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PROCEEDINGS

AT THE

CELEBRATION

OF THE

250TH * ANNIVERSARY

OF THE

SETTLEMENT OF GUILFORD, CONN.,

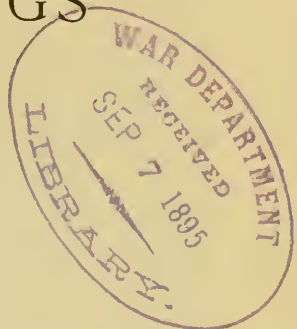
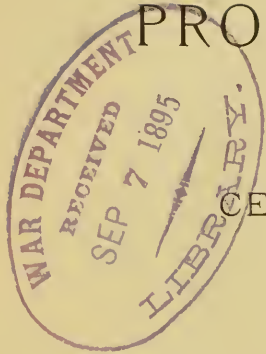
SEPTEMBER 8th, 9th, and 10th,

1889.

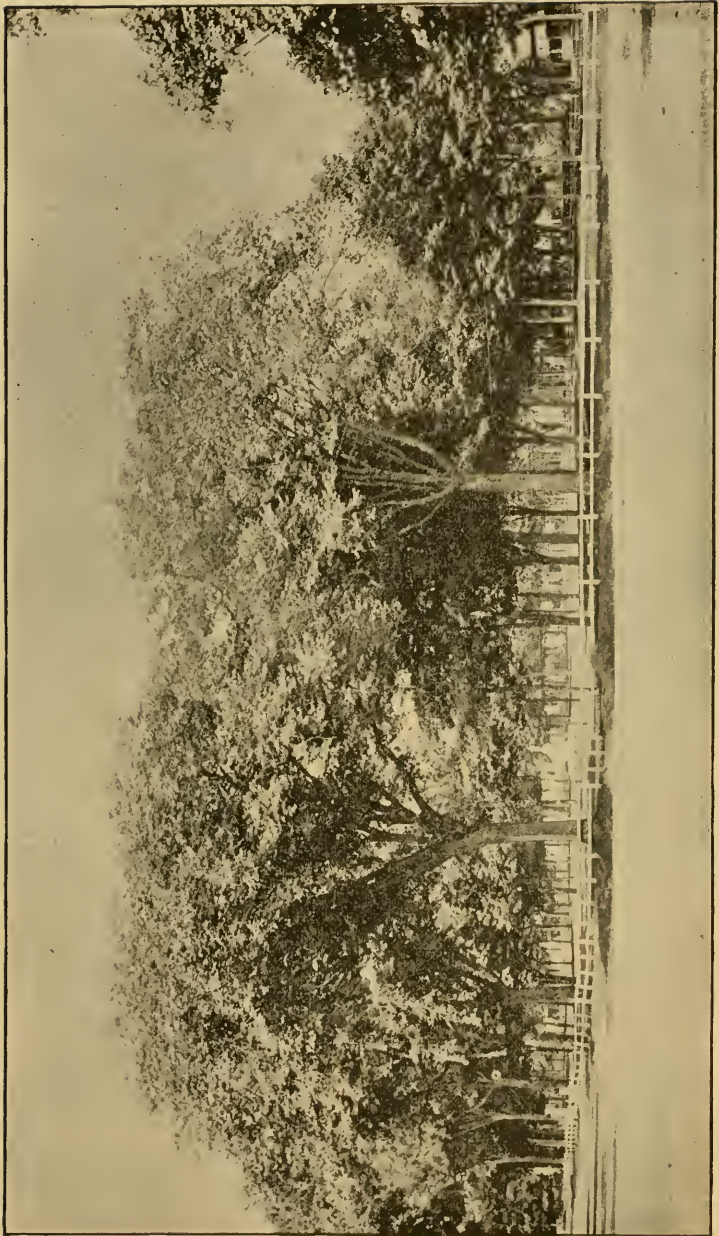
NEW HAVEN, CONN.:

THE STAFFORD PRINTING CO., 86-90 CROWN STREET.

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GUILFORD GREEN, FROM S. W. CORNER.

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CELEBRATION OF THE
TWO HUNDRED AND FIFTIETH ANNIVERSARY
OF THE
SETTLEMENT OF GUILFORD, CONN.,
BY THE
TOWNS OF GUILFORD AND MADISON.

The propriety of commemorating the establishment, in 1639, of the Plantation of Menunkatuck (now represented by the towns of Guilford and Madison), had been privately discussed long before public and general action was necessary. Some very useful preparatory work was done in Guilford during the winter of 1888 and 1889, by the "Halleck Circle," an association composed chiefly of young people. The first formal step, taken on the motion of Rev. Edmund M. Vittum, then pastor of the First (or North) Congregational church, is recorded in the following official document :

"Voted, That the Selectmen be empowered to appoint a committee of twelve to arrange for a suitable celebration of the Two Hundred and Fiftieth Anniversary of the settlement of the town of Guilford."

The above vote was passed at the annual Town Meeting, held October 1, 1888. CHAS. H. POST, Town Clerk.

The Selectmen (consisting of Messrs. Henry E. Parmelee, Henry R. Spencer and Edwin W. Bartlett), at the monthly meeting held in November, 1888, discharged the duty thus entrusted to them. The names of the Committee of Arrangements will be found in their proper place. One of its origina!

members, Mr. S. B. Chittenden, Jr. (representing, with Dr. Steiner, the summer residents having permanent interests in the town), found it impossible to serve. He resigned January 17, 1889, and Rev. James J. Smith, pastor of St. George's church, was appointed by the Selectmen to fill the vacancy. The Committee held its first meeting at the house of Dr. Alvan Talcott, on Friday, December 21, 1888. The two non-resident members reported by letter, and of the remaining ten members, nine were present. Capt. Charles Griswold was chosen Secretary, and served until his appointment as Bank Commissioner compelled him to offer his resignation, August 7, 1889. Mr. Samuel H. Chittenden, of East River, Secretary of the Madison Committee of Arrangements, thenceforth acted as Secretary of the Joint Committee.

At the first meeting above-mentioned the date of the celebration was fixed, provisionally, on the days finally selected, Sunday, Monday and Tuesday, September 8, 9 and 10. The only date preserved, relating to the time of settlement, is that of the Indian deed for the territory. This document was signed September 29, 1639, old style, corresponding to October 9, new style. But it describes the purchasers as "planters of Menunkatuck," and thus makes it probable that some of them were residents here, in temporary dwellings, at least as early as September. The exact date not being ascertainable, the one chosen was preferred as the time of the full moon.

Hon. Simeon B. Chittenden, of Brooklyn, a native of Guilford, and a summer resident, was elected President of the Day. His serious illness, soon to terminate fatally, made his acceptance impossible, and at a later meeting Ellsworth Eliot, M.D., of New York, also a native of Guilford, was chosen.

At the same meeting it was voted to ask the Selectmen to inform the Selectmen of Madison of the action taken in Guilford, and to request the co-operation of that town. The appointment of sub-committees was also begun, most of the chairmen being taken from the Committee of Arrangements, in order to make communication with that body easier, and to ensure unity of action. Vacancies were left in each sub-com-

mittee to be filled by residents of Madison, and the completion of the larger ones was entrusted to the respective chairmen, as best qualified to select their own assistants.

At the second meeting of the Committee of Arrangements, held at Dr. Talcott's, January 18, 1889, some business was transacted but it was thought best to postpone important action until the co-operation of Madison should have been secured.

Madison held her first meeting March 25, and appointed committees to co-operate with those of Guilford, and after that the work went smoothly on, both towns acting in unison. A circular was issued on the power of both towns in April giving the order of exercises so far as it was then possible to make it out.

Guilford by a special town meeting, held August 10, appropriated \$1,000 for the necessary expenses of the celebration. The permission of the Legislature was necessary to ratify this measure and it was obtained through its Representatives, Mr. Henry E. Parmelee and Mr. George S. Davis. It will interest the historical student to observe the political change by which what was practically an independent commonwealth in 1639 has now lost the power of appropriating money even to celebrate its own birthday.

The Sub-Committee on Exercises held three meetings, at all of which every member was present. Most of the appointments were made by the full committee, but the Chairman and Miss Foote were given some discretionary power as to alternative appointments. The programme, as finally approved by the Committee at its last meeting (held August 27), was carried out in nearly every particular.

In the selection of writers and speakers the primary consideration was that of nativity or ancestry. It was assumed that among those thus connected with Guilford or Madison there would be no difficulty in finding persons well qualified for the various tasks to be performed, while the towns had no equally strong claim upon the services of any but natives or their descendants. It was felt, however, that the duty of giving the

Ecclesiastical History of Madison could be entrusted to no one with such propriety as Mr. Gallup, the pastor for nearly a quarter of a century of the oldest Church in that town, and that the reading of extracts from Halleck's "Connecticut" would be better done by Dr. Steiner than anyone else. Mrs. Steiner was the daughter of Mr. Ralph D. Smith, the Historian of Guilford, and their son, Bernard Steiner, gave one of the Historical Addresses.

There was no thought of attempting to secure within the limits of time to which such a programme must be confined an adequate exhibition of the collective life of these communities for two centuries and a half. Nor was it felt that we could reasonably ask busy men, generally not residents, to undertake the laborious task of minute investigation, though some work of this nature was done, and its results appear in these pages. Speakers were invited to dwell chiefly on the points which interested them most, in the belief that by this method that which has the greatest interest for the largest number would be likely to receive some attention. And as we were to celebrate the settlement of the original town, it was the period of settlement and the lives of the Founders in which interest centered. Events, institutions, families and individuals became, for this occasion, objects of more or less consideration in virtue not so much of their intrinsic importance as of their relation to the earliest Colonial times. Some notable events, like the Civil War, and some distinguished men, like Fitz-Greene Halleck, belonging to later periods, necessarily had a prominent place. But very much which historians of Guilford and Madison would be obliged to bring into the foreground was thrown into the background or lost sight of altogether. We were occupied first, and chiefly, with Guilford, the ancient Guilford, which covered the whole territory and knew neither political or ecclesiastical divisions. We wanted to see Henry Whitfield; to stand face to face with him and his companions, and observe how they looked, and spoke, and acted. The influence of this effort to reproduce our Primitive Age and the generation nearest to it was noticeable everywhere; in the marking of houses simply because they had

stood for a century or more, to the entire neglect of more attractive, and convenient, and desirable residences which might have been built beside them; in the marking of the home lots of the settlers, in utter disregard of existing line fences and titles; in the antique costumes at the Reception; in the most striking and picturesque features of the Procession; in the exhibition of relics; in the colonial salute of six guns at sunrise on Tuesday, for the six towns of the New Haven colony, and the national salute, not of forty-two guns but of thirteen, at sunset, for the thirteen states which formed the nation a hundred years ago.

Such a study of the past helps us to understand the present and to prepare for the future. As thoughtful persons listened, for example, to the three papers read on Tuesday morning they could hardly fail to receive a more vivid impression of a continuous life uniting successive generations. The men and women who made such sacrifices for their country in 1861 and the years which followed seemed like a re-embodiment of the strong souls to whom the harder sacrifice of country itself was possible in 1639. The brief glimpses of the long intervening period, given in the second paper, showed the same moral and spiritual forces to have been dominant throughout. And the three chapters of the story, showing the best elements of character to have been preserved almost unimpaired for more than two hundred years, proved the possibility and strengthened the obligation of transmitting this inheritance to the generations which will follow.

The Connecticut Historical Society sent the following representatives, of whom all but Dr. Pyncheon (detained at the last moment) were present: Henry Barnard, L.L. D., Charles J. Hoadly, L.L. D., Rev. Thomas R. Pyncheon, D. D., Prof. Samuel Hart, D. D., and Mr. Frank F. Starr.

The New London County Historical Society sent Mr. John M. Ginley as its representative.

Members of the New Haven Colony Historical Society and of the American Historical Association were also in attendance.

Professors George P. Fisher, D. D., Franklin B. Dexter and

Thomas R. Lounsbury of Yale University, Professors Samuel Hart, D.D., and Charles Frederick Johnson of Trinity College were present, and a message of regret was received from Wesleyan University.

Hon. Joseph R. Hawley, United States Senate; Hon. Samuel C. Merwin, Lieutenant Governor (representing the Governor); Hon. W. F. Willcox, Member of Congress for this district, and Hon. Andrew C. Bradley, Associate Justice of the Supreme Court of the District of Columbia, represented different departments of the National and State Governments.

The Selectmen of New Haven were present in a body.

The following resolutions were adopted at the meeting of the Committee held September 19, 1889:

WHEREAS, The Rev. Lorenzo T. Bennett, D. D., member of the Committee on Invitations, and most thoughtful and active in the performance of his duties in that capacity, until the work of his committee was substantially finished, died very suddenly, less than a week before the celebration began, without enjoying the unselfish pleasure he would have felt in the result of his work, and the removal of his anxieties,

Resolved, That we hereby record our thankfulness for the services which Dr. Bennett rendered in our recent undertaking, services the more noteworthy, for his having nearly reached the age of eighty-four, and also our sorrow, shared by all his townsmen and all who knew him, at a death which, in spite of his more than four score years, seemed untimely.

Resolved, That we hereby offer to his family the assurance of our sympathy in their grief, as well as in the abundance of their comfort.

WHEREAS, Our associate, Mr. George W. Bunnell, a member of the Committee of Arrangements for Madison, after having by his presence at our consultations, and his judicious suggestions when present, shown both his hearty interest in the celebration, and his ability to contribute to its success, was suddenly removed by death,

Resolved, That we hereby express our sympathy with his family, and our happiness in the assurance that they find comfort in the remembrance of his useful Christian life.

It was also

Resolved, That the hearty thanks of the two committees are hereby tendered, in behalf of the people of Guilford and Madison, to the speakers who contributed so effectively to the success of the celebration, and to those who presided on the successive days, recognizing with particular pleasure their willing response to the claim upon their services, made in the name of the original Guilford.

Resolved, That we warmly acknowledge the kindness of those who added to the enjoyment of the late celebration by giving us the benefit of rare musical gifts and culture.

Resolved, That sincere thanks are due to the First Ecclesiastical Society, in which the religious organization of the Founders is perpetuated, for the use of their church edifice during the three days of the celebration.

Resolved, That the hearty co-operation of the people of the two towns, as well as of others connected with them by various ties, in untiring labors, and in contributions to the tables, to the exhibition of relics, to the procession, to the decorations, to the music, in money or other ways, forms one of the pleasantest features of the celebration, and was the chief element in its success.

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MISS KATE FOOTE.

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ORDER OF EXERCISES.

SUNDAY, SEPTEMBER 8th.

10:30 A. M.

Congregational Church, Madison (once East Guilford).

MUSIC—Organ Voluntary *Miss M. E. Fiela*

DOXOLOGY *Choir and Congregation*

INVOCATION *Rev. J. A. Gallup*

HYMN 93—"Songs of the Sanctuary" *Choir and Congregation*

READING OF THE SCRIPTURES—From a Bible 300 years old, being a version by Theodore Beza, the friend and successor of Calvin; now owned by Samuel S. Meigs, an heirloom through the Stone family.

SOLO—"I Know That My Redeemer Liveth" *Mrs. Whitney*

PRAYER *Rev. A. C. Dennison, Middlefield, Conn.*

HYMN 1309.

MORNING OFFERING—Offertory Duet, sung by

Mrs. Whitney and Mr. Bushnell

ORIGINAL POEM—"The Puritan Sabbath"

By George A. Wilcox, Detroit, Mich.

SERMON—"Ecclesiastical History of East Guilford"

Rev. J. A. Gallup, Pastor

SOLO *Mr. Bushnell*

HYMN 1312.

BENEDICTION *Rev. B. G. Northrup*

Singing led by Church Choir, assisted by Mr. Hunt, Cornetist; Mrs. F. P. Whitney of Boston, Soprano, and Mr. C. J. Bushnell of New York, Baritone.

2:30 P. M.

First Congregational Church, Guilford.

VOLUNTARY—Offertoire in F minor, Batiste *F. Moody*

INVOCATION *Rev. Mr. McIntosh*

SOLO—"Jesus Lover of My Soul" *Mrs. Whitney*

RESPONSIVE READING—Psalm cxlvi., (Nos. 39 and 40).

EXTRACTS FROM HALLECK'S "CONNECTICUT"—Read by
Hon. Lewis H. Steiner, M. D., Baltimore, Md.
 PAPER—"Guilford and Madison in Literature"

Henry P. Robinson, Guilford

MUSIC.

Joel Benton of Amenia, N. Y., presided.

7 TO 10 P. M.

RECEPTION—By the residents of the towns to their guests, at the house
 of Mr. John Hubbard and Miss Hubbard, Broad St.

TUESDAY, SEPTEMBER 10th.

SUNRISE.

Colonial Salute of six guns, with ringing of bells.

8 A. M.

Procession forms at the Green (Guilford Division).

9:30 A. M.

Guilford and Madison Divisions begin line of march from corner of Bos-
 ton and Union Streets.

11 A. M.

First Church, Guilford.

MUSIC.

HISTORICAL ADDRESS—"Guilford from 1639 to 1665"

Prof. Samuel Hart, D. D., Trinity College, Hartford

PAPER—"Guilford and Madison from 1665 to 1861"

Bernard C. Steiner, Baltimore, Md.

PAPER—"Guilford and Madison in the Civil War; Town Action"

Miss Kate Foote, Guilford

12:30 P. M.

Dinner.

2 P. M.

MUSIC—"Red, White and Blue" *Band*

SHORT SPEECHES—By *Sidney W. Leete of Guilford, Ellsworth Eliot, M. D., of New York, Gen. Joseph R. Hawley, United States Senate; Joel*

Benton, Amenia, N. Y.; Hon. S. E. Merwin, Lieutenant Governor; Judge Andrew C. Bradley of Washington, D. C., Henry A. Barnard, LL. D., of Hartford.

3:30 P. M.

First Church, Guilford.

MUSIC—"Eia Mater," from D'Vorak's "Stabat Mater."

ADDRESS—"Whitfield and Higginson"

Col. Thomas Wentworth Higginson, Cambridge, Mass.

MUSIC—"Jerusalem, the Golden"

Band

ADDRESS—"Other Founders"

Prof. William R. Dudley, Cornell University, Ithaca, N. Y.

MUSIC—"America."

ADDRESS—"Distinguished Natives of Guilford and Madison"

Rev. John E. Todd, D. D., New Haven

MUSIC—"Magnolia"

Band

SUNSET.

National Salute of thirteen guns, with ringing of bells.

Instrumental Music on Tuesday by Colt's First Regiment Band of Hartford.

Ellsworth Eliot, M. D., of New York will preside on Tuesday.

The exercises of the Two Hundred and Fiftieth Anniversary of the Settlement of Guilford began on Sunday morning, September 8, 1889, by public services in the Congregational church in Madison, formerly East Guilford. Many from Guilford and North Madison, and many ex-resident descendants, united with the people of Madison in this service, completely filling the spacious meeting house with a deeply interested audience. The church was appropriately decorated with mottoes and flowers. Among the former was an *Ecclesiastical Genealogical Tree*, in the pulpit recess, showing the Guilford First Church Trunk, and all the branches which have sprung therefrom, giving their names, dates and order of formation. The painting was six feet by eight. The design was admirably executed by Mrs. Augusta Dowd, as was also the motto on the face of the side gallery, consisting of the Coat of Arms of Connecticut, bordered with real grape vines, with purple

clusters, and having its appropriate inscription on a ribbon gracefully draped underneath, "*Qui Transtulit Sustinet.*" Opposite to this was the motto, WE ARE THE HEIRS OF ALL THE AGES. Across the pulpit in letters of gold, AULD LANG SYNE, and across the choir gallery, *We Praise Thee, O God!* In the vestibule over the door was the church's WELCOME to friends and strangers. On the right hand of the pulpit, in a panel upon the wall, were the names of all the pastors of the East Guilford church from its foundation in 1707, with the dates of service. On the left, were the names of all the deacons of the church. Flowers in profusion, tastefully arranged by the ladies, completed the decorations.



HISTORICAL DISCOURSE

BY

REV. JAS. A. GALLUP.

“For every house is builded by some man, but he that built all things is God.”—HEBREWS III: 4.

You have all doubtless seen footprints in the solid rock. Geology teaches us that that rock was once a soft and yielding substance, and that some bird or beast, long since dead, whose very species may be extinct, stepped upon that rock in its plastic state, and the impress of that foot was left graven on the rock forever.

After the lapse of ages, science traces out the form and proportions of the ancient beast or bird, by these simple indelible footprints. As of the rock and its footprints, so of society and its institutions. These bear certain marks, which are the footprints of a former age. By the study of these historic marks, we come to know the form, and proportions of the men, who impressed themselves upon that early and formative period.

The men who wrought upon that plastic age are dead, but their sturdiness of character, for wisdom, moral uprightness, and a far-seeing and benevolent regard for the future, still lives, in the institutions they planted.

By a careful study of these footprints, we come to know the men, whom we honor as the fathers and founders of our cherished institutions, in Church and State. In the nobility of their spirit and the grandeur of their work, they still live among us.

Generations come and go; the centuries open and close; but these institutions, with their rock foundations of personal liberty and personal responsibility, go on forever.

Such builders are immortal in their works, which follow them, and by which, they being dead, yet speak. They stamped their own lineaments upon the age in which they lived, and each succeeding age transmits the life it has received, re-enforced by what itself has wrought, to its successor; thus the fathers and the children are bound together by an electric bond of sympathetic life. "Every house is builded by some man." The house is a comprehensive term, denoting not only the building which shelters us, but the people who are sheltered by the building, or the household, and also the institutions which nurture and develop life, in its divers forms of activity and enjoyment.

Architecture, in substance and type, runs through all language. It builds up men, society, governments and institutions. Our fathers were builders in the broadest and most multiform sense. In all their building, they recognize the twofold agency of the text, the human and the Divine.

"Every house is builded by some man." It didn't happen; it was not produced by chance; it didn't build itself, by some mysterious and hidden law of development. It was built by an agency from without, by some man, who had the genius to plan, the will to execute, and the energy to accomplish the work. The wisdom, design, skill and magnificence of the house our fathers built, and we inherit, show an intelligent cause. Every room in this house, bears the marks of a builder. Taste, judgment, sagacity, sense and sentiment, are in the houses we build, as footprints in the rock.

To this human agency, of brain, heart, muscle and nerve, which plans, believes and builds, they added a Divine Architect, who presides over and directs all. They believed in God as the Director of events, and the Guide of men and their actions.

Our thoughts go back to-day to the builders of two and a half centuries ago, who on these shores and amid these wilds, built for themselves and their posterity, a home, a school, a store, a shop, a State, a Church.

We meet to-day under circumstances of peculiar interest. Two hundred and fifty years are no inconsiderable part of the world's history. If we reckon this period, not by the mathe-

matics of the earth's movements, but by the movements of events that have transpired on the face of the earth, we shall find they measure an important section of the world's progress, in civilization, discovery, invention, the arts, science, education, statecraft and religion. If we confine the outlook of these centuries to the rise and progress of our own country, from the choice, sifted seed, planted here and there in the wilderness, to the magnificent harvests of material wealth, political grandeur, population, and general prosperity, which fill the land, from ocean to ocean, with throbbing life, we shall find abundant cause for exuberant thanksgiving, to the men who laid so well and heroically the foundations of our many-roomed house, and to the Divine Architect who inspired the men to build even wider and wiser than they knew, and who superintended their work. A small section of the work of the fathers, in its beginning and progress, is given us for our study this morning; and of this section we are to confine ourselves chiefly to the House of God, or the Church, as the early and central life, which gave form and force to all the rest.

In sketching the Ecclesiastical or Church History of East Guilford, I am disposed to adopt the unusual, and it may seem illogical course, of making the last first and the first last. This is the order of life and experience. We begin with ourselves, then go out to others, and back to our ancestors. Explorers first find the river and then its source. There are four Churches in the town of Madison (formerly East Guilford): the Congregational and Methodist Episcopal in the southern part, the Congregational Church in North Madison (originally North Bristol), and the Methodist Episcopal Church in Rockland, or Black Rock District. These Churches are all supplied with Pastors at present and doing an honorable and fairly successful work. The two Congregational Churches were organized during the last Century—one at the beginning of the Century, the other near the middle. The Methodist Episcopal Churches were organized the present Century—one at the beginning, the other near the middle. The life of these Churches has been continuous, with only such changes as have been due to local circumstances.

If I speak first and chiefly of this church it will be because

of its greater antiquity, and in some sense greater prominence in the early history of this section and because I am more familiar with its record. The North Madison Church will have a more detailed history, by their pastor, Rev. W. E. B. Moore. The pastorates in the M. E. Churches have generally been so brief that no adequate measure can be made of the men or their work upon the community at large. The history of this Church is so unique that I may group its 182 years' existence around its six pastors, who have filled out this period.

The first four of these pastorates cover a period of 149 years, including the short intervals between, which have usually been but a few months, in one instance only over a year. The four pastors were ordained here, died in office and were buried in the West Cemetery. Only one of the four lived to be over fifty-seven years of age.

Of the remaining two pastorates, that of Mr. Fisk lacked a little of seven years, being cut short by his death in the army. My own lacks one year of a quarter of a century. I came to this office in October, 1865, from a similar service of over eleven years in the neighboring town of Essex. My installation took place November 2, 1865. Rev. S. McCall preached the Sermon, Dr. Badger gave the Charge, and Rev. Elijah Baldwin the Right Hand of Fellowship. I found here a church large in numbers, well instructed in Christian doctrine, steadfast in faith, and zealous of good works. Its membership from the first has been made up largely of those descendants of the early settlers, who have grown up in the parish, of American stock and of the true New England spirit.

The past twenty-four years have been characterized by great changes in the political and religious world as well as in the industrial and social life of the people. It has been the era of reconstruction in our national life, of extension of territory, overwhelming immigration, great labor agitations, marvelous inventions, and railway advancement. It has also been marked by a great increase in the spirit of missions and in gospel evangelization. Unbelief has not been inactive, either in its gross forms of infidelity, after the Thomas Paine school,

or the more subtle and refined forms, under the guise of Scientific Philosophy. This insidious leaven has made itself felt in our quiet community as well as in the cities. We have endeavored during this period to keep up the life and growth of our branch of the Ecclesiastical tree to its full proportion and to carry forward the work begun here by the fathers and the mothers in Israel. This house has been enlarged, entirely reconstructed in the interior and refurnished throughout. An organ has been supplied and a chapel built. All these improvements, together with more recent outlays in painting, have been at an expense of \$19,000.00 or over, all of which has been paid, leaving no debt. We maintain the usual Church services on the Sabbath and two regular prayer meetings during the week, one under the care of the Young People's Society of Christian Endeavor, which now numbers on its roll about seventy members. Our Sunday School and Mission work keep pace with the life of the Church.

Several revivals during this period have greatly refreshed and quickened the people of God, and brought many into the fold of the Church. In 1866, ninety were added to the Church; in 1871, twenty-one were received; in 1874, sixteen; in 1876, thirty-nine; in 1878, nine; in 1879, six; in 1882, thirty-seven; in 1885, fifty-seven. Others have been received in the intervening years, making a total of 363 received into the Church during this period. During the same time, 200 members have died.

I have, during my pastorate here, united in marriage 169 couples, and attended over 500 funerals.

We as a town suffer greatly,—in common with all rural towns of New England,—from the loss of our young men who go to the cities and manufacturing villages for employment, leaving only the elderly people and vacant houses behind, and as a consequence, a waning census from decade to decade.

We chronicle as a somewhat new feature of Madison life, the advent of cottages along our splendid beach, already half a hundred or more in number, and each year increasing, and destined to make the town famous as a seaside resort. This,

and the revival of ship-building, are two hopeful signs in our quiet life.

You would not forgive me if I failed to mention "Lee's Academy," established in 1821, and having on its roll many honorable names as teachers and pupils. This institution, remembered with interest by many, has passed into the hands of the Centre District, and is undergoing repairs to fit it for school purposes. Its place has been taken by Hand Academy, which has been donated to the town for high school purposes, and which must be to the present, and to future generations, what Lee's Academy has been in the past, and we hope even more. Leaving this quarter of a century, unequalled in the history of our country and the world, in its changes and progress, by any other equal period of the two hundred and fifty years under review, I proceed to speak of

THE FIFTH PASTORATE.

This was the shortest pastorate of any the church has ever had, being six years, ten months and nineteen days. It was filled by the *Rev. Samuel Fisk*, whose memory is still fragrant with all who knew him. Mr. Fisk was born in Shelburne, Mass., July 23, 1828. His parents (Dea. David and Mrs. Laura Severance Fisk,) were of the old puritan stock. Their genealogy is said to run back along a line of godly families to the settlement of New England. His boyhood is spoken of by those familiar with his early life as characterized by the same genial disposition and brightness which marked his later years. When ill health kept him from school, he easily kept up with his classes, by study at home, and usually had some extra study in hand, by his mother's spinning wheel. He graduated at Amherst College in 1844, with the second honor of his class. He studied theology at Andover, Mass., and was afterwards a tutor at Amherst for three years. During this time, he frequently preached in the college and in the neighboring churches. His small stature and youthful appearance gained for him the soubriquet of "the boy preacher." In 1855, he traveled abroad, visiting most of the countries of Europe, together with Egypt and Palestine, remaining some

months in Paris and Germany for study. His letters while abroad, under the title of "Dunn Brown's Experiences in Foreign Parts," sparkled with wit and quaint pleasantry, and together with a companion volume, "Dunn Brown in the Army," still form most entertaining books for leisure hour reading. On his return home, he was invited to preach in this church, and was soon after called to the pastorate, made vacant by the death of Rev. Mr. Shepard, a short time previous. This call he accepted, and was ordained and installed June 3, 1857. The sermon on the occasion was preached by the Rev. John Todd, D. D., the charge was made by the Rev. Burdette Hart, and the right hand of fellowship by the Rev. Henry Wicks.

As a man, Mr. Fisk was characterized by great simplicity, geniality, ready wit, and genuine ability. He made for himself a warm place in every circle. His good cheer carried sunshine wherever he went. No man could be his enemy. His overflowing charity, and quaint pleasantry parried every hostility, and made those who might differ with him, love him, in spite of themselves. As an instance of his sharp pleasantry, it is related of him that on one occasion when visiting a school where great disorder prevailed, he remarked at the close of the exercises—as visitors are accustomed to do—upon the prevailing disorder, and then, as if to soften, and at the same time intensify, the severity of his rebuke, he said: "On the whole, this school is the most quiet and orderly and satisfactory of the ten schools I have visited, except *nine*."

As a scholar, his perception was quick, his grasp of a subject or author, clear and comprehensive, his memory retentive, and his method of expression and action entirely original.

Of him as a man, a citizen, a pastor and preacher, I need not speak in the presence of so many in whose memory his life and character are embalmed.

When the Rebellion broke out in war upon the Union, his own patriotic spirit was deeply stirred. He resolved at length to leave home, friends and his church and join the army in the field. He enlisted as a private in Co. I, of the 14th Regi-

ment of Conn. Volunteers, and was mustered into the service August 23, 1862. He was chosen 2d Lieut., then 1st Lieut., and afterwards Captain of Company G, which office he held until his death. In the army, he was the same cheerful, witty, brave, helpful and heroic man, that characterized him in every situation. His nearly two years' service in the war are a matter of public record, patriotic devotion and highest honor. In the first of the great battles of the Wilderness, he fell, mortally wounded, while rallying his company to meet the furious charge of the enemy. He was taken to the hospital at Fredericksburg, and his family summoned. After lingering a few days, at the close of the holy Sabbath, May 22, 1864, he passed through the pearly gates, and was forever at rest. His eventful life of nearly thirty-six years was at an end. His remains were brought here, where funeral services were held, and a sermon was preached by the Rev. Mr. Eustis, then of New Haven; after which under an escort of a committee of the church, they were taken to Shelburne Falls, his native place, in whose beautiful cemetery he desired to be buried by the side of his kindred of many generations.

Thus ended the life of a rare man,—as a friend, scholar, wit, writer, preacher and soldier. During his absence in the war, his pulpit was supplied by the Rev. Mr. Loper. Mr. Fisk took a deep interest in the spiritual welfare of his flock, not a few of whom he guided to the Savior. During his brief ministry of seven years, only five of which were spent in pastoral service, eighty-two were received into the church.

THE FOURTH PASTORATE.

Following back the stream of the historic life of this Church, we come next to the fourth pastor, Rev. Samuel Nicholas Shepard, who served in this capacity thirty years, ten months and twenty-eight days.

He was born in Lenox, Mass., September 25, 1799. His father was the Rev. Samuel Shepard, D. D., of Lenox. He graduated from Williams College in 1821, studied theology in Auburn, N. Y., and was soon after called to the pastorate of

this church. He was ordained and installed November 2, 1825. The Sermon on the occasion was preached by Dr. Samuel Shepard, the Charge to the Pastor was given by Rev. Frederick W. Hotchkiss, and the Right Hand of Fellowship by Rev. Zalva Whitmore. Mr. Shepard was a man of strong individuality and independence of character. He was positive in his opinions and fearless in the enunciation of them. As a preacher he was earnest, forcible and practical. His sermons were vigorous in thought, original in style and forcible in delivery. The truth he preached to others he deeply felt himself. He was often moved to tears, while he spoke with great tenderness and often with captivating eloquence. He had the ready and happy faculty of adapting himself to every occasion. His prayers in the sanctuary, on funeral and other occasions, are spoken of as remarkable for their warmth, felicity of expression and adaptation to circumstances. As a pastor, he was kind and sympathetic; as a citizen, public spirited and deeply interested in all public improvements, many of which still remain, the fruits of his labors. His death was sudden and affecting. On the Sabbath he preached with his usual spirit and power; on Monday he was slightly indisposed; on Tuesday he was seized with violent pains in his head, and soon after became unconscious, and about three o'clock in the afternoon (September 30, 1856) he died, at the age of fifty-seven years. His funeral was attended in this house. Rev. A. C. Baldwin preached the sermon, which was published, and his remains were buried in the West Cemetery with those of his three predecessors in office.

Several revivals of great power attended his ministry. In 1827 one hundred and one united with the church. In 1831 sixty-four were added; in 1843 one hundred and three were received; the whole number received during his ministry was five hundred and two. It was during his pastorate that this Sanctuary was built. It was dedicated November 21, 1838. As so often happens, a serious controversy arose regarding the site of the new Meeting House. This dissatisfaction with the present site culminated in the withdrawal of forty-seven members for the purpose of forming a new and independent

Church. Measures were taken to build a House of Worship. This serious breach in the parish was finally, by mutual concessions, through the friendly advice of the congregation, healed and harmony restored. Those who had been aggrieved returned, the building erected by them passed into the hands of the Methodist society, and has been their church home ever since, now nearly or quite half a century.

As a part of the cotemporaneous Ecclesiastical history of Madison, I may say, the M. E. Church in this place was organized in 1839 by the Rev. James H. Perry. Meetings at first were held in private houses and school-houses, until the present building came into their possession. Many ministers have served them during the half century, not a few of prominence in their denomination. Through many adversities the Church has held bravely on. I have always found their pastors cordial and pleasant fellow workers, Christian gentlemen, earnest, and many of them, able preachers of the gospel. The present pastor is the Rev. S. G. Neil. This branch of our Ecclesiastical tree you see springing out of our East Guilford or Madison history.

The prejudice existing between religious denominations fifty years ago has passed away. Christian fellowship, mutual esteem, and fraternal co-operation have superseded the days of bigotry and intolerance.

Another event of importance took place at the beginning of Mr. Shepard's ministry. In 1826, the year following his settlement, East Guilford, which had been for 187 years an integral part of the town of Guilford, became a separate town, and took the name of Madison, and set up housekeeping for itself, in which capacity it has lost none of its historic prestige.

THE THIRD PASTORATE.

The third pastor of this church was the Rev. John Elliott, D. D.

He was born in Killingworth (now Clinton), August 24, 1768, and was the son of Dea. George Elliott, the grandson of the Rev. Jared Elliott, M. D., and the great-grandson of

Rev. Joseph Elliott of Guilford. He graduated at Yale College in 1786, after which he devoted several years to teaching and the study of Theology. He was ordained and installed as pastor of this Church, November 2, 1791, at the age of 23 years. Rev. Achilles Mansfield preached the ordination sermon; President Styles of Yale College, gave the charge, and Rev. Frederick W. Hotchkiss, the right hand of fellowship. The Society voted to give him "as a settlement, £200 lawful money," to be paid, "one-third in cash, one-third in neat cattle, and one third in produce at the current market price" . . . "the sd. sum of two hundred pound, to be paid in three years from the time he settles, one-third part of each payment to be made annually." His salary was fixed at "£80 lawful money per annum, and 20 cords of merchantable oak wood." This was subsequently increased to "£85, and 25 cords of wood."

Dr. Elliott made a deep impression upon the people. He had the dignity, gravity, sedateness, and general bearing of the gentleman of the olden time. He was precise in speech, and methodical in all his movements.

Dr. Todd, in his autobiographical sketches, gives his impression of him as received by him when as a boy he lived with his uncle, Jonathan Todd, M. D., in East Guilford. He says: "He was a tall, very thin and slim man. His legs, always draped in black stockings and small clothes, seemed too slender to hold him up. How neatly he was always draped, not a spot or wrinkle on his garments! What a broad-brimmed hat he wore, renewed just once in two years. His manners and bearing were most gentlemanly. He was a fine scholar, a genuine lover of study, a capital preacher, a wise and shrewd man. How we boys and girls were wont to look upon him with awe and reverence, unable to believe that the common frailties of human nature hung about him."

Prof. William C. Fowler, in a private note to me, says of him: "He was dignified, deferential to others, and yet very cordial and polite in his manners. His enunciation was distinct but slow, and very impressive. In his public services he never seemed to hesitate for a word or thought. His

style was transparent, and his sermons written out in a clear, handsome hand, ready for the press. He was a good classical scholar, a daily reader of the Hebrew Bible." Among the students he fitted for college were "Jeremiah Evarts, the Field brothers, William Todd, Joseph Hand and Ebenezer Munger, Dr. Harvey Elliott and others," Prof. Fowler among the number. "He and Mr. Johnson, the father of Samuel Johnson, prepared a Dictionary for Schools (a copy of which is on exhibition among the relics in Guilford). He had several students in Theology. About the time, or a little after, the lay preachers in New Haven were active in the community, a Mr. Pease, from Vermont, came to live in East Guilford. He endeavored to let his light shine. At a church meeting he proposed that a committee be appointed to visit the families in the parish, converse with them, etc. Dr. Elliott, in an impressive manner, said: 'That is ministerial; I will endeavor to do my duty.' That settled the matter for a time."

Says Dr. Fitch, in the sermon preached at his funeral, he was "a man of distinguished prudence, of cool judgment, of upright constancy, affectionate kindness, of peculiar sedateness and solemnity and of pious devotion." As a preacher, his sermons show systematic thought, great purity and force of style, solemnity of movement, and often sublimity of thought and expression. Several sermons of his, delivered on public occasions, were printed and a few copies are still extant. His pastorate continued thirty-three years. He died December 17, 1824, aged 56 years. During his ministry several revivals of religion of great power took place. In 1802-3 seventy were received into the church. In 1809 about sixty were admitted. In 1820 ninety joined the Church. Dr. Elliott received in all during his ministry 338.

Dr. Elliott's standing as an able preacher and scholar was high among the Churches. In 1812 he was elected a fellow of the corporation of Yale College, and in 1816 a member of the Prudential Committee of that body. In 1822 he received the degree of Doctor of Divinity. Under his ministry, the half-way Covenant Plan of Church Membership died out.

The first record of a Sunday School occurs during Dr.

Elliott's pastorate. It is as follows: "At a Church meeting in May, 1820, William Hart, Deacon Meigs, Deacon Hoit, Timothy Dudley, Amos Bishop, Benjamin Hart and Ezra Smith were appointed a committee to organize the Sabbath School and superintend the school when organized."

It was also during his ministry that the plan of sustaining the institutions of the gospel by a tax upon all residents within the bounds of the society, was changed to the voluntary system. Dr. Elliott was so apprehensive of the failure of this plan that he set about raising a ministerial fund for the benefit of this Church and Society. This was in 1815; at the end of ten years it amounted to \$1,918.63. It was to be kept at interest until the principal should amount to \$10,000, after which the income was to be applied towards the payment of the pastor's salary. This became available in 1855.

It was during Dr. Elliott's ministry that the Rockland M. E. church was established. Their house of worship was built in 1802 or 1803, but the society was formed some years before, services being held in the school house or in private houses. The present pastor, Rev. George Bennet, thinks the society very nearly a hundred years old. You see it represented at the extreme north of the East Guilford branch of our Ecclesiastical tree. The record of its pastors I have not been able to obtain. They occupy a neighborhood remote from other churches, and bring the Gospel to those who might not otherwise be reached by it.

Dr. Elliott was married November 3, 1792, to Sarah Norton, daughter of Lot Norton, of Salisbury, Conn., who survived him, and was subsequently married to Gen. Sterling. They had no children.

A glance at the side lights of Dr. Elliott's day will reveal the spinning wheel, the loom, the cheese-press and churn in every house. The portrait of the busy and frugal housewife as set in the proverb, might be seen in every household, "She seeketh wool and flax, and worketh willingly with her hands." The tailor and shoemaker were yearly visitors to the home, to make up the family outfit. Every house had its saddle and pillion, and indispensable horse-block. Foot-stoves supple-

mented the wide and generous fireplace, with its pot-hooks and trammels. The tinder box, with its steel and flint and sulphur splints, and the old flint-lock musket, were the fire reserves of the households. The stage coach was the palace car of the period, and its arrival the one great event of the week. Coasting vesels lined the shore, and the hills and valleys teemed with busy workmen. It was the *stay-at home era*, when labor was content with honest and moderate gains, and simple, but genuine comforts. The village singing school and spelling match, the apple-parings and husking bees, wherein the lucky finder of the crimson ear, was awarded crimson privileges, were the staple entertainments of the young people. The farm and the fishing net, and the country store furnished ample occupations for the people. If there were fewer comforts and luxuries, there were fewer wants and greater contentment and satisfaction.

THE SECOND PASTORATE.

Going back into the last century, we come to the Second Pastorate of this church, which embraced a period of fifty-seven years and four months.

Rev. Jonathan Todd, the second pastor, was a native of New Haven, born March 20, 1713. His parents were Jonathan and Sarah Morrison Todd. He graduated at Yale College in 1732, and was ordained and installed over this church, October 24, 1733, when 20 years of age. Rev. Joseph Noyes of New Haven preached the sermon.

Mr. Todd had the reputation of being an excellent scholar. He was a fine linguist, fond of historical studies, and took a deep interest in scientific pursuits. He was one of the leading clergymen of the State, in his day. As a preacher, he was simple, plain, discursive and instructive. "His sermons," says Dr. Elliott, "were not adorned with the studied ornaments of language or the flowers of rhetoric; his ideas were not clothed with that tinsel, which glitters, but does not enlighten; neither did he study to embellish his writings with round and harmonious periods, or to shine as a graceful orator. They were, however, replete with sentiment, with

exhibitions of important truths, with forcible arguments, solid reasoning and much practical instruction. CHRIST JESUS, *and him crucified*, was the sum and substance of his preaching." The following tribute to his memory is on the tablet which marks his grave in the West Cemetery: "He had a contemplative mind; read and thought much; was candid in his enquiries, and in science, theology and history, had a clear discernment and sound judgment. Singularly mild and amiable in his disposition; clothed with humility and plainness, serene in all the occurrences of life, a friend and patriot, a most laborious and faithful minister, guided by the sacred oracles; eminent in piety and resignation; adorning religion which brings glory to God, and salvation to men."

Dr. Field describes him, as a man of "a spare habit, with dark hazel but bright eye, and countenance not wanting in intelligence, and specially marked by benignant and benevolent feeling." He also says, "He did not belong to the stricter school of Calvinists, and it may be doubted whether, properly speaking, he was a Calvinist."

A wide-spread epidemic prevailed in the parish in the years 1750 and 1751. Forty-three, including many heads of families, died in a single year. To the care of the sick and dying, Mr. Todd devoted himself day and night with unremitting fidelity.

He continued in the active duties of his ministry until the last year of his life. His decline was gradual and tranquil. He died February 24, 1791, at the age of 77 years 11 months and 4 days.

At his ordination, the Church consisted of 51 members. During the first 24 years of his ministry, he received into the Church 224. The early records of the Church were unfortunately burned by a fire in his study.

On the supposition that the same proportionate number were received during the remainder of his ministry, it would make the whole number received by him 305. At his death, the Church consisted of 84 members. His wife was Elizabeth Couch, daughter of Samuel Couch, of Fairfield, Conn. She died December 14, 1783, aged 73 years. They had no children.

THE SECOND MEETING-HOUSE.

Soon after Mr. Todd's settlement, a movement was made to build a new Meeting-House. After two years spent in controversy over the site, during which a Council was called, and a committee from the General Assembly sent to locate the proposed building, it was finally decided to place it near the site of the first Meeting-House, which stood near, or a little south of the present east entrance to the Green. The entire Center was then an open common, crossed by roads, dotted over with Sabbath-Day houses, sharing its accommodations with a tannery and an alder swamp. The new Meeting-House was dedicated in May, 1743. Many of you remember well that venerable structure, which for nearly a hundred years was the Sabbath resort of the people. In this house, for nearly half a century, the people listened to the plain, practical, and instructive sermons of Pastor Todd, and afterwards, for a third of a century, to the solemn, majestic and impressive sermons of Dr. Elliott, and for over thirteen years to the fervid eloquence of Shepard, to whom it was given to preach its farewell. The clock was transferred to the steeple of the present house, where for more than a half century it has continued to mark the passing hours of the living, and the closing hours of the dead, as it had done perhaps a half century before in the former Meeting-house. In 1801, a bell was added, which supplanted the drum, in calling together the worshippers. This bell is still in service in the church in North Madison,—the same in metal and orthodox tone, though recast, because cracked in a baptism of fire which consumed the steeple. The old plan of "dignifying" the Meeting-House by assigning seats, according to age and the grand list, prevailed in this house, and also of separating the sexes, dividing thus even families.

THE CHURCH IN NORTH MADISON.

It was during Mr. Todd's pastorate that the people in the north part of the parish (now North Madison) became a Society and a Church. December 3, 1744, they requested "liberty to have winter preaching among themselves," and

December 5, 1748, they petitioned "for leave to be a winter parish," and March 5, 1752, they asked liberty "to set up public worship of God among themselves, as a distinct Society." This request was granted. A new Society was formed under the name of North Bristol, and its bounds defined by act of General Assembly May, 1753. The Church "embodied" by subscribing to a covenant and articles of faith March 23, 1757. It is, therefore, now 132 years old. It has had seven pastors installed from 1757 to 1840. These were Richard Ely, Simeon Backus, John Ely, David Metcalf, Jared Andrus, Stephen Hayes and Amos Le Favor. Since that time they have had fifteen stated supplies, or acting pastors, the shortest of whose term was three months and the longest nine years. The present pastor is Rev. William E. B. Moore, who began his ministry there in April, 1885. The present membership of the church is ninety-nine.

The period now under review covers a most important era in the history of the country. It is the great *war period*. It includes the French and Indian war, the most important of the Colonial wars, the Revolutionary war, from the battle of Lexington in 1775 to the surrender of Cornwallis in 1781, and the cessation of hostilities in 1783. It witnessed the Declaration of Independence; the successful termination of the war; the treaty of peace; the adoption of the constitution; the first congress, and the inauguration of George Washington as the first President of the United States. Events that seem far distant to us, but their footprints are all around us to-day and help to make this anniversary possible and jubilant.

THE FIRST PASTORATE.

One more step backward in this Historical Review brings us to the First Pastor, the Rev. John Hart, a native of Farmington, Conn., who was born April 12, 1682. He entered Cambridge College and continued there three years. In 1702 he removed to Saybrook and became the sole member of the Senior Class of Yale College, then in its infancy. The following year (1703) he graduated and was the *first regular graduate* of the College. Degrees previously conferred were honorary.

Soon after graduation Mr. Hart was elected tutor of the College, which office he held for several years, during which time he was licensed to preach, and as early as the winter of 1705 he preached to the newly formed society of East Guilford. In June, 1706, he was invited to settle. In November, 1707, the same day on which the Church was organized, he was ordained and installed. He continued in this office till his death, March 4, 1731, in the twenty-fourth year of his ministry and in the forty-ninth year of his age. Mr. Hart is represented to have been a minister of decided ability as a student and sermonizer. As a preacher, he was forcible, clear, earnest, persuasive and spiritual. He was a man of great prudence, geniality and circumspection. Rev. Mr. Chauncey of Durham describes him as "one endowed with a large treasure of natural ability, quickness of invention, clearness of thought, soundness of judgment and great strength of reason. His preaching was powerful, sweet and persuasive. The graces of the Christian shone with commanding majesty in his life and conversation." After a long period of suffering, which he bore with Christian equanimity and patience, he died March 4, 1731. His grave is in yonder Cemetery, where many of his congregation also sleep.

Mr. Hart was thrice married. His first wife was Rebecca Hubbard of Boston, by whom he had two children. His second wife was Sarah Bull of Hartford, by whom he had one child. His third wife was Mary Hooker of Guilford, by whom he had six children. Four of his children died young. Of the remainder, the eldest, William Hart, was pastor of the Church in Saybrook; one was a deacon in this Church and three settled in Guilford. The Church at its formation had thirteen male members. Mr. Hart admitted eighty into the Church during his pastorate.

THE FIRST MEETING HOUSE.

This was built in 1705. Many votes are on record showing various additions from time to time. It was a barn-like edifice, with doors on the south, east and west. Long seats were on each side of the center aisle and pews on the sides. "John

Grave was chosen to beat the drum on Sabbath days and other public days for twenty shillings the year" and "Widow Martha Dudley was chosen to sweep the Meeting House this year and to do it for twenty shillings." For forty years this plain edifice was the religious home of the people.

This Church, during its 182 years' existence, has had six pastors. It has never been without a pastor except during the brief intervals of the pastorates. It has never dismissed a pastor. It has had many honorable, Christian men among its officers, men whose memory is fragrant still in the Church; and many noble and heroic and saintly women, true mothers in Israel, whose prayers are vials full of odors, underneath the Throne of God forever.

East Guilford has been ever the firm friend of Education and has sent many of her sons to college. This oldest daughter of the mother Church has raised up a goodly number of ministers of the gospel. Our Church roll of ministers bears on it the name of Buel, a cluster of Lees, the Dowd brothers (Charles and Wedworth), the Murrays, Willard, Loper, Crampton, Fowler, Bushnell, Scranton, Field (David and Timothy), Stone (Andrew, Seth and William), Hart and Bartlett—in all 22.

Thus we come to the time when East Guilford was a part of the mother Church in Guilford. The Church life which the "East farmers" enjoyed for sixty-eight years in common with the Church in Guilford, under its first pastors, Whitfield, Higginson, Elliott and Ruggles, will be given us no doubt in the other services of this two hundred and fiftieth anniversary. The immigration, the causes which led thereto, the covenant on shipboard, the settlement, the purchase of the land of the Indians, their civil and church life, I leave to others to describe. In closing this brief sketch of the Ecclesiastical History of East Guilford, I may say the same spirit of self-sacrifice, of independence, of resolute endeavor and love of liberty which characterized the Founders, flowed out in the sap of the East Guilford branch and nourished in it an ever-green life, redolent of freedom and hardy manhood. The restrictions and hardships of the wilderness were nothing to

such men, compared to restriction of conscience, of opinion, and of action, imposed by Hierarchical Tyranny. That first half century was the age of homespun; luxury was neither known nor desired. Industry was the common law. Implements were crude and the habits of the people simple. Nature predominated over art. Shoddy had not been invented, nor the dude developed. The Bible and the Catechism were the family library. Newspapers were rare and a magazine, in the modern sense, unknown. Books were few; the minister was the only circulating library. We may smile at their eccentricities, but may well emulate their sterling virtues of manhood and womanhood. The past inspires us. We glory in foundation men, at the beginning and all along the line. The Church has always had them and has them still. East Guilford is rich in builders. Many honored names has she given to cities and towns and business enterprises throughout the broad land. Her contribution to the country in war and in peace is an honorable record. Among the oldest and most successful merchants in the city of New Haven, we find the name of Wilcox, of East Guilford birth and early training, and still having his beautiful summer residence with us, we are happy to say, and still active in business, bringing forth fruit in old age; a name given by Madison to law, to medicine, to mercantile pursuits throughout the country, north, south, east and west. We have, also, our Bushnells, from Francis Bushnell, one of the covenanters on board the ship which brought the first settlers of Menuncatuck, a name associated with wide-awake activity on many fields, giving force to patriotism, to religion, and to practical business; suggestive of good cheer and, as we are renewedly assured this morning, with song in its best and most sacred service, through the Bushnell brothers.

A fitting companion-name to which the "East Farmers" are entitled, is that of Scranton. A name full of energy and push, making itself felt in every form of industry and enterprise, throughout the land,—creating and naming cities,—a strength and help in every good cause, a genuine live element in the world's forces.

East Guilford has also a valid claim upon the name of Hand. A name more than two hundred and fifty years old in colonial history, and appearing early among the settlers of the Hammonasset District. It is to be found with the petitions to the town of Guilford and to the General Court in Hartford for "libertie to be a societie by themselves;" a pioneer name in the West and South, honorably linked with the bench, with business and with benevolent and educational work,—a name to be reckoned among foundation builders.

The name of Field is an East Guilford trophy. Whether eminent in the pulpit, on the bench, at the bar, in journalism, in international telegraphy, or in other spheres, East Guilford and Madison will have a just pride in their ancestral blood and birth.

Dowd is another name identified with the early settlers. It appears among the ship covenanters of June 1, 1639, and is in the earliest records of East Guilford Center. It is identified not only with our own church and society life, but with the life and growth of business and educational enterprises in other places.

We claim also a partnership in the name of Coe and all its achievements.

The name of James Lee is among the early settlers of East Guilford, and we have the name still in honor among us, notwithstanding we have freely given of it, for founders and builders in various spheres in the East and in the farthest West.

From the famous ship's company, East Guilford appropriates also the names of Bishop, Chittenden, Leete, Stone, Dudley, Norton, Cruttenden, and Naish. To these we join in honorable mention, the early names of Munger, Willard, Meigs, Smith, Crampton, Kelsey, Hill, Hart, Todd, Grave, Hoyt, Hull, Bradley, etc.,—but I must forbear, or I shall trench upon other speakers, who during these anniversary exercises, are to address us on the eminent men raised up in these related towns.

It only remains for me to speak in behalf of the humble and quiet builders, who, though unnamed on the scroll of high

fame, have yet been very important factors in the establishment and growth of all our cherished institutions in Church and State. "The work unknown good men have done is like a vein of water flowing hidden underground, secretly making the ground green." They are silent, conservative, stable builders, whose daily faithfulness in ordinary work, makes them genuine forces in founding, upholding and advancing the common interests of the people. What would the artist be without his paints and brush, the mason without his sand and cement, the author without the type-setter and pressman, or the general without his army? Even so all great works depend for their success, upon the humble builders who go in and out, in the daily routine of common place. They are builders as truly as those of wider name and fame; their lives are as essential, their work as grand, and their reward as sure.

In yonder cemetery,—Madison's storehouse of garnered treasures,—sleep the dead of these centuries.

The 1800 counted graves represent every grade and degree of social condition. Four of the honored pastors of this church are there, with their flocks gathered around them. Many of the officers of the church are there. Soldiers and civilians rest there from their labors. One by one we quietly enter the gateway to God's Acre. The fathers and the children are there. The ripe fruit on our ancestral tree drops off into the lap of mother earth, and the dust returns to the earth as it was, and the spirit to God who gave it. Instead of the fathers, are the children. As the fathers met their opportunity and responsibility in laying deep the foundations in the virgin soil of the new world, so may the children meet theirs, in rearing the superstructure thereon; and in their joint success, may they in reverent and sweet accord, say, "We are laborers together with God."

Amen and Amen.

The following poem, with the prefatory note, was read by the Rev. J. A. Gallup as a part of the opening services of the Guilford Quarter-Millennial Celebration held in the Madison Congregational Church on Sunday morning, September 8th, 1889. The verses were contributed to the occasion by Geo. A. Wilcox, of Detroit. A native of Madison. Descendant (of John Willcock, Hartford, 1637,) of Thomas Wilcox, Guilford, 1742, and Thomas Norton, Guilford, 1639.

POEM.

A PURITAN SABBATH IN WINTER.

[It might readily be assumed that what little inspiration there is in these verses is due to their being a faint echo to Burns' "Cotter's Saturday Night." As a matter of fact, however, the writer at the time of their composition had never either seen or heard of that famous poem. The first suggestion of this attempt to portray a Puritan Sabbath was when the writer (a youth of 16) remained at home one wintry Sabbath in Connecticut, and had some compunctions of conscience as he recalled a remark he had heard a typical old-time Puritan (of a generation that was even then passing away) make to the effect that "he never looked out of doors on Sunday morning to see what kind of weather it was, but put on his best clothes, and when the time came started out for the 'meeting' and never failed to get there." And this, although he was a very old man, and lived three miles from the meeting-house, while a degenerated youngster living in close proximity to the church (as we had come to call it) pacified his conscience by making these verses on the subject.]

Slowly unfold the mantling shades of night,
From off the sleeping world, and dimly now
In the far east appears the dawning light,
In crescent flickerings playing on the sight.
Anon the Sun, (such as to whom they bow,
Who the earth from whence he comes inhabit),
Scatters 'mid frosty air his quick'ning rays ;
Now through the leafless, knarled oak boughs they flit ;
Now on the broad, and glist'ning plain they sit,
The while to deepest dell the subtle essence strays.
Forest and field of Summer verdure shorn,
Last eve appeared all sombre, grim, and bare ;
Lo ! now what spotless garments each adorn ;
All do the pure, and sky-sent vestments wear ;
God of the Universe ! 'tis Thy holy morn.

Forth from the long-roofed farmstead house that stands
 'Neath two giant elms come the pious sire ;
 Provident first each beast shall at his hands
 Receive its morning fare ; a home-knit tippet bands
 His neck ; his face unmarked by discontent or ire
 That o'er Ambition's brow in deep-wrought furrows steals ;
 There sparkles conscience, free from guilt or stain,
 And from his soul a song of praise there peals.
 To him to whom no heartfelt praise is vain.
 His steps do make no noise, as round he goes
 With thrifty care to stable, pen, and fold,
 (Pets the meek cow, or checks the bullock bold)
 And drives the frisking herd where yonder streamlet flows
 So clear, of old his sire had there his homestead chose.

Meanwhile, within, the cheerful goodwife hies
 The breakfast to prepare—the oaken table spreads ;
 'Round which full soon, with eager waiting eyes,
 The ruddy children group ; nor one there sighs
 For appetite, nor ill-digestion dreads.
 No formal grace in hurried phrase is said,
 But ere they sit them to their homely fare,
 In solemn tones a holy chapter read,
 Precedes the earnest voice in lowly prayer.
 Then knelt in rev'rent, thankful silence, all
 In hushed response, their father's God adore ;
 Paint thou the scene whose pencil can recall
 A fitting sketch with more than poet's power.

Now through the valley sounds the early bell,
 That bids them to the hamlet church repair.
 A gladsome sound, and musically swell
 Its pealing accents through the quiet dell,
 Borne far and wide upon the frosty air.
 Along the road the sturdy yoemen go,
 Intent to worship in th' accustomed place to-day.
 Lustily on they press through yielding snow,
 Each willing mind gives each an easy way.
 No path is there to show the mortal eye
 How oft those feet the self same way have trod ;
 Yet on yon wooded steep, uprising high,
 (As guiding praises on the heavenly road),
 The tapering spire is pointing to the sky.

No marble steps lead to its sacred door ;
 Nor gothic archings to attract the eye ;
 Nor hindrance aught to thoughts that upward soar
 Toward that blue vault beyond which evermore

A Temple stands with which no fane can vie,
 Profaner thou ! not this thy place to come.
 Tread not with haughty step the oak-floored aisle.
 Vain babbler cease ! and be thine utterance dumb
 Within these walls that ne'er have echoed guile.
 But man of God 'tis thine, with humble mein,
 Communing there to pass the holy hours ;
 To quaff the drops by worldly gaze unseen,
 And feel refreshing from the Spirit's showers,
 That clothe the barren heart with verdure green.

The pastor comes ; with solemn step and slow,
 He moves him to the oft ascended stair ;
 Benign his look, and the long locks of snow
 Adown his neck in silver richness flow,
 The aloe bloom of life serenely fair.
 'Tis silent all—the pause of thinking souls—
 The space ere all shall in accordance praise ;
 Till now along the aisle the bidding rolls,
 Invoking aid, their thoughts on high to raise.
 Then songs go forth—the utterance of the heart ;
 And prayer conjoined full oft with hymning voice,
 And holy words that still new truth impart,
 Fall on the heedful ear, and bid the heart rejoice.

The service o'er, with grave but cheerful look,
 Each neighbor homeward wends with neighbor near ;
 Of the sermon speaks, not by critic's book,
 Nor scans the words for theologic crook,
 On which a schism for himself to rear.
 Contented he the gospel to receive,
 E'en as 'tis writ, in good and honest heart ;
 And all vain dogmas to those wranglers leave,
 Who in Truth's essence have no lot nor part.
 His Faith swerves not, but like that constant star,
 That steadfast stands, though clouds and tempests low'r,
 And proud ships perish on the rough lee shore,
 (By false lights lured), still kindly beams from far,
 And brings him safe to port 'mid th' elemental war.

The even-tide falls calmly on the scene ;
 The glowing hearth a cheerful warmth bestows ;
 Where grouped in circle, sire and dame between,
 The children sit demure in thoughtful mien,
 And watch by ruddy glow the daylight close.
 Unbroken quiet, save that now and then
 Some truant wonder stirs the urchin mind,
 Or toddling prattler leaves the chimney den

To climb his mother's knee, there sure to find
 More genial warmth from heart that throbs with love ;
 Still nestles closer as his weary eyes,
 With slumber laden, strive in vain to rove ;
 (Which every languid, drowsy sense denies ;)
 And all his wakeful efforts futile prove.

Thus passes day ; from every care withdrawn ;
 The city's din, the busy hum of life ;
 The God-ordain'd, calm, holy hours move on,
 Till night proclaims another Sabbath gone,
 And Time is winner in the peaceful strife.
 The growing shades encircle all again ;
 Night's Queen is ruling in the wintry sky ;
 All hush'd, like ghosts, along the whiten'd plain
 Cloud shadows flit and vanish silently.
 Sleep steals o'er all, and brings its placid dreams.
 To whisper 'neath that pious farmstead roof ;
 Thrice happy he on whom such radiance beams ;
 From Monarch's frown, and rich man's greed aloof,
 He quaffs the draught of life from Nature's purest streams.



