

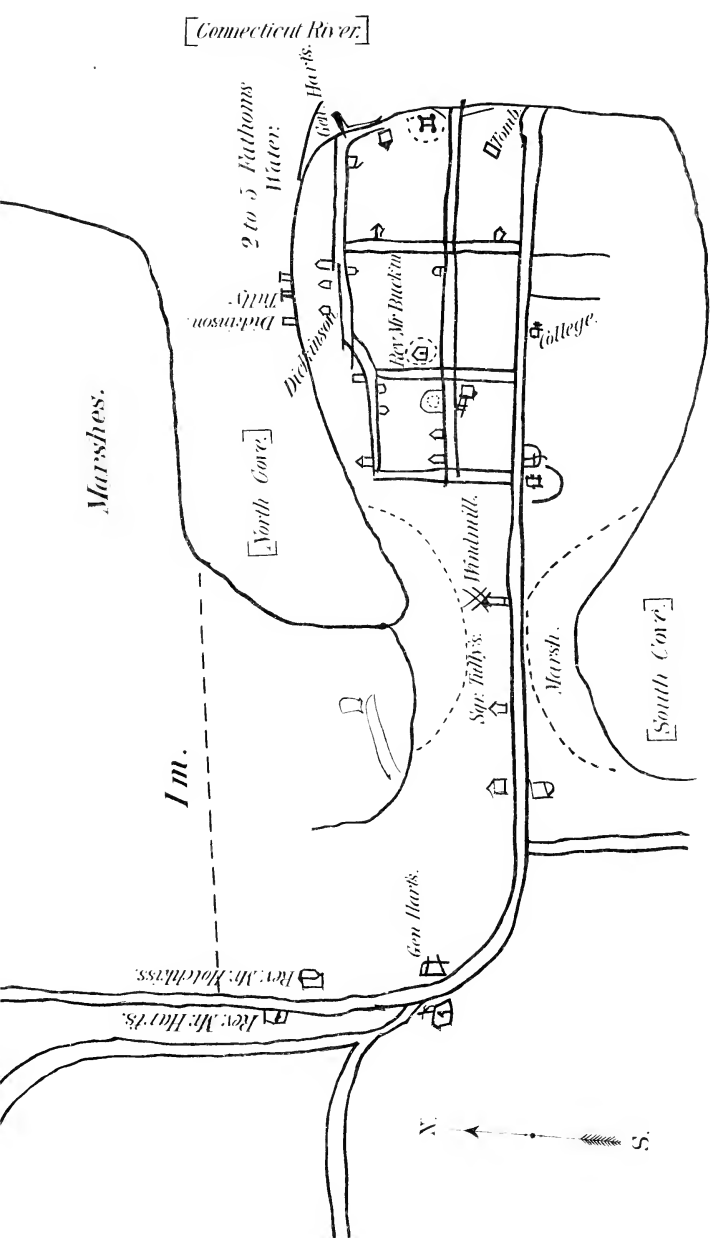


Class

Book







[Connecticut River.]

Marshes.

1 m.

[North Cove.]

[South Cove.]

College.

Sqr. Tidy's Windmill.

Rev. Mr. Hartys.

Gen. Hartis.

Dunsmuir

Dickinson

2 to 5 Fathoms Water.

Gen. Hartis.

N. S.

SAYBROOK POINT IN 1793. From President Stiles's *Itinerary* (see page 68).

SAYBROOK'S QUADRIMILLLENIAL.

COMMEMORATION

OF THE

250th Anniversary

OF THE

Settlement of Saybrook,

NOVEMBER 27, 1885.

HARTFORD:
PRESS OF CLARK & SMITH.
1886.

FIRST
JULY
1874

D. A. Kellogg,

101

TO OUR BRAVE ANCESTORS,
THE NOBLE MEN AND WOMEN
WHO BY THEIR INDOMITABLE ENERGY AND COURAGE
MADE A HOME IN THIS NEW WORLD,
DO WE THEIR DAUGHTERS IN LOVING MEMORY
DEDICATE THIS WORK.

PREFATORY NOTE.

THE approaching 250th anniversary of the settlement of Saybrook, in the State of Connecticut, having attracted public attention, a special town meeting of the citizens of Old Saybrook was called in reference thereto, and was held on the 9th day of March, A. D. 1885.

At that meeting Samuel H. Lord, Esq., was chosen moderator, and the following preamble and resolution were adopted :—

WHEREAS : The present year marks an epoch in the history of Saybrook, it being the 250th anniversary of its first settlement, A. D. 1635, by English colonists ; therefore be it

Resolved : That a committee be appointed to take into consideration the subject of an appropriate celebration of the event, to designate the time of such celebration, the probable expense of the same, and report at a future meeting.

A committee of nineteen persons, of whom four were ladies, and all selected from the old families of the town, was then appointed. At an adjourned town meeting, held on the 20th of that month, the sum of \$200.00 was voted to be placed at the disposition of the committee for the purposes of the celebration ; and it was also voted to invite the towns which were a part of the original town of Saybrook, viz. : Chester, Essex, Saybrook, Westbrook, Lyme, Old Lyme, and East Lyme, to participate in the occasion, and appropriate therefor the sum of \$100.00 each.

This committee organized, and held several meetings, but questions having arisen as to the legality of such town appropriations, the project was finally abandoned by the committee.

But the interest in the subject that had been awakened moved the ladies numerously to assemble, and take such action in favor of the commemoration of the event, as was then practicable.

As the result of that action, the celebration took place on Friday, the 27th day of November, 1885, in the presence of a large and appreciative audience, at the Congregational Church in Old Saybrook, which had been handsomely decorated for the occasion.

The exercises commenced at one o'clock P. M. and were concluded at half-past four.

The Ladies' Committees were as follows, viz. :—

In the principal Executive Charge of Arrangements :

MISS HETTY B. H. WOOD, Chairman,
 MRS. JOHN D. INGRAHAM,
 MRS. AMOS S. CHESEBROUGH,
 MISS AGNES A. ACTON,
 MISS FRANCES C. SHEPARD,
 MISS GRACE E. SPENCER.

On Music :

MRS. WILLIAM E. CLARK,
 MISS MARIA L. DICKINSON,
 MRS. C. P. DAVIS.

On Decorations :

MRS. CHARLES W. MORSE,
 MRS. DAVID W. CLARKE,
 MRS. SAMUEL H. PRATT.

SAYBROOK'S QUADRIMILLENIAL.

COMMEMORATIVE EXERCISES.

AFTER an organ voluntary, rendered by MRS. C. P. DAVIS, a chorus choir sang the following hymn :

"THE ROCK OF THE PILGRIMS."

A rock in the wilderness welcomed our sires
From homes far away o'er the dark rolling sea ;
On that holy altar they kindled the fires,
Jehovah, which glow in our bosoms for Thee.

Thy blessings descended in sunshine and shower,
Or rose from the soil that was sown by Thy hand.
The mountain and valley rejoiced in Thy power,
And heaven encircled and smiled on the land.

In church and cathedral we kneel in our prayer,
Their temple and chapel were valley and hill ;
But God is the same in aisle or the air,
And He is the rock that we lean upon still.

The Hon. JOHN ALLEN, Chairman of the meeting, then spoke as follows :—

Friends and Fellow-Citizens :

Under the auspices of a committee of ladies of the town of Old Saybrook,—worthy descendants of the Pilgrim mothers,—you have met to celebrate the 250th anniversary, occurring this year and month, of the first settlement of Saybrook by English colonists.

The history of that settlement, which will be outlined to you to-day, is that of a free and brave people, our Puritan ancestors, accepting the struggle and suffering incident to the achievement of a more perfect degree of civil and religious freedom.

Restricted by natural barriers to commerce from becoming a populous city, Saybrook has not arisen to the business importance its founders anticipated, but their descendants have maintained here a well-ordered, prosperous community, and have creditably participated in shaping the present civilization of the nation, and in framing and judicially interpreting its laws.

Prayer was offered by the Rev. BERNARD PAINE, Pastor of the Congregational Church.

The Rev. SAMUEL HART, D. D., Professor in Trinity College, Hartford, a native of Saybrook, was then introduced and made an address on

“THE HISTORY OF THE EARLY SETTLEMENT.”

Mr. Chairman, Citizens of our Ancient Town, Ladies and Gentlemen :

One does not apologize for obeying the commands of a mother. Our common mother, the venerable village of Saybrook, has not passed through her quarter of a millenium without some trials and some disturbances of her quiet; but on the whole her two hundred and fifty years have been so peaceful, the wrinkles have gathered so slowly on her brow, and so little change has found its way into either her outward circumstances or her inner life, that she did not know until the anniversary was close upon her that she had almost reached a birthday of which she might well be especially proud, and to the observance of which she would certainly

wish to invite all her sons and daughters. As I am speaking to none who do not love and respect her, perhaps you will allow me to say that when it was suggested to her that the day was approaching, she seemed to be a little hard of hearing; and then she did not, we thought, quite understand the meaning of what we said; the mention of a number, and that a pretty large one, gave her the idea that we were asking for a subscription of some kind; and like a few of her descendants, she was not willing to reply until she had given the matter careful attention. And, so long was she in thinking of it, that unless a few of her energetic daughters had taken the matter in hand, this two hundred and fiftieth birthday of our common mother would have passed without due observance. May I not express to these daughters of Saybrook the thanks of all us the rest?

Now that we have come, with scanty time for preparation, to celebrate this anniversary, it must not be, as I was saying, with words of apology. We are doing as best we can a duty which has been laid upon us by one whom we have no right to disobey. But this at least may be said, that the history of Saybrook ought to be written out by some patient and skilful pen, read at some future day in your presence, and put in permanent form for the benefit of those who are to come after us.

I am to carry you back in thought, as best I may, to the earliest times of that history, when out of a sort of mythical haze we first see events shaping themselves into figures of real life, and then, if I can, to lead the way to what others, more competent and better qualified than myself, will bring before you as the important facts in the annals of our town.

Save for the records of early combats with the natives and for the traces which we find, for the most part beneath the soil, of what they did in war and in peace, how they lived and how they were buried in some hope of immortality—save for such fragmentary records, we know next to nothing of those who occupied this plain, these meadows, and these

hills before the eyes of enterprising Europeans saw the mouth of our fair and quiet river, and the hope of commerce and of resulting wealth led them to set a high value on the location of our town. And there is a very legendary air about the story of the attempted Dutch occupation, when the redoubtable settlers of the New Netherlands claimed for themselves the fields at the mouth of the river and the river itself. Doubtless, as in the case of the poetic legends in which the history of early Rome is enshrined, it will be possible for some gifted student to separate, in part at least, the true from the false, and to tell us the real story of Hans den Sluys. But we are not to-day Indians or Dutchmen; we are not dwellers in Pashbeshauke or in Kievets Hook; we will simply assume that it is true that our ancestors purchased their lands from the aboriginal inhabitants and that the States General had no jurisdiction within the limits which were covered by the deed or patent under which the English settlers took possession. Homer did not begin the history of the Trojan war by describing the egg from which Helen was born*; we begin the history of Saybrook when it began to be Saybrook two hundred and fifty years ago.

It was a troubled time in England, when a great revolution was coming to a head, and when, besides, the thoughts of a large body of men were turning eagerly and hopefully to the Virginia and the New England across the seas. Under the auspices of the Plymouth Company, settlements had been made in the Massachusetts; and that company had transferred to Robert, Earl of Warwick, its rights to a tract of land a little further south; and under date of March 19th, 1631-2, the Earl of Warwick executed a deed or grant by which he conveyed to certain persons, "their heirs and assigns and their associates forever," the said lands, forming the valley of the lower Connecticut, and described as extending from a river called Narragansett to the south sea. The

*Nec gemino bellum Trojanum orditur ab ovo.—HORACE, *ARS Poetica*, 147.

grantees first mentioned in this Company are those whose names our town has perpetuated—the Right Honorable William, Viscount Say and Seale, and the Right Honorable Robert, Lord Brooke—the latter being, I suppose, the eldest son of the Earl of Warwick; and among those who were joined with them were the Right Honorable Lord Rich, also of the family of the Earl of Warwick, Sir Richard Saltonstall, John Pym, and John Hampden. There is no need to ask what were their political or their religious views; it could probably be said of them all as we are told it was said of those whose names stood foremost, that when they were asked to pledge their fidelity to the King, one of them would not Say the words, the other would not Brook them. The document is called the old Patent of Connecticut, though on its face it is no more than a deed. As to its meaning and its value there may doubtless be questions; certainly it was treated as if it were in some sense the patent of a government. On the 7th of July, 1635, John Winthrop, Esq., the younger, son of the Governor of Massachusetts, was appointed by the company who then held the title (and among them was then George Fenwick, Esquire) to be “governor of the river Connecticut, and of the harbor and places adjoining, for the space of one year after his arrival there”; and Mr. Winthrop agreed to undertake the settlement, to build a fort within which should be houses for “men of quality”, and to “reserve unto the fort, for the maintenance of it, one thousand or fifteen hundred acres, at least, of good ground, as near adjoining thereunto as may be.” Winthrop arrived at Boston in October; and, seeing the need of haste, he sent a vessel and twenty men to the mouth of the river, where there had already been the beginning of a settlement, and where they arrived just in time to frighten the Dutch from landing. It was on the 24th of November, 1635, almost two centuries and a half ago to a day, that the vessel reached here from Boston, and formal possession was taken in the name of Lord Say and Seale, Lord Brooke, and the

rest of the company who claimed the lands. Mr. Winthrop himself arrived a little later.

