 468.
 Foote, Dr. —, 468.
 " Dr. E. T., 614.
 Foster, Dr. Isaac, 321.
 Ford, Dr. Seth P., 468.
 Fowler, Dr. Parlemon B.,
 365, 468.
 Fowler, Dr. Warren R.,
 365, 468, 479.
 Fowler, Dr. Remus M., 365,
 468, 479.
 Fowler, Dr. Henry, 468.
 Fraser, William A., Esq.,
 468, 733.
 Fraser, Hugh, 732.
 " Simon, 732.
 Frisbie, Rev. Wm. Henry,
 297, 468.
 Fuller, Rev. Samuel, 292,
 468.
 Fulford, Abraham, 73.

 G.
 GALPIN FAMILY, 544.
 " Rev. Samuel, 469.
 " Dr. Leman, 469.
 Gilbert, Rev. Sturges, 291,
 297, 469.
 Gilbert, Rev. Raphael, 299,
 469.
 Glover, Rev. Bennet, 291,
 469.
 Goodsell, Dr. Thomas, 469,
 479.
 Goodsell, Dr. Isaac, 469,
 479.
 GRAHAM FAMILY, 545.
 " Rev. John, 222,
 223, 468, 479, 546.
 Graham, Rev. J., Jr., 478.
 Graham, Dr. Andrew, 176,
 187, 226, 366, 468, 547.
 Graham, Hon. John A., 226,
 441, 469, 549.
 Graham, Rev. Chauncey,
 469, 475.
 Graham, Dr. Isaac Gilbert,
 441, 548.
 Graham, Col. John L., 226,
 553, 475.
 Graham, Capt. John Hodges,
 552.
 Graham, John Lorimer, Jr.,
 554.
 Graham, Nathan B., Esq.,
 554.
 Graham, James Lorimer,
 Esq., 555.
 Gray, Rev. Cyrus W., 267,
 469.
 Gunn, Fred. W., 272, 477.
 Garrow, Dr. John L., 469.
 Gridley, Dr. Horatio, 469.

 H.
 Hannah, James, 176, 187.
 Hall, Dr. Charles A., 732.
 Harriman, Rev. Fred. D.,
 292, 470.
 Harrison, Rev. Fosdick,
 256, 281, 470, 478.
 Hastings, Dr. Seth, 385, 469.
 " Prof. Thomas, 469.
 " Dr. Seth, Jr., 470.
 " Orlando, Esq., 470.
 " Eutotus, Esq., 470.
 Hartwell, Sam. E., Esq.,
 367, 470.
 Hart, Rev. Seth, 478.
 Hawley, Dr. Benjamin,
 188, 368, 470.
 Hawley, William, Esq., 368,
 470, 476.
 Hawley, Moses, Esq., 322.
 Hard, Dr. David B. W.,
 469, 479.
 Hayes, Rev. Gordon, 267,
 469, 478.
 Hayes, Charles G., 478.
 HICOCK FAMILY, 564.
 " Lyman, 477.
 " Capt. Nathan, 176,
 187.
 Hicock, Simeon, 476.
 HINMAN FAMILY, 556.
 " Noah, Esq., 469.
 " Sergt. Edw'd, 556.
 " Edward, Esq., 176,
 187, 369, 469.
 Hinman, Hon. Edward, 370,
 469.
 Hinman, Hon. Timothy,
 476, 469.
 Hinman, Gen. Ephraim,
 367, 469.
 Hinman, Hon. Royal R.,
 370, 469, 476.
 Hinman, Col. Joel, 442.
 " Hon. Joel, 442, 469.
 " Capt. E., 442, 469.