HISTORICAL SERMON.

BY

REV. CORNELIUS L. KITCHEL, OF NEW HAVEN.

[Mr. Kitchel is a descendant of Robert Kitchel, 1639.]

“By faith Abraham, when he was called, obeyed to go out into a place which he was to receive for an inheritance; and he went out not knowing whither he went.—HEBREWS xi : 8.

Just how the call came to Abraham we do not know. But while he was living in Ur of the Chaldees, God, in some way, spake to him and said: “Get thee out from thy country and from thy kindred and from thy father’s house unto a land that I will show thee.”

To this divine mandate Abraham was not disobedient. The home of his childhood, the home of his fathers was dear to him, but there he could not worship as he would the one holy and living God. Far to the west, across the deserts, was a land where, unmolested, he and his children could follow the dictates of their finer spiritual instinct. The thought of that country whispered to his soul in divine accents. It would not let him rest. God called him. A divine promise, large and sure, beckoned him. And so, with a chosen company, he set out not knowing whither he went, knowing only that the God who called him would lead him and give him an inheritance in the land of promise.

Since Abraham’s day many children of his, in spirit, have heard a like call and have left their homes with a like faith, but of them all none were truer descendants of the Father of the Faithful than the little company whose history we are to trace to-day. Two hundred and fifty years ago our ancestors who settled this town were living, most of them, in Surrey

and Kent, those southern counties which are called, for their richness and beauty, the garden of England. It was a time of ease and of peace in temporal things. They were comfortably provided with this world's goods for their station, surrounded with relatives and friends, proud and fond of England, their native land; but a tyrannical king and a bigoted prelate forced upon them the superstitious observances, as it seemed to them, of that Roman church from which they had hoped they were free. They could not conscientiously conform thereto. If they did not, fines, persecutions, imprisonments, exiles, were inflicted upon them. They heard of a New England across the sea, where others who sympathized with them had fled and found, as yet, freedom to worship God. Just as surely as Canaan was a land of promise to Abraham, New England was to our fathers. God said to them just as clearly as he did to the ancient patriarch: "Get thee out from your country and from your kindred and from your father's house." By faith, obeying that call, they went out, a little company, bidding good-bye to friends and native land, in frail and diminutive vessels, across the perilous sea, into the uncultivated wilderness, destitute of habitation, haunted by savages, out beyond the older settlements, that without peradventure they might be beyond the reach of the tyrant's arm, and there in the wisdom of the Scriptures and of common sense, in the fear of God, they laid unique foundations of a free Commonwealth and a free Church, from which, and others like them, as the centuries rolled on has developed the great nation in which we dwell. The land to which they were called they did afterward inherit.

The text thus suggests the two-fold aspect, namely, the Going out in Faith and the Inheriting the Land, under which we may include the origin and the development of the Church of Christ here.

FIRST: GOING OUT IN FAITH.

Sometime in September, 1639 (O. S.), certain planters of this colony, seeking a habitation, came to Menunkatuck, as the region was called. Pleased with what they found, on the

29th of September, articles of agreement were signed by six of them representing the whole colony, and the sachem squaw who claimed ownership. In consideration of sundry coats, fathoms of wampum, glasses, shoes, hatchets, etc., "the said sachem squaw did sell to the aforesaid English planters all the land within the limits of Ruttawoo (East River) and Agicomick river (Stony Creek)," the present limits of Guilford. Immediately after this purchase, before winter probably, the whole company came over from New Haven where they had disembarked the June preceding, and took possession of lands near the Sound, "especially the great plain south of the town," which the historian tells us had been "already cleared and enriched by the natives." While the little community is getting itself into shape, let us ask who they are and how they have been led here.

First of all, we need to note that they are but a little band of a vast company. It has been computed that between the years 1630 and 1640 more than 20,000 persons arrived in New England from the mother country. It was the time of Charles the First and his Archbishop Laud, the time of the Star Chamber and High Commissions. Many of the most active and most Godly ministers of the Church of England with their congregations, though they loved their "dear mother Church," as they did not cease to call her, could not conform to the superstitious ceremonies arbitrarily prescribed, and as non-conformists, fled to New England.

One such minister was Henry Whitfield, of Ockley in Surrey, who became the leader and pastor of the company which settled in Guilford. Cotton Mather, in his *Magnalia*, tells of him that he was educated to be a lawyer, "first at the University and then at the Inns of Court. But the gracious and early operation of the Holy Spirit on his heart inclined him rather to be a preacher of the Gospel." For twenty years he was a conformist, but as the result of an interview with Rev. John Cotton (afterward pastor at Boston) and Rev. John Davenport (afterward pastor at New Haven), both of whom for their non-conformity were later compelled to fly, first to Holland and thence to New England, "Whitfield embraced a

modest secession," as Cotton Mather phrases it. Summoned once and again before the archbishop's court, and becoming liable to censure, no longer able "to proceed in the public exercise of his ministry," he resigned his rich living, sold his personal estate and became the leader of these Surrey and Kent farmers. They knew his piety and his ability from missionary work he had done among them, and "felt they could not do without his ministry." Like him, too, they considered affairs at home were hopeless, and duty called them to lay new foundations for Christ's kingdom beyond the sea.

Two other men of this little colony we need to note. One of them, William Leete, was afterward magistrate here in Guilford, then Governor of New Haven Colony, later deputy Governor of the United Colony of Connecticut, and later still for several years Governor of Connecticut, by annual election till he died. The decided and excellent quality of this man appeared early. He is the only member of this little colony except Mr. Whitfield whose experience in England Cotton Mather tells us of.

The other notable person was Samuel Desborough, whose brother married the sister of Oliver Cromwell, and who in later years under the Lord Protector was Keeper of the Great Seal of Scotland, training for which high office he had in being one of the seven pillars of the church and magistrate here in Guilford before yet he returned to England.

Around these men as leaders gathered the sturdy farmers of Kent and Surrey, young men, most of them, we are told, forty planters in all, and embarking from London in May, 1639, in two vessels probably, began their long voyage of forty-nine days across the Atlantic.

Now in regard to this company, note that while they were not organized as a church, yet they were distinctively a religious community, whose leader was their pastor and whose "Design was Religion." Their main object was not adventure, nor trade, nor the improvement of their personal estates. They were indeed of that great race in whose blood has ever been a readiness to brave danger, and I do not deny that they were sagacious and thrifty men bound to do as best they

could for their families and estates, but first of all they did seek the Kingdom of God and His righteousness. Listen to what they declare four years later when they were about to form their civil government: "The mayne ends which were propounded to ourselves in our coming hither and settling down together are, that we may settle and uphold the ordinances of God in an explicit Congregational Church way with most purity, peace and liberty for the benefit both of ourselves and posterity after us."

They landed at New Haven probably toward the end of June. Sometime before the 29th of September, they held their first meeting of which we have any record, in Mr Newman's barn in New Haven, and agreed that the lands called Menunkatuck should be purchased for them and their heirs, "the deed-writings thereabout to be made and drawn in the name of these six planters in our steads, viz: Henry Whitfield, Robert Kitchel, William Leete, William Chittenden, John Bishop, and John Coffinge."

These six planters as directed, purchased the land, and the little colony of about two hundred souls we may suppose, as has been before narrated, came over from New Haven before winter and the history of this community began.

And now for nearly four years, until June 19th, 1643, when the church was first formally instituted, but little is recorded. That they nourished a vigorous religious and devotional life in all this period of patient waiting, as we should otherwise suppose is indicated also by the fact that midway in it, in 1641, the Rev. John Higginson was called as "teacher" to assist Mr. Whitfield, the pastor, in his work. Why they did not organize a church at once, we can only conjecture. Most likely they felt less need of such organization, because they were, as it were, a church already. Not only was Mr. Whitfield, their leader, a regular clergyman whose ordination they accepted and never had repeated (as was done in the case of Mr. Davenport at New Haven and others), but many of them had enjoyed his ministrations in their former homes, and one of them, Mr. Thomas Norton, had been warden of Mr. Whitfield's church at Ockley.

That they kept the formation of a church steadily in view is evident from this record of an agreement made at a meeting of the planters held Feb. 2d, 1642, at a time when the need of some more explicit kind of civil government appears first to have found expression: "It is agreed that the civil power of administration of justice and preservation of peace shall remain in the hands of Robert Kitchel, William Chittenden, John Bishop and William Leete, formerly chosen for that work, until some may be chosen *out of the church that shall be gathered here.*"

How long this indeterminate condition of Church and State would have continued, had not some impulse come from without, it would be difficult to say. Such an impulse, however, did come in the spring of 1643, at which time it became necessary, owing to the breach then existing between king and Parliament, for the colony here to combine with New Haven and the other New England colonies for the sake of security. But in order to do this, it was necessary that Guilford should adopt some definite civil constitution and form of government, and as in their idea, the civil government was to be the creature of the church, the church itself must be first definitely organized that it might, in turn, call the civil body into existence.

Accordingly on June 19th, 1643, the first step was taken by choosing seven men to be the "seven pillars." These seven pillars were the pastor Henry Whitfield, his assistant and son-in-law John Higginson, Samuel Desborough, William Leete, Jacob Sheaffe, John Mipham and John Hoadley. This was in accordance with the method pursued in New Haven four years before, at the suggestion of Rev. John Davenport, the pastor there, who derived this method of ecclesiastical organization from the text: "Wisdom hath builded her house, she hath hewn out her seven pillars." This may seem to us rather heroic homiletics, but practically at that time it met the case. These Christians in the wilderness had cut loose from the ancient foundations. They were feeling for the simplicity of the early Church which gathered about Christ as the only foundation, and practically they at-

tained it. Yet, members as they were of the ancient Church of England, it must have satisfied their imagination and filled a void in their hearts, *to have something to join*. These seven godly, Christian men, choicest of the whole band—these seven pillars, in some unconscious way and with a sort of Scriptural sanction stood to them, we cannot doubt, in place of the goodly battlements of that great historic Church from which they never separated, but from which they were now cutting loose.

These seven elect men first drew up a "Doctrine of Faith," the same used in the First Church, till in 1837 it was somewhat amended. To this they formally assented and then entered into covenant with God and each other. Thus was laid the foundation. Then the other members joined themselves to these seven pillars by making the same profession and covenant and the church was fully gathered and established.

Of the newly organized church Mr. Whitfield continued to be pastor just as he had been of the colony from the beginning. It would seem that he was never formally chosen pastor by the church nor installed, probably because for several years he had actually been their pastor and in the work and was a regularly ordained clergyman.

Rev. John Higginson was also continued as "teacher." He preached one-half day every Sabbath and had charge of the public school. The office of ruling elder, which existed in New Haven and other New England churches was not adopted here. Neither were deacons chosen either in Mr. Whitfield's or Mr. Higginson's ministry, that is, for nearly a quarter of a century. Three men were chosen annually who collected the minister's maintenance, and managed the temporalities of the church like vestrymen in the Church of England. To the church thus constituted the four planters who had been entrusted with the control of affairs until a church should be gathered, resigned their trust and by the church thus organized the civil polity of the plantation was thereupon established.

In that civil polity the feature which now seems most peculiar, and for which the church is justly held responsible, is the provision that only church members should be voting citizens. This is fully expressed in the constitution which the church drafted for the civil government now to be set up by it. It reads: "We do now therefore all and every of us agree, order and conclude that only such planters as are also members of the church here shall be and be called freemen and that such freemen only shall have power to elect magistrates, deputies and other officers of public interest, or authority in matters of importance, concerning either the civil affairs or government here, from amongst themselves and not elsewhere." In a word, only church members could vote or be voted for.

What our fathers thus did was with entire unanimity, in accordance with the high purpose that actuated them, to erect a miniature republic in which the good should rule. They thought they had found who the good were, namely, those who by a regenerating faith had become members of the true Church of Christ. So they established a popular government with a "piety qualification"—not property nor learning but personal character should be the test of citizenship.

That such were the motives that induced our fathers to thus limit citizenship appears very clearly in a treatise written at that time, probably by Rev. John Davenport (though ascribed on its title page to John Cotton), entitled "A Discourse about Civil Government in a New Plantation whose Design is Religion." In this note the Sixth Argument, (which doubtless underlay all the rest) namely: "The danger of devolving this (civil) power upon those not in church order." When Mr. Davenport came to the Massachusetts colony on his way to New Haven, he found that they in Massachusetts had seven years before (May 18th, 1631) limited citizenship in the same way. They had done so in part because they were afraid that otherwise emissaries of the King, or of Laud, might gain entrance into their councils. The same danger existed here and they sought to escape it in the same way.

But fear was not their only motive in thus limiting citizenship. It seemed to them also in the highest degree expedient. The fifth argument in the pamphlet above referred to reads: Where citizenship "is committed to those who are furnished with the best helps for securing to a Christian state the faultless discharge of such a trust, is the best form of government in a Christian commonwealth and which men that are free to chuse (as in new plantations they are) ought to establish." In their view government was not a right but a trust, and should be committed to those who would faultlessly discharge it. Such, they thought, were those who feared God. It would be difficult to pack into so few words so many just principles of political science. That government should be by the governed, yet not by all. That the franchise is the right of those only who can rightly use it. That some test of qualification must be imposed, and that test should be personal character. These were the ideas our fathers embodied in their constitution. For which of them need we apologize? It is easy for us now to see that piety itself would be endangered by making the profession of it an opportunity for civil power and privilege. But to our fathers their religious experience was a real and an awful thing. That men could trifle with or prostitute it for temporal advantage did not occur to them. They "wrought in a sad sincerity," and this is the worst any man can say of them. But a higher motive than either fear or expediency actuated our fathers in thus limiting citizenship. Above all, it seemed to them right. "To make the Lord God our governor is the best form of government." "That which giveth unto Christ his due preheminance is the best form of government." So read the first and second arguments in Mr. Davenport's pamphlet.

Just here something should be said in vindication of the independence of Guilford in all its early history. Take, for instance, this limiting citizenship to church members. This was a practice almost universal in the colonies of New England at that time, Hartford being peculiar in not accepting it. Guilford accepted it as a result of the situation, not because New Haven did, and in her own way. It is only mem-

bers in the church *here*, not church members anywhere, who could vote, and with a moderation and justice which appear often in her annals, the Guilford constitution provides that all planters, whether church members or not, have a voice in the general courts or town meetings "when the division of lands, the enactments of bye or town laws and such matters were attended to."

In another and very admirable way our fathers here exhibited an independent civic sense. They never rejected or made light of the common law which they had brought with them from the mother country. They had a deep regard for it. There is no allusion in our records (says Mr. Smith) such as appears in those of New Haven and Milford, indicating any idea of dispensing with the rules of common law. They always "used it in contracts, civil injuries and rules of court." What they did was in all criminal cases to make the judicial laws of God, as delivered by Moses, the rule "for all the courts of this jurisdiction." So they did not retain the penalties enacted by the parliament of Great Britain, thus cutting down the number of capital offenses from thirty-one to twelve.

Having thus seen the church at Guilford with wisdom constructing and establishing the civic government, let us descend to affairs more domestic and enquire in regard to the church building at first erected. The time of its building, it appears to me, is indicated by the fact that it was of stone and had a thatched roof, as we judge from the record in 1651: "The meeting house appointed to be thatched and clayed before winter," showing that stones laid in clay were the material used. Now buildings in stone like Mr. Whitfield's house and some others were doubtless the earliest built here, the settlers, before they had discovered the manifold uses of the abundant timber about them, making their houses of stone and thatching them just as they had done in England. The name "Clapboard Hill" perhaps being given to the place and at the time when first "cleft boards" were substituted for stone and thatch. This "stone age," we may suppose, passed by very soon, and the church erected in it was probably one of

the very first buildings provided, just as we should expect from the prominence religious worship had in this community. Until it was constructed, we are told that Mr. Whitfield's house, which would thus appear to have been built first, was "fitted up with folding partitions," so as to afford a place for public meeting on the Sabbath. In 1645, we find in the town records: "Ordered, that no more trees be cut down in front of the meeting house." Meeting house, it was called, because in it the town meetings were held as well as public worship, the town meeting being composed of church members who came together as truly in a religious spirit to serve God in the business of the Court as in the ordinances of the Church. The first meeting house stood about the middle of the north end of the green, was twenty-four or twenty-five feet square, and had four roofs coming to a point in the centre.

The people were gathered to worship by beat of drum, for the fear of attack by Indians kept this people martial. Every Sunday, reads the law of the colony, "a fourth part of the trained band in every plantation shall in their course come constantly to the worship of God every Lord's Day and (such as can come) on lecture days; to be at the meeting house at latest before the second drum hath left beating." The drum was used to assemble the people, until in 1724 a bell was purchased. Once in the meeting house, the men sat on one side of the room the women on the other, until in 1713, when a new meeting house was built, a special vote was passed that "men and women sit together in the meeting house in the pews." But even then and till a much later day and probably at first, seats were assigned by a special committee, according to "age and the lists," as the order reads.

About the meeting house was the burying ground, where one by one as they finished their earthly career, the "fore-fathers of the hamlet slept." President Dwight, when he journeyed through Guilford in 1800, found the green about the meeting house still used in this way, and discourses on the undesirability of the practice. In 1817, the gravestones and monuments were removed to the new cemeteries, about a mile on either side east and west of the village.

In 1650, the church and colony met with a severe loss in the return to England of their pastor, Mr. Whitfield. Originally the wealthiest of all the planters, he found his estate much exhausted by helping his people in their settlement while he supported a numerous family mainly at his own expense, as the people were poor. Meanwhile he received pressing invitations to return to England, where the Commonwealth had been established. Says Mr. Ruggles: "He was properly the father of the plantation; lov'd his flock tenderly and was extremely belov'd by them." As a preacher, also, he was most acceptable, "delivering himself with a peculiar dignity, beauty and solemnity." When the time came for him to leave, the church and congregation accompanied him to the water's side, as the elders did Paul at Miletus, "with many tears." After his return to England he appears to have finished his life in the ministry at the city of Winchester.

In the following year, 1651, went Mr. Samuel Desborough, who must have been a great loss to the church in which he was one of the seven pillars, and to the community whose magistrate he had been from the beginning. Mr. John Hoadly, another one of the seven pillars, afterward chaplain to Cromwell's garrison in Edinburgh Castle, and grandfather of the much more famous Bishop Hoadly, went two years later, 1653, with several others, while those who continued in Guilford, "on account of the persuasion that in a short time they should all follow their pastor," did not or could not purchase his property, which he offered them upon very low terms.

When Mr. Whitfield left, Mr. Higginson became sole pastor for eight years, till 1659, when he sailed for England, but the vessel being forced into Salem by contrary winds he was settled there as pastor for more than forty years.

Between 1659 and 1664 there was no settled pastor here, but in the latter year Rev. Joseph Elliott, son of the Rev. John Elliott, pastor of Roxbury, who is called frequently the Apostle to the Indians, was called and happily settled. "As a preacher Mr. Joseph Elliott is said to have been inferior to none in the age in which he lived, and he was a burning and shining light in this community." Under his dispensation it

was that the colonies of New Haven (of which Guilford was a part) and Connecticut were united. The people of Guilford must have taken sides strongly in the this controversy. The churches of New Haven colony were all deeply concerned in it, for union with Connecticut meant the doing away with the provision that only church members were freemen, as the Connecticut colony had never adopted it. In the Connecticut colony also, the Half-way Covenant was allowed, which seemed objectionable to the New Haven people. For these and other reasons of a more worldly sort, New Haven remonstrated and resisted for a series of years, but at last was forced to yield for fear if she did not, that the Royal Commission lately come from England, if they appealed to it, would attach them to the arbitrary government of the Duke of York, who claimed by royal grant from the Connecticut river westward. So in 1665 New Haven and Connecticut became one colony.

This union of the New Haven colony with Connecticut was the end of the distinctively heroic period of Guilford and New Haven. An effort was made by our fathers to maintain a government in which God should be ruler, and Jesus Christ should have "the prehemence which is His due." In their secluded situation under these hallowed influences, a rarely pure and noble community had sprung up and was in thriving condition when the great world current swept in upon and over them and reinstated the secular order. The note was pitched too high; it could not be held. The fair splendor of that roseate dawn "fades into the light of common day." From this time on is the second period of Guilford's ecclesiastical history which in the phraseology of the text we may call:

SECOND: INHERITING THE LAND.

Let us rapidly observe how as the years passed by what had been the little, heroic, early church increases and colonizes, and how in due season also arise here churches of other names and order until at length we arrive at the situation as we find it to-day.

First, we note that in the pastorate of Thomas Ruggles Sr., who had succeeded Mr. Elliott (died 1694) in 1695, East Guilford became a separate Ecclesiastical Society. The farmers to the east had patiently and faithfully come the long way till, in 1703, they felt strong enough to start out for themselves. The history of this church, eldest and sturdiest daughter of its mother, has been recited to-day by its honored pastor in Madison, but East Guilford it was till 1826, and may justly claim a share in this history in all its most honorable and interesting period.

Next, we find that in 1711, in spite of having recently colonized, the Mother Church had so grown as to need a new and larger meeting house than the original twenty-five foot square stone one. Accordingly, a large wooden church was erected about the center of the green, south of the old school house. It was sixty-eight feet long and forty-five feet wide, three stories high, with double galleries. Later, in 1726, a steeple one hundred and twenty feet high was added to shelter the bell lately purchased. At the same time a clock was made for it and given to the society. It is claimed that this Meeting house was the first in Connecticut equipped with steeple, bell and clock. The old clock, the same old clock I am told, is still ticking above our heads, but that Meeting House was superseded by the present structure, which was dedicated May 19th, 1830.

In 1720 yet another colony went out. The people of North Guilford (at first called Cohabit) were incorporated as an Ecclesiastical Society by act of legislature in that year and built a house of worship in 1723. This was the Third Society, East Guilford being the second.

Still a Fourth Society, whose territorial limits were the same as those of the old First Society, came into existence under the following circumstances. The elder Ruggles died in 1728 and was succeeded in 1729 by his son, Rev. Thomas Ruggles Jr. The latter was not acceptable to a large minority (twenty-nine out of eighty male communicants), who claimed, in the words of Trumbull, that he was "not such a distinguishing, experimental and animating preacher as they desired." So they withdrew and established public worship

by themselves. They erected a church building on a lot facing the north end of the green in 1730, but it was not until 1733, after many unsuccessful attempts of councils and committees appointed by the legislature to reconcile them to their brethren, that they were constituted by Act of General Assembly a separate society. Through all this controversy the interesting fact appears that "both parties," in the words of a report of a committee of the General Assembly in 1742, "declare themselves to be of the Congregational principles, religiously adhering to the (Cambridge) platform printed in 1649." The First Society in a powerfully written protest to the General Assembly against its authorizing the dissenters to become a distinct society, probably drawn up by Mr. Ruggles, objecting to a council called in this matter not by the churches but by the General Assembly, say that "this church did dissent from (and not unite with) the churches" established in accordance with the Saybrook Platform in 1708. As a matter of fact, this church never was Consociated. Its Congregationalism has been pure from the time when the infant colony, still on shipboard, declared that its "mayne end" in coming hither was "to uphold the ordinance of God in an explicit Congregational Church way."

In reference to the Fourth Society let us briefly say that after having had four pastors, its membership having become diminished by death and removal, in 1810 sixteen persons were returned to the First Society, by an act of legislature, while still others united themselves with a Baptist Society which arose about that time.

In the days of the Junior Ruggles we have also to note the formation into an Episcopal Church of those in Guilford who were "conformists to the Church of England." This was done by Rev. Mr. Lyons, under the auspices of the "Society for the Propagation of the Gospel in Foreign Parts," in 1744 and three years later, in 1747, St. John's in North Guilford was organized. A few years before this the great revival, which began at Northampton, Mass., under Jonathan Edwards and was promoted by Whitfield and Tennant, had taken deep hold of Connecticut and part of the town of Guilford, says Dr. Trumbull, "was visited in a most gracious

manner." Without doubt under its influence a higher style of piety arose in the churches, yet some more conservative people, who wanted the sacraments from which the "relation of experiences" had excluded them, found refuge in the Church of England. At any rate, Jonathan Edwards said in 1751 that that Church had increased three fold in New England. The Episcopal Church in Guilford beginning under these conditions, two years later (in 1746) voted to erect a church building, which was opened in 1750 by Rev. Samuel Johnson, D. D. This building was on the green (and was the last building left standing on it), a little west of the present Christ Church, which was consecrated in 1838. During the Revolutionary War the church edifice suffered from plunder and decay and the congregation became almost extinct till 1793. In 1805 and 1806 considerable accessions were received from the First Society, about the time of some dissatisfaction with the Rev. Mr. Brainerd, for Mr. Ruggles, Jr., died in 1770, as did his colleague, Rev. Amos Fowler, in 1800. Mr. Israel Brainerd then succeeded to the pastorate of the First Church, from which he was dismissed, not without friction, in 1806, at which time began the notable pastorate of Rev. Aaron Dutton. We are told that in the first three years of Mr. Dutton's ministry one hundred and fifty persons united with the church on profession and more than six hundred during his whole pastorate.

We may not pass over the fact that in 1808 a Baptist Church of nineteen members was organized here, some of whom were friends of Rev. Mr. Brainerd, aggrieved by his removal from the pastorate of the First Church, while others of them had been members of the old Fourth Society, which, as has been stated, went to pieces just at this time. Elder Alvah Goldsmith was made pastor in 1823 and in 1826 they numbered thirty-six members, but since then seem to have dwindled away.

Much more considerable is the body of Methodists, which was first organized in 1837, though as far back as 1789 Jesse Lee, the apostle of Methodism, had preached at Ebenezer Hopson's, in Boston street, and later, in 1811, Bishop Asbury was here.

These various religious bodies, not springing genetically from the First Church, we recognize to-day as meeting the spiritual wants of many whom, from one cause or another, Congregationalism does not satisfy, and members each of the one body of Christ. All honor, too, in its proper religious sphere, to the growing body of Roman Catholics who organized as a parish in 1860, received a resident pastor first in 1887, and now have a congregation numbering in all more than two hundred.

It is too soon for the historian profitably to review the circumstances attending the dismissal of Rev. Aaron Dutton from the pastorate of the First Church in 1842, which resulted in the organization of the Third Church in 1843. But every true friend of the Church of Christ in this community, and every loyal admirer of the early history of this town, cannot but regret that this ancient church ever had to be rent in twain. May it not be hoped that in due time and with due regard to every proper feeling there may be again here, as at first, but one church of the Congregational name and order.

I have not time to review the record of the recent rectors and pastors of these various churches. They are inscribed upon their respective archives and the more recent of them in the memory and affections of their people. They need no characterization from me. Yet we cannot at this time pass without mention the name of Dr. Bennett. God did not spare that beloved and honored man to be with us this day. But his gracious figure has vanished so recently that he seems still to be here, where for forty years he lived and labored so faithfully. He rests from his labors and his works do follow him.

In closing, let us gratefully praise God for the inheritance into which he has led His people in all these fair and goodly churches, and for the varied streams of blessing which, springing from one head, have flowed out so widely.

Let us pray that a measure of the heroic faith which inspired our fathers to go out "not knowing whither they went" may likewise urge us, their children, to a like faithfulness in all the duties to which our God calls us.

ADDRESS.

EDUCATION IN GUILFORD AND MADISON.

BY

REV. JAMES L. WILLARD, D. D.

[Dr. Willard is a descendant of Thomas Willard, 1689, and Nathan Bradley, 1658.]

It was on a bright May day, about the noon of the month, that there came to me, from your worthy Secretary, a letter, in which it was written, "Will you give us an address of twenty-five minutes on Sunday evening, September 8, upon Education in Guilford?" My first thought was to say, "Please excuse me." My second thought was to hold the matter in brief abeyance for further consideration. And my third thought, after a gentle rebuke from your genial Chairman, was, "I will try and do it."

And having been born in Guilford East that was, and tided over, while young and tender, into the Madison that now is, there seemed to be a two-fold reason why I should take some humble part in the Celebration of the Two Hundred and Fiftieth Anniversary of the original town.

EDUCATION.

Were I to read to you Webster's definition of this word, and also that of Worcester, it would take up more time than one could spare, while trying to condense himself into twenty-five minutes. I must, then, be content to say, that education, like a tree, has root, trunk, boughs. Take good care of the

root, and the trunk will be sound ; and the boughs will be full of fruit. Did the men of other days, who breathed the great sea wind that swept in over the waters, look well to this thing? They did. And education, to their minds, meant more than reading ; more than spelling ; more than geography ; more than arithmetic. It meant the complete development of the entire man, by the culture of those faculties that give strength, energy, objective force in all right directions. But they of the olden time, and they also of more recent days, knew that the root principle must receive much of its needed strength from good schools and good books. And, as Senator Hawley said at Milford, " When there was any great thing to be done, our fathers had their town meetings and got the 'sense of the meetin'.'" And that sense they made practical.

Hence, on page 80 of the history of Guilford, from the manuscripts of Hon. Ralph D. Smith, we have this record: " Schools were established probably as early as the establishment of the church, 1643. They were formerly supported like the clergyman, by a tax." At a town meeting holden the 7th of October, 1646, a committee was appointed of three men to collect the contributions for the salaries of Mr. Whitfield and Mr. Higginson, and it was ordered that the additional sum towards Mr. Higginson's maintenance with respect to the school shall be paid by the treasurer yearly out of the best of the rates in due season according to our agreements." From that time forward Guilford has been favored with good and true men,

" Fit to instruct her youth."

Fener, Belamy, Pitman, Collins, Elliott, Ward, Dudley, Johnson,—these are names that appear on the printed page, as having been teachers prior to the year 1794, " when the present system of school districts was adopted in Connecticut."

In November, 1824, the Lancasterian method was inaugurated. This was continued for about five years, and then given up. Among its teachers we may name Dr. Alvan Talcot and Mr. Samuel Robinson.

But, while methods change, the good work goes on. From

1831 to 1837, Mr. R. D. Smith, Mr. Luman Whedon and Mr. Julius N. Dowd, each, in the order named, seeks

“ To rear the tender thought,
 To teach the young idea how to shoot,
 To pour the fresh instruction o'er the mind,
 To breathe the enliv'ning spirit, and to fix
 The generous purpose in the glowing breast.”

Years wear away, and another step is taken in the right direction. Mrs. Sarah Griffing, widow of Hon. Nathaniel Griffing, and Hon. Simeon B. Chittenden, both open their hearts and hands for one and the same purpose, and that is, to promote the cause of sound learning. September 3, 1855, a building, known as “ The Guilford Institute,” had been completed, and was opened with suitable public exercises, and addresses by Rev. E. Edwin Hall, S. B. Chittenden and others.

In 1737, a library was formed in the towns of Guilford, Saybrook, Killingworth and Lyme. But, before the close of that century, Guilford, in the course of events, had a library of its own. And I only state what many know, that her people were then and are now, a reading people, believing with Carlyle, that “ All that mankind has done, thought, gained or been, is lying as in magic preservation in the pages of books.” Or with Coleridge, that “ It is saying less than the truth to affirm that an excellent book is like a well-chosen and well-tended fruit tree. Its fruits are not of one season only. With the due and natural intervals, we may recur to it year after year, and it will supply the same nourishment and the same gratification, if only we ourselves return to it with the same healthful appetite.”

And if it be true—and in my judgment it is true—that the root principles of education are largely in good schools and in good books, it is, I am sure, none the less true that for these two hundred and fifty years Guilford has not only held fast to the conditions named, but both alike have grown with her growth and strengthened with her strength. The spirit evoked from her schools and her books has thoroughly penetrated and permeated the minds of the people. And out of

this has come a common thought power, more to be desired than gold—yea, than much fine gold. The root, the trunk the boughs of education are all here and have been here right through the generations. Hence we look for fruit and are not disappointed.

No one can ride or walk through this goodly town and not say to himself and others, "What pleasant homes!" "How beautiful for situation!" 'Tis true that education did not create these Guilford acres, nor coax the sea to kiss their face through all the rolling ages, but æsthetic culture has done much to make that face more inviting and to adorn the whole body with grace and beauty. The rude and unsightly touch that comes of ignorance and illiteracy has not made its mark on your door posts, nor on your public green, nor has it left its debris on the green hill or on the pebbled beach. The outward forms of objective beauty seem to say, "This is an educated people."

Passing now to social life, "Behold how good and how pleasant it is for brethren to dwell together in unity." But such conditions are rare and not many behold it. A defective education is sure to develop an unhealthy social atmosphere, full of little annoyances and discomforts, and this will generate bitterness, and envy, and strife. But where a long line of educational forces has been nerved with common sense, and these have become quickening entities in the minds of the people, there the social atmosphere is clear and bracing. The sun never disputes about its orbit. No more does genuine worth. A star never asks to shine by another star's light. No more do deserving men and women ask recognition beyond their merit. And a culture that can produce this state of things has in it a rich and praiseworthy excellence. And good it is to know that your social atmosphere is pure and sweet and inviting, free from the jealousies and rivalries that pertain to half-educated minds.

Should one think and say that education has but little to do in moulding and shaping the social element another might think and say that rain, and dew, and sunshine have but little to do in the matter of corn, and grass, and roses. But such

thinking and such speaking would be contrary to the nature of things, and no more so in the one case than in the other. And am I not right in averring that pleasant homes and social health owe much to education?

Another fact to be considered is that of the high character and distinguished worth of many whose early training was in your schools and in reading your books.

What could be said of a sky without sun, or moon, or stars? And what could be said of a town without men intellectually bright? Happily for you, these latter have not been wanting. Some have kept their homes here, others have moved out to occupy places of trust and honor. But, whether remaining here or going elsewhere, they were "burning and shining lights." And when the people of to-day recall their names, what wonder if hearts thrill and pulse as though touched by some spirit of ancestral joy? And should it be asked, "What grows in this old town?" one, with a slight metonymy of words, may answer:

"Man is the nobler growth our realms supply,
And minds are cultured in our Guilford sky."

I cannot pause here to go over the roll of honor and relate the deeds that each has done. Enough to say that the dead wrought nobly in their day and generation and that the living are worthy sons of worthy sires. But they and you were and are largely indebted to early training. And in that training the teacher and the book each had its part. And if I cannot say just what the acorn needs in order to evolve a tree that will become the monarch of the woods, and cannot say just what the child needs in order to become a great and noble man, I can say that the soil in which the acorn is has much to do with the future oak, and the educational training that a child receives has much to do with the future man or woman. It was Alexander Pope who said:

"'Tis education forms the common mind;
Just as the twig is bent, the tree's inclined."

The boy understood this who, when asked, "Why is a certain tree crooked?" replied, "I suppose somebody stepped on

it when it was a little fellow." It is clear, I think, that Guilford has not stepped on her children, but has uniformly supplied the conditions of a straight and healthy growth. And that has brought rejoicing to their homes and joy to their hearts. And still the roots go down, and the trunk expands, and the boughs bear better and better fruit. And the people act not as though they had already attained, either were already perfect, but as those having a purpose in their hearts to go forward, right forward. Education, to the dwellers in this town, is a thing that lives and moves. It has, as one said of religion, no blind eye, no deaf ear, no dumb tongue, no withered hand, no lame foot. And education, says Dr. James Walker, "does not consist in putting things into the mind, but, as the name implies, in bringing things out—in the development of the power and habit of self-activity, self-reliance, and self-government; and to effect this object, the faculties on which these traits depend must be stimulated, exercised, and put to the stretch." The inhabitants of Guilford seemed to have learned this, and to have been rewarded by enrolling among their children many who attained to eminence and high distinction.

And here may I digress a moment, and ask, would it be strange should Madison (East Guilford) be to me "the one place on all the earth that I love most dearly?" There I first saw the light; there, in long summer days, I followed old roads that wind through meadows and over hills; there I knew every little nook and bay where the tides come in; there I listened to the morning and evening song of birds, and climbed trees that I might find out what those songsters had laid away in their nests; there I gathered wild flowers in wood and dell; there I heard the solemn tolling of the bell when neighbor or friend had died, and more than once, in the awful stillness, I fancied that the Day of Judgment was near at hand. It all comes back to me now, and was a part of my education.

But, returning to my theme, of Madison, it may be said, "She is the daughter of a worthy mother," and shares with her in the elder day glory. For more than six decades she

has walked alone, though not unmindful of the lessons that she had already learned. These have been to her "like apples of gold in pictures of silver." When a part of the mother became a child again, those who remained with the child still kept to their former training. In their eyes, the school-master was an imposing personage. And many a timid boy felt the force of words to which Oliver Wendell Holmes has given such fit expression :

"Grave is the master's look ; his forehead wears
Thick rows of wrinkles, prints of worrying cares."
Uneasy lies the heads of all that rule,
His worst of all whose kingdom is a school ;
Supreme he sits ; before the awful frown
That binds his brows, the boldest eye goes down ;
Not more submissive Israel heard and saw
At Sinai's feet the Giver of the Law."

Among my early teachers in the then new town of Madison, were Luman Whedon, Frederick Dowd, Thomas Dowd, and still later, at Lee's Academy, Samuel Robinson, Theodore A. Leete, William Wallace Wilcox, John R. Freeman, Richard E. Rice. Will any other men ever seem to me so great as did these men? Never. Will any other presence ever awe me as did their presence? Never.

What now are the lessons? That was a true saying, "Honor is purchased by the deeds we do." And it is a pleasant fact that the instructors of our youth have been among the best and wisest of mankind. Of our really great men, whether dead or living, nearly all were, at some period in their lifetime, teachers. And never did their light shine more sweetly, or more to the benefit of others, than while in that orbit. They have done their work and gone away. "Their little life is rounded with a sleep." In quiet churchyards, among the gentle hills, or on the plains "cool with bowing trees," they rest from their labors, but their works do follow them. And "to live in hearts we leave behind is not to die." And from the days of Socrates until now, there have been those to keep the memory of their teachers green, and to

thank God for the gift of these to men. And to-day we give faithful living teachers a warm place in our hearts.

“ We grapple them to the soul with hooks of steel.”

We assign to them a place of honor than which none can be higher in all the earth.

“ God’s prophets of the useful
These teachers are.”

And, to borrow a sentence from Isabella Mayo, “All the long course of their lives is marked by other lives lifted up.” And why may we not say of them, as Dr. Butler did of strawberries, doubtless God could make a better berry but doubtless God never did. And so if God could have made a better class of men and women than those who have been the educators of our youth, doubtless he never did. These are they who, in their gentle moods, teach our children to find “tongues in trees, books in the running brooks, sermons in stones and good in everything.” These are they whose words melt into young and docile minds and inspire them to noble purpose and high endeavor. These are they who have found the level and the fulcrum, and with this combination are moving the world. And not to hold such in high regard would be a mark of great ingratitude.

A second lesson is, or should be, one of thankfulness for good books. Dr. Channing, writing of self-culture, says: “It is chiefly through books that we enjoy intercourse with superior minds. In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours.”

And that is a good book, says Alcott, “which is opened with expectation and closed with profit.” And in their reading the people of Guilford have exemplified the saying of Carlyle, “If time is precious, no book that will not improve by repeated readings deserves to be read at all.” And also the saying of Bacon, “Some books are to be tasted, others to be swallowed and some few to be chewed and digested.” Moreover, they have and do believe in those apothegms, one of which declares that “Knowledge is power,” and the other that

"Ignorance is the curse of God." Hence, your tree of knowledge, planted so long ago, is very strong and very fruitful. Recently, one with his own Hand shook down a million dollars from a branch which he himself had grafted in.

And, Mr. Chairman, we claim this as a Madison branch. And inasmuch as my wife, on her mother's side, is a member of the Hand family, I, for one, shall do all that is possible to retain the branch. And to the people of Madison let me say, "See to it that you keep the donor's memory green and be thankful to God that He gave you such a man. You have in the new academy one of his embodied thoughts, and all over that South Land have dropped his multitudinous thoughts like so many sunbeams of the ever blessed God. He had read the wail of the prophet, who said "My people are destroyed for lack of knowledge." And to him it was given to see another people in like condition, and the eye pitied and the Hand helped. Grand old man! "Dear to God and famous to all ages." By his great gift shall knowledge be increased, and "knowledge," said Daniel Webster, "is the great sun in the firmament. Life and power are scattered with all its beams." Did the sun stand still upon Gibeon, making the light of one day as of two? And did that great sun of which Webster speaks, when it came up to your meridian, stand still and then scatter with its beams a double portion of life and power? I know it is not popular nowadays to believe in miracles, but you do not claim any such high help in those educational forces which, under God, have done so much for you and yours. But you do both believe and claim that the fathers and mothers of this Connecticut town did run well, and that you, their children, do not propose to grow weary in the race. A blessed light, a sweet light, a light, warm and rich and mellow, came out of the sky that hung over the past, and the future, I am sure, is hopefully bright. The long line of educators who have already done such noble work is not yet at an end. The chain has not been broken nor do the links gather rust. The brightness brightens, the strength strengthens, the glory is more and more resplendent.

"I know not what the future hath;" no man can know, but

I believe, with Emerson, that we cannot overestimate our debt to the past. And while good men and true men have been found in all the walks of life, among farmers, mechanics, merchants, soldiers, sailors, manufacturers, bankers, lawyers, doctors, clergymen, statesmen, still, we have it in our hearts to say that none have done more than the teachers of our youth to keep strong and safe the foundations of our civil and religious liberty. Should a monument be erected to their memory, and all worthy names incised thereon, broad acres would be needed for its base and its highest summit would be the first to catch and the last to lose the golden rays that the orb of day shoots forward and backward over the earth. And there it would stand, telling out to men a lesson clear as the noon, sweet as the light, grand as the eternal hills of the everlasting God.

And now, O Guilford by the murmuring sea! by the waters that roll and sparkle in the golden light, fair and comely as fashioned by the hand of God! may I say to mother and daughter, being in part the child of both, in the sweet summer time open your gates wide and welcome the stranger in, and finding, as he will, much that is beautiful for the eye to look upon, it will be pleasant for you to know that he will also find that broad and generous culture which bespeak to any observing mind a well educated people. And if it was an honor once for man or woman to say, "I am a Roman citizen," why not make it an honor, through all the coming ages, for one to say, "I was born and educated in Guilford, Connecticut!"

And may "the Lord bless thee, and keep thee; the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace." And may it be said of your children, and children's children, as Wilberforce said of flowers, "They are the smiles of God's goodness."

ADDRESS.

CONGREGATIONAL MINISTERS,

BY

REV. CHARLES E. STOWE, HARTFORD, CONN.

[Mr. Stowe is a descendant of Andrew Ward (1690) and John Meigs (1654).]

The topic assigned me by your committee is the "Congregational Ministers of Guilford and Madison." I have been assured that neither laborious investigations nor elaborate treatment is desired. I consequently make no pretensions as to the freshness of my material, or as to my originality in the manner of its treatment. I can, in fact, do little more than give names and dates, interspersed with a few scattered remarks concerning individual peculiarities or excellencies.

First, let me say a few words as to the genesis of the Guilford churches:

The First Church in Guilford was organized in 1643, under the pastorate of the Rev. Henry Whitfield. In May, 1703, by act of the General Assembly, the society of East Guilford was formed and the Second Church organized under the pastorate of the Rev. John Hart, Farmington. In June, 1725, the society of North Guilford was formed and the Third Church organized, with Rev. Samuel Russell of Branford, pastor.

In the year 1729, after the death of Rev. Thomas Ruggles, Sr., there arose a very serious disturbance in the First Church and parish over the settlement of a minister, Rev. Thomas Ruggles, Jr., the son of the former pastor. Upwards

of fifty members of the church and parish withdrew and assembled for public worship, under the ministrations of the Rev. Mr. Ward, and the same time petitioning the General Assembly that they might be set apart as a separate parish and no longer compelled to pay for the support of a minister to whom they were bitterly opposed. The matter was referred to a committee by the General Assembly, which reported unfavorably on the petition. But, through their persistence, the petitioners at last gained their end, and the Fourth Ecclesiastical Society was organized May 10, 1733, Rev. Edmund Ward being the first pastor of the church.

June 8, 1757, the society of North Bristol was organized and (March 23, 1757,) the Fifth Church in Guilford began its existence, under the ministry of Rev. Richard Ely.

The town of Madison, incorporated in 1826, embraces in its limits the territory formerly included within the Second and Fourth Ecclesiastical Societies. North Madison is what was formerly known as North Bristol. The old Fourth Church of Guilford has not been in existence within the present century, the last minister, Rev. Beriah Hotchkin, having been dismissed about 1794 on account of the inability of the church to longer support a minister.

From what has been said, it is clear that an account of the Congregational ministers of Guilford and Madison must include the ministers of the First Church of Guilford, the church in Madison and North Madison, the old extinct Fourth Church in Guilford and the new Third Church, organized in 1843. I shall proceed in chronological order, beginning with Mr. Henry Whitfield, the first pastor of the First Church.

HENRY WHITFIELD, 1637-1650.

Mr. Whitfield was the son of an eminent lawyer and designed by his father for a legal profession. The natural bent of his mind, however, caused him at length to enter the established Church of England as minister in Ockley, in Surrey. For twenty years he conformed to all the usages of the established church. At the same time, however, he had a strong and manifest sympathy for non-conformists, which very

soon caused him to be bitterly persecuted by Archbishop Laud. The crisis was reached upon Whitfield's refusing to read the Book of Sports. He resigned his living, disposed of his private estate, and came to New Haven with Theophilus Eaton in 1637. Soon after his arrival he commenced the settlement of the town of Guilford. He was evidently the leading spirit in the settlement, a man of substance, ability, and weight of character, whose presence here has been materialized and perpetuated in a most appropriate manner in what is known as the Old Stone House. For about twelve years he continued to exercise his ministry among this people, returning to England upon the establishment of the commonwealth.

He was succeeded by his son-in-law, Rev. John Higginson, 1650 to 1659. Mr. Higginson was born in Claybrook, England, August 6, 1616. In 1629 he arrived in Salem with his parents, his father, Rev. Francis Higginson, being the first pastor of the church in that place. Of his early life and experiences we know comparatively little, except that he joined the church at 13 years of age, that he pursued his theological studies under Rev. Thomas Hooker of Hartford, and that at the age of twenty, during the Pequot war, he was chaplain of the fort at Saybrook. In 1641 he was engaged as a teacher in a school at Hartford and intimately associated with Thomas Hooker, a large number of whose sermons he copied for publication. In 1643 he came to Guilford as Mr. Whitfield's assistant, and, as I have already said, on Mr. Whitfield's return to England, he took full charge of the church. In 1659 he determined to follow his father-in-law to England. The ship in which he embarked put into Salem on account of baffling winds, and there his father's people surrounded him and besought him to remain with them and become their minister. Yielding to their entreaties, he became their pastor, remaining with them until his death in 1708—a period of fifty-seven years.

After Mr. Higginson's departure, the church seems to have been in a somewhat amorphous state for some years. At one time, greatly elated at the prospect of securing the Rev. In-

crease Mather, but doomed to disappointment. At last, in 1664 or 1665, the church settled the Rev. Joseph Elliot, son of the Rev. John Elliot, apostle to the Indians, as its pastor.

REV. JOSEPH ELLIOT, 1664-1694.

Joseph Elliot was born at Roxbury, Mass., December 20, 1638. He graduated from Harvard College in the class of 1658.

After his graduation he began to fit himself for missionary work among the Indians. November 23, 1662, he was settled by unanimous vote as a teacher of the church in North Hampton, of which Eleazer Mather was then pastor. For a year or so he assisted Mr. Mather in the ministry, but was not ordained. About 1664 or 1665 he was settled in Guilford, Conn., where he continued till his death, which occurred May, 1694. The homestead and farm owned and occupied by Mr. Elliot is still in the hands of his immediate descendants, among whom is numbered the poet, Fitz Green Halleck. As the Old Stone House remains an enduring monument of the solid, four-square character of Mr. Henry Whitfield, so, indeed, a venerable pear tree, which bore fruit until 1865, when it was blown down by a storm, may be regarded as a significant testimonial to the fruitfulness of Mr. Elliot's presence here.

There is but one universal testimony as to Mr. Joseph Elliot's excellencies of character. He does not seem to have been in any sense a great man, nor a man of brilliant parts, but rich in all that best part of a good man's life, his little unremembered acts of kindness and love.

The Rev. Jared Elliot of Killingworth, son of Mr. Joseph Elliot, seems, on the other hand, to have been a man of decided genius, illustrating, perhaps, the idea that genius frequently skips a generation.

Mr. Joseph Elliot was succeeded, in 1694, by Mr. Thomas Ruggles, son of Mr. John Ruggles of Roxbury, Mass., representative to the General Court of Massachusetts in 1658, 1660 and 1661. He was born in 1655, graduated at Harvard College

in 1690, ordained at Guilford, Conn., November 20, 1695, and died June 1, 1728.

He was succeeded by his son, Rev. Thomas Ruggles, born at Guilford, November 27, 1704, graduated at Yale College in 1723. It is not known, so far as I could ascertain, with whom he pursued his theological studies. The ordination of Rev. Mr. Ruggles, as I have already said, was the cause of a bitter quarrel in the church. In his manuscript History of Connecticut Mr. Ruggles, speaking of his father's pastorate as on the whole peaceful and prosperous, adds that during that time were sowed the seeds of dissension which were afterwards fruitful of so much evil. Mr. Ruggles' powers failing, the Rev. Amos Fowler was settled as his colleague, and afterwards became his successor.

REV. AMOS FOWLER, 1758.

A native of Guilford, was graduated at Yale College 1753, was ordained colleague pastor with Rev. Thomas Ruggles of the First Church in Guilford. Died February 10, 1800, aged seventy-two.

Leaving now for a time the ministers of the First Church, let us turn our attention to those of the old Fourth Church, now extinct, which owed its origin to the unfortunate difference of opinion under the pastorate of Mr. Thomas Ruggles, Jr.

The first pastor, Mr. Edward Ward, owing to the dissatisfaction of the people with his ministrations, resigned in 1743, and in 1743, Rev. James Sproat, D. D., a man of great ability as a preacher, became pastor of the church and continued his pastorate with great power and ability until called to Philadelphia. He was succeeded by Mr. John Hunt; Mr. Hunt by Rev. Daniel Brewer, a good and sincere man, who, through the influence of the writings of Robert Sandeman, became a Sandemanian, and as one of the tenets of that sect is, that none are lawful preachers except Christ and his Apostles, he was naturally unable conscientiously to continue his ministry.

He was followed, in 1790, by Rev. Beriah Hotchkin, under whose pastorate the church was dissolved. Rev. Mr. Hotch-

kin deserves more than passing mention. He was born at Guilford, March, 1752. His father was a respectable mechanic, and though not a member of the visible church, was devoted to the great truths of religion, and a diligent student of the Scriptures. His mother was a woman of strong intellectual powers and rare spiritual gifts,—a New England Hannah.

Before the birth of Beriah, she had lost four children through a terrible and mysterious disease, and in a moment of great spiritual exaltation, during divine worship, she consecrated her yet unborn child to the Lord.

It would be indeed remarkable if, with such a parentage, and born under such circumstances, Beriah had not developed a character of unusual strength and spiritual insight. Before reaching the age of seven he had read the Bible through. He sat under the preaching of Rev. Dr. Sproat, and was deeply impressed by the great and solemn truths so clearly enunciated by this distinguished divine. In 1780, he united with the church in Cornwall and, on account of his marked spiritual gifts, was strongly urged to study for the ministry, which he was reluctant to do, on account of his conscious lack of scholastic training. At last he entered upon the study of theology under Rev. Amzi Lewis of Goshen, N. Y., and was settled as pastor over the Fourth Church of Guilford. After his dismissal, he removed to the West, and had a long and useful career in the ministry. His sons becoming men of education and marked ability.

The Rev. Amos Fowler was followed, in the year 1800, by Israel Brainerd.

In September, 1806, Rev. Aaron Dutton was called to the pastorate of the First Church. Mr. Dutton was born at Watertown, Conn., May 21st, 1780.

He was fitted for college under Dr. Backus of Bethlem. Graduated from Yale in class of 1823. After his graduation he pursued the study of theology under President Dwight.

Mr. Dutton's ministry was eminently successful, as may be shown by the fact that the church which numbered at the commencement of his ministry less than thirty members, at the close of his pastorate numbered over four hundred.

There were no less than six distinct revivals of religion during the thirty-six years of his ministry. He resigned his pastorate on the 8th of June, 1842, owing chiefly to the difference of opinion between himself and his congregation on the subject of negro slavery in the United States.

After one year of active service as a missionary at the West Mr. Dutton was taken ill and returned to the house of his daughter at New Haven, Conn. The remaining years of his life were years of infirmity and sickness, though he was occasionally able to preach. He died in 1849.



HISTORICAL SKETCH.

MINISTERS OF GUILFORD OTHER THAN CONGREGATIONAL.

BY

REV. R. L. CHITTENDEN, RECTOR OF ALL SAINT'S CHURCH
(PROTESTANT EPISCOPAL), PARADISE, PENN.

[Mr. Chittenden is a descendant of William Chittenden, 1639.]

Biographies of ancient men and women of the past if written with even passable ability are interesting to most minds, and biographical sketches of persons who, although not widely known among their contemporaries, yet have done useful and honorable work in a certain locality are interesting to the inhabitants of that locality or to their descendants who gather to commemorate the past, and renew the tie of friendship and kindred. The sketches included in this unpretending address, which is but a compilation, exhibit struggles with difficulties and conquest over them, show the work of various types of Christian ministers, cherishing different views of divine truth, introduces historical facts of interest, and illustrates varieties of character. We give here sketches of the Baptist, Methodist, Roman Catholic and Episcopal churches of Guilford, in the order of churches named and in the order of time. Apologizing beforehand for possible errors and omissions, and premising that it is not claimed that the amount of space allotted to each subject is in just proportion to his worth or the value of his work, but the amount of detail depends, in part, on the quantity of material available.

For a part of this material the writer is indebted to the Rev. S. G. Neil and the Rev. J. J. Smith of Guilford and to the Rev. W. H. Dean of North Guilford and to Mr. W. W. Baldwin, while Beardsley's "History of the Protestant Episcopal Church in Connecticut" and Sprague's "Annals of the American Pulpit" have been freely drawn upon. Besides supplying other facts the Rev. W. G. Andrews, D. D., rector of Christ Church, Guilford, furnished the sketches of the Rev. Alvah B. Goldsmith, Rev. Charles Chittenden and the other Methodist ministers named and of Rev. Father Dolan and Rev. Dr. Bennett, almost verbatim as they are given here.

The Rev. John Gano Whitman, a Baptist minister of Groton, was here from time to time and we therefore begin with a brief sketch of his life. His ministry began at Groton, Conn., in the year 1800. He was usually logical in preaching, seldom carrying any written preparation into the desk but believing in divine aid for that work. Although he encountered opposition from a band of separatists, known as "Rogerenes," the steady work of his ministry wrought abiding results. He was particularly happy as a presiding officer in councils and associations. He died peacefully July 13, 1841, in the seventy-fifth year of his age, after a ministry of forty-one years.

In the year 1823, Alvah Bradley Goldsmith was ordained over the Baptist Church in Guilford, the services being performed in the First Congregational Church. Mr. Goldsmith was a native of Guilford, where he was born, as my informant infers, December 2, 1792. When a young man he became a bookseller in New Haven, and was an open and bitter unbeliever. A revival in the year 1820 aroused his deepest animosity. On the 8th of January, 1821, at a celebration of the Battle of New Orleans, (though after the regular proceedings were over and most had gone home) some infidel friends who had been singing hymns in mockery, and among these hymns "There shall be mourning at the judgment seat of Christ," requested him to give them a sermon. The hymn had profoundly affected him and he preached in deadly earnest for, perhaps two or three hours. He had a struggle of two or

three days, during which God's wrath was manifest enough to him and he felt himself excluded from salvation. In attempting to describe the love of Christ to some of his old companions, that became an experience and a lasting one. He wrote a tract describing his conversion, called "The Infidel Preacher." His experiences were evidently influenced by the prevalent belief of religious people at that period, but his conversion was certainly genuine. Being unfortunate in business he returned to Guilford, where, besides being pastor of the Baptist congregation, he worked as a wheelwright. Having no church building, they met in what was then the Academy. We infer that Mr. Goldsmith sympathized with the movement which led, about the year 1835, to the organization of associations of "Old School Baptists," though it is not known that his church was connected with any association. He is described as the first opposer in Connecticut of Fullerism and other so-called new religious inventions, the term Fullerism standing for the teachings of Rev. Andrew Fuller, an eminent English Baptist, who modified and softened the extreme Calvinism which had prevailed in his denomination and who was an earnest promoter of Baptist missionary efforts. The old school or primitive Baptists did not believe in missions and are also known as Anti-Mission Baptists. By degrees Mr. Goldsmith drifted away from the tenets of his denomination in the direction of Quakerism. It is said that he always held firmly to the central truths of Christianity, while he became less and less careful about dogmatic accuracy and set the highest value on practical religion. His life was eminently Christian and he was on friendly terms with other ministers. Those who remember Goldsmith say that he loved Christ, Christ was his all in all. In his family he was particularly kind and sympathetic. He was clerk and judge of probate, trustee for many widows and orphans and a thoroughly good citizen. He was remarkably patient under strong provocation, and a member of his family says that he never saw him angry. His strong tendency toward the spiritual in religion must have led to much sympathy with the Quaker idea of "the inward Christ," and Christ's second

coming seems to him to have been a spiritual one, in the hearts of Christians. Mr. Goldsmith died June 12, 1863.

The Rev. Charles Chittenden came to Guilford in the winter of 1837-8 as a missionary of the New York Conference, though Nathan Kellogg had preceded him. He organized the Methodist Church, and, under him, the building was erected, Mr. Chittenden going into the woods with some of his people and helping to fell the first tree. Services were held in the town house, and though the Methodists were much disliked by another denomination, Mr. Chittenden by his kindness and tact disarmed opposition, and the congregation grew under his charge. He was a very interesting and impressive preacher of the emotional type, and easily drew tears. He was successful as a revivalist. He is remembered as very fond of children, whom he liked to play with, and as excellent company, making himself at home everywhere. His genial and Christian temper enabled him to overlook affronts and to win over those who had ill-treated him. On one occasion, while on his way to preach, he was thrown out of a wagon, bruising his knee, but bound up the bruise with a handkerchief and kept his appointment. He seems to have been an excellent and very lovable man. He used to visit Guilford from time to time, having relatives here, and is remembered very pleasantly by them and others. It is inferred that his pastorate lasted but a year, as the church was dedicated under his successor, Rev. Hart Pease, who was here in 1838-9. He was stationed at various other places, among them at Ridgefield, Cheshire and Berlin, in Connecticut, and Hyde Park, in New York. Toward the close of his life he suffered from a throat disorder, and took to selling books. One, which he gave a child of four years—a grand-niece—is still cherished by her. He died in Waterbury, April 27, 1872, aged 66 years. We may mention among later pastors here, John Peck, an interesting preacher, and John S. Hall, who had great versatility and would "do anything"—preach, sing, conduct a Sunday-school, and so forth—doing all well, no doubt.

I will include in this sketch a notice of certain pastors of the Methodist Church in Madison. The Rev. James H. Perry, of the New York Conference, organized the church there in the year 1839, in the face of very strong opposition. It was with difficulty that even a school-house was obtained for preaching, while Mr. Perry could find no house to live in nearer than North Madison—six miles distant. Mr. Perry had a resolution which no obstacles could overcome, and labored with unfailing ardor. He left a class, meeting regularly in a school-house. Other men of kindred spirit followed him and the congregation obtained a church in two or three years. In 1849 the Rev. George S. Hare became pastor and added largely to the church and the Sunday school—doing noble work. He was a man of ability and at the time of his death—a triumphant one—was presiding elder of the Poughkeepsie district in New York. Twenty names of other pastors are included in the list to the present time, many of whom are probably living. Had the writer more material at his command he might give, doubtless, many other facts of interest relating to the earnest Methodist workers in this regard.

John H. Dolan was born about the year 1850, studied for the priesthood at Holy Cross College and at the seminary of our Lady of Angels at Niagara Falls. He was ordained priest in the year 1882 and became the first resident pastor of St. George's Church, Guilford, in February, 1887. Father Dolan was a young man of engaging manners, energetic, cheerful, faithful, as is believed, and a favorite with Protestants as well as with his own people. He seemed to have the true priestly spirit of sacrifice and to be a real helper of that which is good in promoting Christian righteousness among his own people. We learn of good work done by him in the cause of temperance. He died here on the 3d of July, 1888, and was one of the first to be buried in the new cemetery which had been recently consecrated here. His early death was much lamented and his funeral was largely attended by members of other communions. Notwithstanding the difference of belief and worship between Roman Catholics and Protestants, worth of character and pastoral devotion will attract sincere regard wherever found.

In giving an account of the Episcopal clergymen of Guilford, we merely allude to the Rev. Samuel Johnson, D. D., a native of this ancient town, who showed himself not forgetful of her interests but whose life-work was in other fields.

In the early days when the parish at Guilford was without a settled pastor, the Rev. Ebenezer Punderson was one of those who held occasional services here. Mr. Punderson was a Congregational minister living at North Groton, who, in the year 1734, declared for Episcopacy and went to England for holy orders. He returned and resided among the same people whom he had served in the capacity of a Congregational minister and who still retained for him a strong personal affection. After exercising his ministry for a time in several places in New London county, in 1750 he assumed the pastoral care of the members of the Church of England at Middletown, Guilford, North Guilford, Wallingford and other places. In a letter to the secretary of the S. P. G. in the same year, he gave a detailed account of a missionary journey through this district. He subsequently removed from New Haven and assumed charge of the parish at Rye, New York.

Bela Hubbard, a son of Daniel and Diana Hubbard, was born at Guilford, Conn., on the 27th of August, 1739. His parents were Congregationalists, but at some period, probably not far from the time of his leaving college, he joined the Episcopal church. He graduated at Yale in 1756. Having crossed the ocean for that purpose, he received ordination in England in February, 1764. On his return from England, Mr. Hubbard officiated at Guilford and Killingworth till the year 1767, when the venerable Society for Propagating the Gospel in Foreign Parts appointed him their missionary at New Haven and West Haven. Mr. Hubbard remained loyal to the King of Great Britain during the Revolutionary struggle. Yet he seems to have conducted himself with so much discretion and inoffensiveness during that dark period, that he was allowed to pursue the duties of his vocation without any very serious embarrassment. Dr. Hubbard was a man of sound judgment, an excellent reader of the service, and his sermons were well wrought and carefully prepared. He was a man of

great benevolence. During the prevalence of the yellow fever in New Haven in 1795, he not only remained at his post, but shrank from no sacrifice, no exposure, incident to his office as a helper and comforter. The spirit which he manifested during that scene of distress endeared him to other denominations besides his own. Dr. Hubbard died Dec. 6, 1812.