With Mr. Winthrop (or perhaps earlier, for we are told it was on the 28th of November), came Lion Gardiner, an English engineer who had been in the service of the Prince of Orange, and who was employed to build the spacious fortifications which were proposed and to lay out a city. It was expected that in the next spring there would "come from England three hundred able men, whereof two hundred should attend fortification, fifty to till the ground, and fifty to build houses." Under the most favorable circumstances, little could have been done that winter except to provide for the safety and the most urgent needs of the colonists landed on Saybrook Point at the end of November, with no Europeans nearer than those in the settlements at Hartford, New York, and Massachusetts Bay. But this was an exceptionally hard winter. The Connecticut River was frozen over by the 15th of November—nine days before the first settlers came here—and the snow was so deep to the north of us that the settlers of Hartford, who were coming by land from Cambridge, were exposed to great suffering, while the storms were so severe that a company who were attempting to reach Hartford by water were wrecked and wandered ten days before they met a human being.

On the 3d or 4th of December the settlers at the fort had unexpected visitors. Seventy men, women, and children, in imminent danger of starvation, came from the settlements up the river, looking for the provisions which they were expecting from Boston. The vessels for which they looked did not come; but the *Rebecca*, a vessel which had been frozen in below the narrows in the river, succeeded in working her way out, and, taking them all on board, carried them back to Boston. Before she sailed, however, on the 10th of December, 1635, she ran aground upon the bar, this being the first record of a phenomenon with which we have become familiar. It seems that those who returned to Massachusetts

gave a dismal account of the state of things here; for the governor of that colony ordered a general fast to be observed on account of the peril of the garrison at the mouth of the Connecticut.

It was a relief, no doubt, when the winter had passed; but, to quote Mr. Gardiner's own words, the "great expectation at the river's mouth came only to two men, Mr. Fenwick and his man, who came [from Boston] with Mr. Hugh Peters and Mr. Oldham and Thomas Stanton." He was greatly disappointed; and in 1639 he removed to the island which bears his name—he called it the Isle of Wight—where he made the first English settlement within the limits of the present State of New York. His son David was born here on the 29th of April, 1636, being the first white child born in what is now Connecticut.

The earliest instance of the use of the name Saybrook which I have found is in the date of a letter written by Lion Gardiner to the younger Winthrop bearing date "Saybrook, 6 Nov. 1636"; in another letter dated the 23d day of the following January, the name is spelled Seabrooke. As the present names of Hartford, Wethersfield, and Windsor were not given till 1637, Saybrook is the oldest town-name in the State.

Of the two other colonies which were early established within the present limits of Connecticut, one was almost contemporaneous with that at Saybrook, and the other was somewhat later. There was the beginning of a settlement at Wethersfield in 1634, a settlement at Windsor in 1635, and later in that year the founders of Hartford brought their weary journey through the wilderness to an end. This colony—for it was really one, the three grape-vines united in one shield—antedated that at New Haven by some four years. It is doing no injustice to those who made these settlements to say that they were influenced by different and mingled motives. Political convictions, religious enthusiasm, and the hope of commercial success, all doubtless had much to do

with the settlements at Saybrook, at Hartford, and at New Haven. Yet, if one may make the distinction, it would seem that the political feeling was strongest in the colony to the north of us, that the religious motive was most prominent in that to the west, while here at the mouth of the river there were the strongest hopes of success in trade and commerce. The early appearance of the three settlements must also have been very different; in fact, each has in its topography to-day the character stamped upon it by those who laid out the lands of which they took possession. Hartford was laid out along the line of a broad street, which served as the backbone of a future city, and where another principal street crossed it was the place of the meeting-house for both religious and political purposes. New Haven was laid out as a great square divided into nine squares, the centremost being reserved for the public buildings. Saybrook was first of all to have a fort, or fortified place, including residences and other necessary buildings; and then evidently there was to be a large plot of land laid out after the manner of a city but so as to be dependent upon the fort at the river's mouth. The first fort stood further back from the water than that the remains of which were razed to the ground about fifteen years ago; and, a stockade being built across the narrow neck—then narrower than now—which divides the coves near the windmill lot, the whole of the point was easily defended from attacks by land.

In the spring of 1636, as has been already said, Mr. Fenwick visited Saybrook, being the only one of the grantees or patentees who ever crossed the ocean. In the following summer or autumn he returned to England.*

In 1636, before the garrison, now amounting to about twenty men, had been many months at the fort, the Pequot

*He probably established a system of tolls, or protective tariff, on goods carried by the fort up the river. Among the first ships to sail past were those which carried the goods of Mr. Pyncheon, the founder of Springfield.

war broke out. The attack on the natives was not without provocation; but it was unadvisedly and hastily undertaken, against the strong advice of Lieut. Gardiner, and it certainly seems to have been cruelly carried on at the last. The settlers at Saybrook were in great danger, and some were killed after they had been tortured by the savages. The war was ended in 1637.

Meantime we hear of the arrival of other colonists, two of whom—Robert Chapman and John Clarke—are represented here to-day, while another—Capt. John Mason—made himself a name famous in the early history of the Commonwealth. After an absence of about three years, Mr. Fenwick returned in July, 1639, bringing with him his wife, Alice Apsley, formerly the wife of Sir John Boteler, from whom she had by courtesy the title of Lady. With them, or about the same time, came their chaplain, Master Thomas Higginson, who was afterwards pastor at Guilford and at Salem, Mass. No church, however, was organized as yet in Saybrook; Lady Fenwick was admitted a member of the church in Hartford, and her daughter Elizabeth, born not long after her arrival here, was thereupon baptized.

Mr. Fenwick, as the only one of the patentees in the colony, acted, it would seem, as *ex officio* Governor. In the midst of many discouragements, he cared for the interests of the little settlement and of the other patentees; and he also united with the representatives of the other colonies in what are now the States of Massachusetts and Connecticut, in forming the confederation of the United Colonies of New England.

The independence of our colony lasted about ten years. In December, 1644, an agreement was made between Mr. Fenwick and the General Court at Hartford, by which the former ceded to the other government the fort at Saybrook,*

*Whatever the value of this cession or grant at the time, its intention and effect were ratified by the charter of 1660.

and in the following spring he was elected a magistrate of the Connecticut colony. His wife died, probably in 1646, soon after the birth of her daughter Dorothy; and then, disappointed and discouraged, and thinking that, if the purposes of the colony were to be carried out, there was need of some further efforts in England, he sailed back across the ocean. There he became a colonel in the Parliamentary army, and was elected a member of Cromwell's Parliament, though excluded from his seat because he was not satisfactory to the Protector. He died in 1657.

The death of Lady Fenwick is the romantic event in the history of our town. For long years there was something touching in the sight of the massive tombstone standing alone in the field on the spot where the first settlers had lived, as there was something pathetic in the story of which it reminded the passer-by; and the reverent care with which, when her dust was threatened with disturbance by ruthless hands, it was laid near the graves of seven generations of those who came after her, bears witness that she will not be soon forgotten.

"And ever this wave-washed shore
Shall be linked with her tomb and fame,
And blend with the wind and the billowy roar,
The music of her name."*

In 1647 the first fort, within the enclosure of which Lady Fenwick was buried, was destroyed by fire; and in the following year the new fort was built close to the river's brink. Many of us remember the earthwork, far older than anything else of the same kind in the northern part of the United States, which formed so picturesque a feature of the scenery until it had to give way to structures which may be more useful but certainly are less attractive.

It was this second fort, the surrender of which was de-

*From a poem by Miss F. M. Caulkins.

manded by Major Andross on the 8th of July, 1675, when Captain Robert Chapman and Captain Bull of Hartford so ingeniously defended the rights of the colony; for Major Andross did not venture to fire upon the royal standard, and either did not dare to read his commission or could not make it heard.

But before this time Saybrook had sent out a colony to settle in the eastern part of the State, where two beautiful rivers, uniting to form the Thames, offer a site for a city than which it is not easy to imagine one more attractive. The outgoing colony was led by the Rev. James Fitch, who had succeeded the Rev. Thomas Peters in the pastorate of the church at Saybrook. With him he took a larger part of his people, attracted, we are told, by the report of the fair tract of nine miles square which the faithful Uncas had granted them in remembrance of the kindness of a Saybrook man who had relieved his people when hard pressed by siege and hunger. Thus many names which occur in the early records of Saybrook are lost from its history and appear in the annals of Norwich, its oldest and fairest daughter.

After a few years Mr. Fitch was succeeded here by the Rev. Thomas Buckingham, whose pastorate extended into the eighteenth century and covered the important period marked by the foundation of the Collegiate School and the meeting of the assembly which drew up the Saybrook Platform.

It is not easy for us to draw a picture of Saybrook at the close of the century, after sixty-five years of its history had passed. The town had spread beyond the limits of the stockade which had protected the first settlement from attacks by land. A road doubtless led along the coast—it was the old post-road to New Haven; and houses were built on this road, not only on this side of Oyster River, but also beyond it. As early as 1660 there were settlers in Pochaug, afterwards called West Saybrook and Westbrook. Another road must have led to the north, branching off on the right

to the ferrying-place and on the left, skirting the great swamp and passing through the northern part of the town to Haddam and thence to Hartford. The burying-ground had been early laid out at the foot of the present cemetery; I am inclined to doubt whether it was ever an Indian burial-place. In front of it ran the road from the fort, past the house and lot which were afterwards given by Mr. Nathaniel Lynde for the use of the college; and another road, also still in use, completed the circuit of the Point. On the cross-road, not far from the site of the present school-house, stood the meeting-house, finished in 1680 or 1681, the second edifice erected for the worship of God. Two other streets ran across this from north to south, dividing the land into six city-like plots. The houses were not inhabited by the "persons of quality" who had been expected from England or by their descendants; but a census taken at that time would have contained many names which are represented in this village and in other parts of the old town to-day; a few of them we can find on the roll of civil dignitaries. The town had had its own governor for a few years; but it had furnished no governor for the colony of Connecticut after it became merged in its jurisdiction. To the House of "Assistants," the upper house of the General Assembly, elected by general vote, it had sent only George Fenwick (1644-1649) and Robert Chapman (1681-1685); the representatives elected for the town had borne the names of Chapman, Bushnell, Pratt, Parker, Lay, Dudley, Post, Lynde, Clark, and Whittlesey. When in 1704 the General Assembly, for the sake of confirming the title to the real estate within the town, granted a formal charter of incorporation, the document contained the names of Buckingham, Chapman, Pratt, Clark, Parker, Lay, and Sandford. We have the names of but three Town Clerks before 1700—Messrs. Tully, Willard, and Pratt. To the north of the settlement lay the common fields—that most interesting "survival" of an ancient custom in regard to the tenure of land, for the lay-

out and division of which provision was made by the town within fifteen years after its first settlement. There must have been already a settlement in Pettipaug at what we call Centre Brook, and probably one at Pattaconk or Chester. But nearly a quarter of a century was to pass before a second ecclesiastical society should be organized, and nearly a century and a half before the ancient town should be cut into pieces. The country across the river had been for a short time called East Saybrook, but its connection with the civil or ecclesiastical administration of the town can have been hardly more than nominal.

It does not fall to my lot to dwell upon the important events in the later history of the town. One best qualified to do so will speak of the early annals of the Collegiate School, in regard to which we affirm most emphatically that in Saybrook and in Saybrook alone was its legal home and the place where its degrees were conferred until it was removed to New Haven, where under an honored name it has been for many years, and will be, we trust, for many more, the home of sound learning under the always recognized guidance of Christian principle. I may note, however, that of the fifty-five who received their first degree here, ten were young men of Saybrook, bearing the names of Whittlesey, Chapman, Lynde, Taylor, Tousey, Blague, Buckingham, Clarke, Lord, and Willard. The history and significance of the important Synod of 1708 will be described by one who can tell us of the influence of the Saybrook Platform in moulding the ecclesiastical constitution of the Standing Order—the Established Church—of this Commonwealth, and how its influence has extended beyond our own borders.

The later history of the ecclesiastical organization within the town will not, I trust, be passed by; when under the guidance of Mr. Buckingham, and after him, of Mr. Mather and Mr. Hart and Mr. Hotchkiss—the pastorates of these three men extending over a hundred and thirty-four years—the people of Saybrook were instructed in the faith and fear of

God. Nor ought we to forget the growth of settlements in parts of the town remote from the site of the ancient fort, and the progress of all in trade and commerce, in agriculture and fisheries, and their advance in education and religion. And, turning from the pleasant thoughts of quiet rural life and of successful labors on land and sea, we ought not to forget what Saybrook men have done for the defence of their country in the times of her need; we may be proud to remember that a Saybrook captain was with Washington at Valley Forge, and that he kept his soldiers shod by selling his land here at home, even if we are ashamed at having to confess that he received on earth no reward for his self-denial.