- Hinman, Hon. Curtis, 469.
 " Hon. William, 469.
 " Col. Benjamin, 166,
 169, 174, 183, 237, 371,
 469.
 Hinman, Gen. Robinson S.,
 373, 469.
 Hinman, Simeon, Esq., 373,
 476, 479.
 Hinman, Simeon, 476.
 " Sherman, Esq., 476,
 479.
 Hinman, Capt. Wait, 150.
 " Capt. Adam, 166.
 " Elijah, 187.
 " Titus, 561.
 " Cyrus, 476.
 Hitchcock, Hon. Sam. J.,
 444, 469, 477.
 Hitchcock, Rev. Solomon
 G., 287, 291, 292, 469, 478.
 HOOKER FAMILY, 569.
 " Asahel, 476.
 HULL FAMILY, 567.
 " Hon. Charles J., 470.
 HOLLISTER FAMILY, 583.
 " Lt. John, 583.
 " Gideon H., Esq.,
 369, 470, 477.
 Hollister, David F., 470,
 478.
 HOTCHKISS FAMILY, 579.
 " Dr. —, 470.
 " John, 332.
 Hubbell, Peter, 150, 167.
 " Comfort, 187.
 HULL FAMILY, 577.
 " Ebenezer, 187.
 " Hon. Andrew C., 444,
 469.
 Hull, Rev. Leverett, 444,
 469.
 Hull, Gen. Elias, 444, 469.
 " Dr. Zeph., 366, 469.
 " Dr. Titus, 367, 469.
 " Dr. Laurens, 443, 469.
 " Rev. Charles, 469.
 HURD FAMILY, 570.
 " John, 66.
 " Capt. David, 176.
 " Samuel, 187.
 " David, 187.
 " Dr. Curtis, 469.
 " Dr. Nelson L., 469.
 " Dr. Theodore C., 469.
 " Dr. Fred W., 469.
 " Monroe, Esq., 469.
 HURLBUT FAMILY, 580.
 " Joseph, 259.
 HUTHWITT FAMILY, 568.
 Huntington, Dr. Daniel,
 368, 470.
 Huxley, Dr. Asahel M.,
 368, 470.
- J.
- JENNER FAMILY, 602.
 JOHNSON FAMILY, 600.
 " John J., 80.
 " Amos M., Esq., 470.
 Jones, Rev. Isaac, 297, 470,
 478.
 Judd, Rev. Reuben, 261,
 470, 478.
 Judd, Bethel, D. D., 291,
 470, 478.
 Judd, Rev. Wm. H., 292,
 470.
 JUDSON FAMILY, 587.
 " Lt. Joseph, 35, 54,
 61, 74, 116, 128, 588.
 Judson, John, 61.
 " William, 587.
 " Gen. David, 470,
 476, 595.
 Judson, Rev. Adoniram,
 448, 470, 476, 596.
 Judson, Rev. Adoniram,
 D. D., 575, 596.
 Judson, Rev. Ephraim, 448,
 470, 476, 595.
 Judson, Rev. Philo, 445,
 470, 478, 597.
 Judson, Rev. Albert, 446,
 470, 477, 598.
 Judson, Rev. Gould C.,
 470, 598.
 Judson, Rev. Everton, 447,
 470, 477, 599.
 Judson, Rev. Samuel, 445,
 470.
 Judson, Rev. Ben. B., 470,
 599.
 Judson, Philo M., Esq., 475.
 " Dr. Elmathan, 596.
 " Isaac E., 476.
 " Gen. Herbert, 598.
 " Dr. Oliver A., 600.
 " William F., 600.
 " Dr. Frederick J.,
 470, 477.
 Judson, Charles A., 470.
 " David, Jr., 470.
 " Curtiss, 476.
 " George H., 470.
 " Israel, 476.
- K.
- KASSON FAMILY, 603.
 Keese, James D., Esq., 385,
 470.
 Kirby, Hon. Ephraim, 332,
 450, 470, 479.
 KNOWLES FAMILY, 604.
 " Dr. Thomas, 385,
 470.
- L.
- Lacey, Capt. Thaddeus,
 176.
 LaFayette, Gen., 213.
 LAMBERT FAMILY, 607.
 Langdon, Rev. John, 256,
 470, 478.
 Langdon, Dr. Timothy, 470.
- Lawrence, Rev. Amos E.,
 236.
 LEAVENWORTH FAMILY,
 612.
 Leavenworth, Capt. David,
 196.
 Leavenworth, Isaac, Esq.,
 470.
 Leavenworth, Dr. Alston,
 470.
 Leavenworth, Dr. Thomas,
 470.
 Leavenworth, Rev. Thad-
 deus, 292, 471.
 LEAVITT FAMILY, 614.
 " Rev. Freegrace, 614.
 " Rev. Jonathan, 614.
 " Sheldon, 615.
 " Harvey F., 615.
 " Sheldon C., 476, 615.
 Lemmon, Dr. Sheldon, 470,
 477.
 LINSLEY FAMILY, 605.
 Logan, Rhoda, 272.
 Loomis, Rev. Aretus G.,
 257, 471.
 Lyman, Rev. Ephraim, 267,
 470.
 Lyon, Hon. Matthew, 320,
 471.
 Lucas, Rev. William, 292,
 471.
- M.
- MARSHALL FAMILY, 631.
 " Rev. John R., 184,
 288, 289, 291, 387, 471,
 478.
 MARTIN FAMILY, 620.
 " Wm. Seaborn, 621,
 622.
 Martin, Samuel, 623.
 " E. T. Throop, 630.
 " Henry, Esq., 630.
 " Henry Hull, 475,
 630.
 Martin, Capt. Andrew, 198.
 " Caleb, 99.
 MALLORY FAMILY, 615.
 " Hon. Garrick, 471,
 477.
 Mason, Rev. Stephen, 267,
 471.
 Mason, Ebenezer P., 471,
 477.
 Masters, Nicholas S., Esq.,
 452, 471.
 Masters, Dr. Samuel S.,
 388, 471.
 Meigs, Dr. John, 386, 471.
 " Dr. Phineas, 387, 471.
 " Dr. Abner, 471.
 " Rev. Benjamin C.,
 471, 477.
 Merwin, Rev. Noah, 262,
 471, 478.
 MINOR FAMILY, 642.
 " Capt. John, 35, 36,
 37, 50, 51, 54, 58, 71, 77,
 79, 643.