The Rev. David Butler, D. D., was born in Harwinton, Conn., in the year 1763. In early life he was apprenticed to a mechanical trade, served for a time in the war of the Revolution, married and settled down, but, being a diligent reader, and coming under the influence of Rev. Ashbel Baldwin, D. D., a prominent Episcopal clergyman of the day, he became convinced that Episcopacy is of Divine authority and in time entered the ministry, being ordained deacon June 10, 1792, and priest a year later. He officiated for a short time in Guilford and Killingworth, but afterwards spent many years, as Rector of St. Paul's Church, Troy, N. Y. As a preacher, Dr. Butler was sensible and instructive, and as a pastor, kind and attentive. He died July 11, 1842, in the eighty-first year of his age.

The Rev. Nathan B. Burgess was rector of the four parishes of Guilford, North Guilford, Branford, and North Bristol (or Killingworth) from the year 1801 to 1805. He had a long ministry elsewhere, chiefly, it is thought, in western New York, dying after the year 1853.

Rev. David Baldwin was born in Litchfield, Conn., February 4, 1780. He came to the charge of Christ Church, Guilford, in November, 1806, and was chosen to become its settled pastor March 12, 1807. Mr. Baldwin was allowed to preach while still a layman, under clerical supervision, in Litchfield county as early as 1803. He was ordained deacon in Bridgeport in September, 1807, and priest in Guilford April 30, 1809. In Connecticut at that time it was customary for candidates for orders to preach under clerical supervision before ordination. An intelligent writer says: "This practice continued for a long time, being evidently desired by the laity to enable them to judge of the candidate, and there was this seeming necessity for it that under the early canons not even

a deacon could be ordained "sine titulo." Unless he were to teach, or were specially excused on other grounds he must have a call before he could become a deacon, and to get his call he must generally prove his quality as a preacher." Mr. Baldwin continued as rector of Christ Church, Guilford, until Easter, 1834, in connection with St. John's Church, North Guilford. During a part of this period he officiated ten Sundays yearly in the church at North Killingworth, being also for a time in charge of North Bristol, which was at an early day absorbed in the parish of Killingworth. He continued in charge of North Guilford until 1851, officiating in Branford alternate Sundays until the church there had the entire services of a clergyman. He remained in charge of Zion Church, North Branford, and Union Church, Killingworth, continuing to minister in those places until 1858, when infirmities of age disabled him from all ministerial duties. January 16, 1816, he married Miss Ruth Elliot, daughter of Wyllys Elliot of Guilford, great-grandson of Rev. John Eliot, "the apostle to the Indians." We learn of Mrs. Baldwin, that she dispensed a boundless hospitality in a house which was the social center of three or four parishes, a hospitality the more timely, in consequence of the distance from which many of the parishoners came to attend services. For most of the time until the year 1830 Mr. Baldwin was the only resident clergyman of his church between New Haven and New London, and his care virtually extended along the shore from East Haven to Saybrook, and northward to Durham. He was thus, in a sense, one of the ministers in Guilford for more than fifty years, and a most faithful one. He was a man of strong character, inflexibly upright, kind hearted though abrupt in manner, a man to whom many were strongly attached. He had a strong sense of humor and was distinguished by a way of putting things in a sort of terse Yankee Saxon, which resulted in many wise and witty sayings, often repeated here. He was a firm churchman, holding to Episcopacy with that inflexibility which is a part of the Puritan character of religion. Mr. Baldwin passed away in his eighty-third year, universally respected and beloved. His

monument in Alderbrook Cemetery, according to the inscription thereon, was "erected to his revered memory in recognition of his valued ministrations by grateful parishoners and other friends in Guilford and the adjoining parishes, where he officiated more than half a century."

After the close of Rev. Mr. Baldwin's rectorship here the Rev. Messrs. William N. Hawks, Levi H. Corson and Edward J. Durkin, M. D., were here for short periods. The two former served elsewhere, south and west, the last returned to the practice of medicine. It is thought that all are dead.

The Rev. Lorenzo T. Bennett, D. D., who passed away so suddenly less than a week ago, was the next rector of Christ Church, Guilford. Dr. Bennett was born in 1805, graduated at Yale in 1825. After his graduation he entered the United States navy and served for several years in the Mediterranean and elsewhere, resigned his commission and studied for orders under Dr. Harry Croswell of New Haven and was ordained deacon, July 1, 1834, and priest, November 20, 1835. He became minister in charge of Christ Church, Guilford, immediately on his ordination to the diaconate, thus beginning his work there. At Easter, 1835, he became assistant minister in Trinity Church, New Haven, under Dr. Croswell. On the 12th of July, 1840, he took charge of the parish at Guilford as rector, and his resignation took effect just forty years later—July 12, 1880. He was made rector emeritus by order of the parish and has taken part in the service with little interruption since. He assisted in the celebration of the holy communion on Sunday, September 1, 1889, the day preceding his death. His service at Guilford, therefore, may be said to cover more than half a century, as its conclusion was more than fifty-five years subsequent to its beginning and the interruption was for a trifle more than five years. The Rev. Dr. Andrews, who gives this sketch of his honored predecessor, adds: "I copy a few words from the address of Rev. George W. Banks, pastor of the Third Church (Congregational), uttered four years ago when we celebrated the fiftieth anniversary of Dr. Bennett's ordination to the priesthood: "He has * * * approved himself as a minister of God, by

pureness, by knowledge, by long-suffering, by kindness, by love unfeigned, and the good influence of his faithful, Christian teachings, and consistent Christian living, have not been confined within the walls of Christ Church * * * but have gone out into all these congregations and families round about." To him Mr. Banks said: "We all recognize you, not only as rector emeritus of Christ Church, but as pastor emeritus of Guilford, our Father in Christ." "I add," continues Dr. Andrews, "the closing stanza of some verses read on the same occasion, written by the Rev. Dr. Horton, principal of the Episcopal Academy at Cheshire :

' When, full of honors, full of years,
 Death comes to set thee free;
 Then may'st thou gladly hail the hour,
 While God's own strength, thy strength shall be.' "

His successor in the parish adds "that in the delicate relation of a resident ex-pastor he was a model of courtesy, always gladly doing whatever was offered him to do for his old flock, always shrinking from the slightest appearance of controlling or impeding another's work. Dr. Bennet died suddenly at the Guilford railroad station, whither he had gone to take an early train on the 2d of September, 1889.

As the members of the three families of the sons of Levi bore in the wilderness wanderings, each group its allotted portion of the sacred tabernacle or its furniture, setting up the structure where needed for religious rites, so faithful men of different churches labor to erect a holy temple acceptable unto Him, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." We may rest in the assurance that, while time shall last, a succession of faithful men shall be raised up to continue this work. May these recitals encourage us all to emulate the virtues and achievements of those servants of God who have labored here—"every man in his own order."

“THE LEGEND OF SACHEMS HEAD.”

BY

GEORGE A WILCOX, OF DETROIT, MICH.

[It is due both to the audience and to the author of these verses to say that they were written at a very youthful age when he was a student in college, in response to a call made upon him by a literary society of which he was a member, for something that should pass for an original poem. It is also proper to state that while the verses have been somewhat shaped to follow the general drift of the historical facts (so far as they are known to the writer), yet there are still considerable divergences of detail which must be conceded to “poetic license,” without which it would be rather difficult to extract any poetry from the grim event on the Guilford headland very briefly recorded. Perhaps the most interesting historical fact that can be authentically associated with this juvenile effusion is the discovery quite recently made by the writer that one of the leaders of the forces which pursued the flying Pequots along the coast, after the slaughter at the Mystic Fort, and the one who, according to Winthrop, was in command at the tragedy at “Sachem’s Head,” was one of his own ancestral blood relatives (viz: Captain Stoughton, of the Massachusetts colony, who had been sent with eighty men to assist the Connecticut men in their fight with the Pequots). Hence, if the youthful muse appears to be too sentimentally sympathetic with the Indian on this occasion, it may be assumed to be at the expense of the writer’s own kith and kin of that remote date rather than of the early Guilford settlers, since these settlers did not arrive here till some two years after this hostile tribe of Pequots had been practically exterminated, thus rendering the peaceful settlement of this coast possible, which we are now commemorating. Probably no one will ever seriously regret, either in history or poetry, the final disappearance of a tribe for which the world had no further use.]

THE LEGEND OF SACHEM’S HEAD.

Full many a Spring has come with its flowers;
Full many an Autumn with leaf red and sere;
Full many a Summer of sunsh ny hours,
And many a dark Winter—hoar crown of the year.
Thrice a thousand of moons have fled with their train
Of deeds unremembered in historic lore;
But a legend of old will sometimes remain
To tell of the scenes of the brave days of yore.

Not always these fields were tilled by the hand;
 Not always the flock wandered over the hill;
 Proud forests once stood where these fair orchards stand,
 And the wolf from his lair roamed about at his will.
 No spire from the valley pointed up to the sky;
 No church-going bell sent forth merry peals;
 But the night air resounded with the panthers' dread cry,
 When the red man was monarch of forest and fields.

Dark lowered the sky of an early June morn,
 In that far off time—the dim region of eld;
 The storm-wind moaned like a thing forlorn,
 As it burst from its cloud home, and fitfully swelled.
 It smote the old forest, and the strong oaks bowed;
 It tossed the mad waves in their yeasty bed;
 While the white breakers wrapped all the reefs in a shroud,
 And murmured hoarse requiems as for souls of the dead.

Alone on the rock stood a grim old chief
 Of a hunted band, survivor and last;
 None to share his anger, none to solace his grief,
 None to break the sad spell that his spirit o'ercast.
 The white foam o'erspread him, but he felt it not;
 The wind screamed above, but his ear was deaf;
 He thought only then of his lone hapless lot,
 For a tribeless sachem was that grave old chief.

A leader renowned that chieftain had been,
 With warriors around him all fearless and true;
 But no foeman now fears his might, well I ween,
 Whose remnant of braves yonder seashore bestrew.
 Driv'n along the coast from the Pequot land,
 Here hemm'd by the foe 'twixt forest and wave;
 Those who turned but fell on the tide-washed strand,
 Those who swam but sank in a watery grave.

Save only the chief, who escaped to this rock,
 Through cordon of fire, by the dawn's early light,
 And watched from his hiding the battle's brief shock
 That left none alive—and vain his own flight.
 Mohegan and paleface but wait for the day
 To search o'er the cliff for the last stubborn foe;
 The victory scarce won if *he* 'scapes from the fray;
 His death knell their safety—his safety their woe.

Still fiercer the east wind howled through the sky;
 Still darker the storm-cloud fell on the deep;
 No voice from the waters save sea gull's shrill cry;
 No voice from the strand where the strong warriors sleep.

But a smoke curls up from the rock-bound plain,
 And floats far away on the high morning gale;
 'Tis the paleface's watch-fire, but never again
 Shall smoke of the wigwam mark the Pequots trail.

Oh! dark was the soul of Waurega* and drear;
 No tree of midwinter so leafless and bare;
 And his wild eye glistened, but there fell no tear;
 No sigh told the depth of the agony there.
 He turned him to seaward—to landward he turned;
 Like a knell on his ear still rung the hoarse blast,
 And his spirit, though darkened, with deep sorrow yearned,
 As he mused of his wrongs, as he thought of the past.

For he thought of the days and the years of yore,
 When he and his Pequots were victors in fight,
 Ere the step of the paleface had trod on his shore,
 Ere his warriors had fallen 'neath the white man's might.
 And he thought of the village where at evening's calm shades,
 The huntsmen would gather from the chase on the hill;
 Of the wide-spreading lawn where the dark-eyed maids
 Would dance in the twilight when the forests were still.

Will they come, thought the chief, nevermore to my sight?
 Are their limbs all cold—their hearts like the stone?
 Of the braves who escaped from the Mystic Hill fight,
 Is their chief, like a stag, left hunted alone?
 Nevermore, lone chief, the spirit wind sighed,
 Will they come at thy call—their hearts *are* all still;
 The remnant that 'scaped now surge with the tide;
 Alone must thou wander like a stag on the hill.

He thought of his fathers and the war-worn braves,
 Who had folded their arms and sunk to their sleep;
 Far eastward were left their time-honored graves,
 Where the tall oaks o'er-shadow and the wild woodbine creep.
 Often at evening had he sat by those mounds
 To tell the young chiefs of their chivalric sires;
 How they conquered in battle and gained these fair grounds;
 How here they once sat around their great council fires.

Will they never, he murmured, when the sun falleth low,
 And the hill-sides are shaded, gather closely around?
 Must their graves all be left with the pale-face and foe,
 Unheeding to tread on the long-hallowed ground?
 Ah no! lone chief, though on hill-top and dell
 The sun shall set oft, none will gather a-near;
 These wilds soon will echo the browsing kine's bell,
 And the ploughshare upturn the mould buried here.

* This name is purely imaginary, the real name of the beheaded sachem not being mentioned historically.

He recalled the far hill-side where his warriors lay strewed;
 Their dark locks all clotted, their life pulses chilled,
 Beside them their hatchets, with their own blood imbrued,
 But the hands that once held them now stiffened and stilled,
 No slowly sung chaunt to tell their past glory;
 Nor e'en a lone grave where their corpses may dwell,
 They must sleep with their girdles all blood-stained and gory,
 They must slumber and smoulder on the ground where they fell.

Not darker the cloud that o'erhung him like night;
 Not wilder the wave that madly rushed by,
 Than the soul of Waurega, as he turned from the sight,
 Heartbroken and weary and ready to die.
 But listen, he speaks, no longer as one
 Who seeks mid earth's ruins some lone refuge to find;
 But sad as the note of the night bird the tone
 That bears the death chaunt of the chief on the wind.

Waurega hath ta'en his last look at the sun;
 He hath folded his arms; his labor is done;
 He will follow the path his warriors have gone.

His hatchet is buried, his bow is unstrung,
 Beside them the quiver with its long arrows flung;
 No more will the war cry rise on his tongue.

The deep snow of Winter will fall on the plain;
 The sun from the south will bring Summer again;
 The streams of the forest will swell with the rain;

But no step of Waurega will be found in the snow;
 His eye will not watch on the trail of the foe;
 The Mohegan shall boast, and his ear will not know.

The Great Spirit is angry, He looks from the sky,
 And his brow groweth darker, more fearful his eye,
 And he asks of the wind that roughly sweeps by:

Why *liveth* Waurega when his warriors are dead?
 Why bled not *his* veins on the plain where they bled?
 Is his heart like a woman's? Doth it quiver and dread?

Waurega will list to the voice of the chief,
 He will come at the call—to die is not grief,
 His heart is all wasted like the dry forest leaf.

There are grounds for the hunter far up in the sky,
 Where the deer is not scared by the warriors' fierce cry,
 The Pequots are brothers, their lodges are nigh.

Great Spirit ! that moveth on the deep-moving seas,
 That walketh unseen 'mid the tall forest trees,
 That whispereth at twilight in the low evening breeze,
 Guide the feet of Waurega to that land of the blest ;
 As the pale sun of Winter sinks down in the west,
 So now would Waurega sink down to his rest.

He ceased; and turned him where the wave
 Still lashed the rock in seething foam;
 And this perchance had been the grave
 Of him who sought a peaceful home
 In happy fields beyond the skies;
 But no ! not thus the warrior dies.

The pale-face band came down amain;
 For watchful scouts had heard that strain,
 And knew that warrior fierce and bold,
 Knew him as one who ne'er would yield;
 Knew him as one whose blow had sealed
 The fate of foemen manifold.

They seek him now with vengeful ire;
 They reck not that he stands alone;
 Blood is the meed which they require
 For bloody deeds his hands have done,
Defending home and wigwam fire.

And now, as morning light reveals
 His stalwart form against the sky,
 A mocking shout the welkin peals
 That tells him of a doom full nigh.
 He meets it with undaunted eye,
 Nor seeks to shun the impending blow;
 As he hath lived, so will he die.
Defiant of a conquering foe.

With fatal aim the shot is sped;
 With deadly zeal the scalp-knife bared ;
 The quarry falls—the chief is dead—
 'Tis hated Uncas lays him low.
 No more shall he this Pequot dread,
 For high upborne the reeking head
Marks where he fell, (on staff uprear'd
 For victory won), and Time hath spared,
 Of him who here had shrift so brief ;
 And all his deeds, joy, hope or grief,
 These sole mementoes of his fate ;
The ghastly trophy, dank and red,
 And wave-worn rock on which I sate,
 And dreamed this dream of "Sachem's Head."

FITZ-GREENE HALLECK.

BY

PROFESSOR CHARLES FREDERICK JOHNSON, TRINITY COLLEGE, HARTFORD.

[Prof. Johnson is a descendant of William Johnson, 1058, and Francis Bushnell, 1039.]

Since experience is the sole source of our practical knowledge, and the past is the sole prophecy and pledge of the future, and what our ancestors did is the earnest of what we do and will do, it is becoming in every community to review at stated intervals its history, and to gratulate itself on the lives and work of its worthy citizens whose work is over. Indeed, it is more than becoming, it is a duty, for it is largely by historical retrospects that national character is formed and the communal spirit is nourished. For a few hours we live and think, not as individuals within the narrow horizon of individual effort, but as members of society in those broader and more disinterested thoughts which culminate in national life. The observance of centennials and semi-centennials which has become so common in New England of late must be regarded, not simply as the keeping of festivals whose influence is to terminate with the pleasant hours of their passing, but as a valuable means of popular political education and in no narrow sense as religious observances. Is it not a form of worship to call up the remembrance of those whom we rightly revere? Did not, in all the strong nations of antiquity, the ancestor and founder pass over in the imagination of the people into the character of the demigod and divine exemplar and protector? In the Roman triumph the waxen images of the

ancestors were carried at the head of the procession and the spirits of the departed were supposed to participate in the exultation of the living. It is right that we who come from a more honorable line than that of Theseus or Romulus should recognize in a more rational, if less artistic manner, our indebtedness to our fathers.

This duty of secular recognition of the past belongs in a peculiar sense to the old Connecticut towns. For they have a history, and it behooves them to cultivate the historic sense. They have had a germinal character, and have in our national development a weight beyond their wealth or their territorial importance. They have been great nurseries of men and centers of social principles, schools of political thought and initial points of the democratic evolution. There are so many things in this country that have no past at all, and so many others that have no past to be proud of, that a thoroughbred town like old Guilford, which has its roots in the 17th century, and its fine, rich, God-fearing 18th century life, its legends and its peculiar local character, its individuality, as well as its part in the state and national history, ought not to fail in any observance which may keep these things so worthy of honor in perpetual remembrance. By acknowledgment such as that of this week you recognize that life is not all of to-day, that the fathers and the children are one, bound together in a perpetual covenant; you reinforce the essential solidarity of society, you vitalize anew the atomic cohesion of the state, and you serve the interests of the nation on that side which in our amazing material development is apt to become obscured, the spiritual and moral side.

And when you call the roll of your dead and gone worthies, when you name those who subdued the wilderness and made possible the Connecticut of to-day, or name those others of Guilford's sons who have gone from here into wider fields and won honor, or distinction, or wealth; when you trace the influence of Guilford in the councils of the republic or in the building of our great Western Empire, it is meet and proper that you should honor also those of her children whose principal life-work was in another world—the world of art.

For there is a world of art as well as a world of things, and it is a very important world, too, though it is one in which America has few triumphs to show. It is a world whose importance we do not as a people understand, a world in which some men and women live, and a world where all men and women should sojourn from time to time if they would attain to any other than a one-sided and abnormal development. In all ages the artist has been held to reflect honor on his country, and of all artists the artist in words—the poet—is preëminent in men's estimation. Even when unknown or unnoticed in his life, posterity has sought for marble of fineness fit to build his monument. Guilford has been the birthplace of a poet—not a great epic poet nor one who could embody in words a philosophy of life which should become a revelation to humanity, but a lyric poet of grace and purity. Fitz-Greene Halleck, your townsman, was an artist at a time when it was even more difficult to live the artistic life in America than it is now—when less sympathy was felt with artistic endeavor than is felt now. It is as an artist that I wish to speak of him, for with his personal traits and his personal history many of you are doubtless well acquainted, probably far better so than I could become. And as a descendant of an early settler of Guilford, I esteem it a privilege to speak to you of the work of the most illustrious of the descendants of our fathers. But allow me first to make a few introductory remarks on the function of the poetic art in general, and to speak briefly of the reasons why no great poet appeared in America to chronicle the struggle for independence.

The thirty or forty thousand Englishmen who emigrated to New England in the 17th and early part of the 18th centuries furnished the element which has given tone to the American character. They comprised more than a fair proportion of educated men, and no doubt embodied a fair representation of the race capacity for and love of poetic expression. But the hunger for that expression was temporarily set aside by reason of the peculiar attitude of the Puritan mind. It assumed that the moral world was subject to the laws of a rigorous mechanism. The free play of individual agency was harshly restricted

by an exalted conception of duty. Righteousness, that highest ideal of humanity, was regarded as necessarily bound up in a line of formal conduct and not as an indwelling quality. Systematic dogma fenced in opinion. The external circumstance of life in a new country demanded physical work, steady, unremitting. The theory of life was supposed to be settled or invited speculation only within certain well-defined lines. From such a society we should expect poetry no more than we should expect it from a college of Jesuits, for the essential requirement of poetry is freedom, not civil liberty but freedom of the spirit. When, by degrees, the national consciousness took form, giving the colonies a definite character, and even when the great event of the separation from the mother country took place the national intellect was not at once emancipated. The habit of artistic creation had not been formed, the taste for its enjoyment had not been fostered. The birth of a nation is an event which frees men's spirits and raises them to the height of a generous enthusiasm, which holds up before them an ideal that induces sacrifice, and sinks personal thought in higher and nobler aims. Such an event ought to have been creative in the highest sense, and it was so in many ways. That our Revolutionary War was not followed by an unlocking and temporary exaltation of the national intellect, that it gave birth to no great poetry, may be explained on various grounds. One reason is that it was not a race struggle but a contest for legal rights initiated by infringements on property and local government. It had a marked commercial side. Another reason was that society was crude in form and remained in intellectual subservience to England, and another, that the field of practical activity remained too broad and fruitful. There was, as yet, neither elegant leisure nor a traditionary past. But in spite of the modern philosophy which seeks to account for the poet by his surroundings and regards him as a sort of æsthetic plant which is sown and cultivated in rotation with other crops, it seems to me that the chief reason why no great poet was produced in America during the eighteenth century was that no great poet was sent here. If Shelley's and Keats's parents had emigrated 'o

America, Shelley and Keats would have been born here, and had they grown up in America they would have been different men, but no environment could have prevented them from being Shelley and Keats, the poets. As it is, we happen to have Dwight and Trumbull and Barlow, but no poets of the first rank. After the revolution and in the first quarter of the present century, we find in America a society passing out of the provincial stage, a society vaguely conscious of its independence but not yet so permeated with the idea as to have entered on the stage of unconscious, self-respecting, artistic production. It had still a great practical work before it. Its past has not yet become so thoroughly assimilated as to form a background of national life. It still looks for its scholarly and intellectual nutriment back to the mother country. It reads with avidity Byron and Moore and Scott, the English ideals of the day. A few young men essay to imitate them. Drake and Willis and Halleck catch the note and reproduce it here with vigor and naiveté. Poe sounds a note of his own, a penetrating and unearthly minor chord, not long sustained nor powerful, piercing in accent but slight in volume. Longfellow begins the strain of plaintive and reflective song which has not yet become so classic as to be forgotten. Among the American poets of the first quarter of the century there is none whose note is truer than Halleck's. If his rhymed rhetoric is not so copious and powerful as Byron's, it is never cynical with a shallow and ill-natured contempt of mankind. Such self-knowledge as he had did not undermine self-respect nor regard for his brothers. If his songs have not quite the musical quality of Moore's, their gaiety is more simple and natural and echoes a less conventional sentiment. If his *vers de société* lack the perfect form and dainty wit of Præd's, it is only because Præd is unapproachable in lightness of touch and felicitous turn of rhymed expression.

Fitz-Greene Halleck was born in this village in a house fronting on the Green, July 8, 1790. He could trace his descent from more than one ancient and honorable New England stock, for his mother's maiden name was Mary Eliot, fourth in descent from the godly John Eliot, the apostle to

the Indians, who was one of those engaged in the preparation of the first book printed in this country, the "Bay Psalm Book." His boyhood was passed like the youth of all well-conditioned New England boys, in a wholesome social atmosphere, where books were held in respect and the things of the mind were counted of more worth than the things of the body. His education was that which a studious lad of a refined nature would receive in the village academy, where he was the favorite pupil of his instructor, Samuel Johnson. At the age of fifteen he went to work as clerk in the village store here, and even at that early period he seems to have been distinguished by the natural courtesy and kindness which so marked his bearing in his later years. At the age of twenty-one he went to the city of New York, then a town of about one hundred thousand inhabitants. There he entered the counting house of Jacob Barker, one of the leading bankers and merchants of that day. This connection lasted twenty-one years, though broken by an interval when Halleck made an unsuccessful attempt to carry on a commercial business on his own account. In 1832 he was employed in a confidential capacity by the first Astor. There he remained for sixteen years, or until Mr. Astor's death. By Astor's will he received the modest life annuity of two hundred dollars, which was subsequently commuted by Mr. Astor's heirs for a lump sum of ten thousand dollars. As Halleck received for nearly forty years a good salary, and in addition was paid not less than seventeen thousand dollars for his poetry, he should have had a capital amply sufficient for his needs. But he seems to have been one of those for whom money has no affinity, though his wants were moderate and his habits of life not expensive. His later years were passed in his native village, cramped by very insufficient means, but cheered by the noble, womanly devotion of his sister, Miss Maria Halleck. He was buried in the graveyard of his native place,—literally gathered to his fathers,—in 1867, at the age of seventy-seven years. Such is the external circumstance of his life,—uneventful, commonplace, commercial—laborious hours—an end chilled by poverty and neglect.

But as there are two worlds, which all of us habitually recognize ; the world of things hard, solid, visible, tangible, subject to material law, and another world of the mind, strongly rooted in the first, permeating it and sometimes controlling it, so this man lived two lives. He passed habitually from the counting house to the fields of Arcady, where his employer could not follow him. For there was given to him the language of the imagination, the love of nature, the ability to interpret in words some of her simpler moods, the enthusiasm of the intellect, and the power of graceful metrical expression. These are not the gifts of the seer, but they are some of the gifts of the singer. It is these gifts that constitute the Halleck that is known to us, and it is his life in their domain that we follow with the truest interest.

As a boy he read poetry eagerly and wrote boyish verse. The most genuine poetic influence under which he grew seems to have been that of Burns. He was not a precocious versifier, like so many of those to whom that power is given, and little that came from his "prentice hand" is worth preserving. Those who go far in art begin young. It was not till Halleck went to New York, where contact with a broader and more diversified life gave his verse a burden of thought, and the companionship and friendship of Joseph Rodman Drake brought him the stimulus of artistic sympathy that his genius found any adequate expression. There are few literary friendships on record more charming than that of Drake and Halleck. Alas, that it was so early closed by death, which sooner or later severs all friendships. The "Croakers," a series of short poems which appeared in the *Evening Post*, satirising with good humored persiflage the leading personages of the day in the worlds of politics and fashion, were their joint productions. These are as neatly done as anything of the kind that has appeared since, ephemeral, of course, from the local interest of their topics but abounding with wit and youthful high spirits and brimful of a sauciness which never oversteps the limits of good breeding. Some of them are by Drake, others by Halleck, and others partly by each, and the closeness of literary sympathy between the

young men is evinced by the fact that the style and manner of all the verses is exactly the same. These poems attracted a great deal of notice at the time of their publication, the more that the secret of their authorship was carefully kept. Light satire has never been written in America with more spirit and fluency.

In 1820 Halleck published "Fanny," a satirical society poem of considerable length, afterwards extended by the addition of another canto. It is in the stanza of Byron's *Beppo*, and is the precursor of *Nothing to Wear*, *The Diamond Wedding*, and many other productions of the sort. But satire which is aimed at the follies and fashions of the day cannot be much longer lived than they. The delicacy of the allusions is lost when the subjects are forgotten. All poetry to last must be either absolutely perfect in literary form, or it must have a firm, philosophical basis, and some true insight into humanity; and satire, to be really powerful, must be aimed at the weakness and sin which underlies human nature and not merely at the fleeting fashions of the hour. There is none of the *sæva indignatio* about Halleck, and indeed lack of seriousness is his weakness. Lowell characterizes him with his usual felicity in the *Fable for Critics*. No doubt he would have spoken still more warmly had "Marco Bozzaris" been written at the time. He says:—

"There goes Halleck, whose Fanny's a pseudo Don Juan
 With the wickedness out that gave salt to the true one;
 He's a wit, though, I hear, of the very first order,
 And once made a pun on the words 'Soft Recorder.'
 More than this, he's a very great poet, I'm told,
 And has had his works published in crimson and gold,
 With something they call Illustrations—to wit,
 Like those with which Chapman obscured Holy Writ—
 Cuts rightly called wooden, as all must admit,
 Which are said to illustrate, because, as I view it,
 Like *lucus a non*, they precisely don't do it.
 Let a man who can write what himself understands,
 Keep clear, if he can, of designing men's hands,
 Who bury the sense, if there's any worth having,
 And then very honestly call it engraving.
 But, to quit *badinage*, which there isn't much wit in,
 Halleck's better, I doubt not, than all he has written;

In his verse a clear glimpse you will frequently find,
 If not of a great, of a fortunate mind,
 Which contrives to be true to its natural loves,
 In a world of back-offices, ledgers, and stoves,
 When his heart breaks away from the brokers and banks,
 And kneels in its own private shrine to give thanks,
 There's a genial manliness in him that earns
 Our sincerest respect, (read, for instance, his 'Burns,')
 And we can't but regret, (seek excuse where we may)
 That so much of a man has been peddled away.

In 1820 Halleck was called to mourn the death of his friend Drake, and the beautiful lines on his loss, beginning

" Green be the turf above thee
 Friend of my better days."

are too well known to need more than a passing reference. They are serious and pathetic. Death, however, brings to his mind only the idea of loss. It is the departure of his friend, the cessation of the hours of comradeship that is in the poet's mind. He takes no thought of the solemn mystery, but lays his myrtle leaf on the grave with the tender regret that is usually the slow result of time. There is not heard the "hail and farewell" that rings in the pathetic lyric cry of Catullus at the grave of his friend, but the farewell only. This limitation to conventional sentiment, gracefully illuminated and simply definable, but lacking the vague and haunting suggestiveness of the higher forms of art, is characteristic of the literature and thought of the period.

In the summer of 1822 Halleck went to Europe. He carried letters to Byron, Southey, Campbell, Wordsworth, Lafayette, Tallyrand and many others, and a letter of credit to all he met in his poetic reputation and in his geniality and high-bred courtesy. Many of these he was not so fortunate as to meet and he never obtruded himself on others. He saw Coleridge in a book store, but from shyness or whim refused to be presented to him, and thus missed the personal acquaintance of the only true poet he ever saw.

It seems unaccountable to find in Halleck's correspondence no reference to Keats or Shelley, the young poets of the day, whom we would suppose he would have been the most eager

to know. He saw England and Scotland under the best auspices, and dined in Edinburgh with Blackwood and with the Ettrick Shepherd and Balantyne, the friend and unlucky partner of Scott. To this journey we owe the admirable verses on Burns and those on Alnwick Castle, the ancestral home of the Percys. In these Halleck appears at his very best. The memory of feudal greatness appeals strongly to thoughtful Americans, for mediæval England belongs as much to us as it does to Englishmen. The Georges and their descendants belong to them alone, and they are welcome to them, but the sixteenth century barons, the Scottish and English chivalry who fought at Flodden are of the primitive stock before the vigorous seventeenth century Puritan shoot had been transplanted to our gritty soil. Halleck views the stately border castle very much in the spirit of Scott. He dwells on the picturesque, poetic features, giving them, we must own, a slightly theatrical color, but sometimes hitting the essential, underlying poetry of the feudal society in one of its aspects, which is often obscured by the exact, careful, historical analysis of to-day.

Soon after his return he wrote the spirited martial lyric "Marco Bozzaris." This poem is slightly vulgarized to the present generation, from the fact that most of us have murdered it years ago on the platforms of school exhibitions, but there is too much poetic fire in it to be quenched by multitudinous slaughters by the innocents. It is a noble ode, and the ode is a form in which the English language has few great poems to show. It is of the essence of an ode to be varied in movement, but vigorous and declamatory; to appeal to some one of the broad, general sentiments of humanity, and to glow throughout with a Pindaric fervor. We have the artificial odes of Gray, Wordsworth on "Intimations of Immortality felt in Childhood," Milton's "Hymn of the Nativity," Tennyson's "Ode on the Death of the Duke," Shelley's "Ode to Liberty," and one or two other great odes. Among these, for the dithyrambic quality of ringing music, for rush, fire, and enthusiasm, Halleck's "Marco Bozzaris" is not the least. The public, the ultimate judge of poetry, took it at once into

favor and gave it the seal of its approval. Who can say how many American boys have received inspiration to courage and patriotic sacrifice from these vigorous lines and have thereafter sided with the Greek against the Turk? And a country that gets all its boys ranged on the side of the Greek and solid against the "unspeakable Turk" will not lack for defenders when its own nationality is assailed.

Conservatism is fatal to poetry, for of all the arts poetry most needs a free atmosphere. All our great poets have been lovers of liberty and have sympathized in the risings of oppressed nationalities. The devil has written some good music, I am told, and the beautiful art of painting has sometimes been pressed into his service, but he has never been able to hire any one to write good poetry for him, at least not in the English language. If poetry is slavish or reactionary in spirit it ceases to be poetry. Coleridge, Shelley, Wordsworth in his youth, were all apostles of freedom. Byron rises to the height of seriousness in his sympathy with the struggle in Greece, and his death in her service goes far to redeem a life of shallow cynicism. Robert Browning's and Mrs. Browning's enthusiasm for the cause of Italian nationality is another instance to prove that the poet draws his most creative inspiration from a generous sympathy with the oppressed. The dying Heine said: "Lay a sword on my coffin and say that I was a soldier in the army of freedom." It is true that there is no trace in the Shakespeare of the democratic idea, but the idea had then no historic embodiment, and those who mirror most perfectly the life of their age look but a little way into the future. Even now, when the time is pregnant with great social seminal principles, when law is in many important bearings perverted, so that it is no longer solely a protector, but sometimes an agent of oppression and overripe conservatism, when we feel that society has in many regards outgrown the law, when we recognize that the great principle of democracy is about to take on a new form in both of the Anglo-Saxon nations, there is no one who can put into words the vague uneasiness of men, or who can formulate even in philosophical language the prob-

able outcome of forces whose presence and inevitable power we all acknowledge. A great social principle is frequently so different in its historical development from what the intellect of the age conceives that it ought to be, it is so obscured in its practical form by the passions and prejudices men draw from the past, it is apparently so indifferent to the temporary domination of evil forces, its feeble twilight is so often obscured by the fogs of superstition, that the children of this world say confidently that there is no sun. What wonder, then, if even the children of light despair of the sun's rising. But the great idea moves forward still, though the crests of its waves be centuries, yes, tens of centuries, apart, and though Thomas Carlyle may expend in profitless and negative scorn the force that should have been given to an effort, however humble, to elevate and meliorate society, and John Henry Newman surrender his free will to an imperious organization, and John Ruskin declare the past to be far better and more beautiful than the present, and Alfred Tennyson hide his head in his coronet and see in a survey of sixty years no progress in the world towards righteousness. There is nothing more characteristic of the great principle of evolution than that it has its long periods of incubation, when something besides it or behind it, but greater than it, holds it in check till the appointed time. But these periods are depressing to the enthusiasm of humanity and react in countless ways on our faith in the present, and make us forget that it is our present and God's present. And thus it was that the poet Halleck, though stirred by the struggle for freedom on classic soil, did not thoroughly sympathize with the democratic spirit, and failed, as so many Americans did then and do now, to comprehend his country. I do not know to what political party he belonged—that is a matter of little consequence—but he was essentially a representative of the old-time gentility. He even seems to have thought the monarchical form of government superior to the republican. It is characteristic of him that when he heard Thackeray's lecture on George IV., he left the hall in indignation before the reading was concluded, unwilling to hear the first gentleman in Europe sati-

rized. He was proud of his country, no doubt, and in his poems on "Connecticut," and on "The Field of the grounded Arms," it is plain that he regards it with affection and respect. But as one may be a conscientious and earnest member of a Christian church without taking up the underlying principles of Christianity—though no doubt a better man for the connection—so one may be an educated American without entirely comprehending what that means. Thus Halleck's Americanism is a different thing from Lowell's Americanism, just as there is a difference between Cardinal Newman's Christianity and that of the average believer. There is in his treatment of the national theme a lack of earnestness and philosophical insight which is Halleck's weakness. He does not seem to have had the true sympathy with the masses. But the common people are now humanity, and he who misses the brotherhood of man has no message to this age. It is idle to say that excellence in art does not depend on the subject treated. The subject acts on and influences the artist, and keeps him in its own region of petty and graceful or of noble thought. The quality of his work rises unconsciously with the worth of his aim. Burns is a poet not more from his music than from his broad communal sympathy. The poet is a partizan, not a judicial officer; but he must be on the right side. To the position of national poet Halleck cannot aspire. If we could unite the virile qualities of Whitman to the taste, melody, and elegance of Halleck, then we should have the great national poet, whose words a million men would carry in their hearts.

Halleck in his old age in this village must have been a figure at once pathetic and dignified. He seems to have accepted his cramped circumstances with uncomplaining stoicism. He found comfort in literature and in his memories, and he is to be forgiven if he sometimes resorted to temporary means of artificial forgetfulness. After his death his friends and admirers raised a monument in your graveyard and a monument in Central Park to his memory. If a portion of the fund so expended could have been anticipated, it might have given his old age the comforts to which a life of hard

work entitled him, and his poems would have been a sufficient memorial. This neglect of the poet by the contemporary public until after his death had made recognition useless to him, recalls Moore's forcible lines on the funeral of Sheridan :

“ How proud they can press to the funeral array
Of the man whom they shunned in his sickness and sorrow;
For bailiff's shall take his last blanket to-day
Whose pall shall be borne up by nobles to-morrow.”

A dignified, courteous gentleman of the old school not unfrequently had a quality which poverty could not obscure. Halleck never forgot that he was a gentleman. He seems to have been more than merely courteous, which, indeed, is often but a ceremonious habit. He was essentially and thoroughly kindly. His unfailing, punctilious deference to women might have resulted from the acquisition of traditionary manners in his youth, but his kindness to children, the gentleness with which he entered with them into their childish joys and sorrows, does not belong to the period of our fathers but to true humanity in all periods. An example of geniality and urbanity is a valuable social influence in any community, but it is an especially valuable one in a New England village. For the New Englander's most radical quality is reticence. He has assimilated Burns' advice to

“ Keek through every other man
Wi sharpened, slee inspection,”

without letting the other man “ keek ” through him. We have come to consider effusiveness as a mark of insincerity, and we lose the educating force of social intercourse because every man holds himself tenaciously secret. If a man speaks without reserve we say, in the common phrase, that he is “ giving himself away,” and so he is, for he gets no return communication. An American crowd is slow to warm collectively, though perhaps on that very account the heat is more intense when it is really diffused. There is then no flash in the pan but an explosion of giant powder. But individually the New Englander is too reserved, even in youth, to reach the full measure of social power to which his brains entitle him. There was a set of men in the early years of this

century, and of this class Halleck is a type, who cultivated the art of conversation, who recognized the forms of social intercourse to be a power—perhaps not so important a factor in the world as the Frenchman considers them, but, at least, something which added materially to the pleasures and charms of life. Now, the ease of communication brought about by railroads, and the narrowing of thought and interests brought about by the mechanical division of labor, the multiplication of trifling reading matter brought about by the periodical press, and the gradual segregation of society into classes brought about by the unequal division of property, all tend to weaken the neighborhood tie and to make the individual character less rich and original, and individual idiosyncracies ridiculous in our eyes. So we find in Halleck and his contemporaries a geniality and urbanity which we lack now, which it is pleasant to contemplate. The year 1825 must have been a delightful time. Few modern conveniences had been invented. Life was unscientific. There were no elective courses in our colleges. Education was simple and it did not consist in stuffing but in educating character. There was plenty for every one to do, and an apparently unlimited field for expansion. New England was inhabited by New Englanders, and the fertile fields of Ohio and Illinois stood ready for the younger generation eager to carve its fortune. The great west lay conveniently, just beyond the state of New York. The population was substantially homogeneous in blood and faith and political temper. There was no Irish vote and no German vote and no independent vote. Rural life was still loved and appreciated. The home was more permanent than it is now and was a more valued and central feature in life. The age had a firm physical basis. Nervous prostration was unknown. Doubt, uncertainty, unrest had not yet entered deeply into the wholesome soul of the world. Intemperance was, perhaps, more general, but it did not destroy the nervous system then as it does now. Of course, that age had its own hypocrites and quacks and defaulters—humanity does not vary much in its criminal crops—but it had a simple, robust, idyllic quality which it is pleasant to find surviving in some of our

old Connecticut towns like Guilford and Milford and Litchfield and old Stratford. And that old-fashioned, provincial quality we find in our poet, Fitz-Greene Halleck.

The temper of the age has changed. We feel a new environment at every point. The faith of the Puritans has taken on a new phase. The sons of the Puritans have left the old homesteads and the old habits. Life has become complex, belief variegated, civilization luxurious, temper cynical. We of this day pass through life like travelers in luxurious parlor cars, whisked rapidly from starting point to destination by machinery. The old leisurely fashion gave men more time to become acquainted with their fellow travelers, and to observe the scenery by the way, which after all, is the true aim of life, as of any other journey.

However, it is useless to regret the sensible and rational features of that unexciting life, or to wish that we could reproduce them. The real merit of that age lay in the fact that it was preparatory for the more ample days to come. We waste our strength if we regret any one year, or repine because our lot did not fall in a more hopeful time. But it is still worse to fall into the mistake of thinking that our age is essentially superior to that of our fathers, because it is an age of more conveniences and luxuries. In so far as it is an age of more humanity, so far it is a better age. But it is not a more beautiful age. Chromo lithography, aniline dyes, electric lights, and nickel plate do not beautify life. Machinery can't accomplish everything. Great things are done by simple means. Better poetry has been written with a quill than will ever flow from the intermittent geyser of a fountain pen. Do not think this pessimistic, for in my mind at the moment was Shakespeare's pen, which Heminge and Condell tell us flowed with such facility that "we scarce received from him a blot in his papers."

The work of our fathers was good in its day. It was pregnant with material progress. They left us greater historic figures than Halleck's, but few more interesting ones than that of this courteous gentleman of Guilford, the author of "Marco Bozzaris."

EXTRACTS
FROM HALLECK'S "CONNECTICUT."

READ BY

HON. LEWIS H. STEINER, M. D., OF BALTIMORE, MD.

[Dr. Steiner is son-in-law of Hon. Ralph D. Smith, the Historian of Guilford.]

LADIES AND GENTLEMEN :

Of all those who lovingly claim to be children of Guilford birth,—of all those whom old Guilford proudly owns as her children, no one is more widely known than the American poet, Fitz-Greene Halleck. Wherever English poetry is read, his lines occupy a high place in the esteem of those who appreciate graceful rhyme or stirring martial rhythm.

Here, where he spent his earlier and later years, he learned to appreciate to the full the sturdy peculiarities of his fellow citizens,—to discern the elements that made them good, loyal citizens at home and distinguished men and woman abroad. His views he embodied in lines, which, it is deemed fitting, should be read on this memorable occasion.

I feel it no small honor to be asked to voice Halleck's words to this assembly of natives and descendants of natives of old Guilford. In body he lived among you. You guard his mortal remains in your lovely Alderbrook Cemetery, but his words belong to a larger army of admirers, and, as one of them (not English but of German Reformation stock) from a distant State, although bound by many a tender tie to your Town, I now ask your attention to some stanzas on "CONNECTICUT" written by him, who was

"One of the few, the immortal names
That were not born to die."

I.

Still her gray rocks tower above the sea
 That crouches at their feet, a conquered wave,
 'Tis a rough land of earth, and stone, and tree,
 Where breathes no castled lord or cabined slave,
 Where thoughts, and tongues, and hands are bold and free,
 And friends will find a welcome, foes a grave;
 And where none kneel, save when to Heaven they pray,
 Nor even then, unless in their own way.

II.

Theirs is a pure republic, wild, yet strong,
 A "fierce democracie," where all are true
 To what themselves have voted—right or wrong—
 And to their laws denominated blue;
 If red, they might to Draco's code belong;
 A vestal state, which power could not subdue,
 Nor promise win—like her own eagle's nest,
 Sacred—the San Marino of the West.

III.

A justice of the peace, for the time being,
 They bow to, but may turn him out next year;
 They reverence their priest, but disagreeing
 In price or creed, dismiss him without fear;
 They have a natural talent for foreseeing
 And knowing all things; and should Park appear
 From his long tour in Africa, to show
 The Niger's source, they'd meet him with—"we know."

IV.

They love their land, because it is their own,
 And scorn to give aught other reason why;
 Would shake hands with a king upon his throne,
 And think it kindness to his majesty;
 A stubborn race, fearing and flattering none.
 Such are they nurtured, such they live and die;
 All—but a few apostates, who are meddling
 With merchandise, pounds, shillings, pence, and peddling;

V.

Or wandering through the Southern countries teaching
 The A B C from Webster's spelling-book;
 Gallant and godly, making love and preaching,
 And gaining by what they call "hook and crook,"

And what the moralists call over reaching,
 A decent living. The Virginians look
 Upon them with as favorable eyes
 As Gabriel on the devil in paradise.

VI.

But these are but their outcasts. View them near
 At home, where all their worth and pride is placed;
 And there their hospitable fires burn clear,
 And there the lowliest farmhouse hearth is graced
 With manly hearts, in piety sincere,
 Faithful in love, in honor stern and chaste,
 In friendship warm and true, in danger brave,
 Beloved in life, and sainted in the grave.

VII.

And minds have there been nurtured, whose control
 Is felt even in their nation's destiny;
 Men who swayed senates with a statesman's soul,
 And looked on armies with a leader's eye;
 Names that adorn and dignify the scroll,
 Whose leaves contain their country's history,
 And tales of love and war—listen to one
 Of the Green-Mountaineer—the Stark of Bennington.

VIII.

When on that field his band the Hessians fought,
 Briefly he spoke before the fight began;
 "Soldiers! Those German gentlemen are bought
 For four pounds eight and sevenpence per man,
 By England's king; a bargain, as is thought.
 Are we worth more? Let's prove it now we can;
 For we must beat them, boys, ere set of sun,
 OR MARY STARK'S A WIDOW." It was done.

IX.

Hers are not Tempe's nor Arcadia's spring,
 Nor the long summer of Cathayan vales,
 The vines, the flowers, the air, the skies, that fling
 Such wild enchantment o'er Boccaccio's tales
 Of Florence and the Arno; yet the wing of
 Life's best angel, Health, is on her gales
 Through sun and snow; and in the autumn-time
 Earth has no purer and no lovelier clime.

X.

Her clear, warm heaven at noon—the mist that shrouds
 Her twilight hills—her cool and starry eyes,
 The glorious splendor of her sunset clouds,
 The rainbow beauty of her forest-leaves,
 Come o'er the eye, in solitude and crowds,
 Where'er his web of song her poet weaves;
 And his mind's brightest vision but displays
 The autumn scenery of his boyhood's days.

XI.

And when you dream of woman, and her love;
 Her truth, her tenderness, her gentle power;
 The maiden listening in the moonlight grove,
 The mother smiling on her infant's bower;
 Forms, features, worshipped while we breathe or move,
 Be by some spirit of your dreaming hour
 Borne, like Loretto's chapel, through the air
 To the green land I sing, then wake, you'll find them there.

* * * * *

XXIII.

And who were they, our fathers? In their veins
 Ran the best blood of England's gentlemen;
 Her bravest in the strife on battle plains,
 Her wisest in the strife of voice and pen;
 Her holiest, teaching, in her holiest fanes,
 The lore that led to martyrdom; and when
 On this side ocean slept their wearied sails,
 And their toil-bells woke up our thousand hills and dales,

XXIV.

Shamed they their fathers? Ask the village-spires
 Above their Sabbath-homes of praise and prayer;
 Ask of their children's happy household-fires,
 And happier harvest noons; ask summer's air,
 Made merry by young voices, when the wires
 Of their school-cages are unloosed, and dare
 Their slanderers' breath to blight the memory
 That o'er their graves is "growing green to see!"

* * * * *

XXXVI.

Beneath thy Star, as one of the FUTUREEN,
 Land of my lay! through many a battle's night
 Thy gallant men stepped steady and serene,
 To that war-music's stern and strong delight,
 Where bayonets clinched above the trampled green,
 Where sabres grappled in the ocean fight;
 In siege, in storm, on deck or rampart, there
 They hunted the wolf Danger to his lair,
 And sought and won sweet Peace, and wreaths for Honor's hair!

XXXVII.

And with thy smiles, sweet Peace, came woman's bringing
 The Eden-sunshine of her welcome kiss,
 And lovers' flutes, and children's voices singing
 The maiden's promised, matron's perfect bliss,
 And heart and home-bells blending with their singing
 Thank-offerings borne to holier worlds than this,
 And the proud green of Glory's laurel-leaves,
 And gold, the gift to Peace, of Plenty's summer sheaves.



GUILFORD AND MADISON IN LITERATURE.

BY

HENRY P. ROBINSON, OF GUILFORD.

[Mr. Robinson is a descendant of Thomas Robinson, 1666, and Rev. Henry Whitfield, 1639.]

We draw our lineage in literature from the great era in English letters, the era of Bacon, Shakespeare, Milton. Our first writer, Henry Whitfield, a native of Mortlake in Surrey, born in 1597, was contemporary with "King" Elizabeth, rare Ben Jonson, Sir Thomas Brown. When Whitfield, a graduate of Oxford, was ordained in 1618, the slab was just laid down (1616) over Shakespeare's grave; a little later Milton, fair and graceful, was "the lady" at Christ College, Cambridge (1625) and soon after Whitfield returned from New England (1650), Sir Isaac Newton was a schoolboy, flying kites by night with lighted paper lanterns attached to frighten the natives of Lincolnshire.

Guilford was born with a book in her hand, for the leader of the Guilford colony, Reverend Henry Whitfield, "preacher of God's word at Ockley in Surrey," had published in 1634 a second edition of "Some Helpes to stirre up to Christian Duties."

These are a little bundle of sermonettes, dedicated to Lord Brooke, full of quaint conceits and poesies, yet simple, searching and sympathetic. He draws a minature of the world, true for all time:

"The world is as a great Ant or Emit Hill, where there are multitudes of those busie creatures, carrying and recarrying straves, stubble and other such luggage and every one busie in doing something and intent to adde and bring to the heape: So in this world there is a mighty and general busi-

nesse, an earnest trudging about, a continued solicitousnesse, plotting and working upon the face of the earth: The Time-server is busie to fit his sailes to every wind, marks what is in grace and fashion with the times, and studies how he may please the most. The deepe and ching-headed politician, who dwels, many times, the next door to Atheisme, is busie in wheeling about his owne ends, is dark in his ways and usually like a boatman looks one way and rowes another. The Ambitious man puts on Absolon's behavior, is busie in seeking applause and respect and how he may be carried aloft, as a feather, upon the breath of men. The Voluptuous man is busie to draw out the quintessence of all sinnes and vanities; to sucke the sweet out of them to array himself like a child of Paradise and to have his part in all the pleasures of nature."

In 1651-52 a series of letters, gathered up by Whitfield on his way to England, were published in London, addressed by Mayhew, Eliot and others "To the Parliament and Council of State in England," concerning Gospel work among the Indians in New England. Whitfield wrote an introduction to these letters, entitled "The light appearing more and more unto the perfect day;" he wrote also a conclusion, entitled "Strength out of weakness, or a glorious manifestation of the further progress of the gospel amongst the Indians."

He says: "And now the way being cleared, I proceed to make my humble request to your honors respecting the work among the Indians, and as you have given it feet so you would give it wings that it may get above all difficulties which may be cast in the way. Truly the work is honorable and worthy of your care and inmost affections and to be laid in your bosomes, that it may feel the warmth and influence of your favor and best respects; it tending so much to the good of the souls of these poor wild creatures, multitudes of them being under the power of Satan and going up and downe with the chains of darknesse, rattling at their heels." Mr. Whitfield, returning to England, settled as a pastor in Winchester, where so many royal folk are buried, the soil is said to be composed of the dust of kings and queens, and in the fall of 1657 he gave his own body to its sacred earth.

Reverend John Higginson, minister in Guilford, 1641-1659 [born in Claybrook, Leicester, 1616, deceased Dec. 9, 1708,] published an election sermon (1663) and other discourses; also "An attestation to the Church History of New England by Cotton Mather," (the famous *Magnalia*) which was printed in the introduction. I quote from it the noble inscription to Cotton Mather translated from the Latin, dated Salem, January 25, 1697.

"O venerable Mather, loved of God,
 Rejoice to see that where thy feet have trod,
 A blessed train of Christian sons are seen
 All pressing on to be where thou hast been.
 God grant that endless be the holy line
 Of those who love and do his work, divine!
 Thou, Cotton, shining from such heavenly heights,
 Amid a brotherhood of kindred lights,
 Follow thy sires, whom God hath guided home,
 Thyself a morning-star to those who yet shall come."

Reverend Joseph Eliot, son of the apostle [born Roxbury, Mass., Dec. 20, 1638; Harvard College, 1658; deceased May 24, 1694], came into the pastorate in 1664. I quote from a letter of Joseph to his brother Benjamin of Roxbury:

"GUILFORD, May 18, 1664.

Dear Brother: Yours I received and thought on. The question is, how to live in this world so as to live in heaven? It is hard to keep the helm up among so many cross winds and eddies and outland and boarding of creatures as we meet wihal upon this sea of glass and fire. * * * * Creature smiles stop and intice away the affections from Jesus Christ. Creature frowns encompass and tempestate the spirit, that it thinks it doth well to be angry. Both ways, grace is a loser. * * * * I make best way in a low gale. A high spirit and a high sail together will be dangerous. Therefore, I prepare to live low. My way is not to cast beforehand, but to work with God by the day. * * * *

Pray for your own soul, pray for Jerusalem, and pray hard for your poor brother.
J. E."

Reverend John Cotton, son of the famous John, who "loved to sweeten his mouth with a piece of Calvin before going to sleep," spent some uncertain time in Guilford about 1660. He had the wit of a mocking bird to catch a language, and was linguist enough to pray in Indian at his Indian lectures, like Roger Williams, who was an excellent Indian

scholar. Mr. Cotton's more noticeable and unique literary work was in aiding the apostle Eliot to correct the second edition of his Indian Bible (1663). [Born Plymouth, Mass., March 15, 1639-40. Harvard College 1657, died Charleston, S. C., Sept. 18, 1699.] Samuel Hoadly [born Guilford, Conn., Sept. 30, 1643,] educated at Edinburgh and at King James' college there, published *The Natural Method of Teaching* (1698), which went through eleven editions before 1773; also an edition of Phædrus, with notes, and one other school book of grammatical purpose [London, 1683]. He was for some years a teacher in Kent and a clergyman without a benefice, and died master of the public school in Norwich, England, where he is buried with his wife in St. Luke's chapel in the cathedral. He was also author of two bishops of the English Church; one of whom, Bishop Benjamin Hoadly, published seven of his father's Latin letters to Graevius of Saxony, a celebrated teacher of the sons of lords, princes and kings.

We come now to "a man of pretie parts," of whom, if we are not proud, our stinting humility will be the greater sin. Rev. Jared Eliot, son of Rev. Joseph (born Guilford November 7, 1685; Yale College 1706, and Fellow of Yale; deceased April 22, 1763), was a true son of our soil, who literally grappled with our Guilford ground. We shall please to remember him for this and for his pastorly "Essays upon Field Husbandry in New England" (printed and sold by T. Green, N. London, 1748; also published entire by Edes & Gill, Queen street, Boston, 1760).

These six essays, written at Killingworth for winter evening entertainments (1747-1758), passed through several editions, circulated in England, and Benjamin Franklin showed his wisdom by sending for fifty copies of the first essay.

Let us read from them: "The low, sunken lands are of three kinds, viz.: Thick swamp, boggy meadow and smooth, even shaking meadow. This last is called cranberry marsh. I began last fall (1747) to drain another meadow of forty acres up in Guilford woods. This was a shaking meadow; a man standing upon it might shake the ground several rods round him. It seemed to be only a strong sward of grass roots laid

over a soft mud of the consistence of pancake batter. There is reason to believe that the shaking meadows have been formerly beaver ponds. The meadow was deemed so poor that none would take it up. I was pitied as being about to waste a great deal of money, but they comforted themselves that if I spent it unprofitably others that stood in need of it would get it. They are now of another opinion. I ditched it, the ditch serving as a fence, and then sowed red clover, foul meadow grass, English spear and herd grass. The cost of reclaiming was twenty pounds. If life and health be continued I design to try liquorice roots, barley, Cape Breton wheat, cotton, indigo seed and wood for dyeing; as, also, watermelon seed, which came originally from Arch-Angel, in Russia. * * * I found at my farm at Guilford a sort of shell sand equal to good dung. It has produced five crops and is not yet spent. How long it will last we do not know."

In the sixth essay, after much discourse about the mulberry tree, which he recommends for silk culture, this man of the "chymical brain" sits down under the expectant shade of the mulberry and sentimentalizes as follows:

"There is one thing further that may be an inducement to plant these trees, as such groves are proper places for retirement, study and meditation. * * * The loneliness of a grove, the solemn shade, the soft murmur of the air in the tree tops, all conspire to soothe our passions, calm the perturbation of the mind, recover our fleeting, wandering thoughts and fix them on proper objects. Here is true pleasure and serenity beyond all that pomp and noise can give. Surely it is not without foundation that in all ages and countries trees and shady groves have been the favorite subjects of poets, both heathen and divine. It is needless and it would be endless to recite what has been written on this darling subject."

Mr. Eliot published many sermons, essays and books, was fellow of the Royāl Society and corresponding member of the London Society of Arts, and corresponded with Franklin, Bishop Berkeley, President Stiles, John Bartram, the Quaker naturalist, and others of note. His letters in manuscript are in the Yale University Library.

The cloak, that Jared Eliot had swung hither and yon over our shaking meadows, fell upon the sedentary shoulders of Reverend Samuel Johnson, his pupil, our great "studie-man;" first president of Columbia College,* professor of belles lettres and rhetoric; a linguist, who could think in Hebrew and with actual scholarly enthusiasm enough to wish to set up the study of Hebrew in America. And how it would have delighted Moses and the children of Israel to see this little slip of a Hebrew grammar, which he prepared for that purpose [1st Edition 1767].

Doctor Johnson brought out anonymously in 1743 (2d ed.), "An Introduction to the Study of Philosophy, exhibiting a general view of all the arts and sciences." I find in it a mellifluous definition of poetry, thus:

"Poetry is a polite, lively and beautiful description of either persons, thing or facts, whether real or imaginary, with an elevation and dignity of thought, and a kind of enthusiasm of the soul, attended with the advantages of numbers and harmony and every kind of ornament, that language is capable of; by means of which, it brightens and enlivens the imagination, raises and enkindles the whole soul, while it fills it with the most profitable instruction, attended with the most exquisite pleasure and delight."

In 1746 Doctor Johnson published anonymously "Ethices Elementa, or the First Principles of Moral Philosophy," dedicated to Bishop Berkeley and printed by Benjamin Franklin. I take from it the following quiz:

"Let therefore, every one, in order to the right knowledge of himself and his duty and happiness, thus seriously reflect and inquire concerning himself: I. What am I? II. How came I to be what I am? III. For what end was I made and have my being? IV. What ought I immediately to do and be in order to answer the end of my being? V. Whether I am what I ought to be? If not, VI. what ought I to do as a means in order to be and do what I ought and in order finally to answer the end of my Being?"

* A son of Dr. Johnson was afterward president of this college (1791-1800), and still later Dr. William Harris, a descendant from Rev. Henry Whitfield, held the presidency for eighteen years, (1811-1829).

These were the days when it is said every ambitious clergyman in New England of a literary turn wrote a catechism, until there were some three hundred of them extant.

The full mention of Johnson's works would make a bibliography of them. He was life through 'a painful student' and a writer so prolific, we may say of him what George III said to his English namesake, "that he had written enough, if he had not written so well."

Rev. Thomas Ruggles used to say, a little tartly, from controversial reasons, "that Dr. Johnson was always of the opinion of the last book he read"; by which it would seem that his temper was rather sympathetic than disputative; in conversation he was very social, instructive, agreeable; much of the gentleman, according to the diary of Doctor Stiles. Bishop Berkeley, his friend and correspondent pronounced him "one of the finest wits in America." He corresponded with Linnæus, also with his great protagonist, the king of English letters, Boswells Johnson, alive. [Born Guilford, October 14, 1696, Yale College 1714, deceased January 6, 1772].

Artillery seems to have been an early military arm of Guilford and a general must once have been hid here in a parson, as appears from a sermon, delivered by Rev. Thomas Ruggles, Junior, to an artillery company at Guilford, May 25, 1736, upon "The Usefulness and Expedience of Souldiers as discovered by Reason and Experience and countenanced and supported by the Gospel." [Printed and sold by T. Green, N. London, 1737].

I quote from it: "It is not enough that they understand the Exercise of the Gun or Spear or other Military Instrument: to brandish the Sword and conduct themselves gracefully in every part of exercise. 'Tis not eno' that they understand the words of Command and know how to March regularly; keep their Ranks and Files. But they should Obey the Commands of their Officers chearfully and understand the several Beats of the Drum, that great warlike Instrument; they should learn the reviving and animating sound of the shrill Trumpet, that noble and reviving sound;

the Trumpet, that great Resemblance of the Alarum to the final Judgment. They should also learn how to Charge their enemies successfully, how to Besiege our enemies, to Batter down or Scale their walls, Break their Ramparts and force them to Surrender. * * * * Besides, I can't but think it part of the Business of Souldiers to understand the ways of Fighting by Sea. * * * Boarding their Enemies and Mastering their Opposers, together with heaving of Bombs, those Terrible Instruments of Destruction, and all other parts of that way of warring." So the good man heaves his bombs, words luckily, though "horribly stuffed with epithets of war."