But it is for me to do no more than point out the way in which we may study the history of our ancient town, to preface what others will say at length, and to point out a part of what we may expect when our history shall be fully and carefully written.

"Saybrook," said "A Gentleman of the Province," writing the history of Connecticut in 1781, "is greatly fallen from its ancient grandeur; but is, notwithstanding, resorted to with great veneration, as the parent town of the whole colony." If we lost our grandeur in the first hundred and fifty years, I am afraid that a part at least of the veneration has been lost in the century which has passed since Dr. Peters wrote. But we at least, who have known Saybrook best, have never failed to hold her in reverence, to recognize how much we owe to her, and to pray in the devout words of the great king, who looked back from the splendor of the newly established kingdom and the newly finished temple to see in the earlier history of Israel the pattern on which he would have its later history framed: "The Lord our God be with us, as He was with our fathers."

The Chairman then introduced the Rev. NOAH PORTER, D. D., LL. D., President of Yale College, New Haven, who spoke of the history of

“YALE COLLEGE AT SAYBROOK.”

The story of Yale College is one that is not very agreeable to the minds of the natives of Saybrook and their descendants, and for that reason I shall be excused if I make the recital of it brief. The story, as I shall give it, I have gathered rather than gleaned from the complete history of the first half century or forty-five years of the life of Yale College, by my associate, Professor Dexter, who is here on hand to correct me if I shall make any mistakes. I say I have gathered rather than gleaned what I shall tell you, for he has told the story so fully that there is nothing left to glean after him. I hope I shall make no mistakes. What I shall present is simply a little bouquet culled from the abundant sheaf which you will find in what he has written of the first half century of the life of Yale College.

The founding of Yale College was not an afterthought to the original colonists, since it may be traced back with a certain degree of confidence to the leaders of the New Haven colony, among whom John Davenport was conspicuous; and probably we may, without any mistake, aver that the foundation of the Hopkins Grammar School in New Haven, which is nearly if not quite the first endowed school of the sort in New England, was designed to be preparatory to the foundation of another institution of a higher character. It is true in fact that a little before the beginning of the last century there was a movement in Connecticut toward the establishment of a college, in which were conspicuous five clergymen whose parishes were all on the coast from New Haven to Stratford. These clergymen counselled freely with certain Massachusetts gentlemen, probably for the purpose of ascertaining what was the best method to secure a trustworthy

act of incorporation or organization. Very soon after, as we know, there was a meeting of seven clergymen, as it is supposed, in Branford, each of whom, as the tradition goes and we trust the tradition in this case, made a gift of books, saying: "With these books I lay the foundation of a college in this colony." By their deed of gift these persons invested something in the enterprise, and thereby qualified themselves to appear as petitioners for the assurance of certain corporate rights. In response to their petition a charter was obtained, sometimes called the old charter of Yale College, and on the 11th of November, 1701, seven of the trustees who were constituted by this act a corporate body, met at Saybrook, and, as I was informed by my mentor, Professor Dexter, on the cars this morning, the organization of Yale College took place at Saybrook one hundred and eighty-four years ago, the 22d of this month. It appears, therefore, that you came very near celebrating the founding of Yale College by the celebration which you are now enacting in the ancient town of Saybrook. The fact cannot be questioned that Yale College was founded under its charter in Saybrook one hundred and eighty-four years ago. You can make as little or as much of this as you choose. Saybrook is not only the place in which Yale College has spent sixteen years of its existence, but it is the place where it began its corporate life.

Now, why was Saybrook selected? That is a question which comes home to the heart of every descendant. Why was Saybrook selected as the place for the organization of this institution and for the beginning of its operations? Of course I am trying to tell an honest story. I cannot say with truth that it was because Saybrook was a fortified city at the mouth of the Connecticut. I think it was in part accidental, and can be, perhaps, more or less satisfactorily explained. In the first place, you may say that it may be supposed that possibly the pastor of the church in Saybrook may have had some influence in locating the college here. Perhaps it was because the place was thought very easy of access, by the

river from the north and by the shore from the east and the west. Perhaps it was owing to the fact that the future rector had probably been fixed on, who lived very near to this place, since the trustees would hardly have dared to appoint the place of meeting at Killingworth or Kenilworth, now Clinton, if they had fixed their eyes upon Dr. Pierson as the first rector. It may be, also, that some who were active behind the scenes thought that it would not do to designate New Haven as the place, lest they might awaken the somewhat sensitive feelings of the people at Wethersfield or Hartford. As between the claims of all these rivals, it is not surprising that Saybrook was selected and the college was located, for the time at least, under the shadow of your fort, and possibly as its permanent abiding-place. At all events we know that, having a rector in their minds who resided in a neighboring parish, the trustees encamped in Saybrook waiting for future developments—and here the institution began. It deserves to be remembered in honor of Mr. Nathaniel Lynde, that he gave a lot for the use of the institution as long as it should remain in Saybrook; and the lot was used till the institution left the town, and then it very properly reverted to its donor.

The first commencement was held here in 1702. Though the college as yet had no pupils or actual students, they held session for conferring degrees, and they gave degrees to five persons who were previously graduates of Harvard College. Keep in mind, if you please, that the institution commenced its operations by giving degrees, and this function seems to have been recognized as of considerable importance. The institution was operated somewhat after the fashion of the universities of the old country, as examining bodies, bodies qualified to confer degrees. Whatever the fact might signify, the fact is unquestioned that degrees were given to these five persons in 1702. In 1703 the first graduate who was instructed here received the honors of the institution, and at the same time Mr. Daniel Hooker, a son of Rev. Samuel

Hooker at Farmington, was appointed tutor; with him the work of instruction began. I have had the satisfaction of discovering that the first tutor of Yale in Saybrook, and Yale's first graduate student were from my native town. The name of the student was John Hart, and he came here at the beginning of what we call the junior year and graduated in 1703, so that the first instructor and the first graduate came from Farmington. This Rev. John Hart was afterwards settled in East Guilford, and filled an honorable pastorate there, dying among his people.

I have spoken of the significance of Rector Pierson's residence in Killingworth in determining Saybrook as the first site of the institution. Let me observe, however, that at the meeting respecting the location, the first vote which they passed on the subject was this: "That the college should be no further east than Saybrook, nor further west than New Haven." From which it appears that from the beginning the trustees did not commit themselves to Saybrook as the final resting-place of the college.

Rector Pierson must have been a man of great force of character and of an ardent temper. He was inaugurated as rector here, but he never resided in Saybrook; although a house-lot was provided for his occupation, the house was never built. He gave instruction only to the members of the senior class in his own parish, the rest of the instruction being given by tutors in Saybrook. His people, as you may imagine, were all the while in a state of discomfort, being disturbed by the claims of the college and of the Saybrook community, lest they should lose him sooner or later. For that reason alone the interests of the institution must have suffered till his death, in 1707. He was an ardent student, who had mastered the physics of his day, such as they were, and the system of philosophy which he imparted, as we find it in a manuscript volume now in existence, marks somewhat definitely the transition period from the old-fashioned physics of Descartes to the physics of Boyle

and of Newton. For very many reasons he was a man who deserves to be honored in the memory of all the loyal sons of Yale.

Probably the course of study which was followed in the institution would compare very favorably with the course of instruction which is adopted at present in the secondary institutions of this country. The students recited in Virgil and Cicero and the Greek Testament, very superficially doubtless. They were also drilled in scholastic logic, and were undoubtedly held diligently to their work. We ought not to estimate the value of the education which they received by the text-books which they studied, but by the mental effort which they bestowed upon them. It is not the breadth of the field, but the thoroughness with which it is covered, that is important. We have no reason to suppose that the early students of Yale were either idle or superficial.

As we pass on to 1710, Elihu Yale appears on the scene, a native of New Haven, subsequently president of the since famous East India Company, who retired to Wrexham in Wales, where he died very rich.

Not long after, in the year 1714, very considerable contributions of books were received at one time and deposited in Saybrook—seven hundred volumes contributed by eminent writers, philosophers, and others in England, collected by the zeal and assiduity of Mr. Jeremiah Dummer, agent of the colony in England.

In 1716 the last commencement was held at Saybrook, and it happened in this way. Undoubtedly the older men of the board of trustees had been considering the question, whether it were not wise to remove the institution westward. As a first step they went so far as to vote, five to two, that if the institution were to be removed at all it should go to New Haven. It was also determined that before the question should be decided whether the institution was to be removed or not, it would be convenient to know which of the three places named would raise the largest sum of

money. The people in Saybrook raised £1,400, the people of New Haven £2,000, while the wealthy city of Hartford raised nothing to speak of; either relying upon some other instrumentality as the means of securing the college, or giving the whole matter up in despair. An adjourned meeting of the trustees was held in New Haven, October 17, to decide this question, and, to their credit, they discussed the question for a week although they were seven in number. Arguments were urged on both sides. The reasons urged for removing to New Haven were, that taking into account the population to the west in what were then called the governments of New Jersey and New York, New Haven was more central and would attract more students; and again that New Haven would give the most money and would zealously support the college. No other reasons than these were given and no other reasons appear on the page of history. After the deliberation of seven days it was decided finally, five to two, that the college should go to New Haven, the two dissentients being residents of Hartford and Wethersfield. Then ensued a two years' succession of movements and counter-movements in order to secure it elsewhere; but the trustees held fast to their original decision. The question was decided in fact by holding a Commencement at New Haven, and by the general acquiescence of the public mind, and above all by a small appropriation of money from the State. This was followed by the procedure of the trustees to erect a building, which it was rightly reasoned would tend to fix the institution in its place. So it came to New Haven and there it has remained.

Let me say, however, that after this decision was reached, for two or three years a large number of its students were instructed in other parts of the State—in Wethersfield, in Hartford, and in Saybrook; even after the institution had been fixed in New Haven by the vote of the trustees, more than half the students were instructed elsewhere and came to New Haven only to receive their degrees. So stiff were our

fathers for local rights, so tenacious were they of every expedient by which they could promote their individual or their local interests.

This is the history of Yale College in Saybrook. It may be said, to the honor of Saybrook, that the institution had acquired some fixed habits of life under the fostering care of its early nurse, and also that it will ever be remembered that it was the seed-plot for what has now become a great tree, in the shadow of whose branches the nations rejoice. Whatever there may have been in the way of uncomfortable associations in connection with this history, I have endeavored to dispel by reciting the plain story of its removal. As our fathers would have said, there were manifest indications of Divine Providence that it was better for the institution that its site should be changed. On the other hand, never should the college forget, never should its friends cease to remember, that this pleasant village was the seed-place and the nursery-house in which this noble tree struck its first roots and began its glorious growth.

The Rev. LEWELLYN PRATT, D. D., Professor in the Hartford Theological Seminary, a native of the old town of Saybrook, then made an address on

“THE SAYBROOK PLATFORM.”

My task to-day is to give the story of the Saybrook Platform. I shall not attempt to enter into an extended discussion of its merits as a Congregational document—this is not the time or place for that. I shall aim simply to make clear what the Saybrook Platform was.

Saybrook seems to have been in early times a kind of ecclesiastical centre for Connecticut; probably because it was more easy of access than other places, possibly because of the rivalry between Hartford and New Haven, and then later because it was the seat of the college.

In 1668 the Legislature passed an act authorizing four

distinguished ministers—the Revs. James Fitch of Norwich, Gershom Bulkley of Wethersfield, Jared Eliot of Guilford, and Samuel Wakeman of Fairfield—one from each county of the Colony, to meet at Saybrook, and devise some general plan of church government and discipline under which the churches of Connecticut might be united.

Again, in 1703, in response to a circular issued by the trustees of the College, the churches and their ministers were convened, and gave their consent to the Westminster and Savoy Confessions and drew up certain rules of ecclesiastical union in discipline. It seems probable that this body met at Saybrook, the seat of the College. So the council that framed the Saybrook Platform was, perhaps, the third convocation at Saybrook for devising an ecclesiastical code for Connecticut.

That council met in this place one hundred and seventy-seven years ago; that is, in 1708, on the 9th, or in our reckoning, on the 20th day of September. It was composed of sixteen members, twelve ministers and four lay delegates. They came together at the time of the Commencement of the Collegiate School, since known as Yale College; eight or nine of the members being at the time trustees of the College.

The members of the Council were:—

From Hartford County: Rev. Timothy Woodbridge, pastor of the first church, Hartford; Rev. Noadiah Russell, pastor of the first church, Middletown; Rev. Stephen Mix, pastor of the church in Wethersfield, and messenger, John Haynes of Hartford.

From Fairfield County: Rev. Charles Chauncey, pastor of the Stratfield church, now the first church, Bridgeport; Rev. John Davenport, pastor of the church in Stamford, and messenger, Deacon Samuel Hart of Stamford.