- Minor, Col. Joseph, 98, 139, 644.
 Minor, Dea. Samuel, 153, 154.
 Minor, Capt. Matthew, 174.
 " Dea. Clement, 187.
 " Rev. Jehu, 233, 234, 471, 476, 651.
 Minor, Hon. Matthew, Jr., 389, 471, 476, 655.
 Minor, Dr. Garry II., 471, 479, 652.
 Minor, Samuel, Esq., 390, 471, 478.
 Minor, Charles S., Esq., 471, 478, 652.
 Minor, Israel, Esq., 471, 657.
 Minor, H. J., Esq., 475, 655.
 " Rev. Sherman, 645.
 " Hon. Joel, 648.
 " Rev. Lamson, 648.
 " Josiah H., Esq., 477, 649.
 Minor, Rev. Timothy, 650.
 " William, Esq., 653.
 " Wm. T., Esq., 475.
 " Rev. Thomas, 476, 653.
 Minor, Dr. Thomas, 475, 653.
 MITCHELL FAMILY, 633.
 " Rev. Jonathan, 633.
 Mitchell, Abijah, 187.
 " Eleazur, 94, 176.
 " Rev. Elisha, 452, 471, 477, 641.
 Mitchell, John, Esq., 471, 476.
 Mitchell, Rev. Justus, 452, 471, 476, 641.
 Mitchell, John G., Esq., 471.
 " Hon. Henry, 471.
 " Enos G., 471.
 " Dr. Henry, 635.
 " Capt. Garwood, 637.
 " Mitchell S., 639.
 " Mordaunt S., 639.
 " Minot, Esq., 641.
 " Chauncey R., Esq., 641.
 MOSELEY FAMILY, 619.
 " Hon. Increase, 174, 176, 187.
 Moseley, Col. Increase, Jr., 174, 176, 187, 209.
 Moseley, Dr. John, 471.
 Montrose, Duke of, 545.
 Monell, John J., Esq., 677.
 " Mary E., 471.
 Moody, Rev. Martin, 292, 471.
 Morris, Dr. John E., 479.
 MUNN FAMILY, 618.
 " Dr. Samuel, 72.
 " Dr. Daniel, 389, 471.
 " Dr. Nathan, 389, 471.
 Murray, Rev. Rufus, 292, 453, 471.
 Murray, Philo, Esq., 388.
 Munson, Rev. Fred. E., 453, 471.
 Munson, Hon. Harris B., 471.
 McEwen, Rev. Abel, 677.