Mr. Ruggles published several sermons, and left the manuscript history of Guilford (to 1769) which has since been variously printed. [He was born in Guilford, Nov. 27, 1704, Yale College 1723, and Fellow of Yale, and died Nov. 19, 1770].

Reverend Jonathan Todd, pastor of the Second Church, East Guilford [born New Haven, March 20, 1713, Yale College 1732, deceased February 24, 1791,] published an election sermon of May 11, 1749), upon "Civil Rulers, the Ministers of God for good to men; or the divine original and authority of civil government asserted;" also two funeral discourses on the death of Rev. Thomas Ruggles, junior, delivered in the First Society on the Sabbath after his decease, Nov. 19, 1770.

The Baldwin family of North Guilford has done literary work above the common grade. Thus Abraham Baldwin, Senator from Georgia, whither he had removed, wrote the charter of the University of Georgia, of which he was president; and as member of the Convention [it is said] prepared the draft of the National Constitution of 1787.

"His memory needs no marble:
His country is his monument,
Her constitution his greatest work."

[Born November, 6 1754, Yale College 1772, he died March 4, 1807.]

A sister, Ruth Baldwin [1756], was wife of Joel Barlow, the author and publicist; of whom it is said "she was three

months learning to be graceful," so as to be presented at the French Napoleonic Court, to which Mr. Barlow was minister. But this is rather a playful North Guilford thrust at the scrupulosity of French manners. I had hoped to find, in the absence of literary remains by Madame Barlow, that she was the author of the hasty pudding, that was the avowed motive of the pudding-poem by Mr. Barlow. But the pudding was made by the pretty maid—some Nanette of a Savoyard inn.

About these days (1785), with an abandon and let-go that is unlike her, Guilford seems to have fallen into some fit of frivolity. Accordingly, Elijah Norton, a man raised up for the occasion, issued a bull against fools, entitled "Fools in Their Folly" (published by Collier & Copp, at Litchfield, 1785). This appears to be rather a buncombe sermon, plainly spoken or published to Litchfield, but covertly addressed to Guilford, against "pleasures, sports and plays," against "laughter and mirth," against "evening street hallooing," and other effervescing of animal spirits.

Colonel Rufus Norton (born North Branford, August 9, 1756; deceased 1812), a soldier of the Revolution and a teacher of some note here, was a man of deep religious feeling, which expressed itself freely in verse. He left a volume of unpublished poems of graceful expression, consisting mainly of hymns, divine songs, reflections, lamentations, complaints and prayers. These are severely introspective and gloomy and full of religious melancholy, which we should attribute reproachfully to the times if we did not see in our own day disease of the emotions diligently cultivated by our own modes of thought.

I quote from a "divine song":

" While crowds of blind mortals this world are pursuing
 And anxiously toiling to make themselves great,
 I see them, with sorrow, descending to ruin,
 And equally dread their example and fate.
 This world is naught else than a splendid delusion,
 A scene of vexation, of pain and confusion;
 Affording no real delight in conclusion,
 So hapless is man in his temporal state."

In her time in England (1723), Mary Wortley Montague declares "making verses is almost as common as taking snuff, and you know one cannot refuse reading and taking a pinch." In New England it is said to have become much more common, since there were some who did not take snuff. Much of this common-as-snuff writing found its way, very properly, into the graveyards, where not so properly "our ancestors seem to have reserved their witticisms principally for tombstones and funerals." This style of literature has been more quaintly and quietly developed in North Guilford, from whose epitaphs of the eighteenth century I quote:

- 1 Passengers, survey our Age,
Engrav'd upon this mold'ring pag^e
Vew what is Exchang'd away
For blooming Youth, these beds of clau^r.

- 2 Here lies a friend who did intend
This zion up to Rear
But cruel Death did stop his breath
& would no longer spare.

- 3 He like a flower is cut down,
Death nipt him in his prime:
That we mite se the vanity
And shortness of our time.
Our youthful age to be compar'd
Unto a flower in June.
In the morning it shines fresh and fair
And's dead before 'tis noon.

- 4 Under this Stone lies a dear one,
Who was a pleasant flower,
Whose Dust God keeps, whilst that she sleeps
Untill ye Rifein'd hour.
Then will our Lord with Sov'n word
His own Dear Children Raise;
... Teach them high to Glorify
With Songs of Endless Praise.

Reverend Doctor John Eliot of East Guilford, grandson of the "worshipful" Jared, (born Killingworth August 24, 1768; Yale College 1786, and Fellow of Yale; deceased December 17, 1824), published numerous discourses, among

them an election sermon, delivered before the Governor and the Honorable Legislature May 10, 1810, on "The Gracious Presence of God, the Highest Felicity and Security of Any People." This was a tall, thin and slender man, his legs encased in black stockings and small clothes and his head carried in a broad-brimmed hat. He was polite and scholarly, shrewd and wise.

Reverend Aaron Dutton (native of Watertown, Conn., May 21, 1780; Yale College 1803, and Fellow of Yale; deceased June, 1849;), published a sermon, delivered before the Connecticut Society for the Promotion of Good Morals, October 18, 1815. He maintains the wisdom of executing existing laws and declares "it is easier to subdue sprouts than to root up sturdy oaks." He himself was a sturdy oak, whose roots ran deep into our Guilford earth and branched upward into a noble family tree.

Reverend Doctor David Dudley Field (born in East Guilford, 1781; Yale College, 1802; and deceased 1867,) published several books of local history; a statistical account of Middlesex county, 1819; a history of Middletown and of Berkshire county, and of Pittsfield, Mass., with the Brainerd genealogy and sermons.

I quote from his notes on Rev. Henry Whitfield's church, dated Ockley, England, Sept. 3, 1848:

"I attended church, morning and evening, at Ockley. It was affecting to me to attend church there, because the principal settler and patron of my native town, Guilford, preached the gospel there more than two centuries ago; because from that parish and vicinity about forty colonists, followed him into the American wilderness from attachment to his holy and faithful ministry, and because from his disinterested public spirit, his pious self-denying zeal sacrifices, instruction and example, great privileges and blessings have come to the people of Guilford. The church is strong, built with stone and consists of a nave and chancel. The ten commandments are over the communion table, which is neatly ruled in."

John P. Foote (a native of Guilford, born June 26, 1783; deceased 1867), wrote the biography of his honored brother, Samuel E. Foote (Cincinnati, 1860), and a history of the

schools of Cincinnati, Ohio, (1855). The biography has much suggestiveness of manly character and is exceptionally robust reading. The History of the Schools of Cincinnati, a neat illustrated octavo, tells the story of one of the noblest efforts for higher education made in our land. The book is a treasure of practical ideas with discussions on matters permanently related to education.

The appearance of Fitz-Greene Halleck in 1790 marks an era in our history of letters; when out of the restful serenity of village life, the speechful power of hill and plain, the waving elms and shadowy maples, the heapy mounds on Guilford Green with the roar and dash of the sea upon the dull and scraggy land, there rose up this figure of the poet, who sang so well and tunefully, that all the nation listened.

What was there here in 1805-10 to turn a merchant's clerk into a poet? There are some indications of a certain culmination at that time of excellences of character and gifts of spirit and mind that were a factor in the birth and breeding of the poet. Of these, there remain only Sarah's* eyes and her spirited wit, that sparkles still charmingly to-day. Then, verses of social gallantry, verses further, indicative of a new and finer fancy, were written, stimulated by the spirited activity of the new century. Under the more impelling influence and larger life of the metropolis, Halleck pursued his career, until he had secured a permanent place among the poets of our first national era. We ourselves have seen him in his declining years, when the gaiety and fire of youth were mellowed in the serene benignity of age. We have heard his voice with its cultured cadence and impressive emphasis. We have been charmed by his conversational ease and fullness, and have listened to his reminiscences of men and things belonging like himself to an older social world that was passing away. We see still the surtouted, pliant figure of this gifted man, moving with gentle bearing through our streets, giving us the cue of courtesy while lifting his hat with kindly grace to all; so he has left an impression of humanity that has endeared the poet and the man to our memory.

*Mrs. Sarah Redfield Todd.

George Hill (born in Guilford, Jan. 29, 1796; Yale College, 1816; deceased Dec. 15, 1871,) is well remembered; a man of light figure and polite bearing, who looks out shyly as he passes by, dark-eyed and gentle. He was a poet of much natural grace and elegance. His volume of short poems, published by D. Appleton & Co., passed its third edition in 1871. These are classical and finished in form, and to some extent, autobiographical. Many, and those in his best vein, have a strain of gentle sadness, that requires in the reader a special sympathy of understanding, not always at the reader's command. Classic lands, religious devotion and nature are the general motives of his fancy, treated with refined and chastened spirit. "The Ruins of Athens," "Love of Spiritual Beauty," "Ægean Vespers" and the "Maiden's Song to the Violets" have special merit. The longer poem, "Idlings with Nature," shows nicety of observation and has marked excellence, much local reminiscence and scenic description, graceful pictures of our own scenery, rock, stream and wood, and their shy populace.

I quote a single short poem, "The Fall of the Oak," an autumn scene:

"A glorious tree is the oak!
 He has stood for a thousand years,
 Has stood and frowned
 On the woods around
 Like a king among his peers.
 As round their king they stand, so now,
 As the flowers their pale leaves fold,
 The tall trees around him stand, arrayed
 In their leaves of purple and gold.

The autumn sun looks kindly down,
 But the frost is on the lea,
 And sprinkles the horn
 Of the owl at morn,
 As she hies to the old oak tree.
 Not a leaf is stirred,
 Not a sound is heard,
 Save the thump of the thresher's flail,
 The low winds sigh
 Or the distant cry
 Of the hound on the fox's trail.

By wild thorn-brake and brook-marge green,
 Winding his way, the woodman's seen;
 Till lost in the dewy gloom
 That shrouds the hill,
 Where few and chill
 The struggling sunbeams come;
 Where the last flower scents the frosty air,
 And hark ! o'er light and hollow,
 As the partridge whirrs from his leafy larr,
 His strokes, the echoes follow.

Like a ship at sea,
 Rocks the old oak tree,
 Through the folds of his gorgeous vest,
 You may see him shake
 And the night owl break
 With a hoot from his leafy crest.
 She will come, but to find him gone from where
 He stood at the glimpse of day,
 Like a cloud that peals, as it melts in air,
 He has passed, with a crash, away !

Though the spring in green, and the frost in gold
 No more his limbs attire,
 The wild sea wave
 He shall mount and brave
 The blast and the battle-fire,
 Shall spread his white wings to the wind
 And thunder on the deep,
 As he thundered ere
 His bow was bare,
 On the high and stormy steep."

Reverend Abraham Chittenden Baldwin, a man of excellent Baldwin parts, (born North Guilford, April 26, 1804 ; Bowdoin College, 1827 ; deceased July, 1887 ;) published a number of sermons and sketches as of Joel Barlow ; also a prize essay, entitled " Letters to a Christian Slaveholder " (Boston, 1857).

Ralph Dunning Smyth was a native of Southbury, Conn., (born October 28, 1804 ; Yale College, 1827 ; deceased September 11, 1874). The writings of Mr. Smyth especially appeal to us, for he, beyond all others, has preserved our past and done a work, let us confess, which only those who have mellowed, or are mellowing, with years can justly value ; a work that belongs to the humanities of letters, though it brings no

noisy and moneyed fame. His genealogy of Guilford families and History of Guilford, this published from his manuscripts, with additions, in 1877; his early record of Yale College, down to 1767, which was the foundation of Professor F. B. Dexter's more extended annals; these, left in beautiful manuscript form, represent, in part, his literary labors. Mr. Smyth maintained correspondence and acquaintance with native and foreign antiquaries and scholars, among whom he was a well known authority.

There are always touches of pathos in early references to the first settlers, as in this passage, which I quote from Mr. Smyth's record of Rev. Henry Whitfield:

"Various and contradictory indeed were the reports which came back from those who had hitherto ventured their lives and fortunes in that distant land. Many accounts from New England were painful and dreary, but others were more satisfactory and hopeful. They spoke, indeed, of present privation, of bitter suffering and frequent deaths, before which many of the nobler and gentler spirits were passing away. Still, they were prophetic of a better future and promised eventually liberty and freedom to worship God both for themselves and their posterity in the land of their exile."

Full portraits, even pen pictures, of our Guilford and Madison writers would present some notable figures.

Thus, Mr. Smyth was a man of distinguished mien, with a certain majesty of form and feature and that full cast of countenance which we observe in the marked men of an era, and which we see, wherever the unusual exigencies of life, generation after generation, have forced their way into the physical and facial expression. He was of judicial and scholarly aspect, and kindly, attentive manner, with voice expressive, resonant and toneful; his tall form, slightly inclined and sometimes wrapt in an air of thoughtful abstraction, he moved briskly across the Guilford green, a strong, familiar figure here for nearly fifty years.

Charles Wyllys Elliott (Guilford, May 27, 1817; deceased August 23, 1883;) published, through Charles Scribner & Company, his most valuable work in two volumes: The

History of New England from A. D. 986 to 1776. This was also brought out by Trübner and Co., London. The avowed object is "to trace the growth of ideas and principles in the development of man in New England." The book is rather a curiosity-shop of history and illustrates with painful fidelity all that is monstrous and peculiar in the earlier annals of the colonies. Let us not think these things formed the main current and business of New England life, though they rose like froth and scum upon its troubled surface. The common immoralities may be charged off-hand to the ignorant and vicious, in days of fondness for magnifying iotas of evil ; while the Quaker persecutions, the fussy contentions of faith, the slaveries and the witchcrafts, form decidedly the higher graded criminal record of the professedly most virtuous, devout and intelligent. In 1876 Mr. Elliott published, through James R. Osgood & Company, Boston, the *Book of American Interiors* ; a broad folio with illustrations and designs of luxurious dining halls, well-booked libraries and bric-a-brac-ed studios in various parts of the country. In 1878 D. Appleton & Company brought out his last work on *Pottery and Porcelain* ; a handsome octavo, richly illustrated and historical.

The preface suggests a differentiation, that belongs to rather an advanced condition, not merely of means but of personal culture and enrichment, that would be of infinite service to the retired merchant, or business man, provided he has not neglected his education nor spent his enthusiasm ; it declares :

"I would like to remind the reader that there are a few, who have money enough for all reasonable wants and who do not care to waste time and life in getting more money, for which they have no special uses. These persons find a perennial occupation in the study, the comparison, the purchasing, the collecting of all that, which will illustrate their subject of study. * * * * I hold that whatever makes home interesting, beautiful or useful, is, or should be, interesting, beautiful or useful to all the world. We may well ask, when we go to a house, "What have they there to tell us ; what to show us ? What have they collected to interest, to please, to

instruct?" He then takes up man, as "the only cooking animal," and traces his history by the way of pottery and porcelain from the earliest to the present times. He tells for a quaint bit that "a belief still exists in Silesia, that there is a mountain, out of which, cups and jugs spring spontaneously, as the mushrooms shoot from the moist soil of the plain."

Mr. Elliott published also "Cottages and Cottage Life" (1848), "Glimpses of the Supernatural" (1852), "San Domingo and Its Hero" and "Remarkable Characters and Places in the Holy Land" (1868). He was a member of the New York, Ohio and Connecticut Historical Societies, lectured before the Lowell Institute of Boston, contributed to the *North American Review*, and wrote much on the recent labor movements of the day. He came of a family famous for personal beauty. As a man he was eccentric, original, genial, humane, companionable, attractive and interesting.

Reverend Doctor S. W. S. Dutton of New Haven (born in Guilford March 14, 1814; Yale College, 1833; deceased January 26, 1866;) published numerous discourses, historical and biographical, with contributions to the *Congregational Quarterly* and the *New Englander*, as on "Slavery and the Bible, Slavery and the Church, Slavery and Infidelity" (the *New Englander*, September, 1857,); also a sermon on "The Fathers of New England, Religion Their Ruling Motive in Their Emigration." His writings illustrate the humane and generous temper of the man.

Reverend Samuel Fiske of Madison (a native of Shelburne, Mass., July 23, 1828; Amherst College, 1848;) died in the army May 22, 1864. Stories of this man's humor used to fly over to us in ante-war days and the fair man himself, blue eyes, brown hair and buoyant form, would sometimes on Sunday morning look kindly upon us from the high pulpit of the First Church, and his voice in a gently persuasive meander would come down to us. We remember the famous prayer, that did duty all over the diocese—it deserves to be rubriced into common service—a prayer addressed more to earth than to heaven:

“That the Lord would bless the congregation assembled, and that portion of it which was on the way to church, and those who were at home getting ready to come, and that in his infinite patience he would grant the benediction to those who reached the house of God just in time for that.”

Mr. Fiske published, under his pseudonym, first as letters in the *Springfield Republican*, “Dunn Browne Abroad” and “Dunn Browne in the Army” (Nichols & Noyes, Boston, 1866). These are graphic, genial and bright as the man himself.

Richard Edward Smyth, son of R. D. Smyth (born in Guilford, Sept. 2, 1846; Yale College, 1866; deceased Dec. 18, 1868;) was one of the senior editors and the largest poetical contributor to the Yale weekly *Courant*, which somewhat revolutionized the style of Yale publications. Mr. Smyth was a young man of marked originality and intellectual temper, versatile and imaginative. He developed, during his short life, a distinct literary ability, that was not without fruitage.

I quote a sonnet of his from the *Yale Courant* of 1865 :

“ Two worlds there are: the one this world we’ve known;
 The other is the world, that ought to be,
 Which never, save in dream-thoughts, can we see,
 Possessing cold reality alone:
 Yet oftentimes, it seems as if the stone
 Of our dead lives might vivify again,
 From petrification, budding fresh and green,
 With flecks of sunlight on their verdure thrown;
 The world might yet be righted, oft it seems,
 Nay oft, as if the right did now exist;
 And sometimes then, a tide of splendor gleams,
 Lighting our hearts with glory through the mist,
 By strength-inspiring breezes are we kissed;
 In dumb delight, we stroll by gushing streams;
 We bask, luxurious in bright, warming beams;
 As if on earth, no tigers tore, or deadly adders hissed.”

Many remoter relations in letters reflect honor upon Guilford and Madison. If it were not for these “leettle yellow spots,” as DeTocqueville called Connecticut, there might have been no “Uncle Tom’s Cabin,” no Atlantic cable liter-

ature, no new Yale treasure house of literature, and possibly no National Institution for Deaf and Dumb enlightenment in letters. These notable achievements, at all events, are closely linked with the names of Roxana Foote Beecher, Sophia Fowler-Gallaudet, David Dudley Field, and Simeon Baldwin Chittenden.

Such, at a glance, are Guilford and Madison in literature. Reviewing the double field of it, we find a few of our writers enter into our national history of literature; and Whitfield and Higginson, Jared Eliot and Johnson, Halleck, Hill and Charles Wyllys Elliott, though they may be "never thumbed and greased by students," may remain permanent representatives of their times. However variously this literature, quotable or unquotable, may appeal to us to-day, these are our sacred writings and scriptures; the lettered messages from the past to us of our own ancient scribes and studie-men. We cannot stay to note the circumstantial setting with the sympathetic influences from time to time, that have determined the subjects and modes of thought with the wordy features and manners of expression of our writers of the past. We recognize that literature is the last product of our soil; that many a bushel and pound of things must be picked up and bartered away before a line can be either written or printed.

We may in general regard all literatures as so many changing fashions of prevailing forms of thought, radiating from the more powerful centers of influence and grouped around various hypotheses, the real or made ground of provisional, empyrical systems.

Even since Guilford and Madison were settled, the conditions of letters have changed. Thanks to science and new motors of motion, the world has come into a more general commonwealth; and the influence of other peoples and places is about to give a fuller perspective and a less sectional outlook upon the problems of human inquiry. We move in ideas and tendencies along confluent streams from unnumbered historic and prehistoric sources. The past is so much a part of the present, is so interlinked and woven with it, that his-

torians of primitive civilizations tell us the modes of thought and the assumptions of primeval savages are not yet cast out from our refined philosophies. At present, and for a little, Teutons and Saxon-English in our politics and ethics ; then for a little Jewish Christians in our speculative philosophy of life, we may regard these to-day as passing phases of development out of which we shall advance into the broader conditions of a larger observation and experience. A just separation and distinction in the higher departments of knowledge must also finally release us from many confused entanglements in science, morals and philosophy. By cultivating a more general historic sense and sympathy and by discriminating the sweetened luxuries from the substantial necessities of thought, our imagination and intelligence may be extended and kept open for new growths and advancements. Present upheavals in ideas are the natural, and healthful methods, by which the inner forces of human activity break through the thick crust and incubus of inherited philosophies with their insufficient and outgrown routines. After the toils of research and discovery come the periods of orderly convention, conclusion and rest ; all to be broken up anew by further invigorated research and discovery. This is the order of healthful human progress ; every peaceful period of trust and repose, followed by the strife and storm of unsatisfied inquiry ; every absolute advance, proving the final relativity of our knowledge and thought.

But the laws of letters and of thought will remain the same and development will still have its schools, grades and degrees. There will remain states of mind, inferior and superior ; with noble and ignoble infirmities and intellectual atmospheres with alternate calms and storms. Nomenclature and names, under conventional order, will continue to serve the lighter exercises of popular fancy, and men will be martinetts for this and for that ; feeling will pass for intelligence ; self-interest and establishment will be constant and powerful factors, while the emotions, like wild voltaic forces, will passionately seize upon whatever reflects them best, or promises them most.

But dominated, as it should be, by scientific inquiry, extended, as it must be, by human sympathy and responsiveness of condition, man's patient intelligence will continue to explore the fields, that reach worlds-wide above and about him. So forever will stand the problem of adapting human instinct and reason with its idealized longings and sore sensibilities to the surroundings of a world so full of terror and charm. Fear of the sublimities, that lurk harmless around us, may subside as an element in mental action, and as men enter upon a more expansive condition of mind, with the more healthful exercise of the imagination in legitimate fields of fancy, a calmer attitude may come in place of the present, formulated dread.

The undying instincts of aspiration, which humanity can no more lose than it can lose the breath of its body, not lost but turned into other forms, will run out into wider channels.

The stability and constancy of affairs, resting as always upon the broad foundations of the physical basis, destined through future enlargements to give new buoyancy to human life, may still be inspired and solaced by the genial fancies of philosophy. And so advancing from period to period, with more and more intelligent wonder, human awe will not cease to turn devoutly to that "infinite obscurity, in which our slender thought appears for an instant," moving like a gleam of light through the not unfriendly powers that enfold us.



THE RECEPTION.

In order to give the desired opportunity for the former residents and their descendants to meet the present citizens of Guilford, the Committee of Arrangements decided to have an informal reception on Monday evening, and appointed Messrs. H. W. Spencer, George S. Davis and F. P. Knowles as a committee of arrangements. The committee were very fortunate in having the large and commodious Hubbard house offered for the purpose by the occupants, Mr. and Mrs. John B. Hubbard and Miss Mary Hubbard. The house was beautifully decorated with bunting and flags and the front illuminated with festoons of Chinese lanterns. The committee were assisted in receiving the guests by Mrs. Lydia Coan, Miss Kate Hunt, Miss Anna Stone, Miss Mary Munson and Miss Alice Skinner.

The first three ladies were dressed in the costume of a century back, while Miss Munson and Miss Skinner, in dresses of the present day, made a contrast that added to the attractiveness of all. Miss Kate Hunt, as Martha Washington, was especially noticeable.

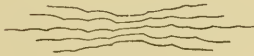
The genealogical tree of the Hubbard family tracing the family down from George Hubbard, a beautifully carved chest, dated 1635, a fine old chair, 200 years old, and a large collection of rare coins and china, were on exhibition in the different rooms. The house was crowded during the three hours of the reception, and nearly all the speakers were seen there as well as many of the residents of Guilford and Madison.

Mr. Robert Foote, the celebrated violinist, and a descendant of Guilford families, gave some very fine music during the evening.

Advantage was taken of the presence of so many of the former scholars of the Institute to hold an informal reunion

in the parlors of the North Church. There was a large attendance. Capt. Charles Griswold was called to the chair, and short speeches, giving reminiscences of school days under Mr. Mack and his successors, were made by Rev. E. C. Starr, E. Elliot Kimberly, Miss Susan Ward, Capt. Griswold and others.

The committee on decorations had arranged for a line of Chinese lanterns around the green, but the high wind prevented lighting them, which was the only disappointment in the evening's programme.



THE PARADE.

The parade in Guilford on Tuesday morning, Sept. 10th, was one of the most interesting events of the Anniversary Celebration. The long procession presented many vivid pictures of the brave and simple lives led by our forefathers in the wilderness, and illustrated the quaint customs and methods prevailing in the early days of the settlement, contrasting them with many of the improvements and advances made through the progress of two hundred and fifty years. The line, when completed, was of great extent and variety, a part of it being the contribution of Guilford's sister town of Madison (East Guilford.)

The main Guilford division was under the direction of Capt. Wm. Lee, Chief Marshal, assisted by Mr. Henry Bullard.

Directly behind the marshals rode four well-mounted aides, two of them being young ladies, sitting their horses gracefully, and presenting an attractive variation of the usual order. The aides were:

Albert H. Phelps,
Frank Rossiter,

Miss Helen Rossiter,
Miss Alice Dudley.

These aides were followed by an amusing escort in the shape of a small boy mounted upon a diminutive donkey in gay trappings.

Foremost in the Guilford Procession came the first platoon of the Guilford Battery A, C. N. G., commanded by Lieutenant B. S. Honce.

This company preceded the carriages containing invited guests.

Owing to the early hour at which the procession was to start, and the fact that many who were to occupy carriages came into town that morning, some difficulty was experienced in finding the intended occupants of particular carriages. The order for the first four, as arranged, and partially carried into effect, was as follows:

FIRST CARRIAGE.

His Honor Lieut. Gov. S. E. Merwin,
Ellsworth Eliot, M. D.,

Prof. Samuel Hart, D. D.,
Alvan Talcott, M. D.

SECOND CARRIAGE.

Senator Joseph R. Hawley,
Justice Andrew C. Bradley,

Col. T. W. Higginson,
Rev. George W. Banks.

THIRD CARRIAGE.

Senator O. M. Platt,
Prof. W. R. Dudley,

Rev. J. E. Todd, D. D.,
Hon. Henry Barnard, LL. D.

FOURTH CARRIAGE.

Hon. N. F. Wilcox, M. C.,
Mr. Joel Benton,

Hon. Lewis R. Steiner, M. D.,
Rev. J. A. Gallup.

Other speakers, representatives of towns, colleges, and historical societies, guests especially invited, and the local clergy were assigned to later carriages.

Following the carriages conveying the guests and speakers, came seventy of the Grand Army men belonging to Parmelee Post No. 42. They were commanded by Charles Griswold. Directly behind the Grand Army organization appeared, upon horseback, an Indian chief and squaw of wild and barbaric aspect, who attracted great attention along the line of march. The former giving voice, from time to time, to blood-curdling imitations of the historic war-whoop, more suggestive, perhaps, of the recent attractions of the "Wild West," than of the former presence of the red man along these peaceful shores. This highly entertaining chief and squaw were represented by John H. Hotchkiss and Frank E. Beckley.

Next in the order of procession came the Menuncatuck Drum Corps, discoursing stirring music, and followed by the Washington Engine Co. No. 1, Charles B. Norton, foreman.

These men, in their red shirts, drawing the famous old hand engine, were a picturesque addition to the line. After them came Col's Band of Hartford, whose martial appearance and fine music was a most pleasing feature of the parade.

Following the band came the members of the St. Albans Lodge of Masons, S. W. Landon, master; and the Menuncatuck Lodge of Odd Fellows, Albert H. Benton, noble grand. These organizations were succeeded by the Eagle Engine Co., No. 2, William Hotchkiss, foreman. This company is composed of boys between the ages of fifteen and twenty. They also drew a hand engine, and made a most creditable display in their bright and appropriate uniforms.

The chief charm of this anniversary parade lay, naturally, in the representations of the life and manners of a former time exhibited on the various floats sent from the different town districts.

The first of these was contributed by Leetes Island, and displayed a well-executed scene from Indian life.

Near a spreading pine tree stood a large and ingeniously constructed wigwam, at the entrance of which sat a dignified old Indian chief attended by one of his braves. A pretty touch of romance was added to the picture by the gay figure of the chief's bright-eyed little daughter standing beneath a canopy of stretched skins.

The occupants of this float were as follows:

William H. Norton,
Harry Watrous,

R. Wayne Leete,
Driver, William J. Leete.

This effective little Indian group was most appropriately succeeded by the large, and extremely interesting float, upon which was depicted the original purchase, from the Indians, of the territory now comprising the town of Guilford. The scene here presented was a striking one. The six

dignified, and picturesquely attired pioneers, holding treaty with the Indians, represented the foremost men in the little settlement, headed by the Rev. Henry Whitfield. An attractive addition to the suggestive scene was the quaint group of Puritan children clad in their straight little stuff gowns and prim caps. Several of these strictly-reared little maidens were seen to be attentively studying their Bibles, casting, however, occasional demure glances at the by-standers as the procession passed along.

The occupants of this pioneer float were :

PURITANS.

Walter R. Steiner,
Lloyd Kitchel,
George Landon,
Thomas Landon,
George E. Skinner,

Gertrude R. Steiner,
Bertha R. Steiner,
Meta H. Skinner,
Emma S. Seward,
Amy L. Steiner,

Edna S. Seward.

INDIANS.

Arthur Lombard,
Jessie Loper,

Hattie Foote,
Driver—S. R. Snow.

Preserving the correct historical sequence, the following float, which was contributed by the Clapboard Hill District, represented one of the earliest homes built by the first settlers upon their arrival, to serve them as temporary shelters in the wilderness. This was a well-contrived log cabin; within which was clustered the planter's little family, and as many of his personal goods, probably, as the "Mayflower" could allow to one householder. Behind the tiny openings, which answered for windows in the rudely constructed dwelling, knelt stalwart planters, leveling their primitive muskets at imaginary foes, reminding the spectator most forcibly of those perilous times when the forefathers carried their guns to meeting, and lived in daily terror of their lurking, ever-watchful enemy, the Indian. The persons taking part in this historic representation were :

Walter Griswold,
Edward Griswold,
Frank Griswold,
Leivs Griswold,

Frank Barrett,
Loper Evarts,
Mrs. F. Griswold,
Miss Minnie Griswold,

Driver—Edgar Parmelee.

The float succeeding the early log cabin exhibited one of the most interesting representations in the line. The scene being not only well presented, but commemorative of a romantic and authentic event in the early history of the settlement. This was the first wedding in the famous "old Stone House," at which Sarah Whitfield, the daughter of the Rev. Henry Whitfield, was united to John Higginson, the ancestor of Col. Thomas Wentworth Higginson of Cambridge, Mass. This pretty scene was charmingly illustrated by the blushing bride in her ancient wedding finery, and the correctly-attired, decorous young Puritan bridegroom. The bride's

father was the officiating minister, clad in the dignified garb peculiar to his office in those early days of clerical importance. Beyond the little group of gaily dressed wedding guests, lurked a watchful, keen-eyed Indian, adding a somewhat uncanny suggestion to the happy scene.

Tradition relates of this primitive wedding feast that it consisted solely of "pork and peas, and rye bread," all of which were effectively set forth upon the prettily decorated platform.

This interesting float was the contribution of the "Stone House" and the ladies and gentlemen taking part in the scene were as follows :

Miss Susan B. Chase,
Frank P. Knowles,
Ernest Fowler,

Miss Bertha Palmer,
Albert Brewer,
Walter Goldsmith,

Driver—Lewis Fowler.

The old Stone House farm was also represented in the line by a decorated wagon laden with the flowers and fruits of the season.

Driver—F. F. Beebe.

Following these contributions from the Stone House came two ancient vehicles, drawn by antiquated steeds, and looking as if they and their oddly-dressed occupants had been veritably resurrected from the past.

The first of these conveyances was a genuine "one hoss shay," aged 125 years; it was occupied by a dignified and important-looking couple, elaborately dressed for their period, and representing Governor William Leete and wife.

The second conveyance was of a somewhat different pattern from the foregoing, being swung "perilously high in air," and representing, possibly, even greater antiquity. In it rode the "observed of all observers," a smiling, blushing bridal pair, with their small, brass-studded hair trunk strapped on behind. This primitive couple, starting upon their simple wedding journey, drew forth the hearty sympathy and admiration of the throng. The occupants were Henry W. Leete and wife.

Guilford Grange, No. 8, was next represented by a finely decorated wagon laden with farm products. Its occupants were :

Wilson Hinsdale,
Nellie Hubbard,
Ruth Lee,
May Petrie,

Edith Banks,
Mary Phelps,
Mrs. John Hubbard,
Driver—John B. Hubbard.

Still another amusing, as well as instructive, feature of the procession, was the float occupied by Mrs. Andrew Foote, busily making tape after the primitive fashion, and Mrs. Leverett Stone deftly spinning at a small flax wheel, according to the quaint and picturesque custom of the foremothers of New England.

Following these representations of vanished home industries came a most pretty and homelike scene representing an old-fashioned quilting party. Six prim, but cheery old ladies, in caps and spectacles and severe-

looking gowns, sat comfortably up to the quilting frame, nodding pleasantly at one another, and gossiping, with evident relish, as they thrust their skillful needles in and out. The ladies on this float were :

Miss Nellie Snow,	Miss H. Bishop,
Miss Ida Snow,	Miss L. Nettleton,
Miss Mamie Bishop,	Miss Etta Bullard,

Driver—Herbert Jones.

Mr. William Dowd, Guilford's veteran "shoemaker," followed the quilting bee, presiding over an old-time shoemaker's shop, whereon shoes were being manufactured according to the most approved methods of "*ye ancient time.*"

Mr. Dowd was assisted in this primitive industry by Robert Munger, and Robert Kelsey. This shoemaker's float was driven by Frank Riche.

From North Guilford came an enterprising couple on horseback, the wife riding upon a pillion behind her lord and master, after the fashion in which our foremothers were forced to go to "mill and to meeting" or remain at home. This spirited dame and her substantial spouse, were clad in garments suitable to their long ride through the almost trackless forest, and were greeted with much enthusiasm by the spectators. The lady and gentleman assuming this interesting disguise were Mr. P. K. Hoadley and Ilvena Hoadley.

Following this adventurous pair was a large float from Leete's Island carrying a company of early settlers, men and women, clad in the characteristic costumes of their period. They were :

John Rogers,	Abbie L. Leete,
Annie B. Fowler,	Jennie E. Leete,
Willie Culver,	Park Culver,
Irving P. Leete,	Josie Leete,
Ulmer Rogers,	Hattie Rogers,
Sarah G. Leete,	Nellie Leete,

Driver—John Rogers.

Plodding slowly after the procession came the curious figure of the "old leather man." His garments of leather, rudely pieced together, were successfully copied by Mr. Ellsworth M. Leete of Leete's Island.

With this old individual the Guilford division of the parade terminated. Then followed :

THE MADISON PROCESSION.

The Madison division of the celebration parade was made up of detachments from the various town districts, under the direction of Mr. J. Samuel Scranton, Chief Marshal, assisted by Mr. J. Brannan, and Mr. Payson Tucker. When at East River the final additions were made to the line, the Madison procession stretched for more than a mile along the old Boston turnpike road.

It was headed by the Madison Drum Corps, riding in a wagon draped with the stars and stripes. Their stirring music was a most pleasing feature of the parade.

Foremost in the attractions of the Madison procession was the finely-appointed float occupied by a group representing the original purchase from the Indians, by the planters and early minister of the territory afterwards called East Guilford. This float was appropriately decorated with spreading cedar trees, skins of animals, and Indian trophies; the sides of the platform being draped with white cotton, upon which were inscribed certain amusing, and authentic, details of the bargain,—notably the price paid to Uncas for the tract of land lying between East River and Tuxis Pond. The Indians, of whom there were seven, were gorgeously attired in gay beads and blankets, war-paint and feathers; the planters appeared in the quaint and effective costumes of the olden time, and the early minister in the distinctive dress of his period and profession; all uniting to form a most striking and suggestive tableau. The gentlemen personating the Indians were:

L. Ives Bushnell, New Hav'n, Ct.,	Duncan Puller, Norfolk, Va.,
Mr. Walter Crampton,	Mr. Darwell Conklin,
Mr. A. Miner,	Mr. A. Griswold,
Mr. Frank Scranton.	

The minister was represented by Mr. F. C. Dowd; the planters, by
 Mr. W. B. Coe, Mr. Frederick Coe,
 Mr. Horace Hunter.

A second chief feature of the Madison procession was the amusing representation of an old-time Singing School, under the able leadership of a former teacher of the village singing schools, Mr. Samuel Hill. This picturesque company of youths and maidens, clad in the fashions of a by-gone age, occupied a large platform prettily canopied with scarlet and white cloth, and beautifully trimmed with golden-rod.

As the procession wound along the Singing School greeted the bystanders, from time to time, with the familiar tunes of "Auld Lang Syne." The ladies and gentlemen participating in this entertainment were:

Mrs. W. B. Coe,	Mrs. E. J. Scranton,
Mrs. G. N. Coe,	Mrs. F. T. Dowd,
Miss Lizzie Scranton,	Miss Etta Bishop,
Miss Etta Flowers,	Miss Carrie Crampton,
Miss Kittie Pickett,	Mr. E. B. Redfield,
Mr. Almon Minor,	Mr. B. Crampton,
Mr. A. H. Samson.	

Thanks are also due Mr. Wallace Lewis for his own services and the use of his horses in the interest of the Singing School.

(The two previous floats were contributed by the Boston street district, and were due to the efforts, chiefly, of Mr. W. B. Coe, Mr. S. A. Scranton, and Mr. N. T. Bushnell).

Not least in the attractions of the procession was the gaily-trimmed wagon driven by Mr. F. T. Dowd, and carrying a load of young ladies, pupils of the Hand Academy of Madison. They constituted Madison's

contribution of waitresses for the celebration dinner, each wearing, as a badge of service, a dainty apron. These young girls were armed with bouquets of brilliant autumnal flowers, with which they waved laughing salutes to the spectators along the line of the parade.

At East River a prominent addition was made to the line in the shape of a finely decorated float exhibiting a display of the school furniture manufactured by George Munger & Son, of East River. The front of the high canopy bore in conspicuous letters the former Indian name of East River, "Ruttawoo," while on a blackboard in the rear appeared the words, "East Guilford, 1639." This attractive modern school was occupied by a merry company of children, waving flags, and was driven by its proprietor, Mr. George B. Munger. The children assisting this enterprise were :

Alice Munger,
Myra Chittenden,
Grace Hull,

Mabel Moody,
Bertha Wilcox,
Horace Chittenden,

Burton Hull.

The Madison procession was otherwise enlivened by several gay companies of men, women and children, riding in fancifully trimmed hay wagons, and by a number of flag-bedecked carts laden with provisions and representative of the village industries.

In this long line were to be seen most of the prominent citizens of Madison and East River, many of whose carriages were appropriately decorated in honor of the occasion.

The Madison procession assembled in the Center District of that town promptly at 8:30 A. M., on Tuesday, arriving in the outskirts of Guilford at about 9:30.

The Guilford procession assembled around the village green at about 9 o'clock A. M. At 9:30 the line set forth to meet and escort into the town the Madison division, which lay awaiting them on the main road in the outskirts of the village. The line of march was an extensive one, comprising all the principal streets and passing around the green.

Several fine arches had been erected, bearing appropriate inscriptions, the houses of the citizens being also most tastefully decorated. Many of them were marked in conspicuous figures with the early date of their erection. The original quaint names of certain localities were in several instances revived. The procession at one point, passed underneath a suspended *petticoat*, of antique pattern and workmanship ; it being placed there as a reminder that the spot in question was formerly known by the humble name of "Petticoat Lane."

The street parade lasted more than two hours, the procession being everywhere greeted by appreciative applause.



MADISON GREEN, N. E. CORNER.

HISTORICAL ADDRESS.

GUILFORD FROM 1639 TO 1665.

BY

SAMUEL HART, D. D., PROFESSOR IN TRINITY COLLEGE,
HARTFORD.

[Prof. Hart is a descendant of Rev. John Hart, 1707, and Francis
Bushnell, 1639.]

MR. PRESIDENT, CITIZENS OF THIS ANCIENT TOWN,
LADIES AND GENTLEMEN :

I suppose that it was near the end of June in the year 1637, that Englishmen first visited the site of Guilford. The little army of the Connecticut colony had marched against the Pequot fort at Mystic, and had utterly routed their enemies. A few of the Indians fled to the westward; and some of the Connecticut soldiers, led by the friendly Uncas, pursued them along the coast. On a point of land south of us a Pequot sachem was detected in his hiding-place and killed by Uncas; and the sachem's head, fastened in an oak tree at the head of the harbor, gave to the spot a name which remains to this day.

As the pursuers traversed the coast between the Connecticut River and the Quinnipiack and still further west to the site of the great swamp-fight, they were struck with the beauty and the fertility of the country. A few years before, the settlers in the Massachusetts had learned of the attractiveness of the land about the place where the Tunxis River

falls into the Connecticut, and this had led to the three settlements in that fair valley, forming a colony which took its name from the great river. So now, when the pursuers of the Pequots returned and told of the rich plains along the seashore, it is not surprising that word of their discoveries should reach others who were looking for a home to the west of the established settlements on Massachusetts Bay. Mr. John Davenport and his companions had just arrived in Boston, and being, as the quaint old historian says, "more fit for Zebulon's ports than for Issachar's tents," they came in April 7, 1638, to the mouth of the Quinnipiack, and there laid the foundations of an independent plantation or colony.

Meanwhile the same causes which led to the earlier emigrations to New England were still operative in the mother country. A few of those who had crossed the ocean, like the Pilgrim settlers of Plymouth, were professedly and on principle separatists from the Church of England; but the larger and more influential part were Puritans, still professing and claiming membership in the established church, but believing and teaching that the work of the necessary reformation of that church had by no means been completed, and in particular objecting to certain rites and ceremonies and to the imposition of rites and ceremonies by any general authority. It was quite evident, from the way in which events were shaping themselves in England, that neither the civil nor the ecclesiastical rulers were in sympathy with this party; and there had grown up among the Puritans a strong desire to find a home where they should be unmolested in carrying out their plans of reform and making application of them in the affairs both of Church and of State.

Nor need we be surprised at learning that in almost every case the band of emigrants was led by one or two influential men, generally by some well educated, devout, and enthusiastic clergyman, whose wishes for a continuation of what he thought the work of reformation were sternly resisted by those in authority. So Thomas Hooker had been the founder of Hartford and John Davenport the founder of New Haven, and so Henry Whitfield was the founder of Guilford. A uni-

versity graduate and a scholar of the inns of court, he had entered holy orders and taken the well endowed living of Ockley in Surrey. He had also preached in many other places of the neighborhood, and had gained for himself much influence and a good reputation. When therefore he embraced the views of the Puritan or non-conforming party in the English Church, he readily gathered about him a considerable number of men who looked to him for guidance amid the troubles of the times. We are told that the members of his company came from Kent and Surrey and Sussex, and it certainly appears that they were from somewhat widely scattered homes and of different stations in society. Their final plans for emigration must have been made after correspondence with Mr. Davenport at Quinnipiack and consultation with George Fenwick, Esq., who had returned to England in 1636, after a few months' sojourn at Saybrook. When the first shipload sailed, in the spring of 1639, they took with them Mr. Davenport's only child, who had been left in England on account of his tender years, and they also had for fellow-passengers Mr. Fenwick and his bride, Lady Alice Boteler, the "Lady Fenwick" of our early history, both of them enthusiastic supporters of Mr. Whitfield's

In this vessel, of three hundred and fifty tons, which sailed directly from England to Quinnipiack, were twenty-five men destined for the new settlement on the southern shore of New England, with their families and their household goods. We are told that the cattle which they had with them belonged to Lady Fenwick, and that she gave them to Mr. Whitfield, by whom they were taken to Guilford for the use of his colony. If tradition can be trusted, they were the ancestors of that sturdy breed of red cattle which have been and still are so serviceable to the farmers of this town and parts adjacent.

On the first day of June, 1639, the twenty-five settlers, being still on shipboard, made a covenant with one another in these words :

"We, whose names are hereunder written, intending by God's gracious permission to plant ourselves in New England, and, if it may be, in the southerly part, about Quinnipiack :

we do faithfully promise each to each, for ourselves and families and those that belong to us, that we will, the Lord assisting us, sit down and join ourselves together in one entire plantation, and to be helpful each to the other in every common work, according to every man's ability and as need shall require; and we promise not to desert or leave each other or the plantation but with the consent of the rest or the greater part of the company who have entered into this agreement. As for our gathering together in a church way and the choice of officers and members to be joined together in that way, we do refer ourselves until such time as it shall please God to settle us in our plantation."

At the end of a voyage of seven weeks, this company of emigrants came safely into the harbor at Quinnipiack; and "the sight of the harbor did so please the captain and all the passengers that he called it the Fair Haven." The exact date of the arrival of the good ship must remain uncertain. It would seem to have been the prevailing opinion that the compact was signed near the end of the voyage, and that the new comers were present at the famous meeting on the 4th of June—but three days later—when the foundations of the New Haven church and commonwealth were laid. But it seems hardly possible that the framing of this compact by men who were all in agreement and practically committed to it, should have been left till the end of an unusually protracted voyage, when their ship was finding its way along a strange coast. Nor, again, does Mr. Davenport's letter to Lady Vere, in which, under date of September 28, 1639, he writes her of the safe arrival of his child "with sundry desirable friends," give the impression that nearly four months had elapsed since they came to land. But we have direct evidence in the matter from the recorded statement that one of the colonists, John Hoadley, joined Mr. Whitfield on or soon after the 26th day of April, and from Winthrop's entry in his journal that the ships arrived at Quinnipiack in July. There can therefore be little doubt that the good ships which brought the first settlers for this colony—though the precise place in which they were to settle was not yet determined—left England in May and

reached the Fair Haven in July of the year 1639. It is possible that some of their companions, with perhaps the settlers of Southold, did not arrive in Quinnipiack till the first of October. But though none of them were in time to attend the meeting of the New Haven planters in which were adopted the fundamental principles that "the Scriptures do hold forth a perfect rule for the direction and government of all men in all duties," and that "fooe burgesses shall be chosen out of church members," they must all have learned of what had thus far been done, and nearly all must have watched with much interest the foundation of the church on its seven pillars on the 22d day of August. Before the establishment of the civil court by the same seven chosen men and the other church members on the 25th day of October, the new comers had found a home for themselves in the rich land on the coast at Menunkatuck, about midway between Mr. Davenport's settlement at Quinnipiack and Mr. Fenwick's fort at the mouth of the Connecticut.

Mr. Whitfield's company, amounting to about forty planters with their families, had never been considered, nor had they considered themselves, as members of the community among which they had been sojourning for a time. They but waited to decide where they would take up their abode, and to make the necessary arrangements for their removal. They found a spot attractive to themselves as well by its natural beauty as by its promising to be a good farming country, in a secluded part of New England, removed from the controversies of the church in Massachusetts and the democracy of the state in Connecticut, not likely to be troubled by adverse claims under any royal patent, and where they could enjoy the consciousness of having done a good deed in occupying the land before the Dutch could take possession of it. Their first corporate action, so far as we know (unless indeed we can assume that all entered into a compact equivalent to that which was signed by those who came on the first ship), was with reference to the purchase of the Menunkatuck lands from the Indians. They met in the public hall of the Quinnipack planters, Mr. Newman's barn—it must have been in August,

1639—and agreed that the lands should be purchased and the deeds from the Indians taken in the name of Henry Whitfield, Robert Kitchell, William Leete, William Chittenden, John Bishop, and John Caffinge. For what seem to us small considerations in clothes, utensils, and wampum, they secured from the Indian possessors or claimants of the lands various agreements or deeds which were rather of the nature of quit-claims, though in a certain way they purported to warrant the titles. Thus the land between Ajicomick or Stony Creek and Ruttawoo (otherwise called Moosamattuck) or East River, including the great plain and the site of the village, was purchased from “the sachem squaw,” Shaumpishuh, on the 29th of September, 1639. More than two years later, on the 17th of December, 1641, Uncas the Mohegan sold to the English planters the land between the East River and Tuxis or Tuxishoag (a pond near the place where the East Guilford meeting-house was afterwards built), together with the island “called by the English Falcon Island.” Another deed of the same part of the main land had already been secured from Weekwosh, the pious Niantic; but it seems to have been thought safe to satisfy all claimants. The limits of the plantation were extended still further eastward to Hammonassett River by a gift from Mr. Fenwick, under date of October 22, 1645, in consideration of his esteem for Mr. Whitfield and in order to encourage the settlers to remain in the place which they had chosen. Mr. Fenwick had bought of the Indians, we are told, the land from Tuxis to Niantic.

The first agreement with Shaumpishuh was evidently made at Menunkatuck, and it seems clear that the settlement had already begun, two hundred and fifty years ago this very month. It was witnessed by John Higginson, the young chaplain from Saybrook Fort, who acted as Indian interpreter—perhaps this was the first time that he met his future wife, Mr. Whitfield’s daughter—and by Robert Newman of Quinnipiack. The land on the plain was laid out somewhat after the manner of New Haven (for we may now use the name which was soon given to the plantation west of us), with a large public lot at the centre reserved for the general use of

the community, while about it and in the outlying fields were house-lots and farm-lots for individual planters. At New Haven, however, which was intended for a city, the central square was surrounded by eight other squares of equal size ; while here, where it was the intention of the settlers to live as an agricultural community, the lay-out of the ground was less regular. Some houses must have been built before the winter for the accommodation of the fifty families, more or less, who had removed here, but it is not likely that Mr. Whitfield's stone mansion—one almost wonders whether it should not be called a fort—was erected before the spring. At any rate, when this and other stone houses had been built and the stone meeting-house stood in its place on the public square, surrounded by a considerable number of wooden dwellings, each on its own lot enclosed by palisadoes, there must have been the appearance of a large and thriving settlement.

It seems certain that the three towns on the great river, which we now know as Windsor, Hartford, and Wethersfield, had from the first formed practically one colony ; at any rate, they had since the 14th of January, 1639, been united into one government under a written constitution. But there was not at first in any sense a jurisdiction of New Haven, nor had the colonies in the neighborhood of the older settlement any legal or quasi-legal connection with it. The Milford church was organized at New Haven before the removal to the west ; but on the removal Milford became an independent colony, and within three years it was administering its government on principles inconsistent with those which were maintained at New Haven. The settlers here at Menunkatuck had come from England for the express purpose of establishing a colony by themselves ; they had but landed at New Haven and sojourned there for a few weeks ; doubtless their principal men had consulted with Mr. Davenport and other persons of influence there as to the best way in which they might organize themselves, and we shall see that to a considerable extent they followed New Haven precedents ; but they had also, we may feel sure, seen some weak points in the form of government adopted by them, and we need not be surprised to find

that they attempted to guard against certain faults which they had observed in the New Haven constitution.

Allusion has already been made to the principles of the theocratic (or rather ecclesiocratic) government established at New Haven. They were, in brief, these: that the Scriptures are a sufficient guide for the conduct of all men under all circumstances, and that the privileges of freemanship or of suffrage in any community belong only to those who are members of the Church of Christ. This condition of citizenship, rejected by the Pilgrims who settled Plymouth, was insisted upon by all strict Puritans. And in fact, apart from the maintenance of fundamental doctrines, in which they claimed that they did not dissent from the standard of the Church of England, it was almost the only thing which they held in common with the establishment at home. But there was this most important difference: that the English law determined church membership, for all political purposes, by the simple test of conformity to church ordinances; while the Puritans, asserting that this was one of the matters in which there was need of further reformation in England, declared that even in the eye of the law none should be accounted church members except such as were visible saints and had satisfied the church that they were such. Thus this principle had been stoutly maintained by the Puritans in Massachusetts Bay, who had practically admitted the elders of the church to a co-ordinate, or even a dominating, share in the government; and it was no less stoutly maintained by Mr. Davenport, who had secured its acceptance in his colony by a vote of the whole body of planters, those who were not church members surrendering such political rights as they might possibly have claimed. In the Connecticut colony, however, under the guidance of Mr. Hooker, this principle of Puritanism had been exchanged for the contrary principle of the Pilgrim separatists; and there was in the river colony no religious or ecclesiastical test required for admission to citizenship or for the exercise of the franchise. Though we have no direct evidence in the matter, it certainly appears that Mr. Whitfield was not disposed entirely to agree with Mr. Davenport and

the colonists of the Massachusetts in deciding this fundamental question of citizenship, even if he was unwilling to express any open dissent from neighbors and friends. It seems certain, also, that there was less social inequality in the agricultural community here than in the commercial settlement at New Haven; and we can well believe that those who had entered into the compact on shipboard as political equals, would object to resigning all political power to those among themselves who should be approved as visible saints. These considerations, as it seems to me, go far to explain the long delay here in establishing a church and organizing a state. The Menunkatuck colony was, and considered itself, absolutely independent; and its members seem to have felt great unwillingness to conform to the principles of the New Haven government, while yet there appears to have been a desire not to dissent from them in an unnecessarily open way. Certain it is that those who settled here did not for a time make any formal decision in regard to their permanent organization.

We have seen that the deeds from the Indians were taken, on behalf of all the planters, in the name of six of the more prominent of their number. The agreement to this effect was made at Quinnipiack; and the six purchasers signed a covenant to the effect that the purchase in their name was not to be prejudicial to the rights of any of the other planters. "Moreover," they proceed, "we profess that our meaning (according to their desires) [is] to resigne up all our right in trust in the said purchase of lands into the hands of the church here, so soone as it shall please God to gather one amongst us, whether we be members of said church or not." This covenant was made apparently in August, 1639, and in it the influence of New Haven and of the action taken there is sufficiently evident; though the insertion of the parenthetical clause, "according to their desires," gives a decidedly democratic flavor to the theocratic decree. But, once settled on their own lands, our ancestors showed no haste about taking further action. They left the title to their property in the hands of their six representatives, and they evidently re-

garded these men as having all necessary authority as magistrates. We have the record of a public meeting on the second day of February, 1642—that is to say, some two years and a half after the settlement had been made—which shows that no change had yet taken place, while it intimates that some here, and perhaps some in New Haven, were getting uneasy that things had been left in this condition so long. At that meeting it was “agreed by consent” that the trust should “remaine in the hands of the six purchasers until a church be gathered here,” and also—the form of the words is very instructive—“that the civill power for administration of justice and preservation of peace” should “remaine in the hands of Robert Kitchell, William Chittenden, John Bishop, and William Leete, formerly chosen for that work, untill some may be chosen out of the church that shall be here gathered.” It is quite evident, therefore, that either by virtue of their original designation as representatives of the planters, or by some subsequent act, four out of the six selected men (Mr. Whitfield being perhaps excused on account of his other duties, and Mr. Caffinge having removed to New Haven) acted as magistrates for a considerable time. The organization of a church, with the arrangement of civil matters which waited on this, was still deferred. Mr. Whitfield doubtless preached on the Lord’s Day, and may have allowed himself, in virtue of his ordination in England and his acknowledged position, the exercise of some of the other functions of the ministry; but unless he held doctrines quite different from those of other representative men among the Puritans, the ordinances of the Church were not administered, nor indeed could they be administered before a local or congregational body of professing Christians should be gathered.

In this condition of things nearly four years passed. At last, in 1643, a church was founded, after Mr. Davenport’s fashion, on seven men corresponding to the New Haven pillars, and on the 19th day of June (perhaps the very day of the foundation of the church) the original purchasers “resigned up their right into the hands of the church, and those four of them also which were chosen to the exercise of civill power

did express that their trust and power for that work were now terminated and ended." To understand why this action took place at this time it seems necessary to look for a moment away from the local interests of this colony. The colonies of Plymouth, Massachusetts Bay, Connecticut, and New Haven, though not in agreement in all points ecclesiastical and civil, were yet sufficiently in accord to be willing to unite against common enemies; and such common enemies they had in the French to the east, the Dutch at the Manhadoes, the Swedes to the south, and the Indians on all sides, not to mention the English across the sea. Commissioners from these four colonies met and signed articles of confederation at Boston on the 19th day of May, 1643. New Haven, now including in its jurisdiction Stamford and Southold, was of sufficient importance to enter the confederacy; but what was a comparatively small and isolated plantation like that at Menunkatuck to do? Evidently the only thing possible—for to stand alone was neither safe nor desirable—was to effect a union with New Haven. Mr. Whitfield might possibly have thought of looking to the east and uniting with Saybrook, where his friend Mr. Fenwick was still acting as governor; but Connecticut and Saybrook had had a common representation at the forming of the confederacy, and the absorption of Saybrook into Connecticut was but a question of time; in fact, it was brought about before the end of the next year. It is not likely that the colony here felt itself at all drawn towards union with Connecticut. It seemed absolutely necessary, therefore, that it should unite itself with New Haven. To this New Haven would readily consent, but only on condition that the terms of citizenship in the united colony and in each of its members should be the same as those which had been irrevocably established by herself; and so this act of confederation of the New England colonies seems the immediate occasion of the organization of a church and the establishment of a constitution here. Thus it was that on (or a little before) the 19th of June, 1643, seven men were chosen, apparently by the whole body of planters, to be the nucleus of a church. They were Mr. Henry Whitfield, Mr. John Higginson,

Mr. Samuel Desborough, Mr. William Leete, Mr. Jacob Sheate, John Mepham, and John Hoadley. Then the former trustees resigned the title of the land and the exercise of the civil authority. "Whereof," so runs the record, "notice being taken at the publicke meeting, it was further propounded, agreed, and concluded that whereas for the time past (while as yet there was no church gathered amongst us) we did choose out four men, into whose hands we did put full power and authority to act, order, and dispatch all matters respecting the publicke weal and civill government of this plantation untill a church was gathered among us, which the Lord in mercy having now done according to the desires of our hearts, and the said four men at the publicke meeting having resigned up their trust and power, to the intent that all power and authority might be rightly settled with the church, as most safe and suitable for securing of those mayne ends which wee propounded to ourselves in our coming hither and sitting downe together, namely that we might settle and uphold all the ordinances of God in an explicite congregational church way with most purity, peace, and liberty for the benefit both of ourselves and our posterities after us, we doe therefore now all and every of us agree, order, and conclude that only such planters as are also members of the church here shall bee and bee called ffreemen and that such ffreemen only shall have power to elect magistrates, deputies, and all other officers of publicke trust or authority in matters of importance concerning either the civill affaires or government here, from among themselves and not elsewhere, and to take an account of all such officers for the honest and faithful discharge of their several places respectively, and to deal with and proceed against them for all misdemeanors and delinquencies in the several places according to rule; unto which magistrates, deputies, or officers wee doe ffreely subject ourselves in all lawful commands, provided that they be yearly chosen from time to time, and provided also that no laws or orders be by them made before all the planters then and there inhabiting and residing have due warning and notice of the meeting or of what is to be done, that so all weighty objections may be

duly attended, considered, and according to righteousness satisfyingly removed."

I have quoted this document thus far at length, because it seems to me that we cannot otherwise understand the constitution of the government here between the time of the union with New Haven and that of the union with Connecticut. The church had been organized on the New Haven model, except that, as we are expressly told on good authority, Mr. Whitfield received no installation or ordination over it and that it had no ruling elder; and, still in accordance with the New Haven model, all civil power and authority had been surrendered into the hands of the church, and it was thereupon provided that none but church members, who were about two-fifths of the whole number of planters, should exercise any of the rights of freemen. So far the exigencies of their present circumstances had prevailed upon all to agree with those who wished the civil government to be under the control of the ecclesiastical. This was certain to secure for the plantation admission on equal terms to the New Haven jurisdiction. But the further provision that all the planters, whether freemen or not, should have notice of all meetings with opportunity to bring forward weighty objections, shows that due consideration was had for those who preferred the Connecticut rather than the New Haven form of government, and, in short, wished a democracy rather than an ecclesiocracy; it was a satisfactory assurance that none of the planters should be really deprived of any rights; and to this compromise general assent seems to have been given.

In fact, the security for the interests of those planters who were not freemen was even greater than appears from the part of the record which has just been read. They were not only notified of and allowed to attend the general courts (or town meetings, as we should call them); they were required to attend, and fined for absence or tardiness, unless they should have a satisfactory excuse, or "for going away before the meeting be broken up." This provision meant more than the requirement in New Haven that all the planters should be present at the meetings of the general courts; for from the

regulations which follow as to orderly speaking, it seems quite evident that any planter could be heard, provided he did not "continue speech longer by impertinencies, needless repetitions, or multiplication of words which rather tends to darken than clear the truth or right of the matter." It is not at all likely that under such a constitution as this any action of importance was taken or, for that matter, any officer of importance was elected without the consent of the more influential part of the planters as well as that of the major part of the freemen.

A further provision of the constitution adopted here seems to me to show that our ancestors were guarding against what they thought to be another error in the arrangement of matters at New Haven. In the older colony there had been several men of wealth, and great inequality in the amounts which the settlers were considered to have put into the common funds, and consequently like inequality in the allotments of the public lands, the investments varying from ten to three thousand pounds. Here, precautions were taken against the growing-up of an aristocracy of wealth. It was "agreed and ordered that no planter shall put in his estate above five hundred pounds to require accommodation proportionable in any divisions of lands in this plantation, except it be with the express consent of the major part of the freemen met together and for some good cause and grounds granting liberty to some such as desire a further enlargement." And, on the other hand, it was provided that the poorest planter should be reckoned, so far as the distribution of land was concerned, as having fifty pounds estate. These principles and rules were very possibly adopted at an earlier date than that under which they appear on the records; but, in any case, they are in opposition, and it must have been intentional opposition, to those which were in force at New Haven. And the provision that none should be freemen or burgesses except such as were members of the Guilford church—"the church here," as the vote reads—was a safeguard against external pressure from New Haven or elsewhere.