From New London County: Rev. James Noyes, pastor of the first church, Stonington; Rev. Thomas Buckingham, pastor of the first church, Saybrook; Rev. Moses Noyes,

pastor of the first church, Lyme; Rev. John Woodward, pastor of the first church, Norwich, and messengers, Robert Chapman of Saybrook, and Deacon William Parker.

From New Haven County: Rev. Samuel Andrew, pastor of the church in Milford; Rev. James Pierpont, pastor of the first church, New Haven; Rev. Samuel Russell, pastor of the church in Branford.

It would be interesting to dwell upon the characteristics of some of these men, who met here for the purpose of defining the government of the Colony religiously. The moderators were: (1) James Noyes of Stonington, a venerated father, then in his 69th year, an alumnus of Harvard College, and son of one of the distinguished men of Massachusetts; and (2) Thomas Buckingham of Saybrook, first pastor of the revived church after the removal of the major part to Norwich with the former pastor, Mr. Fitch. Of minister Buckingham we shall hear from a worthy descendant to-day.

Samuel Andrew, the member from Milford, was then acting rector or president of the college.

There was also Timothy Woodbridge of Hartford, one of the original "trustees or undertakers," appointed by the Legislature "to found, erect and govern the college," one who strove most vigorously against the removal of the college to New Haven, the same Mr. Woodbridge whom President Clap sarcastically describes as presiding over "something like a Commencement" at Wethersfield in 1718.

There was James Pierpont of New Haven, to whom the original draft of the Platform is attributed, whose public spirit and eminent gifts had made him conspicuous in the Colony. It was out of his consultations with his two next neighbors in the ministry—Andrew of Milford and Russell of Branford—that the movement came which resulted in the founding of the college. His daughter was the wife of the great theologian Jonathan Edwards, and among his descendants are to be found the younger President Edwards, President Dwight, President Woolsey.

The Charles Chauncey of Stratfield was grandson of President Chauncey of Harvard College. John Davenport of Stamford was grandson of the John Davenport, first pastor in New Haven; and among the lay delegates were John Haynes of Hartford, who was son of the second pastor in Hartford and grandson of the first Governor of Hartford Colony, himself prominent in civil life as judge and "assistant" in the Connecticut Colony; and another layman, Robert Chapman of Saybrook, who for many years represented this town in the Legislature and whose descendants are with us to-day.

These men were "picked men," worthy as any then living in the Colony, to represent the churches and the State in council.

We are to imagine these men, most of them, as coming long journeys, with solemn purpose intent, not as we have come, by easy transport on the Shore Line or Connecticut Valley railroads, not even in carriages—for it was not till after the middle of that century that wheeled vehicles were used—but on horseback through the wilderness, some of them requiring two days at least for the journey. They probably met in the house of Mr. Buckingham, or, possibly, in the house given to the college by Nathaniel Lynde, the deed of which (although the offer of the house was made six years before) was executed on the very day the council met, September 9th, 1708.

There were at that time forty-one Congregational churches—counting the one at Rye—in the four counties of Connecticut Colony. There were no other churches in the Colony but these, except one Baptist church in Groton, and one Episcopal church in Stratford, both formed the year before. The first Presbyterian church in the State was formed in 1723, and the first Methodist church not till 1789.

These men then were the representatives practically of all the churches of the Colony. It was natural that it should be arranged that they should meet at the time of the College Commencement, for the trustees of the College were all

ministers, and were the only body of ministers of the scattered churches that were brought together statedly by public duties. These men had been regularly chosen by county conventions of the churches held in June of that year; so that, as Dr. G. L. Walker puts it in the "History of the First Church of Hartford," "there seems no valid reason for the suggestion, which has been made, that the body convened at Saybrook in September, 1708, was not a perfectly fair and fully representative body of the forty-one churches of Connecticut."

This Council of sixteen members was convened by an order from the General Court or Legislature of the Colony. Such an order was in accordance with the ideas then prevalent and with all the precedents of New England.

That order, adopted at the May session of the Legislature in 1708, read: "This Assembly, from their own observation and the complaint of many others, being made sensible of the defects of discipline in the churches of this government, arising from the want of more explicit asserting of the rules given for that end in the Holy Scriptures, from which would arise a permanent establishment among ourselves, a good and regular issue in cases subject to ecclesiastical discipline, glory to Christ our Head, and edification to his members, hath seen fit to ordain and require, and it is by the authority of the same ordained and required, that the ministers of the several counties in this government shall meet together, at their respective county towns, with such messengers as the churches to which they belong shall see cause to send with them, on the last Monday in June next, there to consider and agree upon those methods and rules for the management of ecclesiastical discipline, which by them shall be judged agreeable and conformable to the word of God, and shall, at the same meeting, appoint two or more of their number to be their delegates, who shall all meet together at Saybrook at the next commencement to be held there, where they shall compare the results of the ministers of the several

counties, and of and from them to draw a form of ecclesiastical discipline, which by two or more persons delegated by them, shall be offered to this Court, at their session at New Haven in October next, to be considered of and affirmed by them; and the expense of the above mentioned meetings shall be defrayed out of the public treasury of this Colony."

The Legislature thus both convened the Synod or Council and prescribed its duties.

No record has come down to us giving account of the number of days spent in consultation or the details of the discussions; we know the result from the report that was made to the Legislature. That embraced a "Confession of Faith," "Heads of Agreement," and "Articles for Administration of Church Discipline."

In order to understand the result of this Council—the Saybrook Platform—it should be borne in mind that this Council was not called to settle doctrinal points; and that in point of doctrine the Saybrook Council did nothing but reaffirm previous standards. The churches of New England were at one with each other and with the Reformed churches of Europe on matters of doctrine. It is necessary to bear this in mind because the Saybrook Platform is referred to as though it enunciated some frightful statements of doctrine peculiar to itself. It did nothing of the kind.

The Articles of faith of the Protestant churches of Europe were acceptable to and accepted by our forefathers in this country. They did not object to the Thirty-nine Articles of the Church of England, except to those of a political character or to those bearing upon church government. It is a fact of history that Archbishop Cranmer, who was the leading spirit in framing the Thirty-nine Articles in the reign of Edward VI., had the grand idea of framing an evangelical, catholic creed, in which all the Reformed churches could agree, in opposition to the Church of Rome then holding the Council of Trent, and that he invited the surviving continental reformers, Melancthon, Calvin, and Bullinger, to London

for that purpose. Calvin replied that he "was willing to cross ten seas for such a work of Christian union." Political events however prevented the conference, and Cranmer with Ridley and Latimer, and a few who came from foreign lands, framed the forty-two Articles, which were afterwards reduced to thirty-nine, and published in English in 1571.

The Westminster Confession of Faith, which afterwards became the standard among Presbyterians and Congregationalists, was completed in 1646.

In 1648 this was adopted unanimously by the Council, in which were representatives from the Connecticut and New Haven Colonies, that met at Cambridge, Mass., as "very holy, orthodox, and judicious in all matters of faith, and we do therefore freely and fully consent thereunto for substance thereof, only in those things which have respect unto church government and discipline we refer ourselves to the platform agreed upon by the present assembly."

This Westminster Confession was afterwards modified in matters pertaining to church government at the Council of elders and messengers of the Congregational churches in England held at the Savoy Palace in London in 1658.

The General Council of elders and messengers of the churches in New England held in Boston, in which were representatives from Connecticut, in 1680, approved of and consented to this amended form of the Westminster Confession.

The Confession of Faith, then, that was approved at Saybrook, was that which was affirmed at Cambridge in 1648 and at Boston in 1680, being the Westminster as modified at the Savoy. The compilers at Saybrook did not alter this Savoy Confession at all, but simply subjoined to each section proof-texts from the Scriptures. That the Saybrook Council regarded the three Confessions—that of the Church of England, the Westminster, and the Savoy—as meaning essentially the same thing, so far as doctrines are concerned, and as being in agreement with the Word of God, appears from

this statement which they made in the eighth head of the articles of agreement, which says: "As to what appertains to soundness of judgment in matters of faith, we esteem it sufficient that a church acknowledge the Scriptures to be the Word of God, the perfect and only rule of faith and practise, and we own either the doctrinal part of those commonly called the Articles of the Church of England, or the Confession or Catechisms, shorter or larger, compiled by the Assembly at Westminster, or the Confession agreed on at the Savoy, to be agreeable to said rule."

That is, their doctrinal basis was in harmony with that of the Reformed churches of England and the Continent. In this part of their deliverance, then, we find no condemning feature of the Saybrook Platform.

The second part of the result reported to the Legislature consisted of the "Heads of Agreement" and "Articles for the Administration of Discipline;" the latter—the Fifteen Articles—constitute what was peculiar to the Saybrook Platform, all bearing upon church government. The Puritans in the old country and in this were not at first as fully settled and agreed upon church government and discipline as upon doctrines; and in this fact there is nothing surprising. Doctrines are more clearly and fully revealed in Scriptures than matters pertaining to government, and the latter were subjects of much controversy when New England was settled.

There were differences of opinion among the Puritans of England and of New England upon matters of church government. Some were Presbyterians and some Independents in England; in New England they tried to take the middle ground between Presbyterianism and Independency. This is what was sought in the Cambridge Platform and in the councils held from time to time during that century; and it was to remedy what defects had been found in the working of the systems that had been previously wrought out that the Saybrook Council was called. The "Heads of Agreement," so called, were the same that had

been agreed upon in 1691 by the Presbyterian and Congregational ministers in England. These have, for the most part, to do with the power of particular churches in the management of discipline among themselves. They refer also to the relations of such churches to each other and to their communion, and were decidedly Congregational.

Thus far then we have not come to the specific and peculiar work of the Saybrook Platform. The Confession of Faith, as we have seen, was meant to be in accordance with the Thirty-nine Articles of the Church of England, and was that which had been adopted at Westminster and modified at the Savoy. The Heads of Agreement was those agreed upon by the Presbyterians and Congregationalists in England in 1691 for the sake of unity and peace.

We say that there was nothing distinctive in the positions taken upon these points. We may, perhaps, make this exception, that the language used in the report of the Saybrook Council, with reference to the "Confession" and "Heads of Agreement," was more mandatory and authoritative than was called for from representatives of the Congregational churches. The Confession had been the doctrinal belief of the churches, and there was no need for them to recommend that it be *declared* by the Legislature *that this be* the doctrinal basis, or to agree that the Heads of Agreement "be observed" by the churches of the Colony.

We come now to the Saybrook Platform proper—the fifteen Articles for the Administration of Discipline. Now we reach what, in the minds of some, have been regarded almost as the equivalent of the so-called Blue-Laws of Connecticut. This was the Saybrook Synod's own peculiar work.

These articles of discipline were compiled at Saybrook from the four models prepared in the county conventions. President Stiles of Yale College observes: "I have been told that the model from New Haven county, said to have been draughted principally by the Rev. Mr. James Pierpont,

was that which, with some amendments, passed the Synod." These provided for one or more consociations of churches in each county, which should be the regular, known, and responsible tribunals with appellate and final jurisdiction; to which particular churches might refer cases too difficult to be well adjudged and issued by them—cases concerning which there should "be need of a council for the determination of them"; and to which aggrieved individuals in the churches might apply for redress. "One principal thing," says President Clap, "wherein these articles differed from what had been before generally received and practised in the New England churches was this: that whereas the Cambridge Platform had said in general terms, that councils should consist of neighboring churches, and some question had arisen who should be esteemed neighboring churches, and what number should be called in particular cases; these articles reduced it to a greater certainty, that councils should consist of neighboring churches of the county, they forming themselves into one or more consociations for the purpose." The object was to prevent picked councils, *ex parte* councils, and councils upon councils, which might give contradictory results, and plunge the churches into endless troubles.

The articles provided also for associations in each county, consisting of the teaching elders or ministers of that county, who should meet at least twice in the year, consult together with regard to the duties of their office and the common interest of the churches, have the power of examining and recommending the candidates for the ministry, take notice of any of their number accused of scandal or heresy, and if they find occasion should direct the calling of the council or consociation to proceed against such offending ministers. The associations also were to be consulted by "bereaved churches"—those without a pastor—and were to recommend such persons as might be fit to be called and settled in the work of the gospel ministry; and the associations were to see that churches did seasonably call and settle a minister, or to report

them to the General Assembly of the Colony. There had been occasional meetings of ministers before this, but, as Trumbull says, being "countenanced by no ecclesiastical constitution, attended only by such ministers in one place and another as were willing to associate, they had no regular existence. The churches might advise with them or neglect to do so, as they chose. There was no regular way of introducing "candidates" into the ministry. The Platform was designed to bring these things into more order and system.