 N.
 NICHOLS FAMILY, 657.
 North, Dr. Loomis, 390, 471.

 O.
 ORTON FAMILY, 658.
 " Dr. Samuel, 321, 392, 471, 476, 660.
 Orton, Hon. Philo, 660.
 " Dr. John, 392, 471, 661.
 Orton, Dr. Samuel, Jr., 392, 471, 661.
 Orton, Dr. Henry T., 392, 472, 661.
 Orton, Dr. David J., 392, 472, 661.
 Orton, Dr. James, 392, 472, 661.
 Orton, Rev. Sam. G., 661.
 " Samuel D., Esq., 661.
 OSBORN FAMILY, 658.
 " Shadrach, 36, 193, 390, 472.
 Osborn, Timothy, 187.

 P.
 Palmer, Jo. M., Esq., 395, 472.
 Parker, Rev. Daniel, 472, 478.
 Parker, Dr. Joseph, 472.
 " Col. Amasa, 453, 472, 477.
 Parker, Hon. Amasa J., 475.
 Parsons, Rev. Benjamin, 271, 472.
 Parmely, J. E., Esq., 472.
 PRESTON FAMILY, 662.
 " Hon. John, 662.
 " Rev. Wm., D. D., 662.
 Preston, Hon. William, 62, 292, 472, 662.
 Preston, Hackaliah, 62.
 " Hon. Nathan, 155, 332, 393, 472, 476, 664.
 Preston, Jehiel, 78.
 " Rev. William, 472, 477, 665.
 PERCY FAMILY, 674.
 PERRY FAMILY, 666.
 " Rev. Joseph, 475, 667.
 " Dr. Joseph, 321, 392, 392, 472, 478, 666.
 Perry, Dr. Nathaniel, 392, 472, 479, 668.
 Perry, Nathaniel P., 475.
 " Col. Henry, 454, 472, 667.
 Perry, Hon. Nathaniel, 393, 472, 668.
 Perry, Rev. Philo, 292, 472, 666.
 Perry, Rev. Phillips, 292, 472.
 Perry, Rev. Bennet, 472, 667.
 Pettigree, Alexandre, 165.
 Phelps, Hon. Charles B., 286, 312, 394, 472, 632.
 Peet, Harvey P., LL. D., 472, 477.
 Peck, Dr. John, 472.
 PIERCE FAMILY, 699.
 " Joseph, 176.
 " Justus, 176.
 " Amos, 476.
 " Dea. John, 174.
 " John, 476.
 " Rev. George E., 455, 477, 472, 670.
 Pierce, Cyrus, 476.
 Pitcher, Hon. Nathaniel, 472.
 PORTER FAMILY, 668.
 " Rev. Ebenezer, 263, 478.
 Prindle, Rev. Chauncey, 472, 478.
 Pond, Rev. Sam. W., 472.
 " Rev. Gideon, 472.
 Powell, Dr. William, 472.
 Powers, Dr. Peter, 472.
 PRIME FAMILY, 674.
 " Rev. Benjamin, 472, 476, 674.
 PRENTICE FAMILY, 672.
 " Dr. Curtiss, 472, 673.
 Prentice, Rev. Thomas H., 472, 673.
 Prentice, Rev. Charles, 455, 472, 476, 673.
 Prentice, Rev. Charles T., 475.
 Prentice, Prof. David, 472, 477, 673.
 Prudden, Rev. Geo. P., 231, 472, 479.
 Putnam, Rev. Charles S., 292, 472.

 R.
 Raymond, Rev. Moses, 472, 477.
 Read, Dr. —, 472.
 " Rev. Hollis, 271, 472, 472.
 Richmond, Edmund, Esq., 472.
 Rogers, Rev. Robt. C., 292, 472.
 ROOT FAMILY, 674.
 " Rev. Judson A., 472, 477.