Matters having been thus arranged, we read as the open-

ing minute of a record of "a General Court held at New Haven for the Plantations within this Jurisdiction, the 6th of July, 1643": "Mr. Leete and Mr. Disbrough of Manunkatuck were admitted members and received the charge of freemen for this court." A little lower down in the same record we find "Manunkatuck named Guildforde"; and again, that representation might not be unaccompanied by taxation, it is recorded that Guilford was ordered to pay five pounds "towards the charges about the combination." On the 23d of the following October, Milford was admitted to the jurisdiction, a difficulty as to her six free burgesses who were not church members having been disposed of; on the 26th day of the same month a court of elections was held, no magistrate being chosen for Guilford, but Mr. Leete and Mr. Desborough being chosen deputies; and on the following day a constitution was adopted. In accordance with its provisions, all the free burgesses in the jurisdiction voted annually for a governor, deputy governor, and other magistrates (these latter being selected with reference to the needs of each plantation or town), who together formed a court of magistrates, and the burgesses of each plantation elected two deputies, who sat with the magistrates in the general court for the jurisdiction to make laws, impose taxes, and hear and decide appeals according to the Scriptures, the concurrence of both magistrates and deputies being required for an act of the court. For local courts of justice in inferior causes, the magistrate or magistrates chosen for the plantation sat with fit and able men chosen by the free burgesses of the plantation from among themselves. At first, as we have seen, Guilford had no magistrate; and the town was allowed for a time a court of four deputies. In 1646, Mr. Desborough appears as magistrate, and he probably served in that capacity until his return to England in 1651. Mr. Leete was chosen in 1653, and he held the office (including, of course, the years in which he was deputy-governor and governor) until the time of the union with Connecticut.

Two matters call for a moment's notice before we pass on. Of the *quattuorviri*, or body of four men, who administered the

civil affairs of this settlement until the time of the organization of a church, and who then surrendered their powers to the seven church-pillars and to those whom they should incorporate with themselves, and who must therefore have been men of prominence among the settlers, one only, Mr. Leete, was of sufficient ecclesiastical eminence to be selected as a pillar; two others were, or soon became, freemen; but the fourth does not appear to have attained that honor. As to the pillars themselves—I use the word, though it does not appear on the records—it is interesting to observe that they were all young men. Mr. Whitfield himself was but forty-six years old; and he was far the oldest of the seven. Mr. Leete was a man of thirty years; Mr. Higginson and Mr. Sheafe were twenty-seven years old; John Hoadley was a year younger; Mr. Desborough was two years his junior; and of John Mephram we are told that he was one of the youngest of the settlers. In fact, it appears that most of those who came from England to Manunkatuck were young men; and their life and actions cannot be rightly understood if we fail to remember that they brought here a youthful vigor and enthusiasm.

The name of Guilford, given to this town at the time of its incorporation into New Haven colony, and, as we are told, at the desire of its inhabitants, may have been already in common use. We are told that the site was selected by the first settlers because the land here seemed low, moist, and rich, and promised to be liberal to the husbandman, and thus reminded them of the home which they had left in England; and, we are further told, that as many of them had lived at Guildford, the county town of Surrey, they adopted this name for their new home. In point of fact, however, we do not know that any of the settlers came from Guildford, or more than three of them from Surrey; these three were Mr. Whitfield and two of his former parishioners at Ockley, William Dudley and Thomas Norton. It would not be unreasonable, however, to assume that the name of the English Guildford was given to this place at the suggestion of some one or more whom it reminded of the country at or near the shiretown

which, perhaps, they had only visited. It is by no means easy to assign the reason for the adoption of English names of places in New England. Hartford in Connecticut doubtless took its name from Hertford in England, but we have no reason to believe that any of its settlers came from that ancient city, and we are told of but one who had ever lived there. For myself, I am inclined to agree with those who think that the name of this town was taken but indirectly from the English shiretown, and that it was given in honor of Robert Dudley, Earl of Leicester, whose second title was Lord Guildford. Be this as it may, it is quite certain that but few of Mr. Whitfield's parishioners at Ockley came hither with him; and, it may be added that we must seek for some other explanation of the fact that he received no ordination or installation here than the assumption that, as his whole parish had removed with him, he continued to occupy towards his people the same relation which he had held in England.

For twelve years Guilford remained a constituent part of one of the confederated colonies of New England. It had lost its independence; but it retained its individuality. Its church, like that of New Haven, was built on the seven pillars of wisdom's house, and it had a pastor and a teacher; but neither of these officers was ordained here, and it never had, nor was it ever willing to have, a ruling elder. Its civil government also was modelled on that of the older colony to the west; but while none others than members of the church here could be burgesses, the planters who were not freemen could easily make their influence felt. And Guilford took a prominent part in the public affairs of the colony into which she had entered. Mr. Leete was deputy-governor for three years (from 1658 to 1660), and then governor until the colony ceased to have a separate existence, and after 1655 he was continuously one of the commissioners of the New England confederacy. But it is impossible to enter at all fully into the history of those years, crowded as they were, both here and in England, with events of great importance. It must suffice to allude to the attempt of New Haven colony, just beginning to feel her strength, to join with Connecticut in sending to

procure from the Parliament (which was then in power) a patent for these parts, and the loss of the New Haven commissioner on the famous phantom ship; to the commission of Mr. William Leete and Mr. William Jordan, both Guilford men, to plead the case of the New Haven colony before Massachusetts in regard to the dangers from the Dutch, and again to treat with Cromwell's commissioners concerning the same matter; to Cromwell's offer in 1656 to the people of the colony, or part of them, to remove to Jamaica under his protection, to which they replied that "for divers reasons they could not conclude that God called them to a present remove thither;" to Guilford's offer of Mr. Whitfield's house for a grammar school for the use of the inhabitants of the jurisdiction in order that "learning might be promoted as a means for the fitting of instruments for publique service in church and commonwealth," a plan which failed to be carried into effect; and to the great commotion into which the colony was thrown by the visit of two men who were then called the Colonels, and of whom it has been customary to speak in this neighborhood as the Judges, though the English Tories call them Regicides, and to the very doubtful tradition that they were at one time actually present in Guilford. Passing by these events and others which might seem to call for mention, I must crave your patience while I speak of Guilford's part in the events which led to the absorption of New Haven colony by Connecticut.

The stream of emigration from Old England to New England had been checked by the success of the parliamentary party; the settlers of Guilford were almost the last of the Puritan emigrants; and during the days of the Commonwealth many who had come hither had returned to the mother country, partly that they might enjoy the changed order of things there, and partly that they might defend it, now that there seemed no fear of prelacy, from the dangers with which it was threatened by the Scotch Presbyterians. In these years, therefore, our colonies here gained little or no strength. In 1660 the king came to his own again, and the monarchy was restored in England with the general assent of the peo-

ple. Before the year had expired the colony of Massachusetts Bay sent an address to Charles the Second; and on the 14th of March, 1661, he was formally acknowledged in Connecticut, the General Court referring to informal action to this effect which had already been taken, and declaring that all the inhabitants of the colony were his Highness's "loyal and faithful subjects." New Haven delayed proclaiming the king until the 21st of August, and did it then with no very good grace. Connecticut had at once taken steps for securing a charter from his majesty, in order to perpetuate the civil privileges which she had enjoyed from the first; and her plans were pushed on with characteristic policy, the people being of one mind as to the object which they desired and the best way of attaining it. Governor Winthrop sailed for England, where the influence of Puritan loyalists, such as the Earl of Manchester, now lord chamberlain, and Lord Say and Sele (one of the original patentees), now lord privy seal, the exhibition of a copy of the "old patent" given by the Earl of Warwick, together with his own abilities and accomplishments and (very probably) other considerations both political and personal prevailed to obtain that most remarkable document which practically constituted Connecticut, with the full consent of England, a free and independent state, and which sufficed for her government for more than a hundred and fifty years. The charter was dated April 23d, 1662, and its terms were evidently suggested, if not dictated, by Winthrop. That with which we are now specially concerned is the question of the boundaries of Connecticut; it was to lie between the Massachusetts line and the sea, and to extend from Narragansett Bay to the Pacific Ocean; and within these limits was included "the charterless and defenseless colony of New Haven."

Now, it is quite possible that the charter might have been thus liberally worded even if it had been known that New Haven colony was unanimously opposed to inclusion in Connecticut. However willing Winthrop may have been to consider the wishes of the sister colony and whatever promises of a general nature he may have made, he must have seen

that it would be quite impossible to exempt a portion (or rather portions) of the land which fell naturally within Connecticut's charter, without serious risk of losing the whole; and he must have felt that it was absolutely necessary that Connecticut should be a strong colony, able to maintain herself against Massachusetts and New Netherland. But he had also strong encouragement from these quarters to act as he did. There were the malcontents, to whom allusion has been made more than once, who claimed that the New Haven restrictions upon the franchise were depriving them of some of the rights of English subjects and who recognized no lawful authority in the colonial government; and it is quite certain that, doubtless for more statesmanlike reasons, Governor Leete and others saw the desirability of securing one patent for the two colonies. It is hardly possible at this time to do more than allude to the facts of the case and to call attention to the prominent part which Guilford men took in furthering the submission of the New Haven colonists to the terms of the royal charter. Before the charter came, Dr. Bryan (or Bray) Rossiter and his son John, perhaps encouraged by the success of their opposition to a candidate for the pastorate here, had ventured to call the civil authority of the jurisdiction into question. They were prevailed upon to present an apology and to promise to submit to the government as long as they continued under it; but they did their best to free themselves from its authority without changing their residence. No wonder is it that the colony found "a great discouragement upon the spirits of those that were now in place of magistracy," and that Mr. Davenport and others, who were willing to risk everything rather than abandon the fundamental principle of restricting suffrage to church members, were alarmed at the claims which Connecticut somewhat exultantly made when she exhibited her charter.

Before the charter had been published in Hartford, thirty-two inhabitants of Southold, having notice that Long Island came within the patent, submitted to Connecticut; and the General Assembly, on the day when the charter was published, received their deputy, and authorized the inhabitants

of Southold to elect a constable, without pretending to go through the formality of releasing them from their oath of allegiance to New Haven. At the same meeting—it was on the 9th of October, 1662—we read that “severall inhabitants of Guilford tendring themselves, their persons and estates, under the Government and Protection of this Colony, This Court doth declare that they doe accept and owne them as members of this Colony, and shal be ready to affoord what protection is necessary. And this Court doth advise the said persons to carry peaceably and religiously in their places towards the rest of the Inhabitants that yet have not submitted in like manner; and also to pay their iust dues unto the Minister of their Towne, and also all publique charges due to this day.” Furthermore, Stamford and Greenwich were accepted under the charter government and constables were appointed for them, as John Meigs was then or soon after appointed for Guilford. Towards the end of December Dr. Rossiter and his son went to Connecticut, returning on the next to the last day of the month with “two of their magistrates, marshall, and sundry others,” who (to quote from the records) “comeing into the town at an unseasonable time of night, their partie by shooting off sundry guns caused the town to be alarmed unto great disturbance, and some of them giyeing out threatning speeches, which caused the governor to send away speedily to Branford and Newhaven for helpe, which caused both those townes to be alarmed alsoe, to great disturbance, the same night, which caused sending of men both from New Haven and Branford.”

So the controversy between the colonies began. There could be no question, except in the minds of a few enthusiasts, what the result would be. On the side of the loyal New Haven men there was the feeling that they were wronged, showing itself sometimes in a sort of ineffectual bluster and sometimes in pathetic though extended appeals for justice, and there was also the conviction that they were contending for the principles which had lain at the foundation of their government from the very first. On the side of Connecticut was the feeling of power and the determination to assert it,

joined, no doubt, with the belief, that it was for the interest of all that her claims should be acknowledged. And there seem to have been many who, for different reasons, were dissatisfied with the New Haven system, or at least persuaded that it was useless to attempt to retain it; and thus men like Governor Leete and men like Dr. Rossiter weakened the cause of the colony in which they lived and strengthened that of the other colony. Still, the struggle might have lasted longer than it did, had it not been for outside pressure. In July, 1664, news was brought to Boston that the king had made a grant of the New Netherland to his brother the Duke of York, and that the grant covered the whole of Long Island and all the main land between the Connecticut River and Delaware Bay, including therefore the whole of New Haven colony and a large part of Connecticut. New Haven was obliged to choose between a union with her sister colony of Connecticut and submission to the governor who represented the Duke of York. She decided in the only way which she could decide, and accepted her fate. The representatives of the chartered colony and the royal commissioners first agreed that "the creeke or river called Momoronack" should be the boundary between Connecticut and New York. Then, on the thirteenth day of December, 1664, there was a meeting of the General Court at New Haven, "together with the Freemen of New Haven, Guilford, Branford, and part of Milford, and as many of the inhabitants as was pleased to come"; and on the next day "the Freemen and other inhabitants of the colony"—the old distinction was practically gone—voted, with an apparent reservation which really meant nothing, to submit to Connecticut. And finally, at the election in May, 1665, Mr. Leete and four others who had been magistrates of New Haven Colony were elected Assistants of Connecticut Colony, and the union, to the manifest advantage of all concerned, was permanently concluded, the General Assembly voting "that all former actings that have past by the former power at New Haven, so far as they have concerned this colony (whilst they stood as a distinct colony), though they in their own nature have seemed uncomfortable

to us, yet they are hereby buried in perpetuall obliuion, never to be called to account." The union with Connecticut thus effected marks the limit of the period assigned to me.

I think, Mr. President and Citizens, Ladies and Gentlemen, that there is no history which for variety of interest and for usefulness of example better repays our study than that of our early settlements in New England, "the book of the generations" of those who laid here the foundations for great commonwealths and a great nation. As I have traced before you rapidly the outlines of the history of the settlement of this ancient town, of the years of its independence and of those during which it was united with other towns in the colony of southwestern New England, I have attempted to show how the spirit of sturdy independence at all times ruled here, in union with that spirit of concession and consideration of circumstances which is so essential a part of true wisdom and true patriotism. We do not fail in respect for our ancestors when we confess that they made mistakes and that their actions sometimes tended to results at variance with their professed intentions; but we do fail to give them the reverence which is their just due, if we neglect to acknowledge the loftiness and purity of their motives and to confess that in the day of small things they did a work the benefit of which has accrued to all the generations which have come after them. "The Lord hath wrought great glory by them, through His great power from the beginning. There be of them that have left a name behind them, that their praises might be reported. And some there be which have no memorial. But with their seed shall continually remain a good inheritance, and their children are within the covenant. The people will tell of their wisdom, and the congregation will show forth their praise."

THE POLITICAL, MILITARY, AND SOCIAL HISTORY OF GUILFORD

FROM

1665 TO 1861.

BY

BERNARD C. STEINER.

[Mr. Steiner, a grandson of Hon. R. D. Smyth, is a descendant of
William Seward, 1654.]

The struggle for separate existence was now over and the jurisdiction of New Haven was no more. With its fall, perished the cherished hopes of many of the inhabitants. They had left England to establish a government in which they might worship in their own way, and which, therefore, should be free from all worldly pollution. The settlers of Guilford, originally independent, had united with New Haven, because, by so doing, the advantages of union would follow, and furthermore, New Haven was built on the same foundation. But to lose the old existence and become an integral part of lax and grasping Connecticut was a sore blow to the good people of the town. Then too, the course of Bryan Rossiter, in endeavoring to drag Guilford into Connecticut, had doubtless embittered their feeling. Small wonder is it, that influential men, like the Kitchels, left to join Abraham Pierson and his Branford followers, in establishing a new settlement where the original severity of manners might be maintained.*

* They founded Newark, New Jersey, a town which, though it has far outgrown its parents still proudly claims its "splendid heritage" from "the men and women from Guilford and other neighboring towns."

The majority, however, led by the wise and moderate William Leete, accepted the situation and tried to make the best of it. So, in May of 1665, Mr. Sherman and Mr. John Allyn went from Hartford to Guilford and administered the freeman's oath to all formerly freemen and to as many others as were qualified, and in the same month Connecticut established a court at the town.

Back came Bryan Rossiter from Killingworth, which he and others of his party had settled the year before, to end his troublous life in Guilford, though for some time his controversy with the town dragged on. Other settlers came gradually from one place and another and the town slowly grew.

In its internal affairs it kept on in the regular tenor of its way. Every little while was held the town meeting, summoned for years yet by beat of drum, at which assembled the farmers from the different sections, warned by the men so appointed.

The great concern at first, and for a long time, was the allotment of land. Men were appointed to size the meadows at Hammonassett, to consider some way of laying out another division of upland and meadow, to fence the ox-pasture at Sachem's Head, and to mend the young cattle fence at East River. A third division of land was made in 1667, and in 1685 the Town obtained a patent for its lands from the legislature. The next year the total area of the town was completed by the purchase of North Guilford from the Indian Nausup, for £16 12s. A division of this land was ordered in 1691; but apparently did not exhaust all that was unoccupied; so later there was a fifth, sixth, and seventh division. Indeed, that august body, the Proprietors of the Commons and Undivided Lands, did not cease to hold meetings and grant tracts of land until 1826, and the last entry in their books is dated as late as 1831.

A prohibition was early laid on the exportation of cedar from the town, and this was later extended to other kinds of wood.

Every few years a committee was appointed to adjust the boundaries of the town, and permission was given, from time

to time, to "drown and kill" a swamp; though the right was afterwards taken by the Governor's Council. Falcon Island, after passing through the hands of Leetes, Baldwins, Islops and Stones, was sold for \$325 to the United States, in 1801. On it a lighthouse has been erected, which, since that time, has warned the mariners of danger.

But town meetings had other functions which, though often uninteresting to-day, were important in their time and fill many pages of the old records.

Roads and bridges were ordered there, one highway being petitioned for in 1720, "since the neighboring farmers which belong to the town of Killingworth desire that there may be a way there that, So with Conveniency, they may enjoy Lectures and other neighborly Converse in Guilford."

Wild animals, in the unsettled state of the country, gave much trouble, and so bounties are offered, time and again, for foxes, wolves and wildcats, and in 1683-4, "poyson was to be gotten of Rev. Mr. Eliot, with his directions for the improving of it for the poysoning of weasels." Cattle were also troublesome, pounds are constantly being established, and penalties for their going at large are frequently enacted. Swine, it is true, might, "if well yoked and ringed," go abroad; but are to be declared unruly and impounded if they break through "tollerable" fences. In 1702, the East farmers "are allowed to put their rams in their sequestered land" and sheep, geese, cattle, horse-kind, and mules are regulated at various times. From 1817 onward, we find frequent enactments in prohibition of the using of seines in Lake Quonepaug and West Pond, and the more important interests in oysters begin to find protection in the year 1753. Once begun to be legislated upon, this industry has been a source of continual anxiety. In 1824, round clams also received attention from the town, and three years later, "muscles and other clams" were added; while, after a year more, provision was made that any one might obtain private property in oyster beds by laying down the shell-fish under direction of the selectmen. The town smith's tools, which were of so great value at first, later lost their importance and were sold in 1693.

At town meeting, furthermore, were read the laws enacted at the last session of the Legislature; this being the regular way of their publication.

In 1688, the town empowered the townsmen "to look after the town's bounds and to defend the town's rights against any that shall infringe them," and then the records are blank for a year. These were the gloomy times of Sir Edmund Andross; but the plucky little town meant its daring words. Hearing that the charter was concealed at Mr. Andrew Leete's in Guilford, commissioners were sent down from Hartford to search for it. They lodged for the night at the southeast corner of the Green, intending to prosecute their search the next day. But William Seward, the captain of the train band, heard of their arrival, and marshaling his company before their windows, aroused them. With drawn sword, he informed the delegates that Guilford was no place for them and that he was there to escort them from the town. Against their will they yielded and were soon outside of Guilford, which suffered no more from them.

Town meetings were not always concerned with local affairs. Sometimes they stepped into the field of state or national politics. In 1773 the town instructed its representatives at Hartford on the Wyoming matter, as absolutely as any southern constituency in ante-bellum days: "Wherefore, as this controversy will bring this colony under a heavy load of expense, without the most distant prospect of success and, if obtained, would be no real advantage to this colony, it is our undoubted right and we hereby instruct you to use your utmost endeavors and influence to stop all further proceedings." Here the town was right, but the colony at large, unluckily, did not agree with it. In the next spring delegates were sent to a convention at Middletown to draw up a protest to the assembly and, a month later, their report was accepted. Delegates were also sent to another convention in 1783 to arrange measures about commutation, but were discontinued a few months later.

In 1788 General Andrew Ward and John Eliot were sent to the convention for ratifying the United States Constitution

and, it is to be regretted, voted *no*. In 1794, the town voted disapproval of the sale of western lands, the proceeds from which later formed the school fund, and also that it would use its influence to postpone the same.

In the fall of 1808 the town endorsed the protest of New Haven against the embargo and, the next February, a committee of eleven was appointed "to prepare resolutions on the alarming state of the country." They declared that :

WHEREAS, it is the Indisputable duty of a free people to keep a vigilant and watchful eye upon their rulers and, viewing the distress and misery brought upon all classes of the citizens by the general government ;

Resolved, That we view it to be the duty of all citizens to submit to the laws, though oppressive and unconstitutional, rather than resort to violence, till constitutional means of redress are tried and, as we view the embargo for an unlimited time an infringement upon the constitutional compact entered into by the several states, as it encroaches on the state sovereignties ;

Resolved, That we will unite with the well disposed of our fellow-citizens, in a constitutional way, to obtain a speedy redress of our grievances."

After this elevated language, it is rather a fall to find the next intervention in public affairs a petition to the Legislature, in 1836, for a standard measure of potatoes and turnips.

In 1818 William Todd and Nathaniel Griffing were sent as delegates to the State Constitutional Convention, but the staunch, conservative town rejected the fruit of their labors by a vote of 159 to 255.

In the olden days most strange and wondrous officers were chosen at town meetings. Brandmarkers of horses, keepers of ordinary, men to lay out land, townsmen, mill committee, surveyors of highways, men to keep boys in order during church,—these come early ; packers of beef and pork, listers, poundkeepers, fence viewers, hay wards, leather sealers, all come later, but before 1700. In the eighteenth century the list was increased by "cuttors of staves," hog reeves, tything men, "an inspector and brander of pot and pearl ashes and of fish, flour and tobacco" (all one officer), sealers of Avordupois and

Troy weights, etc., till it seems as if every man must have held one office at least.

Taxes were generally low and could be paid in grain, in early days, and flax was used for payment till after the colony had become a state.

In 1837 the town received its share of the Town Deposit Fund, which amounted to \$6,020, and yielded annually an income of \$360, one-half of which went for schools, the other half for the ordinary expenses of the town.

The town mill was a source of great discussion, much revenue, and frequent legislation. The saw-mill was first built in 1722.

At various times from 1753 to 1810, we find record of the receipt of new law books, which are distributed to the several Societies.

These town meetings were held in the meeting house, till the time of the Revolution. In 1773, a committee was appointed "to examine into the expediency and usefulness of building a town-house;" but nothing was done by the town for two years, as some objected to the cost, until private enterprise and public spirit took the initiative. On April 10, 1775, the town voted "to take the house which hath been begun and partly finished by a number of subscribers and to complete it." The offer of the subscribers stated that they had expended £90 and offered "the building as a free donation to the town, if it would finish it," to be used for all public meetings. This is the old house, where the deliberations of the town meeting are held to-day; it was not finished for some years. In 1780, Captain Dan Collins was directed "to procure a lock for its door"; shutters were added in 1786, and not till 1793, did the town vote to complete it. In 1801, the selectmen were authorized to lease the lower part for five years and again, after that period, for a "Store of dry and West India goods."

In 1812, it was voted "that the upper part of the house should be rearranged," so as to hold more, and, eight years later, it was ordered to be moved from the Green to its present site. Baptist and Methodist churches met there for a

time. In 1852, an abortive attempt was made for a new hall, and, equally without result, was the appointment of a committee, four years later, to try to alter it, so as to keep the ground.

The old church, built on the Green in the early part of the eighteenth century, was a splendid structure. It had the first spire in the State, and its clock, the oldest in Connecticut, if not in New England, was "rectified and kept in order" for many years by Ebenezer Parmelee, who was "freed from serving in town offices" therefor.

In 1724, the surplus from the town mill furnished £35 for a bell for Guilford, £8 for one for Madison, and £3 for one for North Guilford.

Indeed, Guilford was a place of some importance. It was one of the eight ports of entry established by the legislature in 1703, at which time Josiah Rossiter was made Naval Officer. In 1719 it was made the seat of a probate district, embracing Guilford, Durham, Saybrook, Killingworth and Branford, and futile attempts were made, at five different times, to make Guilford County from those towns. In every case, the bill passed the lower house, but failed in the upper. In 1739, the town voted £100 extra "for gaol and court house," if such county should be formed. But, though the town failed to become a Northern Guilford Court House, it did obtain one of the earliest boroughs in the State in 1815.

As the town grew the farmers at the East End became desirous to attend worship and pay ministers' rates at Killingworth, as it was five miles nearer than Guilford, but no definite steps were taken till 1695, when the Legislature allowed their request. Guilford did not readily accede to this and, five years later, voted "to collect ministers' rates from *all* the inhabitants." In 1699 "the neighbour farmers petition the town to be allowed to become a village" and were cuttingly answered that the town would consider it if the East End people would pay their arrears of taxes. However, in the same month, they voted them a grain mill, as though a palliative.

In 1703 their request, again preferred, was granted and ratified by the Legislature, while, two years later, the town

“frees the people of the East Society from town charges, they obliging themselves to bear all the charges that may arise among themselves for bulls and bridges and wolves and all other charges,” and, after two years more, somewhat snappishly, the town decides it will “pass no more votes concerning the East Society.” In October, 1707, the society is formally incorporated and, three years thereafter, the name of East Guilford is first mentioned.

In 1783 a petition was preferred to make it a separate town and was granted by the town, but the matter went no further, and not till 1823 was the effort renewed. In 1824 Guilford appointed a committee “to run the boundary between it and the new town to the eastward and to see about the advisability of Guilford’s being transferred to Middlesex County, if it could thus become a half shire town.” The latter part was unsuccessful, but the result of the former part was the making of the town of Madison in May, 1826.

North Guilford was first called Cohabit, because the early settlers, about 1705, going up on Monday and returning home on Saturday, lived together while there. In February, 1720, “bounds were given it for a society,” which were ratified by the Legislature and, in 1727, it was named North Guilford by an act. It has ever been noted for the number of educated men coming from it.

In 1733 the farmers at Black Rock were granted permission to build a pound and North Madison began to be settled only a few years before that date. In 1749 it was allowed a minister for the three winter months.

Bezaleel Bristol was one of its principal settlers and from him the society was called North Bristol, at its incorporation in 1753.

The Guilford Green, now so beautiful, was in the last century an unenclosed field, partly occupied by buildings, yet it received some care, for enactments were made forbidding removal of gravel therefrom and authorizing the leveling of it.

Several quaint and sensible laws were made as to shade trees, one of which reads: “Whereas proper and convenient shades in the highways are found by experience to be of public

benefit and advantage, therefore, for promoting the same, the selectmen are to mark them with a G and then there is to be a penalty following their being cut down."

Guilford has never been a wealthy town, yet it has ever had but few paupers. Consequently there are but few items as to care of the poor in the old records.

In 1699 liberty was granted to set a small house in the Green for an almshouse, but it doesn't seem to have been done, and not till 1790 was an attempt again made to have one. That attempt was also an unsuccessful one, and, as late as 1810, the vote was passed "that the selectmen should let all such persons who are wholly on the town for Maintenance and support, at public vendue, quarterly, to whomever shall undertake to keep them the cheapest." In 1813 it was at last voted to build a poor house, but in dividing property when the town divided, that went to Madison, and not till 1849 did Guilford have another.

The health of the village has always been good. In 1751 an awful epidemic in Madison carried off forty-five. Among them was Deacon Timothy Meigs, on whom a lamentation in fifty stanzas was written. Two will suffice:

“ Until at last, death seized fast
 Our well beloved Deacon,
 Whose sickness strong, first seized upon
 Him, when he was at meeting.

A heavy Stroke that from us took
 This good and useful Man,
 How deep the wound, how sad the sound,
 The Lovly Miegs is gone.”

Smallpox was much dreaded and pesthouses were several times ordered. In 1795, presumably to provide nurses, it was enacted that "if small-Pox break out, the families of Caleb Dudley and Nathaniel Dudley may take the small-Pox, by way of inoculation, under the direction of the selectmen. A new protection appears in 1826, when Dr. Silvanus Fancher is granted \$100 to vaccinate the inhabitants with the kinpox. When people did die they were carried on biers, within the

memory of some now living, to the old burying ground on the Green. In Madison the burying yard at Hammonasset was laid out at a very early date and the one near the center about 1690.

In 1691 the town chose Mr. Joseph Dudley "for the making of coffins on all occasions of death," and a few years later "John Tustin is chosen to dig graves and allowed four shillings for a grown person and three shillings for lesser persons," he finding his own tools.

In 1731 the town voted "that the palls or cloaths to cover the Coffins of ye Dead, when carried to their graves, shall be purchased at town charge and paid for out of the earnings of the mill, and Each of the three societies shall have the benefit of one Cloath." The cemeteries were at first unfenced; Hammonasset, in 1758, being the first to be enclosed, and that "because its Herbage being worth something," it might be leased for pasturage.

Madison Cemetery was fenced in 1789 and the Guilford one not till the early years of this century.

Manufactures, except for home use, were of slow growth. Shoes were made to a large extent and sent over the country. Iron works at Still Water Brook in North Madison were operated in the last century. Madison long had a large coasting trade in wood, and vessels have continually been constructed there.

The schools of Guilford have been good from the very first. In 1674 the town defined the duties of its school teacher as "to instruct all sorts and that from their A B C, and to be helpful in preaching when required." As the town spread, other schools were established in Madison, 1688, in Nut Plains, 1714, in East River, 1716, and Moose Hill, 1748.

In 1854 was built the "Guilford Institute," given by Mrs. Sarah Griffing. It has duly cared for the interests of higher education from that time, fitting youth for college or the world.

The people of Guilford have always been well educated, and the Triennial Catalogue of Yale University counts over one hundred and sixty names of Guilford men; while part of the college was situated in the old town, in its early years,

when the tutors, John Hart of Madison and Samuel Johnson of Guilford, lived at home and had their classes with them.

Lee's academy opened in Madison in 1821, which continued many years till its place was filled by another, the Hand Academy, the gift of a native of the town. As the sons of Guilford grew to manhood they went to settle new territory on every side. The first inhabitants of Durham were Guilford men. They went ever to the frontier, whether it were Litchfield County, Vermont, Central New York, Ohio, or California. Everywhere they carried with them the influences for good which they had imbibed in their early home.

As some went, others came. After the first generation had almost passed away, came John Hodgkin from Essex, England, Thomas Griswold from Wethersfield, Benjamin Hand from Long Island, Andrew Ward from Stamford, Comfort Starr from Middletown, and Ephraim Darwin, said to have been a relative of the great naturalist. Peter and George Coan, leaving Worms, Germany, in 1730, drifted here, as Charles Caldwell from Evain, Scotland, had done twenty years earlier; and Thomas Burgis, impressed in England on a man-of-war and deserting at Boston, came later. The Landons and Lopers came from Long Island in the middle of the Eighteenth century, the latter family claiming descent from a Spanish Lopez.

When the Acadians were torn from their native land, tradition has it that some of them were left at Guilford by a British vessel conveying them, and it is certain that appropriations were made by the town for the French family and for the old Frenchman, shortly thereafter. After the massacres in St. Domingo, several families of the refugees settled for a time at Guilford. One of these, the Loiseselles, is said to have occupied the old Burgess house and to have painted it black, when news came of the guillotining of Louis XVI.

Of the men of the town, Governor William Leete, calm, resolute, wary, moderate, and sagacious, who is said to have hid the regicides, claims first place.

His son Andrew Leete, who, tradition saith, kept the charter in his house here during much of Andross's suprem-

acy, was also prominent in the colony, being an assistant many years.

Abraham Fowler and Josiah Rossiter were also honored with a seat in the colonial upper house.

In the last century Col. Samuel Hill, whose beautiful handwriting delights all who read the old town records, was so honored by his fellow townsmen with the offices in their gift, that an old story is told that at freeman's meeting, after the Moderator had been chosen, he would rise and say: "This meeting is called to elect Col. Sam Hill and some one to go with him to the General court." But time would fail me to tell of all; of James Hooker, first Judge of Probate, Col. Timothy Stone, Gen. Andrew Ward, and his father, the Colonel of the same name, Gen. Augustus Collins, Squire William Todd, Nathaniel Griffing, Joel Tuttle, Judge Edward R. Landon, and others I cannot even name. Of those who left Guilford for other parts of the country you will be told this afternoon. But the name of one Guilford man cannot be passed in silence. Coming here in 1831, he became as devoted to his adopted residence as the most faithful of her sons; he did more for Guilford history than any other man, living or dead, and dying, left behind him the reputation of "a profound scholar, an upright lawyer, and a faithful Christian," the Guilford antiquary, Ralph Dunning Smyth. Without his life-long labor of love this address could not have been written, and many dark places in the town's history would have remained forever obscure.

The people were not warlike, yet they never disregarded, the call to arms. On June 1, 1665, William Seward was chosen "Capitaine of the Guard for the year ensuing and had liberty to choose his men." From that day to this rarely has the town lacked a military company. The company offices were filled by the election of George Bartlett, lieutenant; and Samuel Kitchel, ensign; and, at that time, the town stock of ammunition was 140 pounds of powder and 235 pounds of lead, which the colony records declare to be not "compleat."

The non-commissioned officers were chosen by the soldiers, the commissioned ones by town meeting, and later by the

soldiers subject to confirmation by the General Assembly. Of these militia offices men were so proud as to put a record of them on their tombstones.

In 1672 they procured a man from Hartford "to mend the town's arms," which were soon to find a use, for only a few years later broke out King Phillip's war.

Though Guilford did not suffer in this war, there was great fear. Two garrisons were ordered and from fourteen years old all were pressed to work on fortifications. The town generously voted "that all damage to houseing by enemies shall be born and made good by the towne in generall"; sent men to fight under Major Robert Treat and Mr. John Talcott; and voted its soldiers after the war a recompense "of tenn acres of land," thus anticipating the policy of the United States.

The war of William and Mary, in 1690, made the town vote "to have a fortification about Mr. Eliot's house" and that "the great guns be set up on carriages and fitted for service." The town early developed that predilection for artillery, which it has retained to this day, and, in 1697, refused to give up its cannon to two representatives of Connecticut who wished to transport them to New London, "as they wanted them for their own defense against the common enemy." These guns were finally sold in 1739.

For keeping the town ammunition Andrew Ward received five shillings a year in 1703, and four years later the selectmen were to sell town arms and, if need be, to procure ammunition. This town stock of ammunition was later kept in the loft of the meeting-house and, in 1744, the selectmen were ordered to build a house for it, which was not sold till 1813.

As the town grew other train bands were formed. In 1705 East Guilford had one, in 1708 the one in the center was divided, and in 1727 one was established in North Guilford.

In 1705 a watch of three persons nightly was set for a month, in consequence of some alarm.

In 1745 Col. Andrew Ward of Guilford commanded a company at Louisburg, and in the expedition at Fort William Henry two companies of Guilford men participated under Oliver Dudley and Nathaniel Johnson.

General Ward and Colonel Ichabod Scranton also commanded companies of Guilford men in the Second French war, but the only Guilforder whose individual exploits have come down to us is the Indian Picket, who, at the battle of Lake George, found Baron Dieskau, the French general, wounded and carried him, a prisoner, within the English lines. Although thus made a prisoner the Baron gave his purse to his captor in gratitude for having saved his life.

The peace of Guilford itself remained unbroken from the death of the Pequot Chief, who gave Sachem's Head its name, till the Revolution. In that conflict Guilford took a place, honorable for patriotism and remarkable for lack of bitterness towards the Loyalists.

In December, 1774, the town, "at a full special meeting," voted, in grand words, "that sensible that, in the present critical times, union is of the greatest importance it will accede to the American Association and endorse the acts of Continental Congress."

They further appointed a committee of correspondence, which was also to receive donations for the poor of Boston, and in the next spring sent forty-five men under Col. Noah Fowler and twenty-three more under Ensign Jehiel Meigs (who was too soon to die of privation in the field), at the alarm of Lexington, to fight at Bunker Hill.

The Congress of New York came to Guilford for aid, after Long Island had been lost, and so the good sloop Polly took across the sound to Connecticut "five loads of horses, cattle, sheep, hogs, people, and household goods."

General Ward led a brigade of Connecticut troops to the Continental army, and, in the dismal winter of Valley Forge, induced them to dig the trenches which the haughty South Carolinians disdained to do, and finally led them home, starving, to their starving families, long after their term of service had expired.

On October 20, 1776, a watch of twenty-four men was set nightly, scarcely to be given up during the whole period of the war, and maintained with but little aid from the State, though the long stretch of seaboard in the town exceeded that of almost any other on the coast.

Not alone in the field was the town active. Committees of inspection, to provide for soldiers' families and to inspect provisions, were appointed.

A bounty of £10 was offered in 1777 for every soldier enlisting "for three years or the war," and a tax of 6 pence in the pound was laid to pay this.

Articles were to be sold according to prices fixed by General Assembly, and all refusing so to do "were to be deemed enemies to their country and treated accordingly." One of the town's great guns was sent to East Guilford and signals were arranged to show from what quarter the enemy came.

On May 29, 1777, Col. Return J. Meigs, himself of Guilford stock, led an expedition from Sachem's Head, in three sloops and thirteen whale-boats. In twenty-four hours, with one hundred and seventy men, he crossed the Sound to Sag Harbor; broke up a depot of the British there, destroying much property; took ninety-six prisoners without losing a man; and returned safely to Sachem's Head. For this service Congress voted him a sword.

Singularly enough, the next month saw the first descent of the British on our soil, at the place from whence Col. Meigs set sail, for on June 17 a party from three British ships landed at Sachem's Head and burnt Solomon Leete's house and two barns. That fall the town set up salt works, but the project was unsuccessful and was soon given up. In December the British landed at Point of Rocks and burnt Timothy Shelley's house.

In January, 1778, the town adopted the Articles of Confederation between the United States, acting here as often as though an independent body. The pressure of want was now being felt, a committee was appointed to state the prices of the necessary articles of life and some one has written on the margin of the old record book the expressive words "tuf times."

In February, 1778, the bounty of £10 was again offered, as it was twice later, and taxes rose that year to twelve pence in the pound; yet that was not the very worst, for the tax in 1779 was five shillings in the pound!!! This

tax was payable in anything the Selectmen should judge necessary for the support of the town's poor, or of the soldiers' families.

Some time after Burgoyne's surrender four of his troops came to Guilford and were concealed in the house of Samuel Johnson. Endeavoring to escape in a whale-boat on West River they ran aground, were captured and obliged to confess where they had been hidden, whereupon Mr. Johnson was fined and mercifully let off with that. On June 18, 1781, the most serious attack of the British was made. About one hundred and fifty men landing at Leete's Island, where Deacon Peletiah Leete had built a guard house a short time before, and finding no opponents, set fire to the house and barns of Mr. Daniel Leete; they then advanced towards the village, when the alarm was given. Captain Peter Vail, assembling his company as quickly as possible, led them toward the smoke of the burning buildings. When they approached the enemy a spirited attack was made, our men firing from behind fences and trees. Captain Vail becoming exhausted from heat, Lieutenant Timothy Field took the command and drove the enemy to their boats, with the loss of six or seven men. Simeon Leete, whose tombstone is conspicuous on the roadside to-day, and Ebenezer Hart of the Guilford men, were mortally wounded and Captain Vail, being in poor health at the time, went into a decline and died from his over-exertion.

All Guilford men, however, were not patriotic and the brave Captain Samuel Lee and his equally courageous wife had many an exciting adventure with Tories. In 1767, the Rev. Bela Hubbard of Christ Church wrote of his parishoners: "During the late strife about stamp duty they preserved a loyal and dutiful regard to his majesty's imposition." Some were Tories to the very end, so that in 1781 a Legislative committee came and recorded twenty men as "inimical and dangerous persons." After the war was over, in 1790, the town meeting voted that these proceedings, which were originally entered on a fly leaf and not in their proper place, be expunged. In the same spirit, at different times, six men

were forgiven fines imposed "for refusing to pay an active obedience to the Military Institution" or "for refusing to march when draughted in the late war."

In 1782, at the very end of the struggle, came the last descent of the British and the only one in Madison. Landing near the east wharf, they were met by the militia, under Captain Phinehas Meigs, and repulsed with loss; yet we, too, suffered, for the gallant leader of the Americans fell, shot through the head

Guilford's further military history, during the period allotted to me, is little but a record of militia training days. In the War of 1812 a volunteer artillery company was raised in Guilford, which had two brass field pieces, kept in the town house, and another in Madison, which had an iron cannon.

A company of state troops, not liable to service out of it, was formed in Guilford and Branford, with Abraham I. Chittenden, Abraham Rogers and William Todd as commissioned officers. A detachment of this company served at New London under Lieutenant Todd and at New Haven under Lieutenant Rogers.

At the close of the period given me to treat, the clouds of war darken again and Guilford, as ever, does more than her duty. But of that, it falls not to me to speak. My task is done, if I have shown some few glimpses of the history of a town, settled by those "in whose veins ran the best blood of England's gentlemen." It is not a history filled with startling events, or with record of rapid growth, but it is the story of a people, which at the beginning founded an independent nation, "with a completer constitution than any other in the world," which, "more than most others in the state, retained the ancient manners of the New England Colonies," and which to-day have not lost their ancestral spirit and reputation among the sister towns.

In days of old, the freeman of the seven hilled city stood forth to the world and made the simple but proud assertion, "Civis Romanus sum." Looking back at the honorable past of our town, may not we all, no less proud than he, gladly say: "We, too, are free born, for our ancestors were men of Guilford!"

GUILFORD AND MADISON DURING THE LATE WAR.

BY

MISS KATE FOOTE, GUILFORD.

[Miss Foote is a descendant of Eli Foote (177-) and ——— ——— (—).]

The title of this paper covers a multitude of good deeds. It means what was done by us who stayed at home; by the towns through their men who could not enlist, could not go into active service themselves; by the women who were not expected to go to battle; in short, what was done by all of us who saw our brothers, sons and husbands "go to the war."

The pages of history in glorious lines give the work of our brave boys on battle-fields and on weary marches. The names of Ward Benton, of Henry C. Dudley, Ellsworth Hull, Charles Benton, of Edwin Leete and Samuel Griswold, of Edward Hart and James Dowd and Edgar Ely, of all those on our Roll of Honor, dead and alive, are written in history or chiseled on the monuments we have raised to them; they are deeply graven still in the hearts of many of us—their fame is safe. To-day I give you those whose duty it was to stay at home, those whose work it was to uphold the hands that were raised in defense of the cause we loved. In a general way we knew that the furtherance of war required men and money in vast quantities. How to raise the money became the question with the men who were left behind. How to look after those who were gone and give them the few comforts that a soldier can have in the greatest quantities was the question with the women.

In Guilford we had our little troubles in learning what to

do for the soldiers. We gave ourselves to "havelocks" at first and used up three bolts of linen in that way. At the beginning of the war we all thought that south of Washington one stepped immediately into the tropics. After we heard a soldier tell that the water in his canteen froze under his head one night when he was sleeping on it in a South Carolina swamp we began to realize that tropical countries were where the geography had always insisted they were, strictly under the equator. I fear that our havelocks went to pave Virginia soil and to one duty only, that of cleaning the soldiers' guns. We got over that very soon and then we organized and went to work in a regular way. There was a vast army in the field; there was another at home—a back country, so to speak, of willing, loving hearts to fight from. We formed ourselves into a Soldiers' Aid Society in Music Hall, at that time Congress Hall, in the late spring of 1861. Madison formed a like society at nearly the same time and the officers were: Mrs. Henry Lee, President; Mrs. Philander P. Coe, Vice-President; Mrs. Elihu Kelsey, Secretary. And from that we went on. By following with perseverance some of our lady citizens here and in Madison I gathered a few statistics.

"We sent off five thousand yards of bandages in casks in three days. I remember how they sewed at one end of the room and how Mr. John Stanton helped me pack them at the other end of the room. Then they wanted two hundred hospital shirts. Some of us were detailed to cut, some to sew and one," said she, with a smile, 'was sent into the streets to notice which way a shirt should button, from left to right or the reverse.' The first man I met I did not dare look at for fear I should laugh, but with the second, I was aware that time was flying, and I used my eyes to some purpose and in five minutes more I was able to go back and report."

I said the work of men and women is more or less interlinked. Madison sent a special committee to the field, Mr. George Dowd, Mr. Samuel R. Crampton, Mr. S. H. Scranton. They were to look after and assist volunteers from Madison. Mr. Scranton caused it to be known that he would on a cer-

tain day go down to Falmouth, Virginia, where the 14th Regiment was encamped, and would take at his own expense whatever eatables the soldiers' friends would send. He was obliged to start at the moment he said he would because his kitchen, cellar and wood house were piled high with the boxes and packages sent in response to his kind invitation. Mr. Scranton had a pass signed by the Secretary of War and had no difficulty in getting through with his valuable freight.

Guilford has not on its records the mention of any such committee appointed by the town. They were appointed by private hand. The people of the Third Congregational Church spent part of the hours of their Thursday meeting in taking subscriptions to send newspapers to the soldiers in the field and to the hospitals both. The New Haven papers, the *New York Independent*, *Harper's Magazine*, and *The Atlantic* were down on the list and followed as faithfully as they could the fortunes of the three-months' men, and later those who enlisted for three years or the war. The Rev. William Smith, pastor of the First Congregational Church, after the battle of Antietam went down to Boliver Heights, taking with him a supply of provisions for the men in the 14th Regiment. It may be that these very boxes packed full of home-made good things, cheered the heart of the beloved Captain, the Rev. Samuel Fiske of Madison, when he wrote so feelingly of the "inevitable hard tack and salt junk with bean coffee," and then he said, "I can speak from experience of the raptures of a starved and generally used-up Lieutenant over the possession of a loaf of *real bread*, the first that had made his heart glad for weeks."

So nearly as men's work can be divided from women's work I make the division in this article. How much the women sustained and cheered the men, how much the women suffered in seeing them go, are things not upon any records, that never can be put upon any page, one feels like bowing his head and remaining silent when these deepest and saddest feelings are mentioned.

Neither upon the town records is any account of the linens and jellies, the quilts and mittens and blankets that went to

the hospitals and the Sanitary Commission. Mrs. Henry B. Starr brought to the store of Mr. John A. Stanton, where much of the packing was done, a great pile of family linen marked in blue and dating back 25 or 30 years. We should like some of that now in our collection of relics—"but," she said, "though of ancestral value it can never be put to better use." Others did the same. I came myself, one day, upon a stock of nice old home-made linen, the solid, honest stuff our great-grandmothers wove, a generous pile of it, down in South Carolina, in a field hospital, where it was being cut and used for wounds and for sick men, in ways the spinner and the weaver never dreamed of when she bent over her loom. I said to the surgeon, "Some good woman opened her heart when she gave these. She must have said to herself, somebody's boy will get these treasures if mine doesn't," and he handled them more gently, I thought for a moment.

We gave generously and forgot with equal generosity. If it was hard to find what the men of Madison and Guilford gave at private hand, it is harder still to find what the women gave. I asked the members of the Soldiers' Aid Society here and in Madison, have you any idea now how much you sent and they said—"Not very much—I remember going about to collect and we sent off at one time three barrels and 24 boxes full of all good things. At another time—well—it was more boxes, and that is all I can tell."

One lady to whom I wrote asking if she could tell what her mother (now dead) had done, that she had given a great deal, I was sure, but nobody knew exactly how much, answered, "You could not have appealed to any more ignorant person than I to know what my mother did for the soldiers' comfort. Something possibly could be learned from the bank book and cheque stubs of those years, but I doubt if they are still in existence, or even if one would be able to decide for what purpose they were used. I suppose she did whatever she was asked and in the way she was asked." That account is entered on a higher and more shining page than any here and no blot, we may feel sure, mars its perfection.

Much was sent by private hand as well as to the sanitary

commission. Mr. John A. Stanton, who helped me compile what estimates I have been able to make, remembered marking forty-three barrels of vegetables that were to go to soldiers, Mr. S. H. Scranton remembered thirty barrels of potatoes ready to go at one time—these were very little by-plays, mere trifles to show that we were full of good feeling. From all sources Guilford contributed \$2,500 a year, or \$10,000 during the four years of the war, in ways that may be called womanly. Madison must have given nearly as much, because her women are never behind the men, and we shall presently see what the men gave.

The guns of Sumter woke us, like the rest of the loyal people, from our long and peaceful rest. We were still a little inclined to rub our eyes and look about us when the President's first call for troops came and completed our awakening—75,000 volunteers to do a three months' service. It came on the morning of the 15th of April. It was a businesslike beginning, and after the awful feelings of uncertainty which had prevailed during the winter of 1861 it was a relief to know that the remedy was to be short and sharp. Soldiers for three months—Guilford must do her part as one of the oldest towns of one of the oldest commonwealths. Accordingly, I find an especial town meeting called for the 30th of April. The paper for the call for this meeting is in the handwriting of Dr. Talcott, and was signed by Mr. J. M. Hunt, Mr. Beverley Monroe, Mr. H. E. Norton, Mr. S. D. Munger, Mr. George E. Kimberley, H. N. Chamberlain, F. C. Phelps, James Monroe, John Graves, Cornelius Wildman, Albert Wildman, J. A. Stanton, Charles E. Chittenden, H. B. Griswold, H. W. Scranton, James R. Frisbie, Henry Hale, John Hale, N. F. Leete.

The selectmen, to whom it was presented, cast their eyes over it to see whether it had the required number which empowered them to call an extra meeting. Yes, there were the names of twenty good men and true, of both parties, the requirements of law were fulfilled, and they put down theirs with alacrity—A. B. Morse, Henry Fowler, Luzerne C. Rositer.

Mr. Samuel C. Johnson was chosen moderator and they met in the old Town Hall to discuss war and war rules for the first time since that venerable shell had reared its head into the air. The war of 1812, the war of 1840 had not called out any expression like this.

The sheet anchor resolution to sustain the National government, now struggling for its very existence, went first as if to make a substantial platform, and on that was set, first a resolution, "that every inhabitant of this town, whether married or single, who shall go forth to fight for his country shall receive our care and support"—and then—for the man who fights must be sustained and comforted in all ways, then came the vote of money to suitably arm and equip the volunteers. There was a little bit of independence and State rights about that. We were ready to clothe and arm our soldiers, we did not demand it of the United States government, and on the heels of that a committee was appointed to carry out the intentions of this resolution. Mr. James A. Norton, Albert B. Wildman, Beverly Monroe, John H. Bartlett, Calvin M. Leete, Samuel W. Dudley and William M. Dudley.

Then came the last resolution, a committee whose pleasant duty it should be "to erect forthwith a Liberty Pole upon our Public Square not less than a hundred feet high, and place thereon a magnificent flag of the stars and stripes, and also another one upon the Green at North Guilford." With the selectmen for this purpose the committee, Mr. Eber S. Hotchkiss, Mr. Samuel S. Stone and Mr. Russell Potter.

Some of us remember the strong slender pole that arose on the Green a few days after this, and the first woman's work for our country was the making of the flag which floated from its top. This was done by Mrs. Samuel Stone and her daughter, Miss Ruth Stone.

Madison held her first special meeting May 2d, 1861. The preamble of her first meeting was presented by Mr. E. C. Scranton, and in it we see a premonition of the length of the war, which was prophetic; none of us could believe it would be a long struggle. Madison said, "the President of the

United States has made a requisition upon the Governor of this State for one or more regiments of soldiers for the defence of our National Government and property and for the vindication of the laws—other and similar requisitions will be made before a lasting peace is attained and rebellion is vanquished—interest, patriotic duty, self respect, and obligations to the heroic men of the past whose names and blood we inherit, alike demand that, as individuals and as a community, we do our part in the great struggle.”

The resolutions that followed put the musket into the soldiers grasp and then authorized a loan to the town of \$3,000, to keep it there, and also promised to remember his wife and family while he was gone.

Then both towns buckled down to their work. Money and men—money and men. The three months’ enlistment, closing with the battle of Bull Run, told us that the struggle was to be sharp and—*not* so short as we had fondly hoped.

When our late war broke out there was one man who had the power to see that we wanted more of a navy and a different kind of ship from any before used. He knew a model which would give us the thing we wanted. He had energy and zeal enough to follow the government, which was inclined to laugh at the plans he showed, until he received a grudging permission to build this new sort of ship. The permission was burdened with the clause that he was to build in a hundred days and if she failed to conquer when put to the proof the money she cost should be refunded to the government..

History, for, as I said, history has given us the work of our brave boys, history, says the confederates took the Merrimac, a former frigate of the United States navy, which had fallen into their hands, and sheathed her with railroad iron, giving her also an iron prow. On March 8th, 1862, she sailed out into Hampton Roads and the Cumberland and the Congress and the rest of the United States fleet went down before their clumsy adversary, which looked like a barn afloat. Suddenly the Monitor appeared and the fortunes of war changed. We saved our navy, and England and France looking on went to building iron clad ships from that day. The man who had

the energy and forethought to plan all this was C. S. Bushnell of Madison. Erickson carried the Monitor and he carried Erickson.

Extract from letter to Miss Foote from Admiral Worden, dated

“QUAKER HILL, N. Y., SEPT. 9TH, 1889 (P. M).

“I have always thought that Messrs. Bushnell, Winslow and Griswold have never received from their country the applause they deserve for the patriotic and practical support they gave to the government in its hour of need, for to them is undoubtedly very largely due the credit for the building and equipping of the Monitor in time to enable her to meet the desperate emergency at Hampton Roads in 1862.”

Another especial meeting was called in Guilford on the 29th of July. The terms of enlistment for the three months men had run out and the men were returning, yet the war was to go on until we were again the United States. The President had issued a call for 300,000 volunteers. At this time the town voted a bounty of \$75, to which Mr. S. B. Chittenden added \$25, making it \$100 for each enlisted man.

Let me here mention the great difficulty I have had in finding out how much was done by private hands in this sort of way by the men of our two towns. By accident I came upon Mr. Chittenden's addition to the \$75 bounty, and I know that other men gave from their own money, men not as rich as he, but who still gave liberally. Some of those who are now living I wrote, asking them to tell me what they had done. Invariably the answer was, “I kept no account; I did not desire to. If I had a dollar more than my necessities required I gave it cheerfully.” Mr. F. A. Drake said there were other men who were glad to give as well as I, of whom I recall a few. Then he mentioned their names: E. R. Landon, Albert Wildman, John Hale, who are dead and beyond the reach of our voices. But there were others, too, still living, who were proud to give for the defense of our union: Mr. Calvin Leete, Mr. John R. Stanton, Dr. Talcott; in Madison, Mr. E. C. Scranton, Mr. Bushnell and others. Good deeds sometimes come home to roost as late as twenty-five years after they have gone forth.

Madison held her second especial meeting a day before us, and voted a second appropriation of \$5,000 and resolved that from the bounty of a hundred dollars to each enlisted man, twenty-five dollars should be reserved for a fund for those disabled or sick, and for their families in case of need, and named Mr. E. C. Scranton, H. B. Washburne, and William S. Hull as a committee to carry the vote into effect. It also made an especial paragraph on its records for some non-resident men who enlisted in Madison. They were to receive the same bounty as the others who were natives. I find in the Madison records one point that I did not notice in those of Guilford. They especially stipulated that the collectors of this tax which the town laid upon itself to support its soldiers, should not receive any extra fees for doing the work. They should receive only the regular payment, such as had been voted to the regular collector. When a New Englander regards an act in the light of duty, he offers no premium upon it.

It was a time of taxes. Each loyal town was willingly burdening itself with debt, and besides that the government was studying the question of how to raise money. It too was laying taxes on all sorts of goods and property, they came in on all sides, upon matches, upon dozens of articles appeared the United States tax stamp, and we had to pay those indirectly or directly; and then besides all this each town deliberately set up its own private taxation as bounties to its volunteers, and for the care of their families. There is no parade, or uniform or brass bands, no flash or glitter, or sentiment about a tax—it means a steady grind upon one's pocketbook—it means prompt payment, there is no compromising with one's tax list. The collector will not take one's note of hand. How men hate their taxes. The aboriginal man has sometimes objected to becoming civilized for the reason that he must then be taxed. By its readiness to tax itself you can gauge the willingness of a people in any great undertaking.

Madison, at her annual town meeting, held October 2d, 1865, voted to lay a tax of two cents on a dollar upon herself

and by this promptness payed her war-debt almost immediately.

The work of defending the union went on. There is again an especial meeting, for I notice both in Madison and Guilford records that especial meetings were always called when there was a question of something to be done for the soldiers, as if they wished to give their whole minds to the great question before them. Only twice do I find in a regular town meeting held in Madison an allusion to the soldiers, and that was to confirm a vote passed at an especial meeting, as if to settle any question or doubt there might have come up about that particular paragraph. Through all these especial meetings there was devotion to the one object—care for the volunteers, and Madison and Guilford both sent special committees into the field, among the men themselves, to see that they were as well taken care of as—as—a soldier can be. Of them I spoke on an earlier page.

Madison held in all five special meetings and Guilford seven. I think there was some quarrelling in our town towards the last of the war. The page of records is very reticent on this subject. But one could hardly help reading between the lines, when one observed that the three last meetings instead of being “dissolved” were “adjourned” and met again in a few days, and—again—instead of dissolving met once more at the end of a week.

Madison, too, had her little troubles of the same sort, visible on the records, although nearly forgotten now, so smoothly has time rubbed down all our ancient difficulties. There is always a “*prudent*” party to every public expenditure, and the strain of the long war, the demand for men, the money that the town was paying out, brought the prudent element to the surface. They did not want to see the town run into debt too deeply. They did not like to see the selectmen empowered “to borrow 25,000 on the faith and credit of the town,” as it was quaintly expressed at one meeting. They did not love taxes. Neither did the rest of us! But we must fight on to the end. We did. It was a creditable end when it came. Madison sent to the war 152 men and gave

by a vote of the town \$16,065. Guilford sent 308 men and gave \$21,166.

We can always say to the prudent ones whose faces were long when they thought of our debt, "the solution of the question of the war for the maintenance of the Union was worth more than it cost. There have been useless wars, but this was not one of them, says John Fiske: "It was in the direct interest of peace, and the victory was an earnest of future peace and happiness for the world."



DINNER.

Arrangements were made by the Committee on Hospitality to bring the guests and residents together in a social way at a Picnic Dinner. A large tent was erected on the lot adjoining the postoffice, on the east side of the Green, and provided with tables and seats for 700 people. The tables were most bountifully supplied by the ladies of the two towns and 3,300 were fed during the intermission, Colt's band playing some fine selections near the entrance to the tent during the dinner.

Great credit is due Captain R. L. Fowler of Guilford and Judge H. B. Wilcox of Madison for the completeness of the dinner arrangements. The attractive appearance of the long line of tables, decorated with bouquets of flowers, was noticed by all, and the company of young lady waitresses were very efficient.

After the dinner, the President of the day and other guests spoke as follows:

ELLSWORTH ELIOT, M. D., a descendant of Rev. Joseph Eliot (1664) and William Leete (1639), said:

FRIENDS AND FELLOW-CITIZENS: We frequently hear of certain important events as happening but once in a life-time. Far less frequently does the privilege of commemorating quarter-millennial days fall to the lot of mankind. Eight or nine generations of men and women have preceded us, who could enjoy it only in imagination. As many generations will succeed us before the citizens of Guilford will be again summoned for a similar purpose.

The duty has been assigned to me to express the feeling of those who, having left the old home, have been kindly invited to join with the resident citizens in celebrating the two hundred and fiftieth anniversary of the settlement of the town. This I do most cordially. We lose not a jot of interest in its welfare by absence. A traveler who brings news from the home of our fathers, or a paragraph in the newspapers, preceded by the words Guilford, Conn., arrests and absorbs our attention. We are proud of our native town, for the many useful men and women she has contributed to the nation. Be assured that we carry with us in our pilgrimages loving remembrance of those left behind. The beautiful Green with its adjoining churches, the broad and shaded streets with their time-worn houses, the rocks, the hills, the rivers, the woods, the shore and the sound

beyond, with Falcon Island in the distance, are indelibly impressed upon our memories. Nor can we forget the familiar faces of our childhood, or the graves of our ancestors.

The profession to which I have the honor to belong requires of its members that they should hear all the people have to say to them, but should tell nothing. You will, therefore, not expect extended remarks from your presiding officer, but, rather like yourselves, he should listen to those whose eloquence will charm us. But let me say, in closing, Guilford, thus far happy and glorious, may happiness and glory await her during ages yet unborn.

MR. SIDNEY W. LEETE, a descendant of Governor William Leete, said:

MR. PRESIDENT: The twelfth commandment is, "Thou shalt not apologize," and I will try and keep it; but, like the Irish member of Parliament, I wish to say a few words before I begin. The time it takes is not to count.

I am called here "to speak in behalf of the town" to this great multitude of returned prodigals. I was also told, "You are to speak about five minutes." This, I suppose, refers to the time I am to speak and not to the subject of remark. The kind and thoughtful chairman inserted this saving clause, "You are to say exactly what you please."

Before I undertake the pleasant duty first mentioned, I wish to speak of one or two things that demand notice. As citizens of Guilford we stand to-day in the shadow of a great affliction. The chariots and horsemen have taken from us a master whom we loved and delighted to honor, a pillar on which we had learned to lean heavily. He has gone to the Master whom he served so faithfully, who said, "Where I am there shall also my servant be," and whose word of promise to the ear was never yet broken to the hope. He is now, we doubt not, a pillar in the temple not made with hands. More fitting words than mine will be said of him, but none more true. The dignity and courtly grace of his bearing were exceeded only by the goodness and faithfulness of his life. We shall miss his kindly and gracious presence from our streets, and we shall miss him most of all in such work as we are doing in this celebration. His last words were concerning this work, and his interest in its success was equal to that of any other man. Our hearts are filled with grief, our eyes with tears, and from our lips the ancient cry breaks forth afresh: "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." Faithful as a soldier, faithful as a minister, faithful as a citizen, he enjoys the reward of the faithful. Rest, soldier, rest.

"Still may thy mild rebuking stand
Between us and the wrong,
And thy dear memory serve to make
Our faith in goodness strong."

Faithful saint, hail and farewell. We do well to mourn together here to-day. "Blessed are they that mourn, for they shall be comforted." We

find great comfort in the fact that the mantle of our friend has found its way to worthy shoulders. These shoulders belong to the honored rector of Christ Church, the worthy chairman of all the committees of this celebration. In goodness and faithfulness the peer of his predecessor, we can all join in saying of him as Halleck said of Drake, .

"None know him but to love him,
None name him but to praise."

He is a remarkable man. His ubiquitous presence is wonderful. If you ascend he is there. If you descend, behold! he is there. If you hide in the darkness, even there his eye will discover you, and from thence his hand will bring you out. A prodigious worker himself, he makes everybody else work. He does every thing well, be it playing crambo or running a celebration. It is true of him as Lowell said it was of Willis,

"That had he been born
Where plain bare-skins the only full dress that is worn,
He'd have given his own such an air that you'd say
'T had been made by a tailor to lounge in Broadway."