The articles also recommended a General Association, to be composed of one or more delegates from each of the county associations, which should meet once a year. In recommending this last, the Platform said nothing about the duties of this body, and no change was ever made in the Platform defining the work of the General Association. It was not deemed necessary; for in the general meetings, which the ministers of New England had long held at the time of the general elections at Boston and Hartford, they had been accustomed to go into consultations on the interests of the churches, and of the cause of literature; and to give advice when necessary; sometimes to devise measures for the relief of the poor, and for civilizing and Christianizing the Indians. It was not a legislative body, but being general the recommendation gave abundant scope for that range of consultation and discussion which has taken place in that body, particularly for attending to those various objects of benevolence and missionary enterprise that are of common concern, and for opening correspondence with other ministerial and ecclesiastical bodies.

This then was the Saybrook Platform—a scheme for the regular and orderly working of the churches. The three prominent objects had in view in adopting the Heads of Agreement and the fifteen Articles of Discipline were as stated by Dr. Bacon:

"1. The promotion of order and harmony among the ministers and churches.

2. The regular introduction of candidates into the ministry.

3. The establishment of a fixed and defined board of appeal—the county consociation—a council by which such difficulties as the particular churches themselves could not settle, might be adjusted.”

Thus the work of the Saybrook Synod was completed by a unanimous vote, and the three documents were, one month afterwards, presented to the legislature in its October session at New Haven for approval and establishment. The legislative act making this the established religion of the Colony, is as follows :

“The Reverend ministers, delegates from the elders and messengers of this government, met at Saybrook, September 9th, 1708, having presented to this Assembly a Confession of Faith, Heads of Agreement, and regulations in the administration of church discipline, as unanimously agreed and consented to by the elders and churches in this government : this Assembly doth declare their great approbation of such an happy agreement and do *ordain* that *all the churches* within this government that are, or shall be, thus united in doctrine, worship, and discipline, be, and for the future shall be *established by law* ; provided that nothing herein shall be intended or construed to hinder or prevent any society or church, that is or shall be allowed by the laws of this government, who soberly differ or *dissent* from the united churches hereby established, from exercising worship and discipline in their own way, according to their consciences.”

So by legislative enactment, the churches united under the Saybrook Platform became “the establishment,” or, as it was known, “the Standing Order” of Connecticut, and all others *were dissenters*. This so continued for seventy-six years, or till 1784, when the legal establishment of the Saybrook Platform was abrogated, leaving all persons free to worship with whatever church they preferred. All, however, were still taxed for some church, the church of their choice. In

the year 1818, when the new constitution of the State was formed, this last restriction was removed, and all the churches were left entirely to voluntary support.

The Platform was made the law of the State before it had been accepted by the bodies whose delegates prepared it. The next year, 1709, however, it was approved by the county conventions, and the Hartford North and South Associations and Consociations, the New Haven Association and Consociation, the Fairfield Association and Consociation, and the New London Association and Consociation were formed. Afterwards the New Haven was divided into the East and the West, and as new counties were formed other divisions were made.

The first General Association was held at Hartford on the 18th of May, 1709. The legislature in session at that time, May, 1709, ordered, that the General Association revise and prepare for the press the three parts of the Platform, "and being revised, that the same shall be forthwith printed." A printing-press, given by Governor Saltonstall to the Colony and set up at New London, the governor's residence, was used, and in the next year—1710—the Saybrook Platform, the first *book* ever printed in Connecticut, was issued by Thomas Short.

Under the Act by which the Saybrook Platform was made the established religion of the Colony, all persons who soberly dissented from the worship and ministry by law established (*i. e.*, the Congregational), were permitted to enjoy the same liberty of conscience with the Dissenters in England, under the act of William and Mary in 1689—*i. e.* they were exempt from punishment for not conforming to the established religion, but not exempt from taxation for its support. By appearing before the county court, and there in legal terms declaring their "sober dissent" they could obtain permission to have public worship in their own way, but were still obliged to pay for the support of the Congregational churches in the places of their residence. There was a further relaxa-

tion as it regards Episcopalians in 1727, and as it regards Quakers and Baptists in 1729. They were then exempted from taxation for the established churches, provided they attended on the worship of God in a tolerated society of their own denomination.

The process of "signing off," as it was called, by which one might remove from a church of the "standing order" to another, was required in order to free one's self of the burden of taxation. The story is told of an influential citizen of one of the towns in the eastern part of the State, who had become wearied of being taxed for the established church, and who went to the proper official to sign the requisite paper by which he should be released. On the clerk objecting to draw up the paper because of his importance to the church, and finally refusing, the man himself took pen and paper, saying, "Well, then, I will draw it up myself." Whereupon he produced a certificate somewhat like this: "This is to certify that I, _____, hereby renounce the Christian religion that I may join the Episcopal church."

Not all who left the "established order" were required to make such a renouncement of their faith. But Congregationalists and Presbyterians were not understood as having the privilege of exemption. If for any reason any of them wished to secede and worship by themselves, they were still obliged to pay their taxes for the support of the church from which they seceded. Great was the hostility against the "Separates," who, according to our present views of religious liberty, should have been freely allowed to secede and form distinct churches. The plain operation of the discrimination against Separates or "Strict Congregationalists," as they sometimes called themselves, was to drive them into other denominations. If they seceded from the established church and formed another Congregational church, they were doubly taxed—*i. e.* for the new church and the old one too—by law for the old one and necessarily for the support of the new, whereas if they formed a church of another de-

nomination, they were released from taxation for the one which they had left. This discrimination in the time of the Great Awakening in the middle of the last century resulted in the formation of many Baptist churches.

It was a matter of doubt what was the intent of the proviso at the close of the act of the legislature. The fair construction would seem to be that if one of the Congregational churches should refuse to place itself under the Platform, it might maintain separate worship and be tolerated as the churches of other denominations were, but it was not so construed. Congregationalists were required by law to accept the "standing order," and many churches and individuals suffered great hardships for conscience sake. An illustration of this was in the case of two brothers, Ebenezer and John Cleveland, students in Yale College in 1741. The corporation of the college adopted the Platform, and the trustees and officers were required, upon their introduction into office, to give their assent to it and to the Westminster Confession and Catechism. The two students referred to were charged with attending "unlawful or separate meetings" during their vacation at home. On their return to college, they were suspended till they should confess publicly "that they had violated the laws of the Colony, of the college, and of God." Failing to do this, they were formally expelled and commanded "to depart from the college limits, no more to return; likewise the scholars were forbidden receiving them to their rooms or conversing with them, lest they be infected thereby." Many other instances of persecution because of Separatism could be cited.

All the Congregational churches existing at the time the Council met were sooner or later consociated, and as late as 1841, when there were two hundred and forty-six churches, all but fifteen were consociated. Gradually, however, since the civil authority was wholly withdrawn, the consociations have been changed to local conferences without judicial authority, and the churches have been left to select their own councils in all cases of difficulty.

The one great outstanding objection to this scheme of government among Congregationalists has been the making consociations a judicial and authoritative tribunal; that has always been regarded un-congregational. This objection has always held against the Platform itself.

But much of the odium that attached itself to the Platform was due to the legislative action which made this the State religion, and enforced it with such rigor and unjust discrimination. It would have arisen against any union of Church and State. Our fathers came hither to get away from State religions, and they could not help being restive under the inconsistency of State interference and dictation in matters religious, even when they constituted the State and administered its laws. They could not be satisfied even though the "Separates" often, by their extreme and ultra views, their special revelations, and irregular and questionable practises, gave them some ground for complacency in enforcing the laws. It was a State religion. It was imposed upon them; and they were of too sturdy and independent a stock to submit to dictation of that kind.

The suspicion, too, that the Platform tilted towards Presbyterianism led many to set themselves in opposition. John Wise, when the "Proposals" appeared in Massachusetts advocating the adoption of a similar system there, wrote: "They seem a conjunction of almost all the church governments in the world, and the least part is Congregational. Indeed, at the first Cast of the Eye the Scheme seems to be the Spectre or Ghost of Presbyterianism * * yet if I don't mistake in intention there is something considerable of Prelacy in it, only the distinct Courts of Bishops, with the Steeples of the Churches, Tythes, Surplice and other Ornaments, do not show themselves so visible, as to be discerned at the first look; yet with a Microscope you may easily discern them really to be there *in Embyro, et in Rerum natura*, for this is a known maxim, '*Quod necessario Subintellegitur non Deest*,'—what is necessarily understood, or lies hid in the Intention

of a Design, is really there by just Interpretation. * * * There is also something in it which Smells very strong of the Infallible Chair." And again he says: "Though it be but a Calf now, yet in time it may grow (being of a thirsty nature) to become a sturdy Ox, that will know no *Whoa*, and it may be past the Churches' skill then to subdue it. For if I am not much mistaken, That great and Terrible Beast with seven Heads and ten Horns, described in Revelation 13, was nothing a few Ages ago but just such another Calf as this is. . . . Therefore to conclude and infer, *Obsta Principiis!* It is wisdom to nip such Growths in the Bud, and keep down by early slaughter such a breed of cattle. *Nam omne malum nascens facile opprimitur!*"

And when Dr. Emmons put forth his famous axiom: "Association leads to Consociation; Consociation leads to Presbyterianism; Presbyterianism leads to Episcopacy; Episcopacy leads to Roman Catholicism; and Roman Catholicism is an ultimate fact"—then it was at last known by all how perilous the whole scheme had been!

The system worked well on the whole, and Saybrook has no reason to be ashamed that her name is attached to the historic document that has held so conspicuous a place among the confessions of the Christian church. It bore a large part in shaping Congregationalism. As Massachusetts guarded the one principle, the independence of the local church: Connecticut defended its coordinate, the fellowship and cooperation of the churches.

Gradually the system was relaxed, and what was judicial and authoritative about it disappeared. It would have been well if, in our swing toward independency, we had preserved, by common consent, more of what was really wholesome in the Saybrook system, and while guarding independence had preserved some more regularity in calling councils, introducing into the ministry (and introducing out of it), and some sisterly or at least cousinly watch and care between churches of the same faith and order.

Rev. Dr. Porter of Farmington said at one time: "I have been a member of Hartford Consociation more than fifty years, and its doings, so far as I have observed, have been salutary only. And I know not how the same happy effect could have been secured in any other way. Nor does it seem to me contrary to the principles of Congregationalism, for a church having in itself the power of self-government to constitute the Consociation a standing council for ultimate decision in those extreme cases which require it."

The ecclesiastical constitution adopted at Saybrook gave to Congregationalism recognized and formal associations of ministers for fellowship, mutual advice, and help in work, bodies for the examining and certifying candidates for the ministry, and for the discussion of questions of order and doctrine. This arrangement of clerical associations, now universally accepted, including all Congregational ministers who recognize each other's regular standing in the ministry, and giving unity and completeness to our ecclesiastical system, without infringing upon the self-government of the churches, seems not to have been sustained elsewhere until the usefulness of association had been proved by experience in Connecticut.

The plan of consociation of churches in defined districts has found less favor beyond the limits of this State, but this example of confederation has had its influence. The stated annual meeting of local conferences is consociation in another form; consociation stripped of its judicial and authoritative power. The churches of Connecticut, by their strict confederation, have guarded, maintained, and commended to Congregationalists everywhere, as I have said, the important and distinctive principle of our polity, the fellowship of the churches—the coordinate and complement of independency.

It may be noted also, to the credit of the stable and secure condition insured under our ecclesiastical system, that while other true Christian churches have grown vigorously here and enjoyed the benefits, none of the religious organiza-

tions commonly regarded as anti-evangelical or anti-orthodox has ever flourished among the native population of our State.

"Whatever fault," said Dr. Bacon in his historical address delivered in 1859, from which I have drawn liberally and often literally, "we may find in our ecclesiastical system, whatever errors may have been made from time to time in the working of it, whatever reasons we may have to inquire whether the system needs revision and reconstruction, * * * our own Connecticut to-day, with all its imperfections, is the convincing testimony to the value of these two principles—the association of pastors for professional fellowship and mutual cooperation, and the friendly confederation of the churches—which were first inaugurated and made effective by our fathers" here at Saybrook "one hundred and fifty years ago."

A quartette then sang Mrs. Hemans's hymn, "The Landing of the Pilgrim Fathers," the musical arrangement being by Mr. WILLIAM J. WOOD of Saybrook.

The breaking waves dashed high
On a stern and rock-bound coast,
And the woods against a stormy sky
Their giant branches tossed ;
And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore.
Not as the conqueror comes,
They, the true-hearted, came ;
Not with the roll of stirring drums,
And the trumpet that sings of fame,
Not as the flying come,
In silence and in fear ;
They shook the depths of the desert gloom
With their hymns of lofty cheer,

Saybrook's Quadrimillennial.

Amidst the storm they sang,
 And the stars heard, and the sea,
 And the sounding aisles of the dim woods rang
 To the anthem of the free.

The ocean eagle soared
 From his nest by the white wave's foam,
 And the rocking pines of the forest roared—
 This was their welcome home.

What sought they thus afar?
 Bright jewels of the mine?
 The wealth of seas, the spoils of war?
 They sought a faith's pure shrine!

Ay, call it holy ground,
 The soil where first they trod,
 They have left unstained what there they found—
 Freedom to worship God.

The Rev. JOHN EDWARD BUSHNELL, Pastor of the Congregational Church in Fairfield, Conn., also a native of Saybrook, then spoke on

“SAYBROOK IN THE REVOLUTION.”