 S.
 Sanford, Hon. John, 473.
 " Henry Shelton, 473, 479.
 Sanford, Rev. David P., 292.

- Sayre, Rev. James, 289, 291, 473.
 Sackett, Dr. —, 473.
 Scott, Rev. Joseph, 292, 297, 473, 478.
 Scott, Rev. James L., 293, 473.
 Seoville, Joseph A., 473, 665.
 Seisceau, Henrie, 163.
 Seelye, Dr. Thomas T., 397.
 Shove, Dr. Harmon W., 398, 473, 479.
 Shelton, Gen. Geo. P., 473.
 Sheldon, Dr. Daniel, 396, 472, 475.
SHERMAN FAMILY, 679.
 " Hon. Samuel, 35, 60, 679, 682.
 Sherman, Hon. John, 61, 79, 155, 683.
 Sherman, Matthew, 61.
 " Hon. Daniel, 151, 176, 187, 190, 213, 321, 473, 685.
 Sherman, "Father" Elijah, 290, 299.
 Sherman, Rev. Henry B., 291, 292, 473, 687.
 Sherman, Taylor, Esq., 473.
 " Rev. Charles, 473, 686.
 Sherman, Hon. Charles, 475, 685.
 Sherman, Rev. Josiah, 680, 681.
 Sherman, Hon. Roger, 680, 682.
 Sherman, Hon. Roger M., 681.
 Sherman, Rev. John, 679.
 " Capt. John, 680, 681.
 Shipman, Rev. Thomas L., 231, 473, 478.
SKEEL FAMILY, 709.
 " Sergt. Thomas, 80.
SKILTON FAMILY, 711.
 " Dr. Henry, 396, 473, 711.
 Skilton, Dr. Avery J., 473, 712.
SMITH FAMILY, 677.
 " Hon. Nathaniel, 155, 327, 398, 473, 477, 479, 677.
 Smith, Hon. Nathaniel B., 405, 473, 677.
 Smith, Hon. Nathan, 461, 473, 479, 677.
 Smith, Hon. Truman, 463, 473, 477, 592.
 Smith, Hon. Perry, 461, 473.
 Smith, Phineas, Esq., 473, 477, 677.
 Smith, Hon. Ralph D., 473.
 " Dr. Abraham L., 473.
 " Rev. Deliverance, 473, 475.
 Smith, Rev. Noah, 236, 473, 678.
 Smith, Rev. Sylvester, 300.
 Smith, Rev. Levi, 478.
 " Rev. Zephaniah H., 567.
 Smith, Ebenezer C., 477.
 " Elihn, 187.
 " Walter, Esq., 475.
 Snow, Rev. T. W., 297, 473.
 Sprague, Hon. Leman J. B., 398, 473.
SQUIRE FAMILY, 709.
 Stanton, Rev. Ben. F., 256, 473.
 Stanton, Rev. Thomas, 59.
STEELE FAMILY, 688.
 " Hon. John, 688.
 " Doct. Samuel, 692.
 " Rev. Julius, 473, 477.
 Steele, Rev. Nathaniel, 473, 476.
 Stephens, Ann S., 473.
 Stewart, Rev. Philander, 473.
STILES FAMILY, 693.
 " Rev. Ezra, D. D., 693, 695, 698.
 Stiles, Benjamin, Esq., 322, 395, 473, 475, 699.
 Stiles, Benjamin, Jr., Esq., 395, 473, 476, 699.
 Stiles, David J., 18, 37.
 " Nathan, 476.
STODDARD FAMILY, 713.
 " Rev. Anthony, 66, 79, 103, 135, 137, 140, 157, 472, 478, 714.
 Stoddard, Maj. Amos, 456, 472, 714.
 Stoddard, Col. Henry, 459, 473, 714.
 Stoddard, Dr. Israel, 459, 473, 475.
 Stoddard, Jonathan, Esq., 719.
 Stoddard, Capt. Gideon, 176, 187.
 Stoddard, Rev. Judson B., 719.
 Stoddard, Capt. Nathan, 205.
 Stoddard, Thomas, 720.
 " William, 720.
 " Rev. Elijah W., 717.
 Stoddard, Dr. Abiram, 717.
 " Dr. William, 717.
 " Rev. Goodwin, 717.
 Stoddard, Rev. Eliakim, 716.
 Stoddard, Rev. Solomon, 713.
STRONG FAMILY, 701.
 " Elder John, 701.
 " Rev. Nathan, 473, 475, 703.
 Strong, Rev. Joseph, 475, 703.
 Strong, Hon. John, Jr., 397, 473, 477, 707.
 Strong, Rev. Nathan, Jr., 475, 703.
 Strong, Rev. Henry P., 304, 473, 478.
 Strong, Timothy, 187.
 " Hon. Henry, 475.
 Swift, Rev. Zephaniah, 281, 473.
 Slade, Hon. William, 475.
 T.
 Taylor, Jonathan, 78.
TERRILL FAMILY, 721.
 " Hon. Hazard Bailey, 475, 722.
 Terrill, Hon. T. Lee, 475, 722.
THOMPSON FAMILY, 727.
 " Hezekiah, Esq., 155, 174, 176, 232, 405, 473, 739.
 Thompson, Hon. William A., 463, 473, 476, 733.
 Thompson, Charles, Esq., 473, 735.
 Thompson, Rev. James, 292, 474, 476, 734.
 Thompson, Dr. Samuel, 474, 476, 735.
 Thompson, Dr. Ebenezer, 405, 474, 737.
 Thompson, Charles C., 518, 736.
 Thompson, Egbert A., 478.
 " Thomas M., 478.
 " Hon. Smith, 739.
 " Anthony, 728.
 " Rev. Caleb, 740.
 Thayer, Dr. Nathaniel, 474.
THOMAS FAMILY, 722.
 Throop, Enos T., 739.
 Toucey, Thomas, 178.
 Tomlinson, Dr. Abraham, 406, 474, 476.
 Tomlinson, Dr. Jos., 474.
 " Rev. George, 474, 477.
TROWBRIDGE FAMILY, 737.
 Trowbridge, Dr. Joseph, 474, 744.
 Trowbridge, Dr. Thomas, 739.
 Trowbridge, Dr. Josiah, 740.
 Trowbridge, Otis, Esq., 749.
 " Dr. Israel L., 741.
 " Samuel, Esq., 741.
TUTTLE FAMILY, 723.
 " Nathan, 724.
 " Rev. Isaac H., 297, 474.
 Tyler, Rev. Bennet, 235, 474, 476.