But he does make us work so. We can't live *without* him, and much as ever we can live *with* him. Our great fear is, when this celebration is over, there will be nothing left of him. *Heaven forbid!*

I have not time to speak of *all* the Gideons who in this work have fought a good fight, wrought righteousness, obtained promises, (and made people *keep* them) stopped the mouths of growlers, put to flight the armies of aliens. Their name is legion. They were *everywhere*, and would surely catch you if you didn't "watch out." "As if one did flee from a lion, and a bear met him." The spirit of their master was upon them all. But I should fail sadly in my duty if I did not mention *one* of them, not *second* even to the chairman, the loved, honored pastor of the Third Church. He climbs high who reaches a higher place in the esteem and affection of Guilford people. *May his shadow never be less.* Bennett, Andrews and Banks,—a trinity of goodness seldom found in so small a town as ours. Better an hour of such men's lives than a cycle of Cathay.

You can time me now, Sir, I am ready to begin.

Mr. President, ladies and gentlemen, children from Madison and children from all parts of our broad land, Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, strangers of Rome, Jews and proselytes, Cretes and Arabians, and if there be any *other creature*, we bid you welcome here to-day. You are a great company, but the old town's heart of love is large enough, and her arms of love are long enough, to take you all in. Come *in*, children, *one and all*. Again we say welcome, welcome, thrice welcome, to the *old town*, the *good old town*, the *dear old town* of Guilford. *God bless her for ever.* In the sea of faces before me I see many interrogation points asking, "Why was he appointed to that place?" I behold also many exclamation points crying "Alas! alas!" That's just the way I feel. *Why* the appointment was made, may be because the committee wanted some one to give character and dignity to these exer-

cises. *Or*, it may be they could get no one else. Which of these is the *true* reason I will not say, but it was not the *first*. I had two good reasons for accepting the call. The chairman of the committee said if I *dared* to refuse he would do a *dreadful thing*,—a thing which if done would consign him to a horrible fate. To save him I sacrificed myself. And another good reason was, he said, “You will be assisted by Senator Hawley.” If I chance to say what the Senator intended to have said I am sure he will forgive me. But I am *not* sure what he can say. I am reminded of a story I read long ago. A distinguished Senator once went to a prayer meeting. This, Mr. President, is a *true* story, or, at any rate, the *first sentence* is. Let me repeat it. A distinguished senator once went to a prayer meeting. After remarks by several of the brethren on various topics, came one of those dreadful pauses which will sometimes come in such a meeting. At last the senator arose and said, “As all other topics seem to be exhausted, I will make a few remarks on the tariff.” If Senator Hawley can’t think of any thing *else* to say, we shall be glad to have him speak on the tariff. If I should speak on the subject, I should say, the tariff will be well enough, if the *doctors* will let it alone.

I must have a word in regard to our fellow-townsmen from Madison, for “they are our brothers yet.” There are those who say, “There is bad feeling between Guilford and Madison.” *I tell you nay*. There is nothing between us but a small stream and that is fast running away. No great, fixed gulf is there. All who wish can pass to them, from us, and all may come to us who would come from thence. Hardly a day passes in which some of them do not come to see their mother, and they are always welcome. The division between us is *not real*. As a matter of fact, “we two are so joined” one will not go to glory leaving ’tother behind. We welcome them all to the family circle, never more gladly than to-day, and assure them that “as it was in the beginning, it is now, and ever shall be.” But I must hasten my word to the other children, wanderers to and fro in the earth. To *you* the old mother reaches her hand of greeting. For every one there is a warm place in her heart, and it will be a *cold day* when you get left. Right gladly does she bid you welcome. You have heard that it was said by them of old time, “The rolling stone gathers no moss,” or, as the new version has it, “The stone that doesn’t roll gathers nothing else.” Roll on, then, gathering wisdom with the rolling years. Go your ways. We *could* not keep you if we *would*, and *would* not if we *could*. We send you forth as sheep among wolves. Be wise as serpents. Forget not, we pray you, the old town. If any ask you, “How about old Guilford?” let your answer be swift of foot, “*She is all right.*” *Old*, did I say? *Ah! no*. *She is not old*. Because of your presence here to-day she has renewed her youth. Call her not *old*. She is young again. Her eye is not dim nor her natural force abated. Call her not *old*. Your coming has put *gladness* in her heart more than if you had filled her houses and streets with corn and wine. Call her not *old*. Again she has the dew of her youth and she is *not old*. The *old* must die, but she is Fortune’s now,

“And Fame’s—

One of the few, the immortal names,
That were not born to die.”

LIEUTENANT-GOVERNOR S. E. MERWIN said:

MR. PRESIDENT, LADIES AND GENTLEMEN: A few days since I had the honor of an invitation to join with the people of Milford in celebrating their two hundred and fiftieth anniversary, which was gladly accepted, for in that town my ancestor on my father's side was one of the first settlers and there he lived and died. To-day I am under obligations to you for your kind invitation to take part in your two hundred and fiftieth anniversary, and it is not strange that it gives me more than ordinary interest, for on the mother's side I trace back my ancestry to a familiar name in Guilford, to-wit—the name of Spencer.

Two hundred and fifty years ago, under the guidance of Almighty God, a little band of brave men and noble women settled in your beautiful town. Whether they left their homes over the ocean because of religious persecutions or for personal gain matters not, they were an honest, hardy, God-fearing people, and for their coming we of this day and generation are reaping a rich reward. No doubt their religion would be sharply criticised by the average theologian of to-day, but that is not strange.

Probably their manner of doing business would be looked upon by us as anything but business-like. Let us remember that two hundred and fifty years have intervened, and that each generation has been looking forward, and not backward, except to see where they could improve upon the old way. Let us honor their memories for coming, and give each generation that followed full credit for their advancement. And unless the present generation leaves to that which follows, a higher order of Morality, Virtue, and Christianity, a higher respect for law and order, more love for the Government that has protected our homes, our liberties and our lives, we shall prove unworthy of the blessings transmitted to us, and will have lived in vain. From the days of the first settlers until the present the people of Connecticut have been first and foremost in every good work. Two hundred and fifty years ago they gave to the world the first written constitution; it was adopted by Connecticut and has since become substantially the constitution of every State and of the United States. It was here in those early days that the fundamental principle of a government of the people, for and by the people, originated. The patriots of old were a peace-loving people, yet as brave as they were peaceful, and the spirit of Mason, famous in the Indian fights, and that of Putnam of Revolutionary fame, has been transmitted to the present generation, and when, in 1861, the hand of disunion was raised, 50,000 of the bravest of the brave buckled on the armor of war under the Blue banner of Connecticut, and later swore allegiance to the Government, and under the Stars and Stripes went forth to battle to preserve what our forefathers had bequeathed to us as their richest legacy, the Constitution and the Union.

MR. JOEL BENTON, a descendant of Edward Benton, who was one of the earliest settlers, although not sworn in as a freeman till 1651, made remarks and read the following poem:

MR. PRESIDENT, AND (I want to say) FRIENDS AND NEIGHBORS: I am limited, I believe, to rhyme to-day; but I ask for a moment to overstep the programme, and to say a few words that do not rhyme. I never come to your beautiful town without wishing to apologize for my ancestors, as I think they would like to have me do, for ever leaving it. But they did not leave it without deep regrets. The reason for their departure was one they would have obviated gladly, if they could have done so. They went away solely because their estate was so widely scattered in detached pieces, that it became burdensome to do easy farming with it. And yet, so loyal were they to this commonwealth, they barely overstepped its boundaries into New York. By going into the famous Oblong strip, they found land which Connecticut once owned, and on which its shadow still falls, in a single compact farm, which it did not require a several miles' journey to go around. But Guilford they always remembered warmly; and, not infrequently revisited.

The church in which we are assembled stands on the home lot they left; the well they drank from is still in use in its cellar, and the upright portion of their house still does respectable duty here, a mile or more away, though they left it 95 years ago. And to us who descended from them, they made all that concerned Guilford forever fragrant by pathetic recital and eulogy.

There are a hundred things more I should like to say in prose, but I am admonished I must proceed to the task which you have assigned to me:

TWO HUNDRED AND FIFTIETH ANNIVERSARY POEM.

Two centuries and a half have fled
 To the dim chambers of the past.
 Since our forefathers—hither led—
 The fortunes of these townships cast.

How long the ceaseless march of years,
 What perils on an untried way,
 How many doubts and hopes and fears
 Formed what we here behold to day.

But they were men of texture true,
 Of virtues stern, in action wise,
 The best that dominant Europe knew—
 State builders, heroes in disguise.

Within their racial lines the clew
 To England's high-won rank is told;
 Under this sky's autumnal blue,
 Their fadeless history we unfold.

We little know what pangs were borne,
 What tender ties broke when they came,

What desolate days, what sights forlorn
 Frowned on their path—which, not for fame,

Nor brutal deeds of high emprise,
 Nor wealth, which dreams of avarice ask,
 Bore them beneath barbarian skies;
 But nobly did they do their task.

Their new built homes the savage saw,
 Their lives they held within their hand;
 For years no strength of arms or law
 Made this a safe or happy land.

The ravening wolf and hungry bear
 Hung close upon their daily walk;
 Dread danger taught them to beware
 The scalping-knife and tomahawk.

The house still lives they built to make
 Their refuge, and a town defense;
 O may it, for their memory's sake,
 Still stand unnumbered centuries hence.

Men were they of a lofty strain,
 Picked people, hardy pioneers—
 Of all who dared the Atlantic main,
 How very few have been their peers.

Plain planters, used to daily toil,
 Who simple lives and pleasures chose;
 New England's cold, unbroken soil
 They made to blossom as the rose.

The tilth of England never bred
 Farmers whose skill was more than theirs;
 Men who in townships wiselier led,
 Men better versed in life's affairs.

God-fearing were they—not afraid
 To show their faith on land or sea,
 Who on the ship their covenant made
 Of brotherhood and piety.

'Twas this that helped New England blood
 Mold all the continent to its fate;
 Each conquering cause, all schemes of good,
 Forces which make a nation great,

Grew out of thoughts they planted here,
 A torch that lighted Freedom's flame;
 O may these never disappear,
 But live illustrious, as they came.

The mother, wife, and maiden too,
 Shared hardship with this sacred band;
 The work their hands found ways to do,
 Has put its imprint on our land.

Their righteous love, their tender grace,
 Their household manners rare and sweet,
 I see your homes in many a face
 To-day illustrate and repeat.

We could not—if we would—forget
 Their matchless service or their worth;
 No sun of hope shall ever set
 While such remain to bless the earth.

Guilford! To-day how dear its sound,
 With Madison, its next of kin;
 What fairer places shall be found
 Than these our fathers entered in?

Two centuries and a half! How long
 The backward vision spreads to-day;
 No gift of speech, no power of song
 Their blissful triumphs can portray.

I leave the tale just touched, not told,
 But, while the sun stands in the sky,
 Their history never shall grow old,
 Their cherished memory never die.

GENERAL HAWLEY said:

That he felt pleasure at being present, because he loved Connecticut. The nation is poor which had no historic consciousness or traditions. That was a poor people who did not look forward to a grand future. Connecticut was going through a change. The experiment had to be made, whether people liked it or not. Our ancestors would have shivered to have seen that nearly one one-half of our population was of foreign parentage. A good many inhabitants of New England come to the New World, not for love of New England or its institutions, but to get a living more easily. They would become assimilated in time. But they must hear often of the settlers of New England and their deeds. "I wish," said the Senator in conclusion, "our young men would realize better, the value to a nation of

state pride. The history of Connecticut is not paralleled by any nation or country in the world. For 250 years this state has been a free people. It has been in the front in all matters. I want the young men of Connecticut to know these things, and to know that all the time there is a demand for the quality that was the ruling one with our ancestors—absolute patriotism. I ask our young men to believe something in dead earnest, and to have a purpose in the world.

HON. ANDREW C. BRADLEY of Washington, D. C., a descendant of Stephen Bradley, 1658, said :

This morning in a casual look into a book, the *Life and Letters of Fitz-Green Halleck*, I happened upon these words of Edward Burke, "Those who do not cherish the memory of their ancestors, do not deserve to be remembered by posterity." Their peculiar aptness to my own irreverent condition of mind and heart toward my ancestors prior to this visit to Guilford was somewhat startling. And it suddenly struck me, that for many years I had been ignorantly and unconsciously wandering along upon the border line of an impending doom which ere long must have overtaken me, and have consigned my name to like oblivion with my posterity.

Born in Washington, in the District of Columbia, and associated by descent with its earliest history, the occasion, or need for a search after an ancestry anterior to its existence had never arisen, or if it had arisen, it had never impressed its importance upon me, and I have lived in the perfect contentment of the faith that my ancestors were respectable.

Topsy, a character in that remarkable book "*Uncle Tom's Cabin*," when asked who made her, replied that she "grewed." Had I been interrogated as to who were my ancestors, my reply would perhaps not have been quite so brief, but with almost equal ignorance, I should have been compelled to fall back upon the general right of every American citizen to an ancestral share in those good, noble, and devoted men who settled this country, and who founded and established upon principles which have made it the grandest country upon the face of the earth. Such a right I should have been compelled to claim by virtue of my citizenship, a right which every citizen, whether native born, or naturalized, is accustomed to exercise, upon the principle that having purchased and acquired an interest in the government by his citizenship he purchased a share in the ancestors with it.

Now, however, I have had a revelation of the past, and of my relation to it, and under its conviction I am glad to cherish the memory of the ancestors disclosed, and to claim them by right, not of purchase, but descent.

The dawn of this enlightenment came in the form a kind and polite invitation from your committee to attend these two hundred and fiftieth anniversary exercises of the settlement of Guilford. This invitation was extended to me as a descendant of one of the first settlers. It appeared to me that there must be some mistake, but I came here with a mind open to conviction. A further light was thrown upon my benighted mind in the information conveyed by the *History of Guilford*, a book to be obtained

here on this occasion, which contains some doggerel rhymes by my great-grandfather, Abraham Bradley, 2d, dedicated to Guilford, and to Crooked Lane, by which it appears that he was born in this town.

More light came to me in a visit around yonder corner to a spot on Crooked Lane where a placard marks the side of the dwelling of Stephen Bradley, one of the first settlers of this old town, and my ancestor. And with all these, finally and fully has come the thorough awakening to and realization of my high privilege, in the kindly courtesy and gracious hospitality, which has been so liberally extended to me at this time by the native, and adopted citizens and temporary residents of Guilford.

I have been asked to make a five-minutes' speech, and it shall be merely a greeting.

Ladies and gentlemen, fellow countrymen, and kin remote and near, I glory with you in the right to claim this noble ancestry, who stood for truth and duty, for home and family, for civil and religious liberty, for constitutional government by the people and for the people, and under all, around all, and above all, for "that righteousness which exalteth a nation."

[The late Rev. L. T. Bennett, D. D., rector emeritus of Christ Church, Guilford, had prepared the following brief address for use if there should be occasion for it. Dr. Bennett died very suddenly on Monday, September 2, 1889, and Mrs. Bennett has kindly yielded to an urgent request, made in the full confidence that it expressed the feeling of this whole community, that she would allow it to be published. Both the act of preparation and the address will be recognized by Dr. Bennett's friends as eminently characteristic, and the man himself, as they loved and honored him, will almost seem to stand before them, as they read the last words written by him for public utterance.]

MR. CHAIRMAN, LADIES AND GENTLEMEN, YOUNG MEN AND MAIDENS, OLD MEN AND CHILDREN: We all should derive benefit from this notable gathering in an increased and warmer fraternal friendliness, and in a more appreciative estimate of the institutions, civil, social and religious, with which we in this land are so eminently favored. Other men labored, we have entered into their labors. Other men (our forefathers) forsook home and kindred and friends and native land, and embarked for these western shores, hardly knowing whither they went. Amid weariness and painfulness, amid untold hardships and constantly besetting perils, they here planted a colony which, from a small beginning, has been fruitful and has multiplied, until, like the gigantic tree whose boughs reach from the river to the sea, all peoples from every clime may find refuge and repose under the branches thereof. We, the descendants of those brave adventurers, have entered into their labors. All hail! embalmed in our hearts with devoutest, most affectionate gratitude, be the memory of the early fathers, who here laid the foundations of the goodly heritage it is our precious privilege to enjoy. And all hail! worthy sons and daughters who have here assembled, on this quadri-millennial anniversary, to do honor with every grateful revering demonstration, to our noble parentage. *Jubilate, -loria in Excelsis.*

REV. THOMAS RUGGLES PYNCHON, D. D., of Trinity College, Hartford, a descendant of Joseph Pynchon and Rev. Thomas Ruggles, offered the following sentiment :

Abraham Baldwin and Henry Baldwin, the one foremost among the framers of the Constitution, as a delegate from the state of Georgia; the other one of its most lucid and forcible expounders, as Justice of the Supreme Court of the United States;

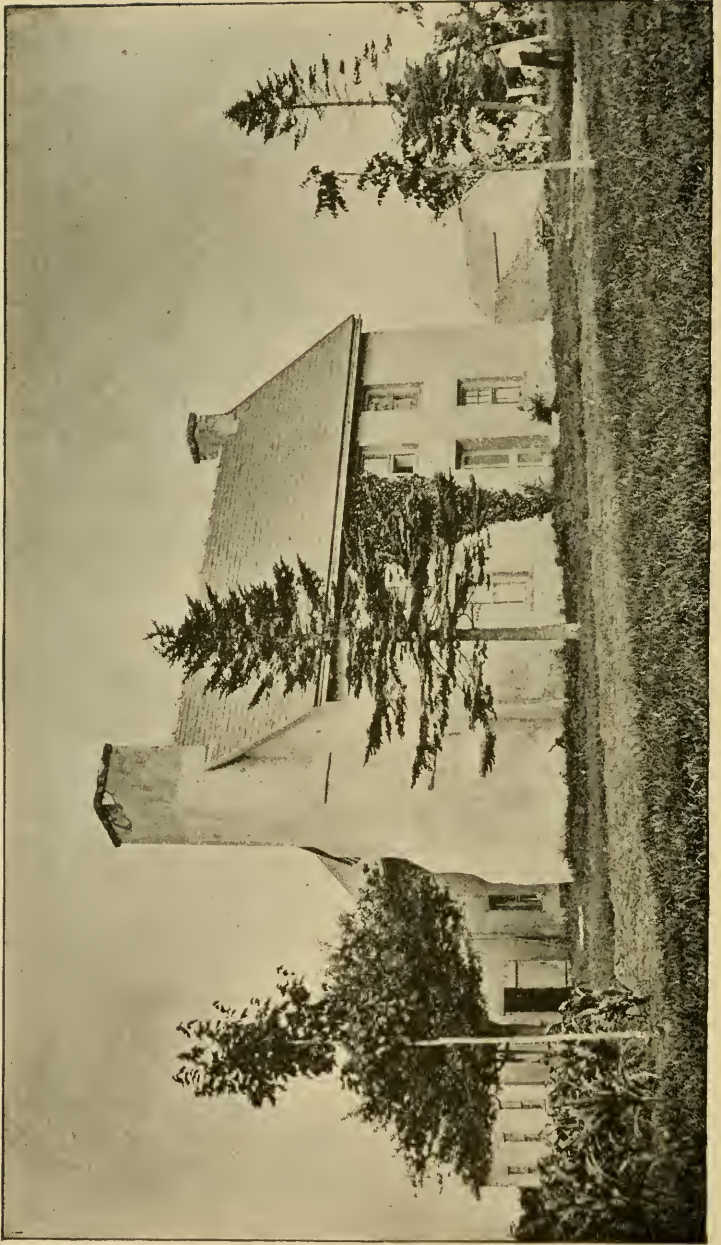
and

Their no less distinguished sister, Ruth, the wife of the celebrated Joel Barlow, and recognized as the most accomplished and elegant woman in the courts of Europe, where she accompanied her husband as Minister to France in the time of the Napoleon. All of them children of the Village Blacksmith of Guilford and among the most illustrious of her many distinguished children.

Henry Barnard, LL. D., of Hartford, representing the Connecticut Historical Society, spoke, but we have no copy of his remarks.

Professor George P. Fisher of Yale College was asked to speak, but the hour of the regular afternoon exercises had arrived and he declined.





N. END. OLD STONE HOUSE, BUILT 1639.

ADDRESS

OF

T. W. HIGGINSON.

[Colonel Thomas Wentworth Higginson is a descendant of John Higginson (1641) and Henry Whitfield (1639).]

FRIENDS AND KINSMEN, FELLOW DESCENDANTS OF THE GUILFORD PIONEERS: I come before you as one of those far-off pilgrims whom Mr. Leete has just described, those who have gathered here from Rome and Mesopotamia, and in my case from Athens—the modern Athens. You who dwell habitually in Guilford can hardly appreciate the sense of strangeness with which we wanderers, entering the town to-day, saw the date of erection recorded on each old house, the titles of the old streets restored and the very dwellers of two hundred and fifty years ago reappearing in their names, inscribed opposite the spot which was their dwelling in the flesh. It made the old town seem like one of those ancient manuscripts called *palimpsests*, on which by chemic art, the later inscription is effaced from the parchment and an earlier one stands out restored. It recalled, too, that suggestive legend lately brought to light among the Mojave Indians that we are all following in the track of our great-great-grandparents; that we are sure to reach the point where they now are, but that long before that time they will have died again and passed on to some other point, so that we never really overtake them. It certainly seemed to me that as I passed the point where the name of Rev. John Higginson was inscribed as residing two hundred and fifty years ago, it would have taken very little effort to perceive the form of that rev-

erend gentleman disappearing, with his bride, Sarah Whitfield, on his arm, round the corner, and that I was nearer to overtaking him than I shall ever be again.

The subject assigned to me was "Whitfield and Higginson," but these are the two representatives of these names in whom I take the greatest interest; although no doubt the paternal Whitfield, as an alleged descendant of Chancer's sister, affords an ancestry of which to boast. I remember well the day when I first visited Guilford, almost a boy, and was taken by its eminent antiquarian, Mr. Ralph Smith, to inspect the ancient house where the first wedding in my family, on this side of the ocean, took place. That wedding was doubtless a most important event to me personally—indeed it is hard to see where I should have been without it—but boys do not care much for genealogy, and I fear that the historic fact which took the strongest hold on me was the assertion that the wedding supper consisted of pork and peas. The tradition, if true, is still of value, and it is still an interesting question whether our ancestors would have bequeathed us any better constitutions on a diet of croquettes, boned turkey and ice cream.

Years after, when all that concerned our ancestors had assumed for me a greater interest, I visited the old church in Claybrooke, Leicester, England, where the Rev. John Higginson had doubtless been baptised, where he had worshipped as a child, since his grandfather, also the Rev. John Higginson, had been "perpetual vicar," and had according to tradition lived to be 102 years old and had been drowned in crossing a creek. It was a delicious English day, soft and moist and mild; the old church stood amid a church-yard in which "Gray's Elegy" might have been written; a flock of soft fleeced sheep nibbled among the graves and sometimes drifted noiselessly within the open church door, looked about with timid eyes and drifted out again. All seemed immeasurably old, unspeakably tranquil, "a haunt of ancient peace"; and it left the American observer wondering more than ever at the powerful magnet which drew those cultivated families out of those peaceful English homes to a stormy ocean passage and a land where pork and peas were a wedding feast.

But if we go yet a generation further back in the family genealogy we come to something which, perhaps, helps to explain the spirit of the sacrifice. The mother of this centenarian clergyman, one Joan Higginson, dying a widow about the year 1550, bequeathed seven pounds per annum to the poor of Berkeswell, where she died. The family record goes back only to her and can be traced no further. Why should it? It is a good origin. If kings and queens lay beyond her, any true American heart would prefer, I think, to have his family tree begin with an ancestress like Joan Higginson, widow. She did not know what the modern phrase "altruism" means and would probably have thought the plain word "charity" good enough for her, but it was the spirit of altruism bequeathed by her which sent her grandson, the Rev. Francis Higginson, across the sea, and so ultimately secured for her great-grandson, the Rev. John Higginson, the privilege of marrying a Guilford wife and Parson Whitfield's daughter.

John Higginson came to this country a boy of 13, with his father, in 1629, landing at Salem after a voyage which the father describes as "short and speedy" inasmuch as it took only five weeks and three days. They made land at Cape Ann, and the boy may have very likely gone ashore in the boat which landed on what is now Ten Pound Island in Gloucester Harbor, and brought back, the father's journal says, "strawberries, gooseberries and sweet single roses." The same wild roses, fresh as ever, I have myself picked on that island this summer; roses which it needs hardly a flight of fancy to call 260 years old, older than the town whose quarter millennial we celebrate. Sweet as those roses, single-hearted as they were single-petalled, is the memory of those good men, our ancestors, whom we meet to celebrate.

Francis Higginson, the father, died at 42, of early fatigue and exposure, but John Higginson, the son, having a Connecticut wife to take care of him, lived to be 92. As the readers of your local history know, he kept the Grammar school at Hartford, and was chaplain of the fort at Saybrook, where he rendered active assistance to the celebrated military leader, Lion Gardiner, in his defense of the fort against the

Pequots. In 1641 he came to Guilford to assist the Rev. Henry Whitfield, whose daughter, Sarah, he afterwards married. In 1659 they sailed with five children, intending to visit England, after the death of Mr. Whitfield there, but put into Salem harbor in a storm. There he was persuaded to remain as his father's successor, and dwelt there until his death in 1708. He soon achieved a reputation as one of the most trusted and useful of the Puritan divines. He wrote many sermons and prefaces which were published, and he is pronounced by the critic, Griswold, to have been "incomparably superior" in literary style to any other American writer of that early day.

The regard of his parish may be measured in some degree by the scale of his salary, which was an unusually high one, it being "£160 in country produce," which he was glad to exchange for £120 in solid cash, and this at the time when, as Rev. Mr. Cotton said, "nothing was cheap in New England except milk and ministers." He took his share, doubtless, in the delusions of the time, abhorred the Quakers and pronounced their "inner light" to be often a "stinking vapor from hell." His share in the witchcraft excitement, however, seems to have been but a moderate one, and he summed it up as well, perhaps, as any writer of that time, in this brief statement: "They proceeded in their integrity with a zeal of God against sin, according to their best light and law and evidence; but there is a question whether some of the laws, customs and privileges used by judges and juries in England, which were followed as patterns here, were not insufficient."

Two things, however, indicate that he was held almost suspiciously moderate in this dark matter. One of these was the fact, recorded by Upham, that one poor woman, charged with witchcraft in Salem, showed her good sense by protesting against the authority of the judges and praying to have her case submitted to two venerable women, one of whom was Madam Higginson. The other was that Madam Higginson's own daughter, Ann Dolliver or Dollibar of Gloucester, was charged with being herself a witch, though never convicted.

The bearing of this fact is in Upham's statement that it was a very common way of punishing a prominent man who was suspected of lukewarmness, thus to bring the charge into his own family. The two facts, taken together, indicate that the Rev. John Higginson was in advance of his age in respect to witchcraft, and this may have been due to some saving domestic influence brought with him from Connecticut.

I have said that John Higginson's salary was brought down to £120 for the sake of hard cash; and, we know from other sources, that hard cash sometimes included, in such cases, beaver skins, wampum beads and musket balls. If this salary was sometimes paid in musket balls, he certainly gave return for it in still heavier ordnance of moral truth. Here is a sample of his grape-shot: "My fathers and brethren, this is never to be forgotten, that our New England is originally a plantation of religion and not a plantation of trade. Let merchants and such as are making their cent per cent. remember this. Let others who have come over since at sundry times remember this, that worldly gain was not the end and design of the people of New England, but religion. And if any man among us make religion as twelve and the world as thirteen, let such a one know he hath neither the spirit of a true New England man, nor yet of a sincere Christian."



THE FOUNDERS OF GUILFORD, OTHER THAN WHITFIELD AND HIGGINSON.

BY

WILLIAM RUSSEL DUDLEY.

[Prof. Dudley is a descendant of William Dudley, 1639.]

However gratifying it may be, particularly on such an anniversary as this, to know that one can trace his line and lineage back to more than one of the ancient and honorable covenanters of old Guilford, it is rather as a representative of his class, the younger generation, that the speaker was not unwilling to come back to Guilford Green, to the scene of the boy's hidden dreams, and say what this younger generation of Guilford birth, name and descent, thinks concerning the work of its Puritan ancestry.

Although bearing but a minor part in it, he comes from the turmoil and heat of the characteristic work of the age,—that of Science. Like most individuals, the world only does well one thing at a time. There have been eras of great poetic and great artistic activity, eras of great architects and great sculptors, but none of these terms will apply to the present. We can, however, say that Science never wrought better than now; and however destructive of old traditions, of cherished ideals and prejudices, it may prove at times, it is but fair to think that when posterity shall write down its judgment concerning the latter half of this century there will stand forth a philosophy of living better than any that has preceded, because it is written in broad characters, only made possible by the fundamental knowledge of material things brought to light by the work of to-day. It will also say, we fondly be-

NOTE.—The quotations from letters, also a few other passages omitted from the address as delivered, on account of limited time, here appear in their proper place.

lieve, that at least the leaders in scientific work were sincere, single-minded, self-denying men, gifted with a clear sense of duty, and a perception of the value of absolute truth and honesty, unsurpassed.

In all these things, truth, duty, sincerity, self-denial, the builders of the present have a common ground with the founders of this little republic of two hundred and fifty years ago. To read then the noble words of Whitfield, the quaint letters of Leete, full of moral earnestness, honesty, public-spirit and self-devotion—to walk again the paths of yonder Green under whose sod sleep so many of that brave little company, ought to awaken in all of this generation a profound thrill of kinship, not merely that of blood. Nevertheless there is that in our hearts which tells us these men, or their leaders, had virtues beyond and greater than ours, of patriotism, of faithfulness in office, of primitive religion, which we would do well to consider at this time, and the memory of which we should never let die.

Can we now for a moment put ourselves in the place of the ancient signers of the plantation covenant. The Autumn picture of the vale of Menunkatuck in 1639, with the brilliant tints of our American woods flashing for the first time on the eyes of these pilgrims, has a darkened background in old England. To you has been pictured the extortions of Charles I.; the crimes of Laud, committed in the name of religion; the oppression of the poorer classes, and lastly the attack on the many Puritans among the middle and upper classes. Should they resist? They were doubtful of the result. Should they submit? Then death to themselves and destruction of the liberty which, more than any other people they prized, seemed inevitable. What did they do? You know how some of the best blood of England left it for the New England; how Pym and Hampden and Eliot spoke and how Milton wrote; how secret letters, with sentences full of stately maledictions, and as involved in construction as those of a German treatise, were dispatched to and fro and even across the Atlantic. It will be possible, also, to imagine that every Puritan of prominence in Old England and New England knew every other,

and to understand how many and how strong were the ties of blood, friendship and common purpose which bound them all together.

Rev. Henry Whitfield was a valued friend of the Rev. Thomas Hooker of Hartford, that profound statesman who had already expressed in a sermon, but recently brought to light by J. Hammond Trumbull, those principles of government which were formulated in the Connecticut constitution of 1639, "the first written constitution known in history," "the most far-reaching political work of modern times"*; the principles which, developed by Winthrop, Leete and their successors, were adopted, in 1789, as the basis of the Constitution of the United States. These were essentially democratic as opposed to the non-democratic ideas prevailing in Boston and the bay settlements. On account of similar leanings toward a larger liberty, Davenport and the New Haven Colony had been drawn to the Connecticut region; and, finally, out of the yeasty tumult and gathering storm in England, on what day and from what port we cannot tell, on a ship whose name we know not, departing, no doubt with the feelings of mystery and uncertainty which surround the soul leaving this life for another world, Whitfield sailed away with his little company and sought this particular shore.

In visiting Ockley in Surrey, two years since, where Whitfield and some of his followers had lived, we found on the Ockley parish register (1600-1650) the Guilford surnames somewhat frequently mentioned. Besides the marriage records of Thomas Norton and William Dudley already known to be there, the names of Collins, of Stone, of Robinson, of Stilwell were there; and through the courtesy of the present rector, Rev. F. P. DuSautoy, we learned of Hubbards, Jordans, Stilwells, Stones, Bishops and Chatfields still living at or not far from Ockley. All of these names are among those of the original planters of Guilford. From these, his parishioners in and about Ockley, names almost wholly Saxon and perhaps linked with Surrey's soil from long before the conquest, and from the ranks of his Puritan friends and rela-

*Alexander Johnston: *Connecticut*, pp. XI, 63 and 72.

tives in Kent and Cambridge, Whitfield gathered his colony. What must have been the spiritual force of the leader and the love for civil and religious liberty in his followers, that could draw the hearth-loving owners from those old ivy-clad Surrey homes, or delicately bred women and ambitious men from cultivated English society to seek a refuge in this strange land! And here, on that first Autumn, we can imagine the late rector of Ockley, with his old parishioners, looking out from among the sturdy white oaks, so like the English oaks, perchance from some gentle eminence near, or from the more distant hill-top eastward, and noting the low mountain line stretching northward; and we can hear him saying, to dissuade them from their loneliness and regret, "How truly is yonder hill like Leith hill; and Albury Park might be over yonder and St. Martha's Church farther on. Perhaps some day we shall find among those hills waters as clear as the 'Silent Pools' we know so well." Indeed, the view one has from the woods near old Ockley Church is not unlike the Guilford landscapes as one looks northward or westward toward the blue, basaltic outline of Totokett Mountain.

Whitfield in choosing his men and location showed the instincts of a leader, and the following seem to be the salient points of his wisdom:

He secured the companionship and aid of several men of good family and education. Among those were at least three lawyers, Samuel Disbrowe, William Leete and Thomas Jordan; one clergyman, John Hoadley, and William Chittenden, an officer of the King's service, probably not college-bred, but of good connections. These were to be the leaders of the colony.

He chose for the remainder of the company, the sturdy yeomen or farmers, and others over whom he had a strong personal influence in or about Ockley. These were to be the stable body of settlers.

His leaders were mostly young men with the courage, high hope and adventurous spirit of youth. For example, Hoadley was 23, Disbrowe 24, and Leete 26.

When they afterward chose the four men in whom "full civil power should be vested" from 1639 till 1643, or till the gathering of the Church, we find him following the adage, "old men for counsel," for William Chittenden was 45, and presumably all were men of mature age excepting Leete.

Whitfield and his companions clearly saw the colonies where true liberty prevailed (in Hartford and New Haven), and joined their fortunes with such.

Lastly, they foresaw the disorganizing influences of an isolated life in a new and strange land, and probably for that reason their simple Covenant, their first colonial document, was signed on shipboard by a large number of the company. This is an oath of loyalty to their enterprise. It is a significant fact that before any declaration was made of the religious aims of these Puritans, before they had landed on these shores even, they taught to their followers and their children the first lessons of loyalty and mutual helpfulness. "*We do faithfully promise to be helpful each to the other in every common work, according to every man's ability and as need shall require; and we promise not to desert or leave each other or the plantation but with the consent of the rest, or the greater part of the company who have entered into this engagement.*" These words are so practical, so earnest, so simple, that we seem to be back again in the early morning of the Christian Church.

You have been told by Ruggles and Trumbull and all who have written since, that the founders of Guilford were all either "gentlemen or yeomen." This remark, always repeated by their descendants with ingenuous vanity, shows that here at least, the waves of modern commercialism have not swept away the old English and Colonial feeling of two hundred and fifty or even one hundred years ago, that the possession of land lent to human life the greatest dignity of any material possession.

But setting aside this traditional classification, it is still convenient for us to look on these founders of our ancient community as of two classes. We cannot say there were those who fought and those who ran away, far from it. But

there were those who remained here to become the permanent residents, and to leave at last their ashes in our soil; and there were those who, after the advent of the English Revolution of the seventeenth century, returned, from a sense of duty and the urgent call of their friends, to impart life and purpose to the reorganization of society in England.

Had this Revolution never occurred Guilford would have been a far richer town in its men and influence. But the return of these men to England, for patriotic reasons it is fair to conclude, shows the purposes of Guilford colonists. They were "ready," as one of them afterwards observed, "to be removed to any place whither the Lord our God shall call, where we may carry on His work under our hands."

The New Haven Colony, excepting Davenport and a few others, came professedly for trade. Massachusetts Bay Colonists had developed a character for ministerial domination, for quarrelsomeness and persecution, anything but enviable. The Hartford and Guilford Colonists were influenced, it seems to me, by motives worthier the apostles of civil and religious liberty. The Guilford leaders held themselves ever ready to go or come at the demands of their cause and their country; and it is indeed doubtful if to the cause of the Protestant Revolution any other American Colony contributed proportionately as many strong men. The founders of this town entered early into the privilege and glory of the sturdier races and communities of the world, to furnish the energy which civilizes the waste places of the earth, or beautifies and adorns them. England did this for Guilford and all New England. And even in 1651 Guilford began her long career of giving of her best to other lands. Since then she has peopled many a town of our own country and sent her sons into the working ranks of many cities.

Aside from Whitfield himself, the representative men of the group which returned to England were Samuel Disbrowe and John Hoadley. The Disbrowes were well born and high in the councils of the Cromwellians. The elder brother John had married Jane Cromwell, a sister of the Protector, and became a major-general in his army.

Samuel Disbrowe, according to former accounts, came over with Whitfield as a mere boy of twenty. It is now known that he was twenty-four, which seems a more suitable age to become the first Magistrate of the Guilford plantation, an office he held from 1643 till 1651, when he returned to England to rise with the ascending star of Cromwell. Soon after Cromwell's accession, Samuel Disbrowe became Commissioner of the Revenues and Member of Parliament for Edinboro. Almost immediately he was appointed one of the nine Counsellors of the Kingdom of Scotland, and soon after the Keeper of the Great Seal of Scotland—an important office, with an allowance of £2,000 per annum. In 1656 he became Member of Parliament for Mid Lothian in addition to the above. He seems to have entered with zeal into debates in Parliament and is often referred to by the chroniclers of the time as one of considerable influence.

It has been ascertained by Mr. Henry F. Waters, that before leaving America Disbrowe married Dorothy Whitfield, a daughter presumably of Henry Whitfield. And from the same source, we know Guilford affairs were more than once through him laid before and received careful consideration of the Great Protector himself.*

In our eyes Disbrowe's later career is less heroic, although in no wise dishonorable. When Cromwellianism was swept away and Charles II. came to the throne, he offered pardon to a large class of Puritans, and Samuel Disbrowe accepted. We have Charles' letter of pardon and Disbrowe's humble acceptance, quite recently printed. He thus saved for himself his manor at Elsworth, and died there aged seventy-five, December 10, 1690; and the Lord Chancellor of Scotland, which Guilford furnished Cromwell, passed away therefore in the odor of sanctity and of royalty.

The Rev. John Hoadley was perhaps a conservative at heart. Many queries arise in one's mind concerning him. Was he of gentle nature as well as of birth and breeding; and did the wrongs done the Puritans so fire his youthful and generous heart that he sacrificed all the charms of his native

* See New England Historical and Genealogical Register, Vol. XI.1, (1887) p 336-360.

England to join Whitfield's Pilgrims? On the other hand, on his return to England did the rampant barbarism of the Roundheads, defacing ancient monuments, destroying the highly wrought tracery, the noble windows, indeed everything beautiful about England's ancient churches, serve to wither all that enthusiasm? It is certain that he was quite ready in 1660 for the restoration of a King.* That he was a man of lovable nature seems to be proven by a charming passage in one of William Leete's letters, 1654, addressed to Disbrowe after the return of the latter and Hoadley to England: "Pray sir, forget not to show love and helpfulness to poore brother Hodley, * * * he was my constant Noc-turnall Associate whome I dearely miss." It is also quite in his favor that on the voyage to America in 1639 he becomes enamored with Sara Bushnell, daughter of the planter Francis Bushnell, and in 1642 marries her. They had twelve children, seven of whom were born in Guilford. He was one of the famous "Seven Pillars" of the original church, was Deputy to the General Court at New Haven in 1645, but does not appear to have been especially prominent in Guilford affairs.

To those who like to trace the course of Guilford lineage, it will be interesting to know that through their son Samuel, born in Guilford, John Hoadly and Sara Bushnell were the grandparents of two distinguished prelates of the eighteenth century, namely: John, who became bishop of Leighlin and Fernes, afterwards archbishop of Dublin and then archbishop of Armagh; and his brother Benjamin, perhaps the most intellectual ecclesiastic of his century. The latter was a pronounced low-churchman and vigorously attacked the non-jurors and high-churchmen, and provoked a controversy of long duration and a bitterness most surprising, when looked at from the distance of to-day. But the King and his courtiers favored him, and through his effective blows, the powers of the Convocations, the strong machines of the high-churchmen,

* Hon. Charles J. Hoadley has interesting information, which he will publish soon, showing that substantial benefits rendered the cause of Charles II. by Rev. John Hoadley were remembered by succeeding monarchs, and in part account for the peculiar favors shown the grandsons of John Hoadley by royalty.—W. R. D.

became extinct. His voice was ever raised in behalf of greater liberty in religious matters, and he explicitly denied the power of the church over conscience. However strong his intellectual qualities may have been, the impress he left on his age was that of its great champion of religious and also of civil liberty. He was successively made bishop of Bangor, of Hereford, of Salisbury and finally translated to the see of Winchester.

The great bishop had two sons, John and Benjamin, one a physician, the other a clergyman. Both were writers of comedies. Dr. Benjamin Hoadley assisted Hogarth in his "Analysis of Beauty," besides writing certain professional works, while his brother composed several oratorios and edited his father's works. At the death of these two sons, however, the family became extinct in the male line.

Of those who remained in Guilford there is one important element of which we can here say little that is specific. They left no correspondence; they entered but little into the history of the colony, except as holding in democratic rotation, its responsible offices and discharging their duties with apparent faithfulness. These were the main body of planters, mostly farmers, some of good family connection. They were the bone and sinew of the settlement, but they did not direct, although they modified, no doubt, its policy.

Perhaps the best representative of this class is Lieutenant William Chittenden, a former officer of the English army, who had fought in the Netherlands and who was a brother-in-law of Whitfield. Besides the military leadership he held the office of magistrate, and was deputy to the general court for many years, even till his death. If he had any choice in the selection of his dwelling lot overlooking the silvery Menunkatuck and its meadows, that choice shows the eye of the old soldier and the man of the world, for it is the most charming of all the Guilford sites. This property has always remained in possession of his family, and from the ancestral home has just passed away one of the noblest representatives of this honorable family, the Hon. Simeon Baldwin Chittenden. Another descendant, fifth in line from Lieutenant William Chittenden, also with the blood of William Johnson and

Francis Bushnell in his veins, was Governor Thomas Chittenden of Vermont, whose son, Martin, was also governor of the same state.

We regret that not more is known of the Francis Bushnell above named ; for one of his daughters marrying, Rev. John Hoadley became, as we know, the ancestor of two distinguished English bishops, while a second daughter, Elizabeth, who married William Johnson, was the ancestor not only of the Governors of Vermont mentioned, but also of Dr. Samuel Johnson, first President of Kings, now Columbia College, whose son, William Samuel Johnson, was one of the earliest to move in favor of American Independence, was a member of the convention framing our national Constitution and with Oliver Ellsworth, Roger Sherman and other Connecticut-born members exerted that potent influence which led to the adoption of the Connecticut idea of government as the basis of that Constitution. William Samuel Johnson also became the first United States Senator from Connecticut under the new compact.

Cornelius S. Bushnell, whose name was honorably connected with the building of the "Monitor," and therefore with one of the critical moments of our Civil War, was a lineal descendant of Francis Bushnell. What name among the forty planters has been more honored through his descendants than that of Francis Bushnell ?

Time fails us to speak adequately of others. Samuel Baldwin, the blacksmith, not one of the covenanters, was however the founder of a sterling family of Guilford. He was the ancestor of Hon. Abraham Baldwin, born in North Guilford, who was a member from Georgia of the Constitutional Convention and often called the "Father of the Constitution ;" who was also the originator and first President of the University of Georgia, and for many years a United States Senator and whose brother, Henry Baldwin, became a distinguished Justice of the United States Supreme Court.

Dr. Bryan Rossiter, who came in 1651, was a man of great force of mind and character. His vigorous resistance to unjust taxation largely helped to bring the New Haven government toppling over into the Connecticut Colony ; hence his

motives do not seem to have been appreciated by the historians of that lost tribe. Through his daughter, who married John Cotton, he became the ancestor of many distinguished sons of Massachusetts.

But the most significant name in the annals of Guilford's Founders, all things considered, is that of William Leete. He rose to the rank of a colonial statesman, and with Thomas Hooker and John Winthrop, Jr., had a large influence on the political development of Connecticut.

Leete was of good family, born in Huntingtongshire, Eng., in 1613, and was therefore twenty-six when he arrived in America. His mother was a daughter of one of the Justices of the King's Bench, and Leete himself married Anna Payne, the daughter of a clergyman.

He was bred to the law, and it is related that when he was serving as clerk in the Bishop's Court he observed the cruelties to which the Puritans were subjected. Examining into their doctrines and practices he ended by adopting their belief and resigning his office. His home was but nine miles from Cromwell's and he was a neighbor of Disbrowe's. You know well how he was the most trusted lawyer in the early colony. He was a party to almost every public transaction, was one of the seven "pillars" of the church, was Clerk of the town for twenty-two years and magistrate after the departure of Disbrowe. He was chosen Deputy Governor of the New Haven Colony from 1658 to 1661. He was then chosen Governor and held that office until the union, in 1665, with the Connecticut Colony.

In 1669 he was elected Deputy Governor of Connecticut, which office he held until 1676, when he was elected Governor, and was reelected until his death in 1683, at the age of seventy. He was for forty years Magistrate, Deputy Governor and Governor of the Colony of New Haven, or of Connecticut; and Dr. Trumbull, in his History of Connecticut, says: "He presided at times of the greatest difficulty, and conducted himself with integrity and wisdom so as to meet the public approbation." But he deserves a yet higher encomium. He not only proved himself adequate to the duties

of every trying occasion, and filled faithfully every office conferred upon him, but he showed the even temper, the unerring instinct, the foresight of the statesman, in positions the most responsible to which his town or the Colony of Connecticut could call him. Slow and cautious in coming to a decision, his conclusions were unerring; and few indeed are the judgments of Leete which the verdict of posterity has reversed.

There is a series of letters, written to John Winthrop, Jr., and published in the Massachusetts Historical Collections, which reveal him as he was long supposed to be, not averse to the union of New Haven with Connecticut under the Charter. It will be remembered that the younger Winthrop, able, ambitious, of European education, admitted even by his critics to be the "brightest ornament of New England Puritanism," and at that time Governor of the Connecticut Colony, departed in 1661, on that famous mission to the English Court, the result of which was an historic document, the Charter of Connecticut. This Charter was drawn so as to practically include New Haven within its jurisdiction; but until resistance was hopeless, this union was fought by Davenport, the New Haven leader, with all the masterful energy of his nature. Between Leete, then Governor of the New Haven Colony, and Winthrop there was similarity of political aims, and throughout their long careers, a cordial understanding. Leete, even in 1661, writes the latter: "I wish that you and wee could procure one Pattent to reach beyond Delawar, where we (i. e., New Haven Colony) have expended 1000 pounds to procure Indian title, view, and begin to possesse." It is now clear that he with a few other New Haven men, saw the great advantage of a large united Colony over several petty ones, of the truly representative government proposed by Hooker and Winthrop over one based on church membership, and quietly threw his influence in favor of the union. Davenport in a letter to Winthrop, June 22, 1663, condemned Leete's supposed indifference to New Haven interests, but the people of that Colony reelected the latter Governor in the succeeding year, the last before the consummation of the union.

Presumably the most trying situations in Leete's life were previous to this date. In October, 1654, he writes a letter of extreme interest *to Samuel Disbrowe, then in England loaded with honors and close to the Protector Cromwell. It reveals a critical period of Guilford's history. Leete himself was revolving the propriety of removing the whole colony to Delaware, while Cromwell, consulted through Disbrowe and a Captain Astwood had suggested that they go to Hispaniola. There was little or no money, no sale for produce, and considerable dissatisfaction and anxiety prevailed. Leete, acting as agent for his friends who had returned to England, seems to have purchased the Disbrowe estate and found his debt a difficult one to cancel; but throughout the letter he remains staunchly loyal to the colony and its best interests. He desires particularly that "three lawful ends be obtained, viz.: (1) Your estate returned; (2) I here settled; (3) the people here more satisfied with me and their jealousy removed of your being an instrument of my removal from them." Disbrowe is owing a sum of money to Dudley, which Leete, as agent, is expected to pay, but Dudley declines "composition" (or settlement) with stock or corn, "he saith he had rather it should lye dead on your hands there than to have much more here as things stand." Leete then asks Disbrowe to obtain, through a brother of the former, the sale of the property in England belonging to Leete and in which, perhaps, this brother was interested. Then he adds in characteristic words: "I pray carry it with great and tender regard to my brother that he may be very free to what is done, for I would not lose an inch either of natural or Christian love and affection for an Elle of profit or worldly accomodation."

Not the least interesting feature of this letter is the sweetly, persuasive way in which he beseeches Disbrowe to write back to Guilford, to the people there, assuring them that he still loves them; that they "in an aptness to have harsh thoughts on almost all men that goe for England, as if they regard not Christs poore people here, having sought and obtained great things for themselves there, might learn to be

*N. E. Hist. and Gen. Reg., 1887, 1 c.

more wise or more charitable for the future, when they see your enlarged love not only putting forth itself to help such as come to you into Old England, but also to seeke the upholdment and encouragement of them whom God requires to stay in New England." When the people showed jealousy, "in reference to the good-will you showed towards me," Leete had said to them, "I wished some mens eyes were not evill because yours was good and doe professe they take the wrong course to settle me if they take up evill surmises or cast any aspersions upon you." * * * "And if you doe anything in order to my settlement here be pleased to expresse yourself as doing it much respecting them therein."

The incident of the Regicides shows him to be a man of great courage, prudence and genuine diplomacy in dealing with the agents of the King; while through the possible displeasure of the latter, he risked his own life in tacitly favoring the concealment and escape of the refugees. With the Rev. John Russel of Hadley, who concealed Goffe and Whalley in his house for many years, and with the Rev. John Davenport of New Haven, William Leete shares the honor of having saved them from the ignoble fate which overtook so many of their fellow-judges.

Throughout his published correspondence and his long public career in the service of Guilford, New Haven and Connecticut, he manifests a wisdom that belongs to the best of statesmen; and we are tempted to think that a wider sphere would have found Leete equal to its more complex demands. Toward the people, under circumstances the most trying, his temper of mind is a model of kindness and judicious, fatherly care, while toward his friends, such as Disbrowe and Winthrop, he exhibited the affection of a truly noble nature.

We may regret that the ashes of Governor Leete did not rest in Guilford; but he died as Abraham Davenport, another honored citizen of the Connecticut Colony, wished to die and did die—"doing his duty." The cares of state during his governorship of Connecticut kept him continuously at Hartford. There he breathed his last, and there in the ancient

burial-ground in the rear of the First Church, lies buried that one of Guilford's founders, who more than any other gave permanency to the little republic whose origin we celebrate to-day.

It is not in a spirit of boastfulness that we rehearse the deeds of the fathers or recall to you the garnered honors of their early descendants. It is rather with the expectation that this rehearsal will find a quick response in the hearts of such as have not only inherited the blood, but the accumulated conscience, the self-control and the aspirations of generations of self-denying men and women.

It seems fitting therefore amid the pleasant reveries and reminiscences we indulge in, with the questions we put to the past on such a day as this, to put one question to ourselves; are we, the sons of these honorable men, prepared to act as promptly in relation to our country and our politics as they acted toward the great civil and political questions of their day. Whitfield and his company unhesitatingly put worldly possessions and personal danger second to liberty of conscience. Leete perceived the inequalities and dangers inherent in the New Haven system of franchise, and the weakness of an isolated Colony. True to his convictions, and the national instinct strong within him, free from jealousy and fear concerning his own leadership, with a breadth of intelligence worthy of high praise, he quietly espoused the system—not of his original choice—whose subsequent endurance and success vindicated his sagacity and patriotism. What evidence have we that later generations are capable of as large a measure of self-sacrifice, loyalty, sincerity and public spirit as the earlier; and in these times of place-hunting, money-getting and personal ambition, are as ready to take like steps in regard to abuses growing fast around franchise, public office and private enterprise?

Yonder simple monument, commemorating Guilford's citizen soldiery dead in the war for national union, shows that the past generation, our fathers and our brothers, *were* prepared for the supremest moral effort of our century; and it is a fitting coincidence that this memorial, on your peaceful Green,

is linked with all that is mortal of Guilford's founders, the sires of these soldiers and their exemplars on the world's field of duty.

Sights and sounds so familiar in '61 still recur in our pageants of to-day. The beat of regimental drum, the wail of martial fife along our streets, the fast thinning ranks of veterans, admonish us again of them

" Whose faith and truth,
On war's red touchstone rang true metal,
Who ventured life, and love, and youth,
For the great prize of death in battle;
Of them who, deadly hurt, again
Flashed on before the charge's thunder,
Tipping with fire the bolt of men,
That rived the rebel line asunder."

But with the nobler impulse these things bring, every generous heart will remember that, as the men who were fought and overcome, have become the loyal citizens of a reunited nation, so the evils fought have passed away; will feel itself quickly stirred against other evils which have arisen in their place; will gird itself as best it may, against those tremendous ones, perhaps industrial, perhaps political, perhaps social, which already cast their shadows before.

" New occasions teach new duties! "

To perform these "duties" will require not only all the better qualities inherent in our modern life, but the civil and political virtues we believe our fathers had; not only training and habits of mental independence, but a distinct moral attitude toward all public questions. To meet these "new occasions" we propose: The memory of the founders of Guilford and the spirit of their sons, her citizen soldiery.



Hon. Charles J. Hoadley, State Librarian, who has taken an interest in the celebration and rendered valuable assistance in several ways, calls attention to the fact that Dr. Rossiter made the first *post mortem*, that is a matter of record in Connecticut. It was made in Hartford by Dr. Rossiter, who went up for the purpose and was to ascertain whether the deceased had been bewitched. On Page 396, Vol. I, Colonial Records, we find that:

“ At a Gen^l. Assembly held at Hartford, March 11, 16⁶⁶/₃

This Court allows unto Mr. Rosseter Twenty pounds in reference to openinge Kellies child and his paynes to visit the Dep-Governo^r, and his paynes in visiting and administring to Mr. Talcot.”

Mr. Hoadley writes:

“ There was formerly a doubt whether opening Kellies child was a post mortem examination or something else, but last winter I saw the *original report* of the autopsy by Rossiter. The body was opened at the grave, and R. describes the condition of the organs and notices the absence of the rigor mortis.”



DISTINGUISHED NATIVES OF GUILFORD.

BY

JOHN E. TODD, D. D.

[Rev. Dr. John E. Todd is a descendant of Timothy Todd (1747) and John Collins (1669).]

I hardly know why I have been selected to prepare a paper on "Distinguished Natives of Guilford," unless it be that Guilford men all consider themselves distinguished and are too modest to write about themselves, whereas I, having about as little connection with Guilford as I have of modesty, have not the same embarrassments.

In the year 1732 my great-grandfather's brother, Jonathan Todd, graduated from Yale College. His diploma, which I hold in my hand, is probably one of the oldest Yale diplomas now in existence. In the following year he was settled as the pastor of the church in East Guilford. This office he continued to hold for fifty years, until his death. Meantime his younger brother Timothy, my great-grandfather, having graduated from Yale College in 1747, followed him to East Guilford, not, like him, to pray *for* the people of Guilford but, as a merchant, to prey *on* them. The pastor had no children; but the merchant had many, and there have been, and are, many descendants of his, some of them now residing within the ancient limits of Guilford, and *all* of them, of *course*, "distinguished." Unfortunately, however, my grandfather, having established a reputation for being a brilliant but somewhat eccentric genius, and having married a beauty and belle of East Guilford (they are *all* beauties and belles over there), and having obtained a smattering of medical education

in the office of his elder brother, the "distinguished" Dr. Jonathan Todd of East Guilford, finding the Guilford people too healthy, or else too well supplied with licensed executioners, emigrated to Vermont, or the New Hampshire Grants, as the state was then called, and did not return till toward the close of his life. Of his children, all of them born in Vermont, only one settled in Guilford. It will be seen, therefore, that my claim to be of Guilford origin is of the most shadowy kind, and that, therefore, my ability to speak with impartiality of other "distinguished" men of Guilford is not to be questioned, especially as I am under bonds to confine myself to the mention of natives.

Circumstances have much to do with the development of talents and character and the acquiring of reputation. Great men largely owe their greatness and distinction to the circumstances which have given occasion and scope for the exercise of their talents. Doubtless there have been many as great, if not greater, who have remained in obscurity, simply because there was no arena for them. No doubt many, if not all, of the Guilford people would have rendered themselves "distinguished" in circumstances favorable for it. Fortunately for me, however, and for your patience at this time, while multitudes of them have made themselves respected and honored, there are not so many who have achieved more than a local reputation. Of those who have won for themselves wide distinction, some, like Halleck and Hill, the poets, and Dr. Jared Elliott, the preacher, scholar, author and scientist, have already been spoken of in special papers. Of a few more eminent of the others it has been devolved upon me to speak. In the time to which I am limited I can do little more than merely make mention of them.

One of the most distinguished natives of Guilford was Dr. Samuel Johnson, who was born in the central part of the town, October 14, 1696. His first ancestor in this country had come from Kingston on Hull in 1637. He graduated from Yale College in 1714; served as tutor in the college from 1716 to 1719, and was then settled as pastor of the church in West Haven. Soon afterward, largely through the

influence of a clerical friend in Stratford, his views became changed, and he felt himself drawn toward the Church of England. He resigned his charge, and, in company with Timothy Cutler, the president of Yale College, and Tutor Brown, who had experienced the same change of views, sailed for England, with the common purpose of seeking ordination at the hands of an English bishop. He returned with an appointment as a kind of missionary to Stratford, where he built up a flourishing Episcopal Church, performed the functions of a priest, and maintained lively theological controversies for many years. But as his flock was too small to give him sufficient support, he established a school, and engaged in the work of education, for which his tastes and talents and attainments eminently fitted him. It is on his work as an educator that his fame chiefly rests. A great scholar himself, he maintained constant correspondence with other eminent scholars. It was at his suggestion that Bishop Berkeley directed his attention and made his gifts to Yale College. He had Benjamin Franklin for one of his friends and admirers; and Franklin republished a system of morals which he had constructed. In 1754 Dr. Johnson assumed the care of Kings College, or Columbia College as it is now called, which had then just been organized. He served as its first president for nine years. Under his administration the institution passed safely through the first troubles and dangers of such an enterprise, received considerable endowments, became firmly established, and received the impression and direction and impulse which have made it what it is. Wearied at last with his work, he resigned the office of president to others, of whom his own son eventually became one, and retired to his old home in Stratford. In the following year he was re-appointed to his old pastoral charge; and he continued to hold it till his death, January 6, 1772, at the ripe age of 75.

Dr. Johnson's name has been somewhat overshadowed by that of his more illustrious son, Dr. William Samuel Johnson, the jurist and statesman. But it has a great worth and dignity of its own,—not to mention the fact that what his son became was largely due to him. His scholarship and learn-

ing were abundantly recognized by the highest authorities ; the universities both of Cambridge and Oxford conferred upon him the honorary degree of A. M., and the University of Oxford gave him the degree of D. D. The influence of such an educator upon the minds and character of men is beyond all computation.

North Guilford, too, has contributed to the cause of education, and furnished a college president, who was even more of a statesman, in the person of Abraham Baldwin, who was born November 6, 1754. He graduated from Yale College in 1772 ; served as tutor in that college for four years ; then as a chaplain in the United States army for several years, and finally, in 1784, at the age of about 30, settled in Savannah, Ga. Here, partly through the influence of his friend, General Greene, he was quickly admitted to the bar, and elected to the Legislature. At last he had found the proper field for the exercise of his talents. He was elected, in the following year, a member to the Continental Congress, and served for three years. In 1787 he was elected a member of the Convention which constructed the Constitution of the United States. Under this constitution he served as a representative of Georgia in the national House of Representatives for ten years, from 1789 to 1799. He was then elected one of the two senators from Georgia. And this position in the Senate of the United States he continued to hold until his death, at Washington, at the comparatively early age of 52. While he was in the Georgia Legislature he conceived the plan of the University of Georgia and obtained a charter for it, and was a leading spirit in its organization. Afterward he was for some years its president. In the Constitutional Convention of 1787 he cast an important vote, making a tie which led to a compromise, the result of which was the formation of the United States Senate. In Congress he was one of those who voted to place the Capital on the Potomac. Throughout his legislative and senatorial career he was consistent, liberal, dignified, and patriotic. He was held in high honor and trust. Baldwin County was named for him.

If East Guilford has not furnished a college president it has

at least shown that a man can be great without a college education. Thomas Chittenden was born here January 6, 1730. At the age of about 20 he removed to Salisbury, where he remained nearly a quarter of a century, cultivating a farm and raising and supporting his family. Here he exhibited such abilities and character that for most of the time he was made a magistrate and was often sent to represent his town in the legislature.