The distinguished part borne by Connecticut in the Revolution needs no praise to-day. Her honors are safe, woven into the life of the nation's history. Enough to say that it was hers to give a Governor, Trumbull, to Washington's right hand—his “Brother Jonathan”—in counsel; that she advanced her millions for the “sinew” of that war, and sent with this sinew a *soul* to quicken it, in the persons of 32,000 out of her total 40,000 fighting men—sent out of her own borders, leaving her own precious homes defenceless, that they might go to the continental army. She was the first of the colonies to instruct delegates to the continental Congress to strike for liberty. Her sleepless devotion had ready at hand for the battle of Bunker Hill, 3,000 men, and of those

whom Washington commanded at the beginning of the conflicts about New York, *more than one-half* were from her valiant yeomanry. While then Connecticut was a small star among those that shone upon the old flag that led the Revolutionary forces, she was lighted up—as it seems to her always modest children—with a lustre that was shadowed by none.

My theme is Saybrook's portion of her lion-share.

But that we wish to-day to honor the details of history, it would be safe and sufficient to say that she bore her share along with her sister towns in the patient, devoted service of that generation. In looking for eminent distinctions in her pages we do not find them. Never did I so earnestly crave a battle-field for the old town, with an honored list of killed or captured, and thrilling adventures by land and sea, and then to be able to take from their sacred resting-place the old war-scarred banners and wave them here, and say to the blooming generation of the present hour: "These are the standards that your fathers held when they drove the British invader from their gates." And to think that if they had only been quick enough, they might have started the battle of Lexington among the reeds and bullrushes of our own fair streams!

We can wish all this, but it could not be. The war was *not* here. The plan of it was New York—north and south—cutting off New England from the rest of the continent on the one side and preventing such a division on the other. Except for excursions for booty or malice, there was no motive to bring the enemy to our towns. But while such was the plan and sphere of the war, there remained always the possibility of a change, and the consequent danger felt for Saybrook, so favorably situated for strategic purposes. The British boats hovered about Long Island and menaced coast and river. For their own reasons they did not attempt to possess the river. Perhaps they preferred to have us keep the bar. There is abundant reason to believe that the people of Saybrook were thoroughly alive to the spirit of the Rev-

olution; the constant view of British patrols passing up the Sound was a daily reminder, if they needed any.

In the record of the colony we find that among the companies which went to the relief of Boston during the Lexington alarms, April, 1775, was one of fifty-nine men from Saybrook. In July of the same year the Point was further aroused by the entrance of a British sloop chasing a Colony schooner and examining her, while the militia, drawn by the excitement to the shore, made a few exchanges of shot with them—the first of those grim courtesies of the war.

In the following year, (1776), Gov. Trumbull issued a proclamation requesting all persons who were exempt from active military service to organize companies to keep up the war spirit at home. Saybrook was one of the towns to respond heartily.

In August, 1776, a ship was built at Saybrook and passed over the bar; the largest with which this old Neptunian rib had ever had the honor of trying conclusions. In the same season, Saybrook with three other towns raised the seventh regiment for the continental army. In the May previous so zealous were they that an appeal was made to the Legislature, and granted, for building a fort on the site of the old one, to contain six carriage-guns for the defense of the town and river interests. To encourage them the more in this patriotic action, twenty men were sent to their assistance out of the regular army. Needless to say, this defensive enterprise took time, labor, and expense. It was watched with anxious interest by all the colony. With the work of ship-building and fort-raising, in addition to the sending of men away to the frontier lines of service, the eventful year of 1776 was filled for them with sacrifice and the true spirit of the Revolution. The State records are a sufficient witness to the fidelity of her citizens. She has her share of names in the roll of private soldiers who laid down their lives in battle, and of those who were discharged with honorable wounds. A just proportion of them, too, bore the title of Adjutant, Quarter-

master, Ensign, Lieutenant, Captain, and if they failed to attain to a Generalship it was because the old *wolf-hunter from Pemfret* could not spare them from their trusty flint-locks for the idle business of wearing the gilt. We may add incidentally to our previous mention, that the building of the ship at Saybrook seems to have been made a matter of universal concern. Beginning with January, 1776, the records are replete with solicitude about that boat. Capt. X. is appointed to build it. At another date, Capt. Y. is sent to supervise and hasten him. Then follows frequent mention of acts about rigging and duck for *that boat at Saybrook*, not to speak of moneys sent to lubricate the machinery of progress still more. I am not sure but that it was the cackling of the whole roost-full over that one egg which frightened the British fleet from our river. The trouble did not end till the "Oliver Cromwell" was safely over the bar, and certain of the builders were brought to trial for alleged abuse of the building money. Whether she, on the high seas, kept up the notoriety begun on the stays I cannot report, but as Azariah Whittlesey, of Saybrook, was her master, it is safe to say that she never ran from the enemy's fire.

In the same month that this naval thunderer went out of the river, wafted on full sail by the acclamations of soldiers at the fort and the jubilees of her citizens along the shore, another of the town's sea-princes, Capt. Seth Warner, received commission and money to raise a crew of 110 seamen for duty on the northern lakes. For the few months following, the life of the town is varied by excitements attending watch on British patrol-boats, the going and coming of companies, and the perfecting of the fort.

Letters of 1776 are in the possession of our townsman, Mr. Tully, written by valiant soldiers of the place, far off in the Massachusetts camps, filled with the exciting news from the very front line of war. Her sons were not to be drawn into the war reluctantly; they were in an even line with the foremost on land and sea.

The year 1777 opened, as we may imagine, with increased fever in the veins of Revolution. In April, the town receives peculiar renown through the scientific genius of one of her sons, David Bushnell, who was born in the Westbrook parish. This man appears before Governor and Council to exhibit a torpedo arrangement for naval warfare. The acute minds of Brother Jonathan and Gen. Putnam were not slow to see the merits of his idea, and they furnished him with the requisite provision, that he might put it to an immediate trial. Making his headquarters at our ferry, he then went to work to construct the famous "American Turtle," by which one Yankee expected to sink the whole British navy. The inventor began with A in the alphabet of the science. His first labor was to prove that gunpowder would explode under water. Then he built the boat. It outwardly resembled two tortoise shells in contact, seven and one-half feet long, with just room for the captain, who was also the crew in this case, and with air enough to last thirty minutes. Most of the ballast was attached to the keel and could be lowered to the bottom for anchorage. The boat was so arranged with a paddle system that it could be moved in either direction, the paddles being operated by the feet. He had a barometer in the boat by which he could estimate his distance from the surface, and also a compass by which to direct his course. He was especially troubled about the use of light. A flame would consume the air in a short time. A kind of wood was found that was suitable for his purpose except when it was injured by frost, and he wrote to Dr. Franklin to inquire about the use of phosphorus, which he was finally able to substitute.

Gen. Putnam himself was down to see the first experiment, which was unsuccessful, in not grappling the magazine to the enemy's ship. Other attempts were made, but, alas for human hopes! the British tar still rode the main. The good frigate *Cerberus* came very near destruction off New London. The torpedo, however, was so stupid as to grapple an inoffensive Colony schooner near her, and demolished it instead.

After this blunder "the Turtle" was excused and allowed to put its head within its shell, but not until it had succeeded in alarming the enemy and making them extremely cautious about their naval demonstrations. The inventor then used the same principle in the employment of kegs of powder, which were to explode by a system of machinery, on contact with the hostile ships. A fleet of them was set afloat on the Delaware river and commissioned to drift down the stream and destroy the enemy. But this time it was the ice, (was ever an inventor so beset as ours?) and the kegs, having just as much feeling against the ice as against the British fleet, went bravely to work and cleared the river of it, leaving the English—excepting one unfortunate vessel which went up with the ice—wondering what manner of country it could be where water, and ice, and sometimes schooners, floated up-hill. They were forthwith thrown into a panic, for they ranged the shores along, and fired mercilessly at the floating kegs till they were glad to hide their *heads*. To-day every American school-lad knows where the "Battle of the Kegs" was contested, when the valley of the Delaware was shadowed throughout by the grim visage of war. As showing the shamefacedness of the English over this event, it may be mentioned that they offered a reward for Bushnell, living or dead. But he escaped to serve his country to the end of the war. This submarine science thus begun, though not as apparently successful as it seemed to deserve, was the beginning of great things. It established forever the principle of submarine explosives and set a whole school of successors (notably Robert Fulton) at work on the same idea; and to-day our government with its thousands of miles of open sea-coast, and without a single ship for the defense of it, worthy of the flag it carries, is rendered almost impregnable against the costliest iron-clad fleets of modern Europe, by that deadly little scourge which works out of sight and brings death and destruction out of the depths of the sea. If then, as seems to be just, the greatest war-defense of our nation, the American torpedo, is the

youngest child of the genius which had the "American Turtle" for its first-born, then to Yale College which schooled that genius, and to Saybrook which cradled them both, belongs the glory, which eclipses every other in Revolutionary annals, for the science which was then rudely shapen, at present promises to change every principle of naval equipment and warfare for all nations. During the rest of the war, as they began, the people of this town went on, doing their share of the work; sending out men; on guard at home.

Owing to the location of the town, there was frequent contact with that subtle kind of foe which works without sword, by stealth and in the darkness—the enemy within the gates. The British on the Sound were glad of the Tory aid which brought them contraband supplies from up the river. We are proud to learn that in their passage down the river, they found a sleepless watch at the Point. And this brings us to the only sanguinary battle of the Revolution fought on Saybrook soil. A mass of contraband articles had been taken from the Tories, and a young man—William Tully—was set to watch it, in the house formerly owned by Capt. John Whittlesey, still standing at the Point.

On a certain night eight Tories came to the house and demanded entrance. Tully begged to be excused from opening the door. They broke in without further parley and rushed forward. Tully's flint was faithful to the trip of the hammer and struck fire. The musket ball passed through the first man, and to Tully's surprise he still advanced, but the man directly back of him dropped dead. Tully then surrounded the other six men and would have incontinentally put them all to the bayonet (and did wound one of them), had they not contrived to escape by the windows. The first man whom Tully shot finally discovered that the ball had passed through him, and dropped dead with one hand on the window and the other grasping a chest of tea. The retreating forces left a quarter of their number dead on the field—or floor—and a quarter of the remaining were

carried away wounded in their arms. It is, perhaps, noteworthy that the continental army did not lose a man.

About the same time a Mr. Charles Williams of the Point also constituted himself a continental army, and hearing one night the rubbing of boat-keels on the beach, ran out and cried to the passing winds: "Turn out, guards! Turn out!" and the enemy fled, pursued by imaginary legions of the adversary. This man's name takes us gracefully over to Groton. His son, Daniel Williams, he allowed to go as substitute for another man at Fort Griswold, receiving in payment a hogshead of cider, the legal tender for debts in those days. Young Daniel reached the fort on the day before the massacre, and was killed while passing powder to the soldiers in the fort. He was the youngest member of the garrison. Of Saybrook men killed at Fort Griswold, there were in all five; several others were wounded. Among those taken prisoners was a Saybrook man, Lieutenant Jabez Stowe, who seems to have been a valiant soldier. The government afterward remunerated him for the losses and hardships endured by him in the service, and it was even proposed to give him a medal of honor.

It is, I may add, a tradition in my own family circle that there was also a brother of this Lieut. Stowe present at the attack on Fort Griswold, who escaped death by concealment among the bodies of the slain, and after the slaughter walked to this town, to his own home, bringing the first intelligence of the disaster.

Such are the fragments of history which make up the story of our town in the fevered days of the Revolution.

If that part were not a conspicuous one it was certainly a faithful: heroic, in that they did all that God or man could ask of them.

To know what the town was then, we must divest our fancies of those colorings which make it now to us the fairest corner of the globe. They fought for homes, humbler far than those which adorn its streets to-day, but they were

homes as precious to them. Perhaps a dozen of the dwellings then standing are standing yet—those changed, and all else *how* changed! Suppose the homes that make the town for us all gone; remove both church edifices now standing; put the predecessor of this one, where we now are met, across the street on the public green; gather by fancy into that plain meeting-house for weekly devotion *all* the people of the town, and at the head of that Christian fold put that venerable and illustrious man, Rev. William Hart, for fifty-two years the honored and honoring pastor, who through his long and useful ministry was known as one of the very foremost thinkers, scholars and debaters of his day; from our streets remove those stately trees which are now our pride; take the paint from most of the dwellings, and on the remaining substitute the plain, not costly, red of that day; destroy the fences and abridge the walks to narrow unkept paths; think of the men as walking about in homely garments, spun by the hands of their good wives and ruddy daughters, and earning their living by their own hard industrious tilling of the soil where God had ordered it; ascribe unto them the princely spirit of the sons and daughters of God, who scorned the fear of man, with whom liberty was synonymous with life, and who were willing to do and die for the sweet sake of that liberty; and we have Saybrook in the Revolution.