- W.
WALKER FAMILY, 744.
" Rev. Zechariah,
33, 48, 51, 66, 121, 124,
130, 131, 133, 134, 474,
744.
Walker, Sarah, 90.
" Gideon, Esq., 174,
176, 187.
Walker, Reuben, 312.
WAKELEY FAMILY, 754.
" Abel, 209.
Wadhams, Rev. Noah, 269,
270, 475.
Watson, Rev. Wm., 297,
475.
Watson, Hon. James, 463,
475, 476.
Washington, Gen. Geo.,
150, 324.
WARNER FAMILY, 752.
" Dr. Ebenezer, 1st,
74, 294, 406, 474, 753.
Warner, Dr. Ebenezer, 2nd,
474.
Warner, Dr. Ebenezer, 3d,
474.
Warner, Dr. Ebenezer, 4th,
474.
Warner, Dr. Benjamin, 474,
753.
Warner, Dr. Benjamin, Jr.,
753.
Warner, Lt. Ebenezer, 99.
" Dr. Reuben, 474, 753.
" Dr. Abner, 474.
" Dr. John, 474.
" Col. Seth, 183, 201,
273, 287, 407, 474, 753.
Warner, Dr. Ephraim, 474.
" Curtiss, 476.
- Warner, George W., Esq.,
474, 478.
Warner, Lyman, Esq., 474.
" Thomas, Esq., 174,
176, 187.
WARD FAMILY, 755.
" Hon. Levi, 474.
WALLER FAMILY, 754.
Weeks, Rev. Dr., 314.
Webb, Dr. Chas. II., 406,
474, 479.
Weller, Lt. Thos., 283.
Welton, Rev. Jo. D., 291,
474.
Welton, Rev. Willard, 297,
474.
WHEELER FAMILY, 747.
" Benjamin, Esq.,
474.
Wheeler, Rev. Ulysses M.,
292, 474.
Wheeler, Dr. Lemuel, 406,
474.
Wheeler, Rev. Russel, 297,
474.
Wheeler, Lt. Thomas, 22.
" Dr. Obadiah, 186.
WHITTLESEY FAMILY, 756.
" Rev. Samuel,
270, 474.
Whittlesey, Hon. Elisha,
465, 474, 476.
Whittlesey, Elisha, Esq.,
474, 758.
Whittlesey, Hon. Freder-
ick, 474, 477, 759.
Whittlesey, Charles C.,
Esq., 474, 477.
Whittlesey, Dr. Henry N.,
474.
- Whittlesey, Rev. William,
762.
Whittlesey, Rev. John, 762.
" Frederick A.,
Esq., 763.
Whittlesey, Stephen, Esq.,
756.
Whittlesey, Rev. Samuel,
756.
Whittlesey, Ambrose, Esq.,
756.
Whittlesey, Rev. Chaun-
cey, 757.
Whittlesey, Rev. Samuel,
757.
Whittlesey, Rev. Joseph,
474, 477.
Whittlesey, Luman, 477.
" John, Esq., 322.
" Luman, 760.
Whittemore, Rev. Williams
II., 231, 474, 479.
Wildman, Rev. Benjamin,
199, 227, 228, 474, 478.
Williams, Dr. William C.,
474.
Wigdon, Rev. Samuel, 298,
475.
WYATT FAMILY, 754.
Woodward, Rev. Fred. B.,
474.
Wood, Rev. Elijah, 230,
474.
Wright, Rev. Worthington,
303, 474.
Woodbury, definition of, 45.
Wheaton, Rev. Nathaniel
S., 474, 477.
Wheaton, Rev. Sahnnon,
474, 477.