In 1774 he emigrated to the New Hampshire Grants and settled on Onion River. During the troubles of the Revolution and the long contest between New York and New Hampshire for the sovereignty of the Grants he was more than once obliged to move from one place to another, with much destruction of property. The unsettled times brought strong and resolute men to the front, and Chittenden took his place with the Allens and other determined spirits who became the leaders of the people. He was a member of the convention which, on January 16, 1777, declared Vermont an independent and sovereign state, and of the convention which met in July of the same year to draft a constitution for the new state. He was elected president of the Committee of Safety, which first conducted the government in those unsettled times. On the adoption of the constitution he was elected the first governor of the state in 1778, and, with the exception of a single year, he continued to hold the office, by continual re-election, till his death in 1797, nineteen years later. It was largely due to his influence and management that the controversies between New York and New Hampshire were at last amicably settled, and Vermont was in 1790 admitted into the union. At times during these controversies feeling ran high, the country was in a troubled and critical condition, and only the greatest tact and skill could have prevented bloodshed. The British government tried to avail itself of the controversy to persuade Vermont to desert the rest of the country and put itself under its protection, but the Green Mountain boys, while cunning enough to make good use of every implement put into her hands, were staunch and incorruptible patriots. Governor Chittenden was deprived of all advan-

tages of education, save those of the ordinary district school of those days, and always professed great contempt for book learning ; but he was well acquainted with men, and had a large practical education, acquired by experience and study in the great school of the world. He had also native shrewdness and a vast amount of common sense. He seemed to leap at once to correct conclusions, without going through the ordinary processes of reasoning ; seeing things, as it were, by intuition. He was an adept at reading men's characters and motives and was seldom deceived in his estimates of them. He was remarkable for the quickness and accuracy with which he read men's minds. He had a good deal of the tact and many of the arts of the politician. He could say a great deal without saying much, like some other Vermont statesmen. He could smoothe over things beautifully, when he wished to. On one occasion a certain man had been appointed to some office against his opposition. Meeting one of his opponents not long afterward, he remarked good-naturedly : "So A. has been appointed. Well, I really believe that he will make a better officer than I think he will." Governor Chittenden impressed those around him as a man of decided character, strong will and entire readiness to assume responsibility and exercise authority, in a case of emergency, without much regard to red tape or mere forms. In 1794 the celebrated Samuel Peters, D. D., famous for his History of Connecticut and entertaining fictions respecting the "Blue Laws" of this state, was elected bishop of Vermont, and a fruitless effort was made to get him consecrated in England, where he had resided for twenty years. The agent of the Vermont Episcopal Convention finally told the archbishop of Canterbury that if he persisted in his refusal the convention would probably choose some man who would be content with a consecration by the governor. Upon this, Peters, perhaps making a bid for the opportunity, wrote that "as Governor Chittenden is Chief Magistrate by the voice of the people, to whom God gave his power to elect Saul and David, no doubt but his excellency can make highpriests and bishops, as well as Saul and David and the kings of Sweden

and Denmark and England, for Vermont." There is little room for doubt that, if there had been pressing occasion for it, Governor Chittenden would have consecrated a bishop as expeditiously and with as little hesitation as he was wont to commission a justice, but I doubt whether he was the man to consecrate such a fellow as Peters. Chittenden County was named in honor of the governor; and one of his sons, at a later day, twice occupied his chair of state, but the chip was not so large as the block.

His name has been rendered distinguished by another person. Simeon B. Chittenden was born in Guilford, March 9, 1814. He came to be well known through the country as one of the successful, benevolent, and patriotic merchant-princes of New York. His gifts to various institutions and charitable enterprises have been unstinted and munificent; and in these his native town has liberally shared. The new library building now in process of erection on the Yale Campus will be a lasting monument to his liberality and intelligent foresight.

Guilford has produced several ministers of note. Not to dwell upon the work and person of Dr. Jared Elliott of Killingworth, I must mention the name of Dr. Bela Hubbard, who was born August 27, 1739, and died at New Haven, December 6, 1812. He graduated from Yale College in 1758; five years later went to England to take orders in the Church of England; served as rector in Guilford and Killingworth for several years; then as a missionary to New Haven, (we are always in need of missionaries in New Haven) in the employ of the English Society for the Propagation of the Gospel in Foreign Parts; finally, for five years, as rector of Trinity Church in New Haven. He was an ardent tory, but so discreet, as to avoid giving offense. He greatly endeared himself to the people of New Haven by remaining at his post during an epidemic of yellow fever in 1795. He received the degree of D. D. from Yale in 1804. His son Thomas became a noted New York statesman; his grandson Bela, a distinguished geologist.

Rev. Andrew Fowler was born in 1765, and died in

Charleston, S. C., in 1851. He graduated from Yale College in 1783; became an ordained priest in the Episcopal Church, and served as rector in several places in New York, New Jersey, and South Carolina. The last years of his useful and honored life were devoted to missionary work in South Carolina. He enjoyed the singular distinction of presenting to the bishop the first class for confirmation that was ever gathered in the diocese of South Carolina.

Dr. David Dudley Field was born in East Guilford, May 20, 1771. His father, Timothy Field, had been a captain in the Revolutionary army. He was fitted for college, together with Jeremiah Evarts, by Dr. John Elliott, the East Guilford pastor; graduated from Yale College in 1802; studied theology under Rev. Charles Backus; married Miss Submit Dickinson; was settled first in Haddam, then for eighteen years in Stockbridge, Mass., then in Haddam again, and Higganum, and finally retired to Stockbridge, where he died in 1867. He was an able man, highly honored for his character and talents. He was also quite an author, being particularly interested in historical researches, and at one time Vice-President of the Connecticut Historical Society. He received the degree of D. D. from Williams College in 1837. Distinguished in himself, he is perhaps even more distinguished as the father of an illustrious family,—David Dudley, Stephen, Cyrus West, Henry Martyn, men of national reputation.

I must not neglect to mention Rev. Samuel W. S. Dutton, for a long time the delightfully genial pastor of the North Church in New Haven, who graduated from Yale College in 1833, and received the honorary degree of D. D. from Brunswick College in 1856. His death, a few years ago, at too early an age, brought grief to a multitude of hearts. His name is still among us, "as ointment poured forth."

The name of Abraham Bradley occurs to me. He rose to the position of a Deputy Post Master General, and therefore, even though his poetry may not be remarkable except for its loyalty to his native town, he must certainly be regarded as *a man of letters*.

The name of General Augustus Collins presents itself. He served in the army of the Revolution; was intimately connected with the public affairs of our state; was actively employed as a magistrate most of his life, and served in sixty-four consecutive sessions of the Legislature, a fact which needs the explanation that in his time the great and general court met twice a year.

The name of Dr. Stephen C. Bartlett suggests itself. He was born in North Guilford April 19, 1839; received an excellent medical education at Yale College and in several United States military hospitals and in the naval service; practised for some years at Naugatuck, thence removed to Waterbury, where he died at the early age of 40, but not before he had become eminent in his profession. His restoration, by means of skin grafting, of a scalp which had been torn off by machinery, is said to have been the first operation of the kind, of such a magnitude, ever performed in this country.

"And what shall I more say?" I have spoken of Abraham and Samuel and David, but "the time would fail me to tell of Gideon and Barak and Samson" and the rest of the "prophets," who, if they did not "obtain kingdoms," "wrought righteousness," and some of them "waxed valiant in fight and put to flight the armies of the aliens." But I *dare* not close—I should not dare to come down from this pulpit—without some mention of the "distinguished" *women* of Guilford. It is to be supposed that most of the distinguished *men* became so through the influence of their wives. Or, if that is stating the case too strongly, it may, at least, be confidently affirmed that *most* of the men of Guilford would never have been what they have been if it had not been for their mothers.

Miss Ruth Baldwin, a half sister of Senator Baldwin, who has been mentioned, married Joel Barlow, the poet, statesman and minister to France, and with her sister, lent grace to his mission. I noticed that one of the speakers revived the tradition that Mrs. Barlow spent three months in studying grace, so that she might appear well at the court of France. I doubt whether there is any man who has been here for half a day, and most of us have been here two or three

days at least, who believes that any Guilford girl ever had to study three months to acquire grace.

Miss Lorain Collins, a sister of the General Augustus Collins who has been mentioned, married Oliver Wolcott, who became governor of this state, one of the signers of the Declaration of Independence and first secretary of state under President Washington, and shared and helped him to win his honors.

Miss Mary Dutton, a sister of Rev. Samuel W. S. Dutton who has been mentioned, was for many years the successful principal of the young ladies' seminary, known as Grove Hall, in New Haven—an institution which, when I was in Yale College, was considerably more interesting and important to us students than the college was.

Last to be mentioned, but among the foremost of those who have reflected honor upon their native town, comes the name of Miss Harriet Ward Foote, later the wife of our honored Senator Hawley. She was a daughter of George Foote, and a granddaughter of General Andrew Ward, who was in the Revolutionary army and rendered substantial service at Valley Forge. She was also a first cousin of the older children of Rev. Dr. Lyman Beecher. She was born June 25, 1831; was married December 25, 1855, and died at Washington March 3, 1866. She was a woman of fine talents and culture, large heart, and uncommon executive ability; became her husband's secretary and confidential adviser, went with him to the war, and while he was in the field devoted herself to arduous hospital work at Washington, and at Beaufort, Fernandina, Hilton Head, and Wilmington, N. C., everywhere taking the lead. Her exhausting labors broke down her health and shortened her life. In the later years of her residence at the Capital, she was the President of the Washington Branch of the Indian Rights Association,—a position now held by her sister, Miss Kate Foote. She preferred to devote herself to unostentatious benevolent work rather than to society, in which she was well qualified to shine. No good work failed to enlist her sympathy and help. She had unusual literary gifts, but wrote for the most part

anonymously. Her death called forth remarkable expressions of respect and affection, especially from the veteran soldiers of the Republic. The Grand Army posts at Washington sent a wreath of flowers for her casket, members of the Union League Club escorted it across New York City, two posts attended the funeral at Hartford, and the Seventh Connecticut Regiment of veterans, which her husband had formerly commanded, sent a mass of flowers to adorn her coffin, which was appropriately draped with United States flags, in token of her having become a daughter of the army, and of the country. It has been suggested that her name be placed on yonder soldiers' monument, encircled with the oak wreath with which the ancient Romans were wont to honor one who had saved the life of a citizen, and it is to be hoped that the suggestion will speedily be carried into effect.

I am admonished that I must not detain you longer among these footsteps of the living and sacred urns of the dead. There are many other names which are deserving of honorable mention, quite as much so as some of those which I have recalled ; but I must pass them by in silence. They will not, however, on that account be forgotten. They will live in history, in local traditions, among household words, and in the tender recollections of loving hearts. Their memory and influence, fortunately, do not depend upon mention in this slight sketch. Men's own deeds, and not the pens of historians, are what give them immortality. Let us endeavor to be worthy of the great and noble and good who have gone before us, and so to serve our fellow-men, our country, and our God, that, long after we are gone, our names shall linger like music, our influence like perfume, where we have lived, and something shall have been added to by us, however slight, to the undying glory of New England and her ancient towns.

HISTORIC SITES MARKED AT THE QUARTO- MILLENNIAL CELEBRATION.

ORIGINAL PLANTERS AND THEIR HOUSES, AS NEARLY AS CAN BE ASCERTAINED.

George Chatfield,
Rev. Henry Whitfield,
Jasper Stillwell,
Thomas Chatfield,
Thomas Relf,
William Plaine,
Thomas Betts,
John Sheather,
Mr. John Jordan,
John Stone,
Rev. John Higginson,
Samuel Desbrough,
Richard Hues,
Francis Chatfield,
Dea. George Bartlett,
Henry Goldham,
Thomas French,
Edward Benton,
Mr. John Hoadley,
Mr. Jacob Sheafe,
Mr. William Chittenden,
Gov. William Leete,
Robert Kitchel,
Francis Bushnell, Jr.,
Mr. John Caffinch,
Francis Bushnell, Sr.,
William Dudley,
John Stevens,
Thomas Cook,
William Stone,
William Barnes,
Mr. Abraham Crittenden,

Capt. James Frisbie,
"The Stone House,"
Miss Kate Hunt,
J. Meigs Hand,
Mrs. Knowles,
George S. Davis,
J. S. Elliott,
William Kelsey,
Elisha Hart,
Dr. Alvan Talcott,
Lewis Elliott,
Capt. William C. Dudley,
James Dudley,
Frog Pond Cottage,
Hotel,
William Isbell,
H. W. Chittenden,
Miss Lydia D. Chittenden,
Edwin Griswold,
John Hubbard,
S. B. Chittenden,
William L. Stone,
Mrs. Hannah Brown,
George Spencer,
Edwin Leete,
Dr. G. P. Reynolds,
Benjamin West,
Dea. Albert Dowd,
Douglas Loper,
Charles Stone,
Guilford Institute,
Capt. Tyler,

Thomas Jordan,	Miss Clara Sage,
John Parmelee,	First Church,
John Mephram,	Mrs. Monroe,
Henry Doude,	John Benton,
Thomas Norton,	Partridge House,
William Hall,	Hinckley House,
Henry Kingsnorth,	Grace Starr,
Richard Guttridge,	Charles Leete,
Benjamin Wright,	Capt. R. L. Fowler,
William Love,	Miss Harriet Hall,
William Boreman,	Mrs. Augustus Hall,
John Parmelee, Jr.,	William Benton,
John Scranton,	L. L. Rowland,
Alexander Chalker,	John Benton,
Stephen Bradley,	Henry Chamberlain,
Thomas Jones,	Mrs. L. H. Steiner,
John Bishop,	Mrs. T. H. Landon.

OTHER SITES MARKED.

- First Meeting House, 1643—North end of Green.
 Second Meeting House, 1712—North end of Green.
 Academy—West side of Green.
 First Episcopal Church, 1747—South end of Green.
 Old Town House, 1775—Church Street.
 First Sabbath Day Houses—Mrs. Franklin C. Phelps.
 Site of Fourth Church, 1730—Edward Griswold.
 Residence of Fitz-Greene Halleck—Hotel.
 Residence of George Hill, 1796—Misses Betts.
 Birthplace of Rev. Samuel Johnson, D. D., first President of Columbia College, 1696—George Spencer.
 Residence of Bryan Rossiter, first Physician in Connecticut, 1651—Capt. William C. Dudley.
 Residence of Rev. Lyman Beecher, 1795—First Church.
 (The clock in this church, made 1726, is the oldest in New England.)
 Residence of Gen. Andrew Ward, 1776—Mrs. L. H. Steiner.
 First Tavern in Guilford, 1645—Charles Stone.
 Birthplace of Fitz-Greene Halleck, 1790—Henry Hale.
 Rev. Joseph Eliot's Residence, 1664—Lewis R. Elliott.
 Petticoat Lane—Fair Street.
 Crooked Lane—State Street.
 South Lane—Whitfield Street.
 Disbrow's Lane—Water Street.
 Mill Lane—York Street.

OLD HOUSES.

The following is a list of all houses known to be 100 years old now standing in either Guilford or Madison. Those in the Borough of Guilford were marked at the celebration.

GUILFORD.

BOROUGH.

Whitfield Street—Mrs. Sarah B. Cone (Waitfield House),	-	-	1639
John S. Elliott (Old Graves House),	-	-	1783
Lewis R. Elliott,	-	-	1755
Lewis R. Elliott (Corner House),	-	-	1726
William S. Kelsey (Hooker Bartlett Place),	-	-	1784
George C. Kimberly,	-	-	1750
Mrs. Knowles,	-	-	1778
Samuel Weld,	-	-	1758
Darwin N. Benton (Hotel),	-	-	1786
L. Harting (Capt. Joel Griffing Place),	-	-	1749
Mrs. William Isbell (Woodward House),	-	-	1774
Dr. William Reynolds (H. W. Chittenden House),	-	-	1781
Mrs. Fannie Baylies (Amos Seward House),	-	-	1766
Broad Street—Leverett C. Stone (Timothy Stone House),	-	-	1749
Leverett C. Stone (Reuben Stone House),	-	-	1769
John Hubbard,	-	-	1717
Miss Clara Sage (Old Tuttle House),	-	-	1781
Miss Mary Smith (Taber Smith House),	-	-	1759
George Spencer (Faulkner House),	-	-	1774
Fair Street—Benjamin West (Russell Frisbie House),	-	-	1740
George B. Spencer (Joel Fowler Place),	-	-	1760
George W. Davis,	-	-	1759
George M. Seward,	-	-	1759
Mrs. Mary Galvin,	-	-	1766
A. B. Palmer (Benton House),	-	-	1766
Mrs. Gilbert Richardson,	-	-	1766
Edward M. Leete (Stewart Frisbie Place),	-	-	1789
Mrs. Daniel Hubbard,	-	-	1761
Charles Stone,	-	-	1766
Edward Long, (Major Johnson House),	-	-	1746
York Street—Henry P. Robinson,	-	-	1752
Miss Clarissa Chittenden,	-	-	1750
Mrs. Jared Parker (Cruttenden House),	-	-	1752
William N. Norton (Shelley House),	-	-	1775
William Spencer,	-	-	1752
Harvey W. Leete (Morris Leete House),	-	-	1760

West Side—Henry D. Chittenden, - - - - -	1739
State Street—Henry Chamberlain, - - - - -	1735
Samuel Dolph, - - - - -	1784
William Weld - - - - -	1759
John Benton (Anne Kimberley House), - - - - -	1740
Mrs. Edward R. Benton, - - - - -	1775
L. L. Rowland (Henry Scranton House), - - - - -	1780
William A. Benton (Seymour Benton House), - - - - -	1736
Charles F. Leete (Grace Starr House), - - - - -	1687
Mrs. George M. Bartholomew (Abraham Fowler House), -	1777
Miss Lizzie Hall (Titus Hall House, built by James Hall), -	1696
John Starr, - - - - -	1764
Philo Bishop, - - - - -	1671
Henry Starr, - - - - -	1770
Union Street—Abraham Kimberly, - - - - -	1732
Milo Cook (Collins Place), - - - - -	1700
Park Street—Mrs. Thomas H. Landon, - - - - -	1780
Mrs. Beverly Monroe (Charles Fowler House), - - - - -	1735
Daniel P. Augur, - - - - -	1750
Boston Street—Hiram Thomas (Erastus Page House), - - - - -	1783
Alpha Morse (Old Burgis Place), - - - - -	1742
John Yale (John Burgis Place), - - - - -	1786
W. W. Bartholomew (George Griswold Place), - - - - -	1774
Charles Lathrop (Clara Caldwell House), - - - - -	1760
Mrs. Walter P. Munger (Jason Seward House), - - - - -	1769
J. Tuttle Wildman, - - - - -	1720
Mrs. William Holcombe (Whedon House), - - - - -	1763
Mrs. Samuel Landon, - - - - -	1730
Misses Betts (Hill Place), - - - - -	1744
George S. Davis (William Griffing House), - - - - -	1743
Water Street—Daniel Sullivan, - - - - -	1778
Mrs. G. P. Reynolds (Nettleton House), - - - - -	1748
Darwin N. Benton, - - - - -	1735
Mrs. Mack, - - - - -	1765
Deacon Leverett Griswold, - - - - -	1730

MOOSE HILL.

Mrs. Alvah G. Brewer, - - - - -	1752
Richard T. Kelsey, - - - - -	1760
Wallace G. Fowler, - - - - -	1765
Frederick E. Norton, - - - - -	1725

WEST SIDE.

Henry R. Spencer, - - - - -	1700
William N. Norton, - - - - -	1776
William N. Norton, - - - - -	1760
Mrs. Virgil S. Hotchkiss, - - - - -	1765

C. S. Bushnell (Ellis House),	-	-	-	-	-	1739
P. C. Vogel (Joseph Hand House),	-	-	-	-	-	1730
William H. Petrie,	-	-	-	-	-	1780
Charles M. Miner (Wilcox Tavern),	-	-	-	-	-	1785
Daniel Hand (Dea. Meigs House),	-	-	-	-	-	1740
E. J. Bishop (Old Meigs House),	-	-	-	-	-	1690

Lafayette spent a night here during the Revolution.

John Griswold,	-	-	-	-	-	1780
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CENTER DISTRICT.

Capt. S. S. Meigs (Built by Dea. John French),	-	-	-	-	1675
Mrs. Mary G. Redfield (Built by Dea. John Graves),	-	-	-	-	1680
George A. Wilcox (Dudley House),	-	-	-	-	1740
Joseph S. Scranton,	-	-	-	-	1750
Henry B. Wilcox,	-	-	-	-	1788
Talcott Bradley House,	-	-	-	-	1760
Rev. Dr. Elliott House,	-	-	-	-	1789

NECK DISTRICT.

Seth Stone House,	-	-	-	-	-	1769
Mrs. Lucinda Smith (Built by Geoffrey Smith),	-	-	-	-	-	1777
Romeo E. Bassett (in family for six generations of Bassetts),	-	-	-	-	-	1680
S. S. Shelley (Built by John Stone),	-	-	-	-	-	1730
Miss Jane Shelley (Built by John Shelley),	-	-	-	-	-	1760
James Harrison (House built by Jesse Munger),	-	-	-	-	-	1772
H. P. Coolidge (Built by Thomas Wilcox),	-	-	-	-	-	1742
John H. Meigs (Built by Jonathan, son of Thomas Wilcox),	-	-	-	-	-	1770
Capt. Frederic Lee,	-	-	-	-	-	about 1787
Miss Lucy Scranton,	-	-	-	-	-	1764
George M. Crampton.	-	-	-	-	-	1789
Miss Susan Smith,	-	-	-	-	-	about 1745
Mrs. Laura Bassett,	-	-	-	-	-	" 1748
Mrs. Levi Dingwell,	-	-	-	-	-	1762
Sylvanus Shelley House,	-	-	-	-	-	about 1775
Julian Watrous,	-	-	-	-	-	1770

EAST RIVER DISTRICT.

Lawrence Knowles (Abraham Cruttenden House),	-	-	-	-	1735
Mrs. George Fowler (Built by Reuben Fowler).	-	-	-	-	1760
George Munger,	-	-	-	-	about 1760

NORTH WEST DISTRICT.

George W. Munger,	-	-	-	-	-	1780
Charles N. Appleby (Built by David Grave),	-	-	-	-	-	1760

WOODS DISTRICT.

J. F. Leete (Return Jonathan Wilcox House),	-	-	-	-	-	-	-	1680
Leander Griswold (Birth-place of Daniel Hand),	-	-	-	-	-	-	-	1739
Rev. Mr. Mosman (David Field House),	-	-	-	-	-	-	-	1720
'	Birth-place of D. D. Field, D. D.							
William H. Dowd,	-	-	-	-	-	-	-	1740
J. Benjamin Griffith,	-	-	-	-	-	-	-	1735

UNION DISTRICT.

James Kane (Norton House),	-	-	-	-	-	-	-	1715
Richard S. Meigs,	-	-	-	-	-	-	-	1740
Amos Bishop House,	-	-	-	-	-	-	-	1750
Frederic F. Bailey,	-	-	-	-	-	-	-	1745

NORTH MADISON.

Daniel Hill,	-	-	-	-	-	-	-	1750
Mrs. Julia Parker,	-	-	-	-	-	-	-	1738
Mrs. Alpha Dowd,	-	-	-	-	-	-	-	1780
Morris Jones,	-	-	-	-	-	-	-	1735
Henry A. Searing,	-	-	-	-	-	-	-	1730
Truman Johnson House,	-	-	-	-	-	-	-	1755
Charles H. Parker,	-	-	-	-	-	-	-	1779
Greeley H. White,	-	-	-	-	-	-	-	1785
Nelson R. Taylor,	-	-	-	-	-	-	-	1689
Asa Stevens,	-	-	-	-	-	-	-	1759
James Stevens,	-	-	-	-	-	-	-	1740
Edward L. Stevens,	-	-	-	-	-	-	-	1720
John Cunningham,	-	-	-	-	-	-	-	1769
Alfred B. Scranton,	-	-	-	-	-	-	-	1739
Mrs. Loren Stevens,	-	-	-	-	-	-	-	1749

In commemorating the Founders of the Town, a few old inscriptions from their tombstones will be of interest. As is well known, the first cemetery occupied the central and lower portions of the Guilford Green, but early in the present century the stones were removed and all traces of the graves obliterated. The inscriptions on the stones in Guilford of an earlier date than 1800, have been published by the New Haven County Historical Society.

The oldest cemetery now in use within the limits of the original town is the one in the eastern part of Madison, known

as the Hammonassett Cemetery. The oldest stones here, bearing only initials and the year cut on rough slabs from the fields, run back to 167—. A tradition in the Meigs family runs, that Vincent Meigs, who died in 1658, was the first person interred in this cemetery. A prominent man in the early days was Janna Meigs. A brown sandstone to his memory is inscribed as follows :

Here lies Interr^d the
Body of JANNA MEIGS
Esqr who Dec^d June
the 5th 1739 in y^e
67th Year of his Age

The adjoining stone says :

In Memory of M^{rs}
H A N N A H M E I G S
Relict of y^e late
Worshipfull JANNA
MEIGS Esqr who
Departed this life
Jan^r 4th 1749⁵⁰ Aged 76

Of a later date, but interesting as showing a soldier father of a soldier son, is the inscription above the grave of *Capt.* Jehiel Meigs; his son, *Capt.* Jehiel Meigs, was killed in the revolutionary war; his remains brought on from New York state, rest in the West Cemetery.

In Memory of
Capt. JEHIEL MEIGS
who died
March 23rd 1780
Aged 76 years

In faith he died, in dust he lies,
But faith foresees that dust shall rise
When Jesus calls, while hope assumes
And boasts his joy among the tombs.

Near by, on a small slate stone, we find—

HERE LIETH y^e
 BODY OF MRS
 SARAH MEIGS
 WIFE OF DEACON
 JOHN MEIGS
 WHO DECEASED
 NOV^R y^e 24th
 1691 AGED
 ABOUT 42 YEARS

The West Cemetery in Madison was opened, as shown by an inscription on a stone, in 1688; it now contains 1800 graves. A few inscriptions from this cemetery are given, which were kindly furnished by Mr. Orland Isbell of New Haven, who has spent many hours in deciphering and making copies of the inscriptions prior to 1800.

As you enter the burying ground by the driveway the yard appears to be rather distinctly divided into two parts—the old and the new—by an east and west line. The lower part next the highway is warmly sheltered by a hill on the east and in full view of the Sound to the south. On this gentle southerly slope rest the early inhabitants. Most of the old monuments are of brown stone, but a few are of slate or of lichen-covered granite roughly carved. As you enter the yard the first one venerable for antiquity runs as follows :

Sacred to the Memory of
 Mr. NATHANIEL LEE
 who died at Williston
 Vermont March 4th 1801
 aged 66 & his Comfort
 Mrs MABEL LEE
 who died in Guilford on a
 Visit Oct^r 20th 1800 aged 62

Passing Mortal! our Society has Long
 been the Majority & the Voice of
 Heaven Commands you to prepare
 to become a Member of it.

In the same row rest two men of the name of Meigs, defenders of their country, who deserve a wider fame than silent stone can give :

In Memory of
 Cap^t JEHIEL MEIGS
 who died in the service
 of his Country
 in the state of New York
 Decm^r 27th AD 1776
 In the 34th Year of his age
 Whose Body
 was brought from thence
 by his affectionate Wife
 and Interred here.

And another :

In Memory of
 Cap^t PHINEAS MEIGS
 who fell in an action
 with the Refugees
 May 19th AD 1782.
 Contending for the Freedom
 of his Country.
 In the 74th Year
 of his Age.

This action was fought near the East Wharf and resulted in the death of three of the "Refugees."

An old brown-stone tablet, six feet by four, and a half a foot in thickness, set on masonry of granite blocks, stands as it was erected nearly a hundred years ago :

In MEMORY of
 The Reverend and venerable
 JONATHAN TODD, AM.
 who was born at New Haven March 20th 1713;
 ordained pastor of the Church at
 East Guilford Oct 24th 1733;
 and continued there in the ministry until his death.
 He had a contemplative mind; read and thought much
 was candid in his enquiries;
 and in science theology and history,
 had a clear discernment and sound judgment.
 Singularly mild and amiable in his disposition;
 Clothed with humility and plainness;

Serene in all occurrences of life; a friend and patriot;
 a most laborious and faithful minister,
 guided by the sacred oracles;
 eminent for piety and resignation;
 adorning Religion which brings
 Glory to God and salvation to men.
 He died in faith Feby 24th 1791.
 By his side lies interred his virtuous Consort,
 Mrs. ELIZABETH TODD,
 who died Dec^r 14th 1783 Æt. 73.

Near the tomb of the Rev. Jonathan Todd is that of the
 Rev. John Hart.

Here lyeth the Body
 of the Rev^d M^r John
 Hart Who Deceased
 March y^e 4 A:D 1731
 in the 49 year
 of his Age.

Beside her husband rests Mrs. Rebekah Hart. This stone
 is of slate, about eighteen inches high by sixteen broad, and
 elaborately carved :

HERE LYES INTERED
 y^e BODY OF M^{rs}
 REBEKAH HART y^e
 WIFE TO y^e REVR
 MR JNO HART
 WHO WAS BORN
 NOVEMBER y^e 11
 ANNO DOM 1692
 & DEPARTED THIS LIFE
 DECEMBER y^e 7 ANNOQ^E
 DOM. 1715.

Two old brown stones, commemorating the family of
 Grave, stand side by side :

HERE LIETH
 THE BODY OF
 DAVID GRAUE
 WHO DECEASED
 NOV^r Y^e 16th
 A D 1726
 AGED 26 YEARS

HERE LIETH Y^e
 BODY OF ELIZA
 BATH WIFE OF
 JOHN GRAUE
 WHO DIED APRIL
 Y^e 30th 1725
 AGED 37 YEARS

Rude carving and rude spelling are found combined in a stone dear the middle of the yard, whereon the inscription ran as follows :

HEAR · LIES · Y^e · BODIS
 OF · SUBMIT · & · SARY ·
 THE · DAFT_{ER}S · OF · M^r
 JOHN · & · M^r SUBMIT
 EUARTES · HOO · DIED
 in · 3^e · 6 · & · 4 YEER · OF
 THEAR · AGE · 1742 ·

Not so remarkable for antiquity as for the quaint and appropriate epitaph is the tomb of Captain Griffin. It is a marble tablet, supported on five columns, and it marks the resting place of a sailor who lived in the pioneer days of American commerce :

E G
 § SACRED §
 to the Memory of
 CAPT. EDWARD GRIFFIN
 who departed this life
 August 3d 1802
 aged 40 years.

Though Boreas blasts and Neptunes waves
 Have tos'd me to and fro
 In spite of both by God's decree
 I Harbor here below.

Where I do now at anchor ride
 With many of our fleet
 Yet once again I must set sail
 Our Admiral Christ to meet.

Behold and see as you pass by
 As you are now so once was I
 As I am now so you might be
 Prepare for death and follow me.

A small brown stone, near the center of the old yard, bears this inscription :

SAMUEL SON OF
MR JOHN & MRS
MARY FRENCH
WAS BORN 1682
AND DIED 1688
AND HE WAS Y^e
FIRST CORPS
BURIED HERE.

The following short eulogy of Deacon Hill appears on a stone of unusual size and workmanship :

In Memory of
Deaⁿ TIMOTHY HILL, Esq^r
who after having served his
generation usefully in many
public offices and
employments; fell on sleep,
Feb^ry 7th 1781.
in the 59th Year of his
Age.
Blessed are the dead
which die in the Lord.

The following is the outline of a life begun just two hundred years ago :

MRS.
SARAH MORRISON
was born July 7th
1689 Was married
to M^r JONATHAN TODD
April 10th 1711 (who
died Sept^{br} 14th 1723)
And was Married to
Deacon BENJAMIN
STONE June 1735
And died April 29th
1753 And Her
Body is Interred Here.

CATALOGUE OF RELICS EXHIBITED.

Through the generosity of the late Rev. L. T. Bennett, D. D., these relics were displayed in his houses on Whitfield street.

The views taken in the English towns and parishes whence some of the settlers came to New England, were procured through the kindness of the following gentlemen: Rev. W. G. Andrews, Master of St. Cross Hospital, Winchester; Rev. S. A. Barnett, vicar of St. Jude's, Whitechapel, London; Rev. T. A. Carr, vicar of Marden, Kent; Rev. S. L. A. Cooper, rector of Croxton and Eltisley, Cambridgeshire; Rev. F. P. Du Sautoy, rector of Ockley, Surrey; Rev. A. H. Harrison, vicar of Cranbrook, Kent; Rev. E. H. Jones, vicar of Rolvenden, Kent. The friendly interest shown by all these clergymen, (several of whom presented the photographs to us) entitles them to our special thanks. The Rev. Henry W. Whitfeild, vicar of Christ Church, West Green, Tollenham, London, from whom we received the Whitfeild arms, also sent some interesting genealogical notes, showing the first minister of Guilford to have been of his family, a very ancient one. He retains the spelling of the name (Whitfeild) which appears in the extracts from the Ockley Register. The Rev. C. M. Ramus, rector of Playden, with East Guildford, Sussex, gave information bearing on the suggestion that the latter parish may have furnished its name to the American Guilford. The letter of Mr. Ramus makes the suggestion seem an improbable one.

Extracts from the Parish Register of Ockley, Surrey, sent by the Rev. F. P. Du Sautoy, Rector of Ockley. (Abbreviated.)

1619—Dorothea, daughter of Henry Whitfeild, baptized, March 25.

1620—Sarah, daughter of H. W., baptized November 1.

- 1622—Abigail, daughter of H. W., baptized September 1.
 1624—Thomas, son of H. W., baptized December 1.
 1626(7)—John, son of H. W., baptized February 11.
 1629—Nathanael, son of H. W., baptized June 28.
 1631(2)—Mary, daughter of H. W., baptized March 4.
 1633(4)—Henry, son of H. W., baptized March 9.
 1635—Rebekah, daughter of H. W., baptized December 25.
 1634(5)—Henry, son of H. W., buried February, last day.

The Relic Committee desire to express their high appreciation of the kindness of the late Dr. Bennett in loaning his large and commodious houses on Whitfield street for their exhibition, and their sorrow that he was not permitted to see the occasion which he had looked forward to with so much delight, and to which his genial presence would have been an added attraction.

HALLECK COLLECTION.

The following articles, unless otherwise stated, belonged to the poet, Fitz-Greene Halleck.

LOANED BY LEWIS ROSSITER ELLIOT.

- 1 Portrait of Fitz-Greene Halleck.
- 2 Portrait of Joseph Rodman Drake. Owned by Halleck.
- 3 Portrait of Halleck in old age.
- 4 Stove and Andirons.
- 5 Teapot. Used by Miss Maria Halleck.
- 6 Chair. Owned by Miss Maria Halleck.
- 7 Sampler. Worked by Polly Elliott (Mrs. Israel Halleck), in 1781.
- 8 Tailor's Goose. Used by Mr. Israel Halleck.
- 9 "Old Curiosity Shop." Presented to Halleck by Dickens, with latter's autograph.
- 10 Copy of Shakespeare.
- 11 Webster's Dictionary. Presented by publishers.
- 12 Two Verses of Marco Bozzaris in Halleck's handwriting.
- 13 Letters from Fitz-Greene Halleck to his father, Israel Halleck.
- 14 Letters to Polly Elliott. From Miss Betsy Beers of New Haven, 1783 and 1785.

- 15 Needle Book. Owned by Miss Maria Halleck.

LOANED BY MRS. L. C. STONE.

- 16 Cup and Saucer.
- 17 Pair Brass Candlesticks.
- 18 Needle-book. Made by Miss Maria Halleck out of her Uncle William Elliott's Christening Blanket, 1755.
- 19 Cape. Worn by Miss Maria Halleck.
- 20 Old Oaken Chair. Belonged to Halleck.

LOANED BY MRS. HENRY R. SPENCER.

- 21 Bronze Inkstand. Presented by the Literary Club of New York.
- 22 Quilt. Made from two dresses of the wedding outfit of Mary (Elliott) Halleck, mother of Fitz-Greene. Lined with woolen, spun and woven by her.
- 23 Half Dozen Tea Spoons Belonging to Mary (Elliott) Halleck's wedding outfit. Marked M. E., 1787.
- 24 Pair of Gloves. Owned by Miss Maria Halleck.

LOANED BY MRS. MORRIS TYLER OF
BINGHAMPTON, N. Y.

- 25 Lock of Halleck's Hair. When he was 30 years old, given her by Miss Maria Halleck.

LOANED BY A. G. SOMMER.

- 26 Coffee Mill and Wooden Mortar.

LOANED BY MRS. RUTH WILCOX OF
NEW HAVEN.

- 27 Silver Thimble. Belonged to Mary (Elliott) Halleck.

- 28 White Kid Shoes. Belonged to Miss Maria Halleck.

- 29 Wooden Fan. Owned formerly by Miss Maria Halleck.

LOANED BY MISS RUTH HART.

- 30 Spectacles.

LOANED BY MRS. MILO COOK.

- 31 Stand.

LOANED BY MRS. WILLIAM DAVIS.

- 32 Table. Belonged to Israel Halleck.

LOANED BY MISS AMANDA STONE.

- 33 China Plate. Belonged to Maria Halleck.

LOANED BY MRS. WILLIAM MEIGS.

- 34 Porridge Pot and Spider (very small). Belonged to Maria Halleck.

LOANED BY MRS AUGUSTUS HALL.

- 35 Autograph Letter of Fitz-Greene Halleck. Stating election of Abraham S. Fowler to Ugly Club of New York; also official notification of same by

Secretary of Club. Date, Jan. 2, 1815. The Ugly Club was a social organization of the handsomest young men in New York City.

LOANED BY MRS. S. B. CHITTENDEN
OF BROOKLYN, N. Y.

- 36 Chair. In which Halleck was seated when portrait was painted.

LOANED BY REV. E. C. STARR OF
CROMWELL.

- 37 Autograph of Halleck.

LOANED BY MRS. L. H. STEINER OF
BALTIMORE, MD.

- 38 Autograph Note of Halleck. Thanking Hon. R. D. Smyth for loan of books.

LOANED BY MRS. JOHN NORTON.

- 39 Head of Umbrella Handle.

LOANED BY MRS. GEORGE S. DAVIS.

- 40 Bead Basket. Owned by Maria Halleck.

LOANED BY MISS KATE E. FOWLER.

- 41 Coat and Habit. Worn by Miss Maria Halleck when bridesmaid at the wedding of William Horace Elliott and Mrs. Hannah (Hubbard) Stone, August 31st, 1829.

LOANED BY MRS. DAVID BENTON.

- 42 Hair Trunk. Owned by Halleck.

LOANED BY CLIFFORD BISHOP.

- 43 Halleck's Bellows.

BARTHOLOMEW COLLECTION.

Exhibited at the residence of Mr. Worthington Bartholomew (formerly the George Griswold Place), corner Lovers' Lane and Boston Street.

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| 44 Mahogany Sideboard. Solid top and legs. Over 150 years old. | 60 Profiles, six on a card. Grandfather and grandmother, father and mother, and two aunts of Mrs. Bartholomew. |
| 45 Oaken Arm-chair. Queen Anne style. Over 200 years old. | 61 Silhouette of Fanny Griswold. Wife of Abraham Fowler. She was very beautiful. |
| 46 Gilt Framed Mirror. Over 100 years old. Owned by Nancy Landon, wife of George Griswold and mother of Mrs. Bartholomew. | 62 Decanter and Pitcher. Buried in a cave in East, or Griswold's Woods, at time of encounter at Leete's Island, June 18, 1781. The Cave was occupied for many years by Dorcas, one of the last of the Menuncatuck Indians, who was fed for a long time by Mehitabel (Cleaveland) Griswold. |
| 47 Porcelain Snuff Box. Owned by Ezra Griswold, a Revolutionary soldier, and grandfather of Mrs. Bartholomew. | 63 Chair. Owned by Hannah Landon. Over 125 years old. |
| 48 Gold Locket. With hair of George and Roger Griswold. | 64 Chair. Owned by Ezra Griswold. |
| 49 Pin-Case. Belonged to Mehitabel Cleaveland. Over 100 years old. | 65 Full Set of Burnt China. From England. In wedding outfit of Mrs. Nancy (Landon) Griswold. |
| 50 Picture of Mr. and Mrs. George Griswold. Painted by George Munger. | 66 Teapot. Owned by Hannah (Elliott) Landon. |
| 51 Silhouette of Amanda Griswold, sister of George and wife of Eldred Atwater Landon; also an early sweetheart of Mr. Henry W. Chittenden. | 67 Two Preserve Plates. In shape of oak leaves. Believed to be nearly 200 years old. |
| 52 Ship's Quadrant, 1769. Owned by Capt. Samuel Landon. | 68 Indian Ax. Found on the place. |
| 53 Silver Spoon. Marked H. E., for Hannah Elliott, wife of Capt. Samuel Landon. | 69 Three pairs Silver Buckles. All over 100 years old. |
| 54 Silver Spoon. Marked L. F., for Laura Foote, mother of Mrs. Bartholomew. Over 100 years old. | 70 Gravy Boat. Belonged to Nancy (Landon) Griswold, died 1869, aged 82. |
| 55 Silver Spoon. Marked N. L., for Nancy Landon. About 100 years old. | 71 China Custard Cups. Very ancient. |
| 56 Pair of Ear-rings. Belonged to Nancy Landon. | 72 Gravy Boat. Handle broken. Owned by Mehitabel (Cleaveland) Griswold. |
| 57 Ring and Bracelet. Made of hair of Mehitabel Cleaveland, grandmother of Mrs. Bartholomew. | 73 Flip Glass. Owned by Mehitabel (Cleaveland) Griswold, wife of Ezra. |
| 58 Locket. With Mr. George Griswold's hair. | 74 Mahogany Book-case. Solid doors. Originally on top of a mahogany secretary. |
| 59 Silver Brooch. Made of Masonic Emblems. Belonged to Nancy Landon. | 75 Cherry Desk. Over 150 years old. |

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| <p>76 Six Continental Chairs Over 100 years old.</p> <p>77 Cherry Stand.</p> <p>78 Baby Chair. Very old.</p> <p>79 Picture of Mrs. Nancy (Landon) Griswold. Taken in old age.</p> <p>80 Wash Stand. 200 years old.</p> <p>81 Earthen Flower Vase. Very old and peculiar.</p> <p>82 Russia Counterpane. Brought from New York. 100 years old.</p> <p>83 Dimity Counterpane. Embroidered by Mrs. Hannah (Elliott) Landon, wife of Capt. Samuel.</p> <p>84 Counterpane. Embroidered by Mr. Bartholomew's mother at the age of 60. One of seven she made for her children at that time.</p> <p>85 Dimity Curtains. Still in use. Formerly parlor hangings. Over 100 years old.</p> | <p>86 High Post Bedstead and Washstand. Of curled maple. Over 100 years old.</p> <p>87 Rocking Chair. Over 200 years old.</p> <p>88 L'hantbois of cherry.</p> <p>89 L'hantbois of whitewood.</p> <p>90 Looking Glass. Owned by Mr. Ezra Griswold.</p> <p>91 Linen Chest. Belonged to Mrs. Bartholomew's grandmother.</p> <p>92 Mirror, with Cherry and Gilt Frame. Over 100 years old.</p> <p>93 Mahogany Table. Solid top.</p> <p>94 Two Cherry Tables.</p> <p>95 Pair Brass Candlesticks.</p> <p>96 Snuffers and Tray.</p> <p>97 Two Pewter Platters.</p> <p>98 Three pairs Spectacles.</p> <p>99 Two Tea Trays.</p> <p>100 Two Candle-stands.</p> |
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HUBBARD COLLECTION.

Exhibited by Miss Mary Hubbard at her house on Broad street.

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| <p>101 Oak Linen Chest. Brought from England 1635.</p> <p>102 Wedgewood Teapot.</p> <p>103 Glass Tumbler. With painting in bright colors. Very old. Owned by Miss Hubbard's great great-grandmother.</p> <p>104 Snuff Bottle. Like 103, and owned by same person.</p> <p>105 Goblet. From West Indies. Over 100 years old.</p> | <p>106 Blue Ware, Gravy Bowl and Plate.</p> <p>107 Two Toy China Dogs. 100 years old.</p> <p>108 Various articles of Crockery and Glassware. 100 to 150 years old.</p> <p>109 Two Small Pictures. 100 years old.</p> |
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All the following articles were exhibited at Dr. Bennett's houses and are arranged in the alphabetical order of their owners:

LOANED BY MRS. LOIS APPELL.

- 110 Canoe Paddle, from Sandwich Islands. In family over 60 years.

LOANED BY REV. WILLIAM G. ANDREWS, D. D.

- 111 Two Views of St. Margaret's Church, Ockley. Rev. Mr.

Whitfield was the rector and William Dudley and Thomas Norton lived there. Window in south wall of nave dates from 1327, tower from 1700. (Presented by Rev. F. P. DuSautoy, rector of Ockley.)

- 112 Four Views of Ockley Green. With Stone Street, an old Roman road.

- 113 View of Parish Church, Marden, Kent. William Chittenden was probably born there. (Presented by Rev. F. A. Carr, Vicar of Marden.)
- 114 Two Views of St. Dunstan's Church, Cranbrook, Kent. Home of William Chittenden, Jacob Sheafe and his sisters, Mrs. Whitfield, Mrs. Chittenden and Mrs. Kitchel.
- 115 View of Very Old House in High street, Cranbrook.
- 116 Glassenbury. View of Moated House.
- 117 Sissinghurst Castle. Now cottages and farm buildings. (114-117 inclusive, presented by Rev. A. H. Harrison, Vicar of Cranbrook.)
- 118 View of Parish Church of Rolvenden, Kent. Home of John Hoadley and Robert Kitchel.
- 119 View of Village Street of Rolvenden.
- 120 Three Views of Old Farm House, Rolvenden.
- 121 View of Norman Gate in Bristol Cathedral. William Seward came from Bristol.
- 122 Three Views of Ancient Buildings in Bristol. (Bristol Views presented by Rev. S. A. Barnett, vicar of St. Jude's, Whitechapel, London.)
- 123 Archbishop Abbott's Hospital, Guildford, Surrey. Whence Guildford is supposed to take its name.
- 124 Old Guildford. From a print. (Presented by Miss Kate E. Hunt.)
- 125 The Grange, Albury, near Guildford. The part shown was once a farm-house, believed to date back to Whitfield's time. About 10 miles from Ockley.
- 126 Photograph of Whitfield House, Guildford, 1639.
- 127 Maps of Surrey, Sussex and Kent. Whence most of the settlers came. (Presented by Rev. S. A. Barnett.)
- 128 Photograph of Portrait of Rev. Bela Hubbard, D. D.
- 129 Map of New Haven Colony and the towns in Connecticut about 1660.
- 130 Illuminated Coat of Arms of Rev. Henry Whitfield. From Rev. Henry W. Whitfield, London, England.
- 131 Photograph of Ettisley Green. Birthplace of Samuel Disborough.
- 132 Photograph of Ettisley Church.
- 133 Lithograph of Church of Rev. Henry Ware Whitfield.
- A fine photograph of the tomb of Bishop Hoadley in Winchester Cathedral, England, sent by the Rev. William G. Andrews, Master of St. Cross Hospital, was unfortunately received a few days too late for the exhibition. Bishop Benjamin Hoadley was a son of Rev. Samuel Hoadley, a native of Guilford. He was born in Westerham, Kent, November 14th, 1676; was successively Bishop of Bangor, Hereford, Salisbury, and Winchester, and died at Winchester, April 7th, 1761.
- LOANED BY MISS AMY F. BARTLETT,
OF NORTH GUILFORD.
- 134 Indian Spear-head and Stone Pestle.
- 135 Powder Horn. 1777. Owned by Samuel Bartlett.
- LOANED BY MRS. SUSAN C. BARTLETT
OF NORTH GUILFORD.
- 136 Picture of U. S. Gunboat Lenape. In Rebellion, A. A. Surgeon Stephen C. Bartlett, a native of North Guilford, served in this vessel.
- LOANED BY ALANSON BRADLEY OF
MADISON.
- 137 Canteen. Used either in Revolution, or War of 1812.
- 138 "American Selections being the third part of Grammatical Institute of the English Language." By Noah Webster, Hartford, 10th Edition.

LOANED BY MRS. FREDERICK BRADLEY OF MADISON.

- 139 Brass Buttons. Owned by Major Julius Willard, born 1754, who fought in Revolution.

LOANED BY MRS. WILLIAM BUELL OF MADISON.

- 140 One Silk Mitt. 125 years old. Worn by a baby when baptized.
141 Pitcher. Over 100 years old.

LOANED BY MRS. HARVEY BUSHNELL OF SAYBROOK.

- 142 Silver Spoon. Belonged to Caleb Leete, grandson of Gov. William Leete. Marked C. L., for him; R. L., for Rachel Leete, his daughter; and S. S., probably for Seth Stone, her husband. Their eldest grandson, Stephen Stone, owned it for over 50 years.

- 143 Horn Drinking Cup. Carried by Andrew Stone through the Revolution.

LOANED BY MRS. FRANK BARTLETT OF NORTH MADISON.

- 144 Six pieces of Antique Ware.

LOANED BY MRS. FRANK BISHOP OF NORTH MADISON.

- 145 Small Sauce Dish.

LOANED BY E. CHAPMAN BISHOP.

- 146 Door of Pew No. 1, in Old Church on Green.

LOANED BY MRS. BARTLEM.

- 147 Platter. Once owned by the Duke of Buckingham, and used at Stone House, three miles from Buckingham.

- 148 Piece of Satin. Used in hangings of dining room of Stone House, near Buckingham.

LOANED BY MISS HARRIET BARKER.

- 149 Bed Quilt. Over 100 years old.
150 Red Riding Hood.

- 151 Long Linen Gloves. Made by Tryphena Page about 125 years ago.

- 152 Linen Stockings. Home-spun and knit 100 years ago.

LOANED BY MRS. RICHARD BARTLETT.

- 153 Earrings. Brought from Mediterranean; stones in them from Rock of Gibraltar.

- 154 Vase. Very old.

LOANED BY MRS. DARWIN N. BENTON.

- 155 "Sermons" and "Saints' Daily Exercise." By John Preston, London, 1634.

LOANED BY MRS. E. A. BENTON.

- 156 Ancient Wills and Deeds in Benton family.

LOANED BY MRS. GEORGE W. BENTON.

- 157 Morning Post, November 7, 1783, with Washington's Farewell Address.

LOANED BY JOEL BENTON, AMENIA, N. Y.

- 158 Manuscript Sermons of Rev. Joseph Eliot.

- 159 Photograph of Back of Stone House taken by Myron Benton in 1862.

LOANED BY MRS. L. E. BALDWIN.

- 160 Tea and Table Spoon. 250 years old.

- 161 Milk Pitcher. 150 years old.

- 162 African Spears.

LOANED BY MRS. FRANK BLATCHLEY.

- 193 Fruit Dish. Belonged to Miss Clara Caldwell.

- 164 Blue China Plate. Belonged to same.

LOANED BY MRS. HENRY BLATCHLEY.

- 165 Chair. Formerly owned by Miss Grace Starr.

- 166 Forks. Owned by same.

LOANED BY WASHINGTON BRISTOL OF
NORTH MADISON.

- 167 Salmon's "Geographical Grammar." Over 100 years old.
168 "Young Men's Best Companion." Arithmetic over 100 years old.
169 "Practical Discourse." Wm. Sherlock, London, 1775, 29th edition.

LOANED BY SELDEN BENTON.

- 170 Canc. Owned by his great-great-grandfather Chittenden.
171 Sandwich Island Mantle of Bark, Belt of Grass and War Club. Owned here 35 years.

LOANED BY DAVID CARTER.

- 172 Sign, "Strangers' Resort." Used over tavern, kept in Clinton by Mr. Jared Carter.

LOANED BY MISS LYDIA D. CHITTENDEN.

- 173 Pen. Used by Deacon Abraham Chittenden, in corresponding with Washington in Revolution.
174 Mirror. Over 150 years old.

LOANED BY MRS. DWIGHT D. CHITTENDEN OF NORTH GUILFORD.

- 175 Baby Blanket. 130 years old.
176 Small Chair. 100 years old.
177 Pewter Shaving Cup. "Used by all the family for 200 years."

LOANED BY MRS. SAMUEL CHITTENDEN OF MADISON.

- 178 Old Papers, Deeds, Etc. Oldest dated 1683.
179 Portrait of Parnel Kelsey, wife of George Munger. Painted by him 1810.
180 Indian Stone Ax. Found in field at East River near Mrs. Washburn's.

LOANED BY DENISON CHITTENDEN.

- 181 Piece of Clapboard. From old Nathan Chittenden house in York street. He went to Sag Harbour to prepare clapboards and shingles for his house about 1750.
182 Ancient Spur. Relic of Revolution.
183 Large Hair Trunk. Brought from England by Mr. Loyse, who painted his house black at the news of death of Louis XIV.

LOANED BY MRS. AMOS CHITTENDEN.

- 184 Chair. 150 years old.

LOANED BY MRS. H. D. CHITTENDEN.

- 185 Wedding Slipper of Miss Hannah Coan, who danced in it all night 125 years ago
186 Tea Cup. 150 years old. Belonged to Miss Hannah Coan.
187 Brass Candlestick. 170 years old. Owned by same.

LOANED BY E. S. CHITTENDEN, OF ST. PAUL, MINN.

- 188 "The Whole Concern of Man," by John Edwards, Boston, 1725. Formerly belonged to Daniel Chittenden.
189 Two Silhouettes.

LOANED BY CHRIST CHURCH PARISH.

- 190 Large Prayer Book London, 1740. Used in the church before the Revolution.

LOANED BY JEROME COAN OF NORTH GUILFORD.

- 191 Oaken Box. Upwards of 200 years old. Came from England.
192 "View of first American Railway Train," on New York Central Railroad, 1832.
193 Indian Arrowheads.
194 Wooden Quart Bottle.

- 195 Indian Tomahawk. Found on David Bartlet's farm in North Guilford.
- 196 Indian Relics. Found in North Guilford by William Hall, H. H. Griswold and Ira Hull.
- 197 Continental Money. 1776, 1777, 1778.
- 198 "Pictures of Dr. James Hamilton, Rev. John Wesley, and Joseph Cole as they appeared in Edinburgh, 1790."
- 199 Almanacks from 1767 to 1777.
- 200 Blue Silk Badge, 1776. Belonged to John Coan of North Guilford; Revolutionary soldier; died in 1845, aged 85. Worn by him on public occasions as a mark of honor.
- 201 "Exposition of the Judicial Laws of Moses," 1636
- 202 Side-board. Cherry top, mahogany front, trimmed with white holly.
- 203 "Easy Instruction in Sacred Harmony," by William Little and William Smith. Owned by Amos Fowler.
- 204 Cane. From timber formerly over door of Stone House.
- 205 Rocking Chair. Of rived oak, 150 years old.
- LOANED BY MRS. SARAH COE OF MADISON.
- 206 Earthen Teapot. Over 100 years old.
- LOANED BY MRS. WILLIAM COLLINS OF NORTH GUILFORD.
- 207 Table. At which Gen. Washington and staff ate during Revolution. Then owned by Capt. Gilbert Dudley, tavern keeper, of Madison.
- LOANED BY WILLIAM COBLEIGH.
- 208 Hand Trunk. 250 years old.

LOANED BY TRINITY COLLEGE, HARTFORD.

- 209 "Commentary of Valesius on Hippocrates." Once the property of Dr. Byran Rossiter, the first physician in Connecticut; settled in Guilford 1651.
- 210 "Virgilti Evangelisantis Christiados Libri XIII." London, 1638. Once owned by John Eliot, Apostle to the Indians.

LOANED BY MRS. CAROLINE CONKLIN OF MADISON.

- 211 Earthen Teapot. Over 100 years old.
- 212 Earthen Plate. Over 100 years old.
- 213 Pewter Bowl. Over 100 years old.
- 214 Glass Decanter. Over 100 years old.

LOANED BY MRS. JAMES COOK.

- 215 Two Weapons from Navigator's Island, Samoa. Shark's teeth fastened to wood with cocoanut fibre.
- 216 Battle - Ax. From Samoan Islands.

LOANED BY MRS. SAMUEL CORNELL.

- 217 Silhouette of Roswell Judson of Stratford. He is said to have delivered the first Hebrew oration at Yale College, where he was graduated 1787.
- 218 Fan. Brought as wedding present to Anne Mills of Fairfield, and now owned by her great - great - grand - child.
- 219 Wooden Heel of Slipper. Once owned by Anne Mills. Adjustable to any slipper.
- 220 Portrait of Charles Bishop of New Haven. Born about 1772.
- 221 "Blazer of 1838." Worn by T. S. Gold of Cornwall while a student at Yale, where he was graduated 1838.

LOANED BY MRS. CRANE.

- 222 Two Pink Teapots. Very old.
 223 Sugar Bowl. Very old.
 224 Plate. Very old.

LOANED BY MRS. H. E. CRUTTENDEN OF MADISON.

- 225 Silver Spoon. 150 years old.

LOANED BY MRS. CLARA DAVIS.

- 226 "Saints' Everlasting Rest." London, 1651.

LOANED BY J. LEONARD DAVIS.

- 227 Square Chair. 160 years old.
 228 Stand.

LOANED BY MRS. G. S. DAVIS.

- 229 Silver Pocket Nutmeg Grater. Owned by Captain Seth B. Griffing.
 230 Child's Chair. About 100 years old.

LOANED BY MRS. GEORGE W. DAVIS.

- 231 Linen Bed Spread. Spun, woven and embroidered by Hannah Hill, wife of Nathaniel Johnson. Now owned by her great-granddaughter.
 232 Five Cups and Saucers. Owned by same Hannah Hill, at marriage in 1761.
 233 Silhouette. Of Nancy Johnson, wife of Ira Hoadley.

LOANED BY JAMES DOWD OF MADISON.

- 234 Tea-pot, 100 years old.

LOANED BY MRS. NERISSA DOWD OF MADISON.

- 235 Home-spun Spread. 150 years old.

LOANED BY MRS. ORRIN K. DOWD OF MADISON.

- 236 Continental Bill. 1776.

LOANED BY MRS. ALPHA DOWD OF NORTH MADISON.

- 237 Wooden Cradle. 125 years old. In this, four generations have been rocked.

LOANED BY SIDNEY DOWD.

- 238 Family Bible. 1773, with Abner Stone's Family Record.

LOANED BY MRS. ALBERT DOWD.

- 239 Leaves from Sermon of Rev. Jonathan Todd. 175 years old.

LOANED BY MRS. HOBART DOLPH.

- 240 China Cup. Over 250 years old.

LOANED BY MRS. IRA DUDLEY, OF NORTH GUILFORD.

- 241 Pewter Platter. 1775. Owned originally by Dea. John Bartlett.

LOANED BY MRS. B. T. DUDLEY, OF MADISON.

- 242 Copper Warming Pan. 110 years old.

LOANED BY LANCELOT DUDLEY OF MADISON.

- 243 Powder-mortar and Pestle. Owned by Dr. Reynold Webb. Made of Lignum Vite.

LOANED BY JASON DUDLEY OF MADISON.

- 244 Powder Horn.
 245 Shot-mould.
 246 Plate.
 247 Chair.
 248 Gun.

LOANED BY JOHN DUDLEY.

- 249 Chair. Owned by Mr. Thomas Hart; married Concurrence Bartlett in 1750.
- 250 "Our Duty Towards Our Neighbor." Designed and drawn by Nathaniel Dudley in 1789.
- 251 Knee-buckles. Worn by Joseph Bartlett; lived 1756-1786.
- 252 Set of Almanacks, nearly complete, from 1780 to 1889. Collected by members of Dudley family from Nathaniel down.

LOANED BY MISS MARY ANN DUDLEY.

- 253 Doll. Owned by Hannah Bartlett in 1786.
- 254 Toy Drum.
- 255 Pair Brass Candlesticks.
- 256 Salt-cellar.
- 257 Glass Tea-cannister.
- 258 Plate.
- 259 Teapot. 256-259 inclusive belonged to Hannah (Bartlett) Dudley; married 1808; some of them were presented her by her aunt, Mindwell (Bartlett) Chittenden.

LOANED BY JOHN HOOKER DUDLEY.

- 260 Indian Relics. Found on his farm on Clapboard Hill.
- 261 Leather Pocketbook. Stamped "E. Guilford"; 150 years old.

LOANED BY H. NELSON DUDLEY.

- 262 Warming Pan. Very old.
- 263 Flax Wheel. Spinning two threads at once.
- 264 Foot Stove. With entire wooden cover.
- 265 Large Winnowing Fan.

LOANED BY MISS MARY DUDLEY.

- 266 Table. Owned by John Griswold, her grandfather, who married Hannah Dudley, 1790.

LOANED BY HENRY B. DUDLEY.

- 267 Dress. Made for Deborah Dudley, aged 10 years, who died 1840.

LOANED BY CHARLES DUDLEY.

- 268 Flint-lock Gun, Cartridge-box, Shot-box and Bayonet. Owned by John Parmelee of Nut Plains; used in Revolution.
- 269 "Laws of Connecticut," 1784. Owned by Thomas Dudley.
- 270 Spoon. Marked "J. M. P.," for John and Mary Parmelee.

LOANED BY MISS LYDIA C. DUDLEY.

- 271 Carved Front of Box. "Brought over in Mayflower."
- 272 Piece of Bed Spread Embroidery. Made by Lucy Parmelee, 1789.
- 273 Linen Handkerchief. Marked J. P., for Julia Parmelee, 1789.
- 274 Pocket. Linen dimity, initials worked in.
- 275 Patchwork Pocket.
- 276 Samples of Flax grown in Guilford.

LOANED BY MRS. SOPHIA DUDLEY.

- 277 "Commentary on Titus." By Thos. Taylor, Cambridge, 1619.
- 278 Child's Chair. Over 100 years old.
- 279 Pair of Andirons. Very old.

LOANED BY MISS EMILY DUDLEY.

- 280 Bedquilt with Home-spun lining.

LOANED BY MRS. JULIETTE DUNN.

- 281 Cup and Saucer. Very old.

LOANED BY MISS CORNELIA ELLIOTT.

- 282 Cup, Saucer and Spoon. Nearly 200 years old. Marked "R. H.," for Ruth Hart (Mrs. Bartlett). born 1760, and owned by her mother.
- 283 Table Spoon. In constant use since 1730. Owned by Diana (Ward) Hubbard, mother of Rev. Bela Hubbard, D.D.
- 284 Two Silver Spoons. Over 100 years old.
- 285 Silver Pepper Box. More than 150 years old. In Fairchild family.
- 286 Picture of "Ruth in Field of Boaz," in floss. Over 80 years old.
- 287 Portraits of Giles and Amos Parmelee. Painted by Geo. Munger, about 1806.
- 288 Colored Engravings. Over 100 years old. Subject of one, "Washington in his Last Illness, attended by Drs. Craik and Brown;" of other, "Mourners at Tomb of Washington, who 'Lived respected and feared, Died lamented and revered.'"
- 289 Large Doll, "Samuel."
- 290 Green Calash.

LOANED BY LEWIS ROSSITER ELLIOT.

- 291 Sideboard. Brought by Rev. Joseph Eliot in 1664 to site still occupied by his descendants. Doors replaced by part of pew doors taken from old church on Green.
- 292 Toddy Glass. Used for generations at Eliot family gatherings.
- 293 Chair. Owned once by Mrs. Seth Chittenden (Ann Rossiter), married 1782.
- 294 Pepper-box, with opening in bottom. Once owned by Hannah (Dudley) Griswold.
- 295 Cow Bell. Used for generations.
- 296 Flax Knife. In shape of a rooster. Wood on it worn by the flax.