After an organ solo by Mr. FRANK INMAN CLARK of Saybrook—Mendelssohn's "War March of the Priests"—the Rev. SALMON MCCALL of East Haddam, for many years Pastor of the Congregational Church in Saybrook, spoke on

"THE DIVISIONS OF THE OLD COLONY."

Last Sabbath morning I felt very much at home in this place, but I come to-day as one born out of due time, since

it was only last Saturday evening that I received the invitation to speak on this theme. To think of asking me, a man of peace, who have been striving all my life to prevent and heal divisions, to speak on such a subject as this, so difficult, so painful, and so delicate—"The Divisions of the Old Colony"! However, the call has come, and here I am.

First, we must give a few moments to the consideration of that Norwich business, in 1660, a very painful affair in its time. It was not supposed that so wise a man and so great a king as Solomon in his time, could successfully divide a living infant, and both parts should live afterwards, but that was about the experiment which this Norwich business tried, and, wonderful to tell, both parts lived and are living and flourishing to-day. The early settlers had scarcely begun to feel themselves at home here before they were called upon to part with a majority of their number, and, among them, many of those of the greatest weight of character, to go far hence into the wilderness, and take up new lands, leaving the minority to struggle and wrestle, as best they might, to sustain their existence here. I think they worried along with many sighs and tears for about five years, until there came to them a very famous pastor in the person of the ancestor of Dr. Buckingham, after whose coming this church flourished exceedingly well.

Who were these men, who went over to Norwich? John Mason, for one, a tremendous fighter of Indians; James Fitch, for another, the early pastor of this church, and, in his time, one of the wisest and strongest men in the colony. They went over to Norwich very well pleased with the situation of things over there and very well pleased with one another, for it turned out in the lapse of time that Mr. Fitch, having become a widower, asked Priscilla Mason, daughter of John, if she would finish the rest of life's journey with him. We do not know very much about her, but probably she may be classed with that other Priscilla whom Miles Standish did not marry and John Alden did. Mr. Fitch was the father of four-

teen children—I suppose about the average number for those days—and Norwich was found quite too narrow to contain the energies of these settlers, so they overflowed into the borders of what is now the town of Lebanon, in which town Rev. Mr. Buckingham and myself had the honor to be born, and where Mr. Fitch was buried. I remember among the sights of my boyhood, the figures of some of these majestic men and women, the descendants of John Mason and James Fitch. I am reminded of what was said to Gideon respecting his brethren: “Each one resembling the children of a king.” Let me recall to the recollection of some who are here to-day, as one of the descendants of those early settlers, Jeremiah Mason, who was regarded as one of the most magnificent men this commonwealth, this country, has ever produced; in his profession having few if any superiors.

They are doing very well over there, and all the better surely for having been reinforced in these later days by the bright example and the patriotic labors of one whose ancestors for five generations made this place their home, and who, though not born here, was in his infancy here baptized. They will not hesitate to allow that in the shining roll of their worthies there is no more honorable, no more inspiring name, no name deserving to be held in more lasting remembrance in the commonwealth and in the nation, than that of William A. Buckingham.

Well, we are glad for them that they found so favorable a place and that they have done so well. We extend to them greetings and congratulations, and may God bless them from this time forth and forever!

This town of Saybrook spread its wings in those days across the river, and so we must have a word in regard to our fellow citizens in the town of Lyme. You know they have been very much given to the rearing and supporting of lawyers. It has been a lawyers' town, and we over here have sometimes feared they might get too much into a legal way of thinking and of living. Nevertheless we are much pleased

with the eminence to which many of their sons have come. We have seen their citizens selected by the people of the State of Connecticut and placed in the Governor's chair. We have seen them seated upon the bench of the Supreme Court of the State of Connecticut, and one of them Chief Justice of the State, and now his son Chief Justice of the United States, a position in the judgment of some the highest to which any citizen of this Republic can aspire. I had hoped to see here to-day the venerable face of one of those lawyers, one of those judges, Lieutenant Governor, judge, and foreign minister all in one, a graduate of Yale College in 1817; but, as he is not here to speak for himself, I should like to tell a little story about him, and I shall tell it with a special interest because our venerable President Porter is here, a man who to me has seemed to know about everything that is worth knowing in this world, but I think he had the misfortune in his college days of not being one of the "Brothers in Unity," and so of course he could not know anything about the rich treats we enjoyed in those grand old days, when at our annual reunions, one year His Excellency Governor Bissell presided, at another His Honor Lieutenant Governor McCurdy did the same. And I tell this little story to show that the college has in these later years been in some measure indebted to these old towns.

Mr. McCurdy was president of the Brothers in Unity in his senior year, and like other presidents he had patronage to dispense. Among the appointments in his gift was that of reader for the freshman class. Of course he knew no one in that class; for what senior ever did know a freshman? But he cast his eye over the benches where the freshmen sat and he saw among them one little black-eyed boy, and he thought there was something in him, so he ventured to appoint him to the office; "and thus," said he, "I set his feet upon the lowest step of the ladder, which he has ascended steadily till the present day, when he occupies a position of as much honor, influence, and fame, as any man in this Republic."

The name of the little black-eyed boy is Theodore Dwight Woolsey.

So much for the divisions of the old Colony times.

For one hundred and seventy years the town remained one and the population increased to 8,000, who dwelt here harmoniously. In 1835 or 1836, the people in the north part of this town wished for a corporate existence. Then, as Chester had done so well in setting up housekeeping for herself, those in the west part thought they would like to be indulged in the same privileges, and the process thus begun went on so that in about twenty years five towns were carved out of this one—Chester, Westbrook, Old Saybrook, Essex, and Saybrook. On some accounts we have regretted these manifold divisions, and yet we bear the most cordial goodwill to every section and rejoice in the prosperity of each and all in their several pursuits. And let me suggest to those who in form have separated from us, that there may yet be blessings to come upon them from the old home and hearthstone. And to illustrate my meaning let me relate a little incident which occurred here not so very many years ago.

It so happened in those days that some of the citizens living north of here became seriously disturbed in their neighborly and family relations, in consequence of having been out upon the errand of a hunting party. After the hunting was ended they must have something to eat and drink, and the result was that they became a little pugnacious. Two men came to blows, and after the wine was out and the wit was not fully in, they thought they must have redress, and so one of them proposed to prosecute the other. They said, "We must have a worthy man to judge us." They saw an old man down here whom they were willing to trust, a man who stood high in church and state, and they said, "We will go down and see him." Lawyers were engaged on both sides; the worthy magistrate held his court; all things were said except the final sentence. The justice said, "I am satisfied what verdict to give. The result of the whole thing I am

afraid will be a family feud for generations. I advise you two gentlemen to come together and shake hands and say it is all right; and now, as an inducement with you so to do, I will give you the fees of my office for holding this court." The effect was very great, and they began to be thoughtful. Presently one witness said, "I will charge you nothing," and another said "I will charge you nothing," and the lawyers said "We will charge you nothing," and then their hearts were softened and they bowed down and confessed that they had done each other wrong, and asked forgiveness. They went home happy and afterwards lived in peace. Blessed are the peacemakers.

Scarcely anything needs to be said about church affairs. In the early times there was this one old church. Now there are six Congregational churches, four Baptist churches, two Methodist churches, two Episcopal churches, two Catholic churches, within the borders of the original town on this side of the river. One Methodist church has ceased to be. In all there have been eighteen churches, all sound in the faith, confessing the substance of the doctrine set forth in connection with the Saybrook Platform.

The Rev. SAMUEL G. BUCKINGHAM, D. D., LL. D., of Springfield, Mass., a descendant of a former pastor of Saybrook, read a paper on

"MINISTER BUCKINGHAM AND HIS FAMILY."

Rev. Thomas Buckingham, the second pastor of this church, was the son of Thomas Buckingham, one of the company which settled New Haven in 1638. This able and opulent company, led by such men as Eaton and Hopkins, rich London merchants, and Mr. Davenport, who had been a famous minister in London and was followed by many of his congregation, reached Boston the previous summer, where they passed the winter, and the next spring they sailed

around to Quinnipiack, the Indian name of their future home.

This old Puritan settler and ancestor of all of the name in this country is registered among the original planters of New Haven, and in the first division of lands received his allotment near the corner of College and Crown Streets, somewhere near the large spreading oak under which Mr. Davenport preached his first sermon on the "Dangers of the Wilderness," and not far from the spot where Dr. Lyman Beecher was afterwards born.

It was decided to make another settlement at Milford, and as the company had brought over two ministers, Mr. Davenport and Mr. Prudden, the latter became the pastor of the new flock. The church was organized at New Haven and the mode of organization was this: Seven men were selected for their known Christian character, who covenanted with God and with each other, to walk together in all the ways and ordinances of the gospel. To these the rest were joined. Among those "seven pillars," as they were called, is still found on the old records the name of Thomas Buckingham, and among those soon added is Hannah, his wife. Opposite his name, in the handwriting of the second minister, is the entry, "dy at Boston, 1657." Upon the death of Mr. Prudden, he was sent to the Bay to procure another minister; and it appears from the probate records at New Haven, that he made his will just before he left and that he never returned.

The pastor of this church was the youngest of his six children, two of whom were born in England. This one bore his father's name, and was born at Milford, November 8th, 1646. Minister Buckingham, as he was called, began his ministry here in 1665, though he was not ordained until 1670. Where he was educated is not known, but he probably studied theology with Rev. John Whiting of Hartford, where he married his wife, Hester Horner. His parish was large, embracing the present towns of Old Saybrook, Saybrook, Chester, Essex, Westbrook, and a considerable part of Lyme across the river.

At the same meeting when the town agreed upon the terms of settlement with Mr. Buckingham, the "Black Hill quarter," which represented Lyme, was allowed to form a separate parish, having sufficient land for thirty families.* The new minister was but eighteen years of age, and succeeded that able man, Mr. James Fitch, who had removed to Norwich,† taking with him, as we have been told, a number of his most valuable parishioners, and greatly weakening this church; yet the young pastor maintained and built up the church, and sustained himself here for forty-four years, growing into the respect and love of his people, and becoming influential throughout the colonies.

One of the most important works of your pastor's ministry was the part he took in the founding of Yale College. The New Haven Colony had purposed from the first to have a college. Some fifty years before, New Haven had made a donation of £300 for such a purpose, and Milford proposed to give £100 more. Gov. Hopkins's gift to found a grammar school, the one which now bears his name at New Haven, was at one time surrendered into the hands of the general court, for the purpose of making it a college; and the legislature promised an annual appropriation for some such institution. But the college at Cambridge needed all the funds that could be collected for such a purpose. Frequent contributions were made to it from both the Connecticut and New Haven Colonies, and money was also paid to it out of the public treasury. And for all these years the inhabitants

*The connection between Saybrook and Lyme must always have been close, not only on account of their near neighborhood and early connection in the same parish, but as also appears on the records from their frequent inter-marriages. This was true of our own family, for while our father was of Saybrook, our mother was from Lyme.

†Mr. Fitch lived and died there at the ripe age of eighty, or rather in that vicinity, for he spent the very last of his life and died in my native town of Lebanon. I have often read that long and elegant obituary in Latin upon his gravestone; it could hardly have been better written, if he, scholar as he was, had composed it himself.

of the State educated their sons there. But the original plan was never relinquished, until in 1700, those ten ministers, of whom your pastor was one, who had been nominated and agreed upon as trustees, came together at Branford, and with their few books, and by that simple declaration from each, "I give these books to the founding of a college in this Colony," they laid the corner stone of that university which has so long been the seat of sound learning and of true piety, and promises to remain such as long as the love of learning and Christian faith shall last. True, those few books were a small endowment for such an institution, but they implied a love of letters which would afterwards furnish the needed facilities for all kinds of education and forms of culture. The pecuniary value of such gifts was trifling, but it was the pledge of all the liberality which has been, or shall be embodied in the rich endowment of its future. And the minister who had so much to do with the founding of this college, and the community who were so anxious to have it located among them, and subscribed almost as much as New Haven for this purpose (Saybrook's subscription being £500 sterling, while New Haven's with its greater population and means was only £700), may always claim honorable and grateful mention from every historian of the university.

But the college, if founded, had no endowment. It had not even a location. Mr. Lynde of this town was pleased generously to give a house and land for the use of the college so long as it should continue here. The trustees, after some debate, made choice of this as the most convenient location for their collegiate school, and chose Mr. Pierson of Killingworth as its rector. But he, not being able to remove here, was allowed to retain some of the students there, while others were sent here to study under tutors, and be under the supervision of Mr. Buckingham. This state of things continued for a dozen years, and the commencements were held here; and it was not until 1718 that the college was fully located at New Haven, and the first commencement held there. The

history of that removal, and the temporary opposition made to it here, I need not rehearse. It is enough to know that your minister remained until his death, a faithful and trusted member of its corporation, and when he died, his son Stephen, the minister of Norwalk, succeeded to the same trust, while you have always been educating your sons at that college.