ADDITIONS AND CORRECTIONS.

A few errors which escaped attention while the work was passing through the press, are here corrected, and a few additional facts presented, which have just been brought to the notice of the author. Some errors in orthography, &c., the reader will easily correct for himself.

Page 31, fourth line from top, for *Manquash* read *Mauquash*.

" 38, twelfth line from top, omit the first particle *to*.

" 62. The account of Hackaliah Preston is erroneous in the statement concerning the place of his nativity. A correct account will be found in Chapter XXI., in the history of the "Preston Family," page 663.

" 101, seventeenth line from top, for *farfathers* read *forefathers*.

" 185, fourteenth line from top, after the word *closed*, occurs a period, which should be omitted, so as to make a single sentence with the first of the quotation.

" 195, ninth line of the first note, for *Truller* read *Fuller*.

" 225, eighth line from top, for *twenty-one* read *twelve*.

" 226, first line from top, for *forty-five* read *fifty-two*. This includes the whole time from his ordination at Stafford, till his death, though he was unable to preach much during the last eight or nine years previous to his decease.

" 239, eleventh line from top, for *BACHUS* read *BACKUS*.

" 306, fourth line from bottom, for *fifteen acres valuable of land* read *fifteen acres of valuable land*.

" 339, nineteenth line from top, for *Chapman* read *Chapin*.

" 341, thirteenth line from bottom, for *Robert J. Tolles* read *Robert I. Tolles*.

" 345, twentieth line from top, omit the word *almost*.

" 430, second line from bottom, for *was* read *is*.

" 452, thirteenth line from bottom, for *sister* read *niece*.

" 461, fifteenth line from top, for *Benjamin Hurd* read *Nathan Hurd*.

" 474, fourth line from bottom, for *Samuel* read *Lemuel*.

" 478, seventeenth line from top, for 1737 read 1740. He was the son of Rev. John Graham, of Southbury parish.

The reader is requested to take a pencil and make the foregoing corrections on the appropriate pages.