Mr. Buckingham's position among the churches of Connecticut was highly honorable to him. He was chosen one of the two moderators of the Synod held here in 1708, and which framed the "Saybrook Platform," as it is called. Of the nature of that ecclesiastical system of faith and church organization, I need not speak, after the careful and candid consideration of the subject by Professor Pratt, to which we have just listened. If I was to make any additional suggestion, it would be:—that while it proved a mistake to connect the churches so closely with the civil government, and create a "standing order" by law, which all must be taxed to support, except as they formally joined some other denomination, and while it was too great a departure from pure Congregationalism towards Presbyterianism:—there is this to be said about its adoption: the times were bad: and there were many difficulties in the churches, and unsatisfactory modes of settling them: and there had been a falling away from the original faith and exemplary living of the first settlers. The magistrates and the ministers were on the most friendly terms, the former being accustomed to consult the latter on matters of legislation, and the latter thinking that more rigid laws, and a stronger ecclesiastical system enforced by the State, would remedy the evils under which they were suffering, were ready to ask for such aid, which, like all church-and-state unions, sooner or later harm the church more than they help it. There was also a large Presbyterian element in the Connecticut churches, and much intercourse and a close sympathy with New York and New Jersey, where Presbyterian churches were numerous which favored such action. And if that Synod made concessions to Presbyter-

ianism, which none of the other churches of New England have seen fit to make, it certainly does honor to their catholicity of spirit and Christian liberality, if not to their wisdom.

Mr. Buckingham's connection with the Indians of this region was also an interesting one. Uncas, chief of the Mohigans in the eastern part of the State, had always been a good friend to the settlers. He and his sons sold and gave away many tracts of land to persons in this town and elsewhere.* Mr. Buckingham and Thomas Clark purchased such a tract of Joshua Uncas, one of his sons, lying in the north part of Lebanon, where our family afterwards settled, though not upon that land, or having any connection with it, but where several of the name did settle. Attawanhood, another of the sons of Uncas, was chief of the Indians in this vicinity, and of the same disposition. He seems to have come quite under the influence of our civilization and Christianity, for he makes Minister Buckingham one of the executors of his will and the guardian of his children. He directed that his sons should live near Saybrook, and be taught English by their mother, and, at the end of four years, be placed in an English school, and he also requested for himself, that he might be "buried at Saybrook, in a coffin, after the manner of the English"; all this is another pleasant tribute to the memory of your good minister.

As to his family, it may be said that he had nine children, seven of whom lived to grow up and marry and settle here, leaving behind them families of children.

Thomas was a prominent man in town affairs, being appointed to many important offices of trust, and was also a prominent member of the church, and a large land-holder.

Daniel was for many years justice of the peace, and held

*It is often charged upon our ancestors, that they robbed the Indians of their lands, or paid for them with a few coats or hatchets; but these lands had no value. As late as 1776, the land which Massachusetts claimed as a part of her southern boundary, and was finally surrendered to Connecticut, was sold at auction, and only brought a little more than a farthing an acre.

other important offices in the town, and was also a prominent member of the church. He was also a large land holder.

Stephen was pastor of the church at Norwalk thirty years.

Hezekiah also appears frequently as appointed to offices of trust.

The *three sisters* were also married and settled here, leaving behind them children, some of whose descendants, under other names than the family name, are well known to you and respected.

Our branch of the family, descending through Daniel, Daniel Jr., Samuel, Samuel Jr., made this their home for four generations, and their dust has mingled freely with the ashes of your friends. My father left here at the beginning of this century, and indeed his eldest child was born here. But wherever his children have been located, they have thought kindly of the home of their ancestry, and been most grateful to that good minister, who taught them as he had been taught himself, "To fear God and keep His commandments" and "To love others as we love ourselves," as the first preparation for the duties of this life, and the only preparation for the life immortal.

The following almost obliterated inscriptions are still found on stones in the old burying ground at Saybrook Point:—

"Here lies the body of the
Rev Mr THOMAS BUCKINGHAM
Pastor of the Church of
Christ in Saybrook, dec'd
April ye 1st 1709 in ye
63 year of his age"

"MRS HESLER BUCKINGHAM
Wife to ye Rev Mr Thomas
Buckingham, Pastor of ye
Church of Christ in Saybrook
Dec'd June 3, 1702, in
ye 56 year of her age."

A poem written for the occasion by Mr. GEORGE W. BUN-GAY of New York, was then read by Mr. MORTIMER CHAPMAN of Saybrook, a descendant of one of the first settlers of the town.

SAY-BROOK.

What did the gray forefathers know,
Two centuries and a half ago?
They planted colonies that grow,
In greatness, symmetry, and beauty.
The axe, the anvil, and the loom,
The towering spire, the rounded dome,
The happy kingdom of the home,
Reveal the force of love and duty.

Fair Lady Fenwick, pure and just,
Whose fame smells sweetly from the dust,
On whose sweet spirit no distrust
Could cast a shadow of disfavor,
Still lives in sacred memory.
Waves voice her honor from the sea,
Which drowns discord in harmony;
Its praise is salt that holds its savor.

We jubilantly hail to-day
The name and history of Say,
Who ruled his realm with quiet sway
And raised it to a prosperous portal;
With glad complaisance we can look
At the memorials of Brook,
Seen in the street and shady nook;
Say-Brook, twin-name, that's made immortal.

In potchards, flints, and arrow-heads,
And Indian mounds, where narrow beds
Hold bones of the untutored "Reds,"
We scan the earliest history
Of this good, fair, and fertile land,
Settled and tilled by a brave band,
Guided and guarded by the Hand
Of Him who solves life's mystery.

Where the wild Indian's wigwam stood,
And beasts found shelter in the wood,
Progress has paved the iron road,
That links the States which grow to nation.
Ox-carts give way, the steam-car flies
On winged wheels, where cities rise,
With steeples pointing to the skies ;
Here freedom's greeted with ovation.

In early days wise men had sown
The seeds of learning, which have grown
To schools and colleges that own
A lofty and a glorious name.
One stainless flag to-day we hail,
It never taught a lad to fail ;
Our happy land is proud of Yale,
And Saybrook claims in part her fame.

After a few words from the Chairman, the audience united in singing "America," and the benediction was pronounced by the Rev. JESSE BRUSH, Rector of Grace Church.

NOTE.

THROUGH the kindness of C. J. Hoadly, Esq., Librarian of the State of Connecticut, the first speaker was enabled to show to the audience two letters written to Governor Winthrop by the officers in charge of Saybrook fort soon after 1700. To one of the letters were appended two circular bits of paper showing the calibre of the "great guns" for which balls were needed, one being a little less and the other a little more than three inches in diameter.

Professor F. B. Dexter of Yale College brought from the college library President Stiles's "Itinerary," containing two diagrams of Saybrook Point, marking the location of buildings, etc., as he found them in 1793. With Professor Dexter's courteous permission, one of these plans has been reproduced in fac-simile and is prefixed to this volume.

Among the others who were present was Mr. David Lion Gardiner of New Haven, a descendant of Lion Gardiner, the engineer who built the first fort and laid out the town, and of David Gardiner, the first white child born in what is now Connecticut.

His Excellency the Governor of the State and many other invited guests expressed to the Committee their regrets that they were not able to attend. The Rev. F. N. Zabriskie, D. D., of Princeton, N. J., formerly pastor in Saybrook, wrote as follows :

I am in receipt of your note of November 20th, inviting me and my family, in behalf of the Committee, to attend the commemoration of the two hundred and fiftieth anniversary of the settlement of Saybrook. I thank you heartily for the courtesy and kind remembrance.

I need not assure you that it would afford me very great satisfaction to be present on so interesting an occasion. Old Saybrook holds a very warm

place in my heart, and the recollection of my residence there is among the golden spots in my memory. As the shadows begin to lengthen on my pathway, it is a source of no little gratitude and gratification to me to feel that I may have borne a humble part in promoting the best interests of the dear old town and in maintaining the faith which the founders brought with them to the new world, and for which they forfeited so much.

I regret, however, that the state of my health and other circumstances put it out of my power to participate in the celebration of the 27th. Be assured that I shall be none the less present in spirit, and with my earnest and affectionate wishes for the temporal and spiritual prosperity of the good old town and of every one of its inhabitants.

My family, who have most delightful associations with Saybrook, and one of whom (my only son) has the honor to be a native, all join me in these congratulations and greetings.

Yours faithfully,

F. N. ZAEBISKIE.

The Rev. Theodore L. Cuyler, D. D., of Brooklyn, N. Y., wrote :

I thank you for your kind invitation. Nothing would give me more pleasure than to join in the "Jubilee" of charming old Saybrook, in which I have spent so many happy hours, and whose kind people I regard so warmly. But I am held *fast* and *tight* at home on Friday and Saturday by important church engagements, which I cannot possibly leave.

I should like to swing my hat in a good hearty cheer for the "fast-anchored" old town, whose "Platform" was built of the soundest timber, whose lighthouse has never grown dim, and whose sons and daughters rise up to bless her memory forevermore. It is not easy to say "No" to so cordial an invitation from *thrice* of the Saybrook sisterhood, but necessity compels me to do it.

With heartiest good wishes for a right royal celebration, I remain,

Cordially and gratefully yours,

THEO. L. CUYLER.

The Hon. T. C. Acton of New York sent this telegram :

Hon. JOHN ALLEN, Presiding Officer, Saybrook :—

My Saybrook sisters : My spirit is with you to-day and rejoices in the success attending your happy inspiration. What man proposes and fails to accomplish, woman, I am proud to say, disposes and happily succeeds in this instance. I regret the weakness of my brothers and applaud the strength of my sisters. Don't be too much elated, but dwell together same as usual, in fraternal love, and I'll go back to Mother.

ALICE BOTELER FENWICK, through spiritual medium,

THOMAS C. ACTON.

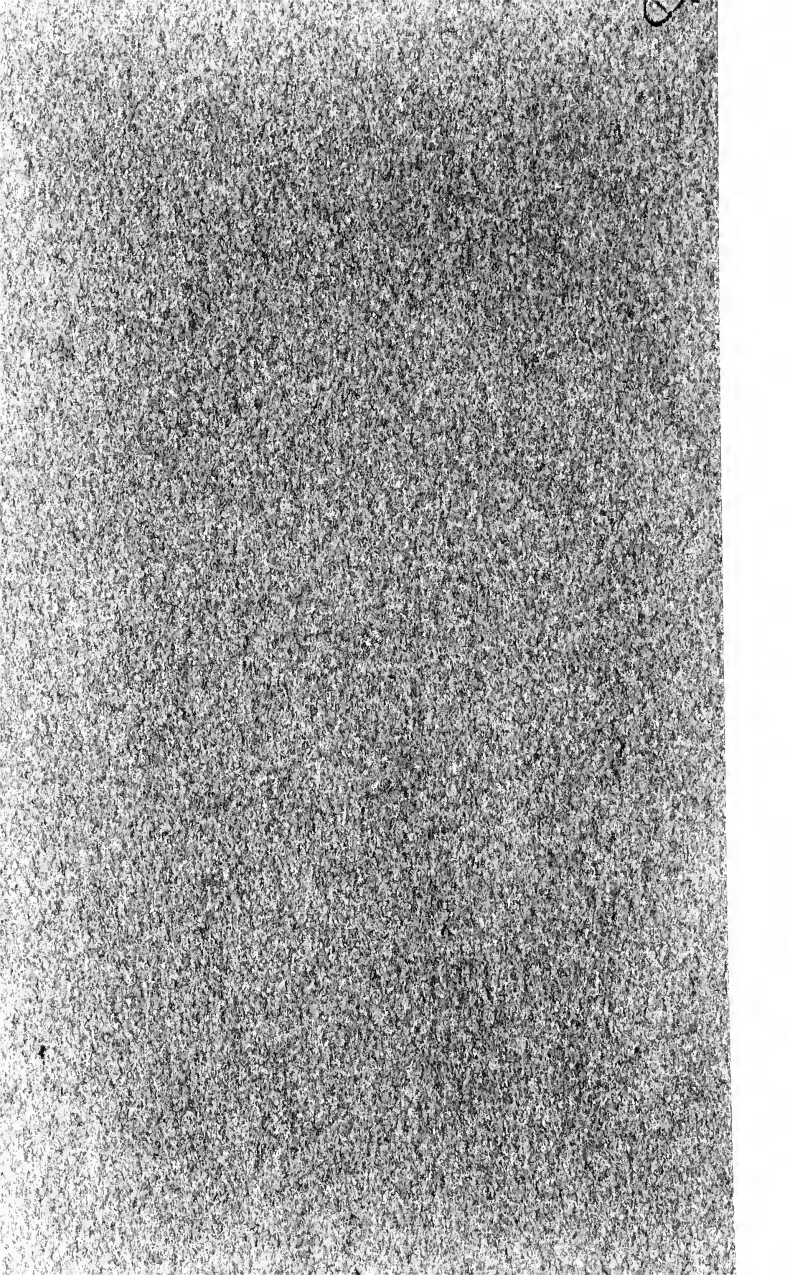
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250th Anniversary

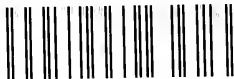
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