- 297 Oval Platter. 58 inches in circumference; diameters $17\frac{1}{4}$ and 20 inches.
- 298 Fish Platter.
- 299 Copy of Mather's "Magnolia." 1702.
- 300 "Exposition of the Book of Job." London 1664. By Joseph Caryl.
- 301 Bill of sale of Slave Scipio. Given to Benjamin Rossiter in 1753.
- 302 "The Use of the Globes and the Rudiments of Geography." 1787. By Daniel Fenning.
- 303 Snuffers and Tray.
- 304 Foot Stove.
- 305 Flint-lock Gun. 5 feet 11 inches high.
- 306 Warming Pan. Owned formerly by Miss Clara Caldwell.
- 307 Two Tallow Dips.

LOANED BY DR. ELLSWORTH ELIOT OF NEW YORK CITY.

- 308 Autograph Note of Rev. Joseph Eliot to Gov. Winthrop, 1673, about John Meigs' illness.
- 309 "A Selected, Pronouncing and Accented Dictionary." By John Elliott, Pastor of the Church in East Guilford and Samuel Johnson, Jr., author of the School Dictionary Suffield, 1800.
- 310 "Life of John Eliot." By Cotton Mather, Boston, 1691. Owned by Rev. Joseph Eliot of Guilford.
- 311 "Book of Sermons and Discourses" of Rev. John Elliott, D. D., of East Guilford.
- 312 "The Two Witnesses" 1736. By Dr. Jared Eliot of Killingworth.
- 313 "Sermon on the Taking of Cape Breton," 1745. By Dr. Jared Eliot.
- 314 "Essays upon Field Husbandry in New England." Boston, 1760. By Dr. Jared Eliot.
- 315 Petition to General Court in Handwriting, with Autograph, of Rev. John Eliot, apostle to the Indians.

LOANED BY EDWARD EVARTS OF
MADISON.

316 Carved Desk. From England.

LOANED BY EDWIN J. FLOOK.

317 Views of Redcliff Church,
Bristol, England.

LOANED BY MRS. FLOWERS OF MAD-
ISON.

318 Mariner's Compass. Over 100
years old.

LOANED BY MRS. ANDREW W. FOOTE.

319 Pair of High-heeled Silk Slip-
pers. Over 100 years old.

320 Tape Loom. Over 100 years
old.

321 One Pateen. Over 100 years
old.

322 "Story of Dick Whittington
and his Cat," 1778. Hart-
ford. Adorned with cats.

323 Shell Comb. Over 100 years old.

324 Commission of Gen. Andrew
Ward, as Colonel in Seventh
Regiment of State Troops.
Signed by Jonathan Trum-
bull; dated March 11, 1775.

325 Commission of Same, as Lieut.
Colonel in First Regiment.
May 1, 1775.

326 Commission of Same, as Brig-
adier General of Second
Brigade, June 5, 1777.

327 Hymn Book. Owned by Gen-
eral Andrew Ward, 1786.
Containing Watt's "Psalms
of David," "Spiritual
Songs," and "Lyric Poems."

328 Trap Indian Ax, 10 inches long.

329 Indian Bodkin and Arrow
Heads. Dug up on Foote
farm. Some arrow-heads
very fine.

330 Small Indian Ax, 3½ inches
long.

331 Two Small Pipes. Sold by
Henry W. Chittenden in his
store.

332 Map of United States, about
1814. Done entirely with
pen and ink by Miss Cath-
erine Beecher when 14 years
old. It shows six naval
battles of 1812. Very re-
markable work.

333 Candle Cup. 250 years old.
Blue and white Delft ware.
Bequeathed in a will in 1656.

334 Pope's Homer's Iliad. Old
edition.

335 Picture of Liberty. Worked
in silk by Mrs. Lyman
Beecher (Roxana Foote),
about 1790.

LOANED BY MISS KATE FOOTE.

336 Silver Table-spoon. Marked
Louisburg 1747. Colonel
Andrew Ward commanded a
company of provincials at
Louisburg. He commuted
his rations of rum for money,
with which he purchased a
silver spoon for each of his
four children and had Louis-
burg engraved on handles,
that the children "might
know how father used his
rum." One of the original
four table-spoons so marked,
has been melted and made
into two tea-spoons, one of
which is exhibited as 388.

337 Silver Pepper Box and Cup.
Belonged to wedding silver
of Diana Hubbard, wife of
Gen. Andrew Ward.

338 Embroidered Toilet Cover.
Made by Mary Foote, grand-
daughter of Gen. Andrew
Ward, 1800.

339 Toilet Cover. Embroidered
by Harriet Foote. 1790.

340 Linen Towel. Spun by Har-
riet Foote, 1794.

341 Teaspoon and tablespoon.
Marked A. D. W., for An-
drew and Diana Ward. 1730.

342 Punch Bowl. 1772. Brought
by Justin Foote from East
Indias.

343 Letter from Gen. A. W. Gree-
ley to Mrs. Joseph R. Haw-
ley, with flowers from Grin-
nell Land.

344 Portrait of Eli Foote. Painted
in 1773.

345 Pillow Lace. Made by Aca-
dian French, brought from
Canada, 1755.

LOANED BY MRS. ABBIE FOOTE, OF
NORTH BRANFORD.

- 346 Embroidery. By Mrs. Abigail Russell. She dyed the crewels.

LOANED BY WALLACE G. FOWLER.

- 347 Arm-Chair. Over 100 years old.
348 Hall Chair. Over 100 years old.
349 Silhouette of Miner Fowler, Sr., and wife. Over 100 years old.
350 Silhouette of Miner Fowler, Jr. He was born in 1800.
351 Silhouette of Mrs. Gallaudet at 18. She was born March 20, 1798.
352 Pitch Pipe. Used in North Church.
353 China Plate. 150 years old.
354 China Dish. 150 years old.
355 Mustard Cup. Very Ancient.
356 Coffee Pot. Over 100 years old.
357 Pewter Platter.
358 Sword. Used in Train Band.

LOANED BY MRS. HENRY FOWLER.

- 359 Embroidered Picture. Worked on satin. Made by Amanda Elliot, great-granddaughter of Rev. Jos. Elliot, Guilford.

LOANED BY HENRY FOWLER.

- 360 Cane. Owned by John Elliot; died 1797, aged 65.
361 Dress. Owned by Sally (Fowler) Talmadge; died 1855, aged 87.
362 Picture of Lydia Griffing. Wife of Col. William Hart, who died 1819, aged 24.

LOANED BY AMOS FOWLER OF NORTH
GUILFORD.

- 363 Worsted Quilt. 1776. Owned by Sarah Rossiter.
364. Bed Spread. 1776. Owned by Sarah Rossiter.
365 Spoons. 1776. Owned by Sarah Rossiter.

- 366 Three Small Spoons. 1755. Owned by Benj. and Sarah Rossiter, parents of above.
367 Long Vial. Very ancient.
368 Seth Morse's Account Book. 1783. He was born 1686.
369 Old Spectacles; some leather-bowed.
370 Very Small Pewter Porringer.
371 Two Thread Cases. Very old.

LOANED BY MISS ANNETTE A.
FOWLER.

- 372 Go-Cart. Made by Timothy Seward. Nearly 100 years old.
373 Reel. Made of oak. Presented to Ruth (Lee) Benton by her father, Capt. Samuel Lee.
374 Glass Decanter and Tumbler. in family over 80 years.
375 "Sermon at Ordination of Rev. Timothy Stone in Goshen." By Rev. Amos Fowler, 1768.
376 Picture and Hymn on Death of President W. H. Harrison. By Leander Griffin.
377 Misses' Stays.
378 Dirk.
379 Sword. With Motto, "An Gottes Segen ist alles Gelegen."
380 Spinning Wheel.
381 "Westminster Shorter Catechism," 1782.

LOANED BY MRS. ARTHUR FOWLER.

- 382 Large Pewter Platter.

LOANED BY MRS. SAMUEL FOWLER.

- 383 Rounded Hair Trunk. Belonged to her great-great-grandmother.

LOANED BY MISS HARRIET FOWLER.

- 384 Inlaid Trunk Box. Over 125 years old. Belonged to her grandmother. Mrs. Samuel Chittenden.
385 Inlaid Box. 125 years old.

LOANED BY MRS. OLIVER FOWLER
OF RICHMOND HILL, N. Y.

386 "Psalm Book."

LOANED BY MRS. CHARLOTTE
GREGORY.

387 China Card Dish. Belonged
to wife of Colonel Andrew
Ward.

388 Silver Teaspoon. Marked
"Louisburg." (See 336.)

389 Silver Shoe Buckles. Worn by
Mr. Wyllis Eliot at marriage.

390 Pocketbook, 1771. Owned by
Mr. Wyllis Elliot.

391 "Homilies." "Appointed to
be read in Churches." London
1623. Belonging to
Eliot family.

392 Prayer-book and Bible. Bound
together, 1764. With family
record of Eliot family and
that of Gen. Andrew Ward.

393 Linen Lawn Stock with Silver
Buckle. Worn by Mr. Wyl-
lis Eliot at marriage, 1763.

394 Silk Waistcoat. Worn by Mr.
Wyllis Eliot at marriage.

395 Small Dish. Once owned by
Miss Clara Caldwell.

396 Thousand-Legged Table.

LOANED BY PHINEAS GRISWOLD OF
MADISON.

397 Family Bible, 1766. Owned by
Giles Griswold, born 1723.

LOANED BY MRS. GEORGE L. GRIS-
WOLD.

398 Silhouette of Charlotte Griffing.
First wife of Henry W. Chit-
tended.

LOANED BY MRS. JOHN GRISWOLD
OF MADISON.

399 Old Platter. Formerly owned
by Meigs family, at whose
house Lafayette ate a bowl
of bread and milk during
Revolution. (See 906.)

400 Blue China Plate.

LOANED BY JOHN GRISWOLD.

401 Hour Glass. In house for
years, and old 50 years ago.

LOANED BY MISS MARY GRISWOLD.

402 Commission to Samuel Lee,
Jr., as captain of Home
Guard, given by Governor
Trumbull, 1783.

403 Silver Tablespoon. 140 years
old.

LOANED BY MRS. LUCY HALE.

404 Pewter Platter and Wine Tank-
ard.

LOANED BY DR. N. GREGORY HALL.

405 "Psalterium," Hagonæ in ædi-
bus. Thomas Anselmi Ba-
densis Meuse; Decembri,
MDXXII. Bound in wood
and sheep-skin.

406 Rector William's Chair. He
was President of Yale Col-
lege, 1726 to 1739.

407 "New England Primer." Hart-
ford, 1843.

LOANED BY GEORGE W. HULL.

408 Tea-pot. Once owned by Mrs.
Hull's grandmother, Mrs.
Huldah (Chapman) Bishop.

LOANED BY MRS. GEORGE W. HULL.

409 Spectacles. Belonged to her
great-great-grandfather.

410 French Penny, 1722. Found
under ice house.

LOANED BY MRS. J. MEIGS HAND.

411 Portrait of Jonathan Meigs of
Madison; lived 1778-1853.

LOANED BY COL. T. W. HIGGINSON, OF
CAMBRIDGE, MASS.

412 Pedigree of Mildred Manning,
mother of Henry Whitfield.

LOANED BY MRS. EUGENE HILL, OF
NORTH GUILFORD.

413 Wine Chest. Over 200 years
old. Brought from China to
England by Capt. Baldwin
and came with his family to
the United States. Used in
Revolution by surgeon, a
descendant.

414 Pitcher.

415 Mug. Both of these brought
from China by Capt. William
Baldwin.

LOANED BY GEORGE HILL, OF NORTH GUILFORD.

- 416 Leave of Absence of Revolutionary Soldier.

LOANED BY JAMES HILL, OF NORTH MADISON.

- 417 Grindstone. Hewn from a granite rock by Isle Ball, one of the first settlers of North Madison.

- 418 Candle Stand. 125 years old.
419 Old Chair.

LOANED BY RALPH HILL.

- 420 Gun. Owned by Miner Bradley.

LOANED BY REUBEN HILL.

- 421 Cane. Marked Thomas Hill, 1749. Made by him on ship-board.

LOANED BY MRS. PORTER HILL.

- 422 Old Brown China Pitcher.

LOANED BY MRS. GEORGE HILL.

- 423 Rocking Chair. Over 100 years old.

LOANED BY CAPT. HENRY HILL.

- 424 Mirror. Over 200 years old. Always been in Hill family.

LOANED BY CHARLES J. HOADLEY, LL. D., OF HARTFORD.

- 425 Engraved Portrait of Bishop Benjamin Hoadley of Winchester, Eng. Grandson of Rev. John Hoadley of Guilford in 1639. Bishop Hoadley was born 1676.

- 426 Engraved Portrait of Archbishop John Hoadley of Dublin, Ireland. Brother of Bishop Benjamin Hoadley, born 1678.

- 427 Photograph of Bishop Hoadley's Monument in Winchester Cathedral.

- 428 Original Patent of Hoadley Arms, 1715.

- 429 Garment. Owned by Diana Ward, who married Daniel

Hubbard, and later, Nathaniel Johnson. Born 1710, died 1787.

- 430 Bible. Edinburgh, 1758. Brought from England by Rev. Bela Hubbard, D. D., in 1764 and given to his sister, Mr. Hoadley's great-grandmother.

- 431 "Sermon Preached Before the King," March 31, 1717, on the "Nature of the Kingdom or Church of Christ," by Bishop Benjamin Hoadley.

LOANED BY MISS KATE HUNT.

- 432 Wooden Cup. Made of timber from old State House.

- 433 Indian Arrow and Spear Heads. Found near Sluice in Guilford, about twenty-five years ago.

- 434 Indian Implements, Hatchets, Pestles, etc. Found in Guilford.

- 435 Indian Relics. Found in mound in North Carolina, near Asheville.

- 436 Chair. Over 150 years old. Owned by Miss Clara Caldwell.

- 437 Washbowl and Pitcher. Pitcher has names of 13 States, picture of Washington Justice and Liberty. Washbowl has picture of Independence Hall.

- 438 Fruit Dish.

- 439 China Cup and Saucer. Given her by Miss Clara Caldwell.

- 440 China Cup and Saucer. Given her by same.

- 441 Small Dish.

- 442 Large Dish.

- 443 Chair.

- 444 L'hautbois.

- 445 Washstand.

- 446 Picture of "Entrance to Castle at Guildford."

- 447 Photograph of Miss Clara Caldwell.

- 448 Picture of Keep of Castle at Guildford, England.

- 449 St. Martha's Church, Guildford, England.

LOANED BY SAMUEL HUNT.

- 450 Cane. Presented to his great-grandfather by Gen. Israel Putnam.

LOANED BY MISS JENNIE HURTON.

- 451 Sun-Dial. About 200 years old.
- 452 Blue and White Plaid Apron.

LOANED BY MISS ALVENA HOADLEY OF NORTH GUILFORD.

- 453 Espoon, used in Revolution. Owned by Oliver Fowler.
- 454 Linen Pillow - Case, 1789. Woven by Lucy Dudley. She married Oliver Fowler of North Guilford, 1790.

- 455 Towel. Probably 150 years old. Supposed to have been brought from England by Grace Baron of Boston. She married Daniel Fowler of North Guilford, Sept. 24, 1716. Following names woven into it: Anna, Raphael, Tobias, Leah, Sara.

- 456 Linen Towel, 1739. Initials of five generations woven in it by Lucy Fodsic.

- 457 Powder Horn, December 2, 1774. Owned by Eber Hubbard, Jr., born Feb. 3, 1766.

- 458 "Sermon delivered at Guilford, June 9, 1728." Sunday following death of Rev. Thomas Ruggles, Sr. Preached by Rev. Elisha Williams, Rector of Yale College. Mr. Ruggles was pastor at Guilford 1695-1728.

- 459 "An Answer to Two Questions," 1712. Written by Rev. Richard Mather of Boston.

- 460 "Green's Connecticut Register," 1805.

- 461 "Poems by Phillis Wheatley." Hartford, 1802. Negro servant to the late Mr. John Wheatley, Boston, 1772.

- 462 "Register of the Weather," 1775-1810. Mostly taken at Hamden.

- 463 "Regulations for the Order and Discipline of the United States Troops." By Jeremiah Alling.

- 464 Inventory of the late Wm. Smith of Guilford, 1737.

- 465 "Letter to Congregational Church of North Guilford." From Amos Fowler, pastor in Guilford, 1765.

- 466 "An Appeal from Members of the Congregational Church of North Guilford to the Reverend Association Convened at New Haven," September, 1766.

- 467 Paper signed by Rev. Bela Hubbard, D. D., September 25, 1766.

- 468 Pillow Case. Marked M. D.

- 469 "Guide to Heaven." Hartford, 1803.

LOANED BY MRS. JAMES HUNT OF LEETE'S ISLAND.

- 470 Yale Diploma of 1722. Given to Josiah Frisbie of Branford. Last one signed by Rector Timothy Cutler.

- 471 Tea Table Dialogues, 1789. Philadelphia.

- 472 Powder-horn, Cartridge-box and Bayonet, 1776. Owned by Gideon Norton of North Guilford.

- 473 Diamond-shaped Pane of Glass, 1723. From first meeting house in North Guilford.

- 474 Glazier's Diamond. Very old. Owned by Gideon Norton of North Guilford.

- 475 Two Silver Tablespoons. Marked M. D. Owned by Mabel Dudley, who married a Russell in 1754.

- 476 Cotton Gown. Owned by Mabel Dudley.

- 477 Whalebone Stays. Very old.

- 478 Home-made Linen. Very old.

- 479 Hand-made Net Lace. Very old.

- 480 Gingerbread Stamp. Owned by Sally Handy.

- 481 Pewter Mug.

- 482 Large Pewter Porringer.

- 483 Small Pewter Porringer.
- 484 Old Wooden Plow. From Horace Norton's farm at Leete's Island.
- 485 "The Fulfilling of Scriptures." By Rev. Robert Fleming, Boston, 1745. Owned by Jared and William and Mabel Dudley of North Guilford, as were the following books:
- 486 "Horace Lyricae." By Isaac Watts, D. D., London, tenth edition.
- 487 "Plain and Serious Address to the Master of a Family." By Philip Doddridge.
- 488 "A Few Brief Remarks on Sundry Points upon what is lately termed New Divinity." By Israel Holly.
- 489 "Ruin and Recovery of Mankind." New Haven, 1780; 2d edition, London, 1742.
- 490 Chesterfield's "Principles of Politeness." New York, 1795.
- 491 "History of the Holy Bible." Hartford, 1798.
- LOANED BY MRS. VIRGIL HOTCHKISS.
- 492 Powder-horn, S. H. Carried through War of 1812 by Samuel Hotchkiss.
- 493 Old Ring. Owned by Hannah Stone.
- 494 Gold Coin. Belonged formerly to Abner Stone, 1757.
- LOANED BY MRS. MARIA HUBBARD OF NORTH MADISON.
- 495 Five Pieces of Antique Ware.
- LOANED BY MRS. WILLIAM ISBELL.
- 496 Silhouette of Mindwell Griffin when 21; 1771. She married Obadiah Spencer, 1768.
- 497 Chair; 1768. Owned by Parnel Spencer, daughter of Mindwell Griffing.
- 498 Green Earthen Toy Cradle. 70 years old. Given to Miss Julia Hotchkiss (Mrs. Wm. Hale) when two years old.
- 499 Mirror. Found in Ozias Whedon's house (where Music Hall now stands) when it was taken down.
- 500 Warming Pan. Owned by Simon Chittenden, grandfather of the late Hon. S. B. Chittenden. Tied with bow of ribbon. Owned by Mrs. Ruggles Landon.
- LOANED BY MRS. T. R. IVES, WEST CORNWALL, CONN.
- 501 Wedding Slippers; 1765. Worn by Rhoda Leete at marriage.
- 502 Work Basket. Owned by Rhoda Leete. Probably a bridal gift.
- LOANED BY REV. EDWIN JESSUP, OF NORTH GUILFORD.
- 503 China. Owned formerly by wife of Gen. Augustus Collins, of North Guilford, and now by her great-grandson.
- LOANED BY MRS. OLIVE JOHNSON.
- 504 Bell Metal Skillet. Over 150 years old. "Praises God for all" on handle.
- LOANED BY JOHN G. JOHNSON OF NORTH GUILFORD.
- 505 Gun, Canteen (marked Isaac C. Fowler) and Bayonet. Owned by Reuben Johnson, in Captain Lee's company during Revolution.
- 506 Blacksmith's Reamer. Made by Isaac Johnson of North Guilford, 100 years ago.
- 507 Cane. 175 years old.
- 508 China Plate. 100 years old.
- 509 Embroidered Muslin Dress. Made by Caroline Sharp of Massachusetts, 1794.
- 510 Cartridge Box.
- LOANED BY MISS MARY JOHNSON.
- 511 Pewter Basin and Cup.
- 512 Tinder Box and Candlestick combined. Containing steel, flint and tinder.

- 513 Fire screen. Made and Painted by Polly Flower, daughter of Joel; lived 1796-1824. LOANED BY MRS. KNOWLES, OF MADISON.
- 514 Box. Painted by Polly Flower. 530 Chair. 150 years old. LOANED BY MRS. THOMAS H. LANDON.
- 515 Slippers. Worn by Polly Flower when bridesmaid at wedding of Rev. Thomas Gallaudet and Sophia Fowler. 531 Pipe Case. Wooden, very old. 532 Portrait of Thomas Hart. Born May 27, 1723, died Feb. 26, 1813. LOANED BY S. WILMOT LANDON.
- 516 "Sermon in Memory of Capt. William Whittlesey and others, Drowned at Sea." 1807. Preached in Madison by Rev. John Elliott, D. D. 533 Charter of St. Alban's Lodge, No. 38, A. F. & A. M., 1771. 534 Chair. Belonged to his great-grandmother Stone; 1732. LOANED BY CHARLES G. LATHROP, OF BROOKLYN, N. Y.
- LOANED BY MRS. RICHARD KELSEY. 517 Double Chair. Called lovers' chair. Once owned by Deborah (Pendleton) Fowler, wife of Noah. He died 1825, aged 92. 535 Pocket-book. Made and used by Jeremiah Lathrop. LOANED BY MISS CLARA LEE.
- 518 Branch from Box Bush. Grown from a branch that decorated the table when Gen. La Fayette was a guest of Noah Fowler at Guilford in 1824. Original tree was given to Noah Fowler by Ruth Burgess when he was courting her at the old Burgess place. 536 Powder-horn. Borne in Revolution by Eber Parmelee, her grandfather. 537 Wooden Spoon. Over 100 years old. Made by the Indian, Picket, who captured Baron Dieskan, at the battle of Lake George. LOANED BY MRS. WATSON KELSEY. 538 Wooden Skimmer. Made by Picket. 539 Linen Towel. Woven by Barney Kane. Left in Loom at beginning of Revolution and finished when he returned at close. 540 Linen Pillow Case. Hand embroidered. Owned by John and Jane Parmelee, married 1740. 541 Spread of Red Figured Humhum. Owned by Miss Lee's grandmother, Ruth Parmelee Formerly bed-curtains. 542 Pewter Mug with Base and Handle. 543 Blue and White Plaid Linen Handkerchief. Home-made. Owned by Mrs. Achsah Lee. Born 1784. 544 Knitting Sheath. 545 Knee Buckles. 546 "Sermon at Ordination of Dr. John Elliot;" 1791.
- 519 Brown China Plate, Cup and Saucer. Over 100 years old. LOANED BY W. S. KELSEY. 520 Four Chairs. Owned by Samuel Burgess, born 1774. 521 L'hautbois. Owned by Samuel Burgess. 522 Gun and Bayonet. Very old. Owned by Samuel Burgess. 523 Old Chair. 524 Child's Chair. 525 Iron Skillet. Very old. Belonged to Hooker Bartlett. 526 Cartridge Box. 527 Large Brass Andirons. LOANED BY MRS. LEWIS A. KIMBERLY. 528 "New England Primer;" 1817, Middletown. Used by Mrs. Amos Griswold. LOANED BY MRS. ELI KIMBERLY. 529 Pictures of Lorenzo Dow and wife Peggy; 1815.

LOANED BY MRS. J. T. AND MISS L.
B. LEE OF MADISON.

- 547 Printed "Lamentation for those who died in the Parish of East Guilford in 1751."
548 Silk Quilted Petticoat. 150 years old.
549 Pair Brass Candlesticks. Over 100 years old.
550 Two China Plates. Delt-ware. Over 150 years old.
551 Pitcher. Over 100 years old.
552 Silver Glaze Pitcher. Over 100 years old.

LOANED BY MRS. JUSTIN LEE.

- 553 Spectacles. Iron-bowed.
554 Pewter Plate. Found by Mr. Lee on his premises. Probably belonged to William Woodward.

LOANED BY MAJOR W. H. LEE.

- 555 Warming Pan. 150 years old.
556 Case of Arrowheads. Found on his premises.

LOANED BY MRS. SAMUEL W. LEETE
OF LEETE'S ISLAND.

- 557 Two Tablespoons. Marked D. L. Owned by Daniel Leete, whose house was burned by British, June 18, 1781.
558 Small Trunk. Contained silver and papers and carried when fleeing to woods with children, June 18, 1781, by Charity Leete, wife of Daniel.
559 Mortar and Pestle. Owned by Daniel Leete.
560 Four Small Teaspoons. Marked L. H. Owned by Lois Hand, second wife of John Goldsmith; married 1808.
561 Chair. Owned by Sally Handy, a Guilford centenarian.
562 Square Hair-Covered Trunk. Owned by Sally Handy.

LOANED BY DEACON E. WALTER
LEETE OF LEETE'S ISLAND.

- 563 Section of Rafter. From Daniel Leete's house, burned by British.
564 Pair of China Mugs, 1764. Purchased for Sarah Dudley in West Indies.
565 Dining Plate. Used in dinner at ordination of Rev. Thomas Wells Bray of North Guilford, December 31, 1766.
566 Silver Teaspoon. Owned by Sarah Dudley.
567 Cane. Owned by Dea. Daniel Leete, who died 1772.
568 Pair Gold Sleeve-Buttons. Owned by Dea. Ambrose Leete, died 1809.
569 Piece of Wedding Dress. Owned by Rachel Norton, who married Col. Timothy Stone, 1723.
570 Linen Towel. Owned by Col. Timothy and Mrs. Rachel Stone.
571 Skillet. Owned by Col. Timothy Stone.
572 Sermon, 1770. Preached at Abel Chittenden's funeral, by Rev. Thomas Wells Bray of North Guilford.
573 New England Primer. Out of which Sarah Dudley learned to read. She was born 1746.
574 Platter. Owned by Sarah Dudley.
575 Stone Jar. Over 100 years old. Owned by Ambrose and Miranda Leete.
576 Pillow Case. Marked S. D. in blue letters for Sarah Dudley, grandmother of S. B. Chittenden, Sr.
577 Two Large Spoons. Belonged to Ambrose and Miranda (Chittenden) Leete, married 1773.
578 Ladies' Iron Hair Comb. Made by a blacksmith and recommended by physicians to cure headache.
579 Bundle of Flax. Taken from scaffold in his barn, where it has probably lain for more than 60 years.

LOANED BY CALVIN M. LEETE OF
LEETE'S ISLAND.

- 580 Silver Spoon. 1705. Owned by Pelatiah and Abigail Leete. He was grandson of Gov. William Leete.
- 581 Cannon Ball. Found in the field at Leete's Island after Revolution.
- 582 Board. From old Ambrose Leete house, with a bullet hole in it, from a shot fired by Tories, 1781.
- 583 "Two Sermons on Baptism." By Richard Ely of North Guilford, 1772.
- 584 "Discourse Preparatory to the Choice of a Minister." By Thomas Foxcraft, Boston, 1727.
- 585 "Two Sermons on Brotherly Love." By William Seward of Killingworth, 1770.
- 586 Sermon by Rev. Jonathan Todd of Madison on the "Death of Capt. James Meigs of East Guilford," 1739.
- 587 "An Answer to Mr. Robbins' Plain Narrative." By Rev. Jonathan Todd, 1748.

LOANED BY SIDNEY W. LEETE.

- 588 Pair of Tongs. Made for lighting and cleaning pipe, by Thelus Ward, in blacksmith shop on Green.
- 589 Stone in Shape of Foot. "Found near Sachem's Head, so, probably, Sachem's Foot, or formerly property of Foote family."

LOANED BY MRS. EDWIN LEETE.

- 590 Piece of Gold Lace. Worn on wedding dress of Lydia Wilford, wife of Josiah Linsley. It came from England with her. She was great-great-grandmother of present owner. 175 years old.
- 591 Teapot. Small, old pattern. 150 years old.

LOANED BY MRS. R. M. LEETE OF
LEETE'S ISLAND.

- 592 Linen Pillow Case. 100 years old. Made entirely by Lucy Chittenden, (Mrs. Silas Norton of Moose Hill,) her grandmother.

LOANED BY JOHN E. LEWIS OF
MADISON.

- 593 Two Linen Towels. Over 80 years old. Made by Martha and Sally Doan, the latter afterward married Levi Lewis, father of loaner.

LOANED BY MRS. J. E. LEWIS OF
MADISON.

- 594 Piece of Homespun Linen. In Mrs. Lewis's possession twenty-four years, being given her by her aunt Polly Beam, who died, aged 95. Owned by Polly Beam's grandmother.

LOANED BY DOUGLAS LOPER.

- 595 Looking-glass. Frame covered with white satin, curiously embroidered, plush back. Sent to England to be framed. 150 years old.

LOANED BY DEA. WM. MALTBY OF
NORTHFORD.

- 596 Silver Porringer. Brought from England by the Apostle John Eliot, and given to his son, Rev. Joseph Eliot.

LOANED BY MORRISON MEIGS OF
MADISON.

- 597 Pair of Brass Candlesticks. 75 years old. Owned by Miss Chloe Bishop at time of marriage to William Coe of Madison.

LOANED BY SAMUEL S. MEIGS OF
MADISON.

- 598 Geneva Bible, 1587.
- 599 Cane. 150 years old.
- 600 Inventory of Estate of Deacon Timothy Meigs, 1751.

- 601 Collection of Deeds, 1676 to 1707.
- 602 Marriage Publishment of John French and Mary Meigs. About 200 years old.
- 603 Petition of East Guilford to be a Society, 1703.
- 604 Copy of Will of Deacon John French, 1745.
- 605 Picture of Meigs' House. Oldest house in Madison. Painted by Mary E. Day.
- 606 Commission from Gov. Saltonstall to Capt. Janna Meigs, Benjamin Hand and John French, 1718.

LOANED BY MRS. LURANDA MEIGS OF MADISON.

- 607 Two Sermons. Delivered in East Guilford by Jonathan Todd, Pastor of the Church there, February 7, 1781.

LOANED BY MRS. WILLIAM MEIGS.

- 608 Jar from West Indies. Owned by Capt. Richard Weld.
- 509 Wash Bowl and Pitcher. About 80 years old. Belonged to Mrs. Walkley, mother of Mrs. Erastus Meigs.

LOANED BY EDWARD E. MEIGS OF MADISON.

- 610 Invitation of Richard Willard to a Juvenile Ball. At Scranton's ballroom, East Guilford, Sept. 2, 1819.

LOANED BY BEVERLY MONROE.

- 611 Portrait of Abigail Rose Clark. Over 100 years old.
- 612 Patch-box. Seen in portrait above.
- 613 Mugs. Owned by Mrs. Betsy Monroe.
- 614 Four Teaspoons. Belonged to Mrs. Beverly Monroe's grandfather, John Stone. Marked J. M. S.

- 615 Glass Tumbler, with Colored Figures. Belonged to Miss Grace Starr; as did 616 to 619 inclusive.

616 Saucer.

617 Cup and Saucer.

618 Small Plate.

619 China Dish.

620 Small Cup.

621 Covered China Mug. Belonged to his Grandmother Clark.

622 Box. Owned by Miss Grace Starr.

623 "Worshipper's Assistant." By Solomon Howe, 1779.

624 Shawl. Belonged to Miss Grace Starr.

625 Manuscript Sermons. Of Rev. John Eells of Glastonbury.

626 Hymn Book. Containing Songs of Praise, Penitential Cries and the Song of Songs. Belonged to his grandmother. 150 years old.

627 L'hautbois. 100 years old.

LOANED BY J. H. MONROE.

628 Collection of old Copper Coins.

LOANED BY REV. W. E. B. MOORE, OF NORTH MADISON.

629 Indian Ax-head.

LOANED BY HENRY M. MORGAN, OF LONGMEADOW, MASS.

630 Photograph of Louisburg, Can.

631 Photograph of Interior of Bristol (England) Cathedral.

632 Photograph of St. Mary Redcliffe Church, Bristol.

633 Photograph of Bristol from the Perry Road.

LOANED BY MRS. ALPHA MORSE.

634 Tea-pot. Formerly owned by grandmother of Mr. Charles Fowler.

635 Old Plate. Given her by one of the town poor from North Guilford.

636 Needle-book. Once owned by Miss Patty Galpin's mother, of Woodbury. Over 150 years old.

LOANED BY MRS. ELIZA MUNGER.

- 637 Chair. Belonged to Walter P. Munger's grandfather.
638 Silhouette of Walter P. Munger, aged 11.

LOANED BY FRANK MORSE.

- 639 Indian Tomahawk and Arrowheads. Found in Guilford.

LOANED BY MRS. ELIZABETH MUNSON.

- 640 Embroidered Coverlet. Over 100 years old.
641 Bayonet and Cartridge Box. Used in Revolution.

LOANED BY GEORGE NETTLETON.

- 642 China Plate. 100 to 150 years old.
643 Cup.
644 Pewter Porringer.
645 Pewter Plate.
646 Cider Mug. All these belonged to Jemima Pierson, who married Nathan Griswold, 1780.

LOANED BY MRS. JOHN NORTON.

- 647 Clothes Pin. Over 100 years old.
648 Medicine Vial to hang on bedside.

LOANED BY MRS. A. E. NORTON OF NORTH GUILFORD.

- 649 Silhouette.
650 Continental Money.

LOANED BY MISS LUCY NORTON OF MADISON.

- 651 "Sermon by Rev. Dr. John Elliott at death of Dr. Jonathan Todd," 1819.
652 Tobacco and Pipe Case. Used by Dr. Jonathan Todd of East Guilford, Miss Norton's grandfather; 100 years old.
653 Profile Picture of Rev. Dr. John Elliott and Wife, taken nearly 100 years ago. He was pastor at Madison (1791-1824).

- 654 Profile Picture of "Squire" William Todd, 1802.
655 Powder Horn, 1819. H. L. N.
656 Linen Bed Curtain Drapery. Over 100 years old. Used by Mrs. Dr. Jonathan Todd. The rest of it is in the N. H. Colony Historical Society's rooms. On it battles are depicted. This piece has on it medallions of the Prince of Nassau De Crillon, and Gen. Elliott, also two battles with the inscriptions "The glorious defence of Gibraltar and Destruction of the floating Batteries by the brave Elliott and his heroic garrison," and "Your fame, inglorious France and Spain, sunk by Elliott's coup de main, 1782."

LOANED BY MRS. ANSON NORTON OF NORTH MADISON.

- 657 Indian Pestle.
658 Chair. 200-years old.
659 Wooden Bowl. 125 years old.
660 Indian Arrowheads. Found in North Madison.
661 Indian Relics. Found in North Madison.

LOANED BY EDWARD NORTON.

- 662 Pictures of Old House which stood where Edward Norton's now stands. Framed with wood of old house, which is said to have been the third built in Guilford.
663 Old Rocking Chair. Owned by Mrs. Bela Fowler (Clarrissa Hilliard), married 1797.
664 Knee Buckles. Worn by Samuel Hotchkiss, 1731.

LOANED BY WILLIAM NELSON NORTON.

- 665 Stone Pestle. Used by Indians.

LOANED BY WALTER W. NORTON.

- 666 Flint-lock Musket. Carried through the Revolution by Abram Norton.

LOANED BY DEACON JOHN WILLIAM
NORTON.

- 667 Circular Backed Armchair. Belonged to Rev. John Hart, first minister in East Guilford, 1707; also first graduate who studied at Yale College, 1703; died 1731.
- 668 Cup and Saucer. Belonged to Samuel Russell, son of Rev. S. Russell; married 1753 to Deborah Baldwin.
- 669 Silver Spoon. Belonged to Mary (Hart) Dudley; married 1777.
- 670 Silver Spoon. Belonged to Ruth Hart, sister of above.
- 671 Table Cloth. Belonged to Ebenezer and Deborah (Cruttenden) Bartlett; married 1729.
- 672 Milk Cup. In shape of cow. Belonged to Elizabeth Russell; married Ambrose Dudley, 1783.
- 673 Horn-book. Belonged to Mary Hart. Probably over 200 years old.
- 674 Pillow-cases. Belonged to Elizabeth and Abigail Russell before April 29, 1783.
- 675 Two Mugs. Confiscated from contraband trade with Tories on Long Island in Revolution.

LOANED BY WALLACE D. NORTON.

- 676 Map of Original Layout of Guilford. Draughted by himself.

LOANED BY MRS. JOSEPH NORTON.

677. Old Cotton Gown.

LOANED BY FRED E. NORTON.

- 678 Very Large Braided Rug.

LOANED BY MRS. WILLIAM NELSON
NORTON.

- 679 "The Foundation of Christian Religion Gathered into Sixe Principles." London, 1636.
- 680 Deed from Benajah Stone to William Stone.

LOANED BY MRS. WILLIAM NORTON.

- 681 Earthen Bean Pot. Owned by William Norton, Class of '29, Yale College, as did all the following articles:
- 682 Small Round Table.
- 683 China Teapot.
- 684 Hand Trunk.
- 685 Small China Dish.
- 686 Tea Caddy.
- 687 China Loving Cup.
- 688 Milk Pitcher.
- 689 Large Tumbler.
- 690 Wine Glass.
- 691 Cup and Saucer.
- 692 Cup and Saucer.
- 693 Cup and Saucer.
- 694 Cup and Saucer.
- 695 Two Blue China Plates, with inscription, "Landing of Gen. La Fayette at Castle Garden. Aug. 16, 1824."

LOANED BY JARED P. PARKER.

- 696 "Fools in their Folly the Most Dangerous Companions" By Elijah Norton, of Guilford: 1785.
- 697 "The Life of Faith." By Rev. Joseph Eliot, pastor at Guilford (1664-1694).

LOANED BY JOHN C. PARKER.

- 698 Chair. Owned by Ebenezer Hotchkiss; born 1723.

LOANED BY MRS. JOHN PARMELEE.

- 699 Metal Sugar Bowl. Very old. In family over a century.

LOANED BY WILLIAM II. PARMELEE
OF MADISON.

- 700 English Rifle. 150 years old. Formerly a flint-lock.

LOANED BY MRS. HORACE PARMELEE.

- 701 Hand Sewing. 80 years old.
- 702 Teapot. 80 years old.

LOANED BY D. K. PARMELEE.

- 703 "Code of Laws of 1650."
Printed at Hartford, 1836.
- 704 "The Balance and Columbian
Repository." Hudson, N.
Y., 1803.

LOANED BY MISS ELIZABETH PARMELEE.

- 705 Chair. One of a set brought
from England by Governor
_____ years ago.
Some of the set are in the
pulpit of the Third Congrega-
tional Church, Guilford.

LOANED BY MRS. PERRY.

- 706 Sampler, "Harriot Collens."
Made it in 1804. With fam-
ily pedigree, 1762-1801.

LOANED BY GEORGE A. POLLARD OF
MADISON.

- 707 Table. Which belonged to
Gov. Wolcott and at which
George Washington dined.
- 708 Seraphine. Brought from En-
gland 150 years ago.

LOANED BY JUDGE CHARLES H.
POST.

- 709 Town Records, Book A, 1645.
These records written by
Gov. William Leete.
- 710 "Guilford's Proprietors' Rec-
ords," Vol. 1. "Booke of
the Terryers," 1645.
- 711 "Booke for the More Fixed
Orders for the Plantation."
Town Record, vol. B.
- 712 "Book of Deeds," Vol. 1.
Containing copies of bids
from Indians.
- 713 Ballot Box. Now used for
"State Ticket." Made from
panels of pulpit doors of Old
Church on Green.

LOANED BY MISS MABEL REDFIELD
OF MADISON.

- 714 Pewter Platters. 200 to 300
years old.

LOANED BY ORRIN D. REDFIELD OF
MADISON.

- 715 Pocket Gin Flask. Over 100
years old.

LOANED BY MRS. MARY G. REDFIELD.

- 716 Embroidered Bed Spread.
Made by Mrs. Elias Grave
about 1770.
- 717 Sword.
- 718 Old Papers. Connected with
Revolution. Carried by
Captain Elias Grave in Rev-
olution. He was born 1733.
- 719 Commission of Ensign Elias
Grave, etc. Jan. 20, 1777.
Signed by Jonathan Trum-
bull.
- 720 Commission of Lieut. John
Grave. 1709. Signed by
Gurdon Saltonstall. Lieut.
John Grave was born 1658
and died 1726.
- 721 Order from General Court at
Hartford, Oct. 12, 1682. To
Guilford Constables. Signed
by John Allyn, Secretary.
- 722 Order of Court. For Settling
the Boundaries of Saybrook
and Kenilworth, 1692.
- 723 Permission to Drain Swamp
above Tuxis Pond, 1693.
- 724 Deeds of Land in Guilford.
Granted John Grave, 1681,
and 1688.

LOANED BY HENRY PYNCHON
ROBINSON.

- 725 Oaken Arm-chair, tape loom
back. Belonged to Thomas
Robinson, 1640.
- 726 Letter from Jonathan Pitman
to Thomas Robinson, Nov.
12, 1675.
- 727 Leather Wallet, with Colonial
and Continental Money of
Col. Samuel Robinson.
Earliest date, 1744.
- 728 Foot-Stove.
- 729 Warming Pan.
- 730 Wooden Pestle. Owned once
by Col. Samuel Robinson.
- 731 Iron Pestle.

- 732 Deed of Sale of Slave, Cuffey, by Nathaniel Bishop.
- 733 "Pottery and Porcelain." By Charles Wyllis Elliot. Appleton & Co., 1878.
- 734 Samp Mortar. Owned by Thomas Robinson, 1640.
- 735 School Copy Book of Rev. Henry Robinson, March 21, 1802.
- LOANED BY MRS. GEORGE ROSS.
- 736 "Sermon at Ordination of Rev. John Elliott." 1791. By Rev. Achilles Mansfield.
- LOANED BY MRS. F. W. ROSSITER OF NORTH GUILFORD.
- 737 Arm Chair. Over 200 years old.
- 738 Glass Tea Canister. Over 200 years old.
- 739 Linen Towel. Over 200 years old. Owned by Timothy Baldwin, 1680.
- 740 Bed Spread. Over 200 years old. Owned by same.
- LOANED BY BENJAMIN ROSSITER OF NORTH GUILFORD.
- 741 Powder Horn. Used in Revolution.
- LOANED BY MISS ADELINE ROSSITER OF NORTH GUILFORD.
- 742 Tea-pot and Pepper-box.
- LOANED BY MRS. EDGAR ROSSITER OF NORTH GUILFORD.
- 743 Plate. Belonged to Abel Chittenden, who died while at Yale College, 1770, aged 20.
- 744 Wooden Sugar Bowl.
- 745 Pewter Basin.
- LOANED BY MRS. ANN SCRANTON OF MADISON.
- 746 Coffee Pot. 100 years old.
- 747 Earthen Mug. Over 100 years old. With Masonic emblems.
- 748 Two Earthen Cups and Saucers. Over 100 years old.
- LOANED BY MRS. T. S. SCRANTON OF MADISON.
- 749 "Pilgrim's Progress," II. Part. 1744; 17th edition.
- 750 "Commentary on the Epistle of James." By Thomas Manton, 1651.
- 751 "Explanation of Assembly's Catechism." By Thomas Vincent, 1708.
- 752 "The Safety of Appearing at the Judgment in the Righteousness of Christ." By Solomon Stoddard, 1729.
- 753 "The Communicant's Companion." By Matthew Henry, 1831.
- 754 Cuff Buttons. Of Deacon Thomas Stone, 1680.
- 755 Handle of Door of First Meeting House in East Guilford, 1710.
- 756 Saddle Trunk. Owned by Dr. Fitch of North Guilford.
- 757 Cocked Hat. Worn by Major Todd in Revolution.
- LOANED BY JOSEPH SCRANTON OF MADISON.
- 758 Fan for Cleaning Grain. Over 100 years old.
- LOANED BY MISS LUCY SCRANTON OF MADISON.
- 759 Record Book of the Bishop of London's Commissary for Pennsylvania. Rev. Archibald Cummings, 1728. Afterwards, an orderly book in 5th Virginia Regiment, 1776. Finally, account book of Sergeant Abraham Scranton of East Guilford (now Madison), into whose possession it came March 8, 1777. Said to have been found on a battle-field in or near Woodbridge, N. J., on day last named.
- 760 Continental Eight-Dollar Bill, 1776.
- 761 Copy of United States Constitution, 1787.
- 762 "Laws of Connecticut," 1751.

- 763 "Divinity of God," 1650. By Fr. Cheynell.
- 764 Pewter Platter, 1768.
- 765 Wooden Box, 1768.
- 766 Wooden Bottle, 1768. Used for carrying drink into the field.
- 767 Glass Window. 150 years old.
- 768 Spinning Wheel. 90 years old.
- 769 Four Half-pence, 1800, 1804, 1804, 1807.
- 770 Seven Revolutionary Bullets. Brought home from the war by Abraham Scranton, born 1754.
- 771 Bee-box. Very ancient.
- 772 Linen Sheet, 1775. Woven by Mrs. Mercy Dowd, wife of Timothy.
- 773 Pair Wool-cards. 75 years old.
- 774 Pair Deer-horns. 102 years old.
- 775 Hatchel for Flax.
- LOANED BY CHARLES L. SCRANTON, OF MADISON.
- 776 Portrait Capt. Frederick Lee, 1818. Painted by Kosciusko, in gratitude for being saved and brought to United States in revenue cutter by Captain Lee.
- LOANED BY GEORGE E. SCRANTON, OF MADISON.
- 777 Musket. Used by Abram Scranton in Revolution.
- LOANED BY MISS HATTIE T. SCRANTON OF MADISON.
- 778 Blanket. Belonged to Joel Griswold, Sr., and made by his wife.
- LOANED BY GEORGE M. SEWARD.
- 779 Charts used in Lancasterian School. Kept here 1824-1829.
- 780 Box Stove. First one cast whole; from pattern by Martin Seward. Still in use.
- 781 School Teacher's Certificate, of Martin Seward for Clapboard, Hill District, 1811.
- 782 Wine Glass. $7\frac{3}{4}$ inches high-200 years old.
- 783 Indian Tomahawk.
- LOANED BY MRS. LEONIDAS SEWARD.
- 784 Red Riding Hook Cloak. Formerly worn by Mrs. Dr. Lindsley, North Branford. 125 years old.
- 785 Crockery. Blue willow pattern, 5 pieces.
- LOANED BY MRS. JOHN L. SEWARD.
- 786 "Christology." By Robert Flemming; 1705.
- 787 "The Blessedness of the Righteous." By John Howe; 1742, Glasgow.
- 788 "Brother Jonathan." April 10, 1841.
- LOANED BY MRS. WILLIAM SKINNER.
- 789 Picture of "America Guided by Wisdom." Formerly in old New Hav'n Museum, broken up 35 years ago.
- LOANED BY MISS MARY C. SMITH.
- 790 Wedding Slippers. Worn by Mrs. Ira Hoadley, at marriage in 1793. Made from lining of British soldier's coat. Now owned by her grand-daughter.
- 791 File of Connecticut Journals. 1793 and 1794.
- 792 Portrait of her mother.
- LOANED BY MISS EMELINE SMITH OF MADISON.
- 793 Flip-glass. 140 years old. Owned by Noah Fowler, 1733.
- 794 Portrait of Mrs. Content Smith, 1791. Mrs. Smith then was aged 18; she was daughter of Noah Fowler; married Daniel H. Smith, 1816.
- 795 Arm Chair. 125 years old.
- 796 Chair. 135 years old.
- 797 Johnson's Dictionary, 1806. Boston, 2nd American Edition.

- 798 Pair of Brass Candlesticks. 120 years old.
 799 Oak Linen Chest. 180 years old.
 800 Spinning Wheel. 115 years old.
 801 China Plate. 110 years old.
 802 John Milton's Poems, 1794.
 803 Counterpane. 75 years old.
 804 Linen Sheet. 100 years old.
 805 "Two Sewing-Silk Shawls." 50 years old.

LOANED BY MISS E. P. B. SPENCER.

- 806 Glass Pitcher. Over 100 years old. First glass made in America. From northern New York. Handle broken off.
 807 Ivory Miniature. 80 years old. Portrait of Miss Spencer's mother.
 808 Stays. Very old.

LOANED BY HENRY R. SPENCER.

- 809 Sermons. 1592. By Henrie Smith and others.
 810 Portrait of his Father. Painted by an artist 80 years old, in 1865.
 811 Portrait of his House, built about 1700. Painted by same artist.

LOANED BY SAMUEL C. SPENCER.

- 812 Flint Lock Gun.
 813 Round Table. 150 years old.
 814 Old Chair.
 815 Old Chair. Belonged to Saltonstall family and saved when New London was burned by the British in Revolution.
 816 Bread Toaster. Over 100 years old.
 817 Fire Slice. Belonged to Saltonstall family.
 818 Tines of Pitchfork. Over 100 years old.

LOANED BY MRS. WILLIAM SPENCER.

- 819 Chair of the Saltonstall Family. Formerly owned by Leverett Vail, a descendant of the family. When Arnold took New London the chair was on a pile to be burned. A bystander said: "The owner was a peaceable man, an enemy to no one." At this remonstrance the articles were given back to the owner.

LOANED BY ALTON SPENCER.

- 820 Indian Relics. Found in Guilford.

LOANED BY A. G. SOMMER.

- 821 Cane. Supposed to have been carved by Indian Sachem.

LOANED BY MRS. HENRY STANNARD.

- 822 Gourd. 125 years old. Belonged to her grandfather, Reuben Norton.

LOANED BY MOSES J. STANNARD OF MADISON.

- 823 Gun. Carried to Bunker Hill by Didymus Dowd; born 1746.
 824 Chair. Over 200 years old.

LOANED BY REV. E. C. STARR.

- 825 Block of Stone House, Carved in Japan.
 826 Letter from George Washington to Captain George Starr of Middletown.
 827 Papers Concerning Coast Guard in Revolution. By William and John Starr, Gov. Matt Griswold, Col. Return L. Meigs and Increase Pendleton.
 828 Justice of Peace Papers. By Gen. Andrew Ward, William Starr and Gen. Augustus Collins.
 829 Box made of Clapboards from Old Starr House. Built 1687.
 830 Samples of Wedding Dresses of Five Generations.

- 831 Autograph of George Hill.
- 832 Photograph of Sideboard. Now owned by Starrs of Hartford; very fine.
- 833 Photograph of Church at Ashford, Kent, where Dr. Comfort Starr was warden.
- 834 Book Rack. Made for Burgis Starr. Inlaid with wood from old Burgis house, 1742; old Starr house, 1787; old Whitfield house, 1639; old Samuel Lec house, 1764; Charter Oak, cocoa wood, and other wood from Bethany, Palestine.
- LOANED BY MRS. JOHN STARR.
- 835 Comfortable. Made of humhum bed-curtains. With following exhibits, owned by William Starr, Esq.; died 1816, aged 77.
- 836 Looking-glass; 1726.
- 837 Tin Oven.
- 838 China Plates. Probably owned by Wm. Starr's grandfather, Comfort Starr, Jr.
- 839 Pewter Platter. The three last articles were used in preparing and serving dinners for town officers.
- 840 Small Pink China Cup.
- LOANED BY MRS. LEWIS H. STEINER.
- 841 Records of 4th Society; 1731-1811. Including Records of Baptist Society, 1820-1823.
- 842 Autograph Sonnet of George Hill at Dedication of Halleck's Monument in Guilford, 1869.
- 843 Treasurer's Accounts of 4th Society, 1750-1789.
- 844 Continental Money.
- 845 Plan of the Green by Town's Committee, 1729.
- 846 Commission of Isaac Tomlinson, as Lieutenant in King's American Dragoons, February 23, 1781. Signed by Guy Carleton.
- 847 "The Infidel Preacher, or the Conversion of A. B. Goldsmith," 1821.
- 848 Records of Guilford Library, 1797-1815.
- 849 Old Arithmetic; about 1600.
- 850 "New Year's Discourse," 1802. By Rev. John Elliott, D. D., of Madison
- 851 "Discourse on Death of Rev. Amos Fowler," 1800. By Rev. John Elliott, D. D.
- 852 "Funeral Discourse for Rev. William Seward, of Killingworth," 1782. By Rev. Jonathan Todd, of Madison.
- 853 "Right Improvement of Life." By Rev. Thomas Ruggles, Jr., 1745.
- 854 "Usefulness and Expedience of Souldiers." By Rev. Thomas Ruggles, Jr.
- 855 "Sermon at Ordination of Rev. Edmund Ward over 4th Society," 1734. By Rev. John Graham.
- 856 "Funeral Sermon for Mrs. Amanda Redfield." By Rev. Jonathan Todd, 1783.
- 857 "Funeral Sermon for Rev. Thomas Ruggles, Jr." By Rev. Jonathan Todd, 1770.
- 858 "Funeral Sermon for Rev. Amos Fowler," 1800. By Rev. Thomas Wells Bray.
- 859 "Funeral Sermon for Rev. John Elliott, D. D." By Rev. Eleazar T. Fitch, 1825.
- 860 "Sermon at Funeral of Rev. Thomas Wells Bray," 1808. By Rev. John Elliott, D. D.
- 861 "Dissertation on the Right and Obligation of the Civil Magistrate to Take Care of the Interests of Religion," 1804. By Rev. Simon Backus of North Madison.
- 862 "Pious Education of Children the Great Duty of Parents." Preached at North Guilford, 1800, by Rev. John Willard of Meriden.
- 863 Papers of Library of Guilford, Saybrook, and Lyme, 1787.
- 864 Report of Committee, on boundary between Guilford and Kenilworth, 1699.

LOANED BY MRS. L. C. STONE.

- 865 Shoes, Dress and Apron. Worn by Wm. Elliot, born 1755.
- 866 Blanket. Made from petticoat, quilted and worn by Beulah Parmelee, at marriage to Nathaniel Elliot, Jan. 3, 1754.
- 867 Blanket. Spun and woven by Mrs. Timothy Stone's mother. Mrs. Stone was Annie Griswold, married 1789.
- 868 Cheese Press. Still in use. Also cheese made in it this summer.
- 869 Two Pewter Plates. Belonged to Col. Timothy Stone.
- 870 Tin Roaster. Used for fowls. More than 100 years old.
- 871 Hood. Worn by Mrs. Laura Stone in 1789.
- 872 Knife and Fork. Made in London and owned by Caleb Stone, 1708.
- 873 Pewter Teapot. Part of Sarah Rossiter's wedding outfit, 1779.

LOANED BY MRS. ERASTUS STORER.

- 874 Arm-chair.
- 875 Old Time Lantern.

LOANED BY HENRY STONE OF MADISON.

- 876 Chair. Over 200 years old. Owned by William Leete, Governor of Connecticut, 1676-1683.

LOANED BY MISS AMANDA STONE.

- 877 Blue China.

LOANED BY MRS. EDGAR D. STUDLEY.

- 878 Portable Wooden Water Bottle. For game hunters, 1680.
- 879 Sugar Bowl. 100 years old.
- 880 Tea-cup. 100 years old.

LOANED BY MRS. SARAH TODD.

- 881 Round Mahogany Table. Top large, round and of one piece. Bought in Boston for \$16.00. Belonged to her grandmother. 110 years old.

LOANED BY MRS. LEVI THRALL.

- 882 All Wool Blue and White Bedspread. About 70 years old. Made entirely by Mrs. Thrall's mother.

LOANED BY MRS. UPSON.

- 883 Pipe Box. Belonged to Abner Stone of Long Hill.
- 884 Warming Pan. 100 years old.

LOANED BY MRS. CHARLES WALKLEY.

- 885 Powder Horn. Jan. 16, 1773. Owned by Eber Stone, Jr. Inscription on it:
"My days to come, if God will lend;
My King and country I'll defend."
- 886 Loving Cup. 206 years old. Brought by Eben Stone from England.

LOANED BY DR. D. W. WEBB OF MADISON.

- 887 Portrait of Mr. Jehiel Meigs, born 1777. Uncle of Daniel and Jehiel Meigs Hand.
- 888 Wine Glass. Belonging to same Jehiel Meigs.
- 889 Stays. Over 150 years old. Owned by Dr. Webb's great-grandmother and worn by her on her wedding day.

LOANED BY MRS. EMILY WEED.

- 890 Embroidered Picture, "Arms of Connecticut."
- 891 Embroidered Picture, "Sun Worshipper."
- 892 Andirons, ornamented with little image.

LOANED BY WILLIAM WEED.

- 893 Part of Cannon Ball. Found imbedded in timber of old Abner Stone house at Long Hill. Probably a relic of Revolution.

LOANED BY MRS. FRED WELD.

- 894 Bible. 1623. London. With pedigrees.
- 895 Pair of Spectacles. "Came over in Mayflower."
- 896 Scissors. 110 years old.

- 897 Bag. Made from foot of Albatross.
 898 Pewter Porringer.
 899 Glass Tea Caddy.
 900 Bronze Sugar Bowl. Lusterware.
 901 Piece of Embroidery, from bed-hangings. Owned by her Grandmother.
 902 "Articles, Injunctions, etc., of Church of England." London, 1684.
 903 Knife and Fork. Over 100 years old. Blade originally steel, handle plated; now all plated.
- LOANED BY MRS. LEVERETT WHEDON OF MADISON.
- 904 Tea Caddy. Over 100 years old. Brought from England.
- LOANED BY G. A. WILCOX OF MADISON.
- 905 Military Order. To Captain Daniel Hand, 6th Co. in 7th Regt., signed by "Andrew Ward, Jr., Col.," June 10, 1776.
 906 Picture of old Meigs House in Madison. Painted by G. W. King. (See 399.)
- LOANED BY MRS. JOHN WILCOX OF MADISON.
- 907 "Sermons," 1740. By Rev. Jonathan Todd, pastor at Madison (1733-1791)
- LOANED BY MRS. EMILY WILCOX OF MADISON.
- 908 First Madison Post-Office.
- LOANED BY MRS. ALFRED WILCOX.
- 909 Gold Ring. Motto inside, "Love and live happy." 125 years old.
- LOANED BY HENRY B. WILCOX OF MADISON.
- 910 Picture of old Field House. Built by Cyrus Field's ancestor, Ensign Daniel Field, in 1720.
- LOANED BY MRS. ALBERT WILDMAN.
- 911 China Tea Caddy. Very old.
- LOANED BY MRS. LEWIS WILLIAMS.
- 912 Pewter Teapot, Sugar Bowl, Cream Pitcher. Over 200 years old. Belonged to Capt. Tyler's ancestors.
 913 Arm-chair. Belonged to Miss Clara Caldwell.
- LOANED BY CHARLES E. WILLARD OF MADISON.
- 914 Entick's English Dictionary. 1784; London.
- LOANED BY JOHN WINGOOD.
- 915 Likenesses in Plaster of Napoleon Bonaparte and Maria Louisa. Captain Loomis bought them in France on coast of Mediterranean.
- LOANED BY ELEAZAR WOODRUFF.
- 916 Small Hair Trunk. Used by his grandfather in Revolution. Extract from letter inside.
- LOANED BY REV. E. E. BEARDSLEY, D. D., OF NEW HAVEN.
- 917 Picture of Samuel Johnson, D. D. First president of Columbia College; born in Guilford, 1696.
- LOANED BY MRS. MARY KELSEY.
- 918 Pair of Linen Pillow Cases. Made from flax grown in Guilford by her great-grandmother, Lucy Brockett. 130 years old.
 919 Silver Spoons. Owned by Lucy Brockett.
 920 Pepper Box. Belonged to Lucy Brockett.
 921 Two Plates. About 150 years old.
 922 Silver Spoon. Owned by great-great-grandmother, Silena Brockett.
 923 Silhouettes of Mr. and Mrs. Chauncey Chittenden. Made 65 years ago.

924 "Bible History." New York, 1814. Belonged to Rowena Chittenden.

925 Small Plate. Over 100 years old. Owned by Ammi Fowler's sister.

LOANED BY HENRY PYNCHON ROBINSON.

926 Red Velvet Side Saddle. Mrs. Content Robinson rode down from Durham on it, when a bride, March 29, 1786.

LOANED BY MRS. EDGAR ROSSITER OF NORTH GUILFORD.

927 Wooden Bottle made by Samuel T. Loper. 100 years old.

LOANED BY MRS. J. M. HUNT OF LEETE'S ISLAND.

928 Pewter Basin.

929 Pewter Platter.

930 Child's Blanket and Cap.

931 Child's Chair. Belonged to Horace Norton. 100 years old.

932 Candlestick with homemade candle.

933 Snuffers and Tray.

934 Foot Stove.

LOANED BY MRS. JOHN L. SEWARD.

935 Glass Mug.

LOANED BY YALE UNIVERSITY.

936 English and Hebrew Grammar, 2nd edition, by Samuel Johnson, D. D., London, 1771.

LOANED BY JOHN DUDLEY.

937 Sermon on the Death of Rev. Thomas Ruggles, Sr., by Rev. Elisha Williams.

938 Foot Stove. Containing Flat Iron.

LOANED BY MRS. GEORGE W. HULL.

939 Chesterfield's "Principles of Politeness," 1789.



TREASURER'S REPORT.

RECEIPTS.

Order on Town Treasurer, - - -	\$ 1,000	00
Cash from H. L. Harrison, -	10	00
		\$1,010 00

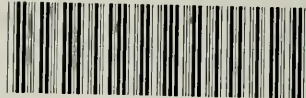
EXPENSES.

Bills paid Committee on Express and Transportation, - - -	\$ 38	00
Bills paid Committee on Entertainment,	444	14
“ “ “ “ Invitations, -	27	70
“ “ “ “ Carriages, -	42	00
“ “ “ “ Music, - -	150	00
“ “ “ “ Numbering Old Houses, -	5	50
“ “ “ “ Printing, -	11	60
“ “ “ “ Decorations, -	113	75
“ “ “ “ Reception, -	4	92
“ “ “ “ Relics, - -	38	37
“ “ “ “ Procession, -	7	00
“ “ “ “ Publication, -	15	00
“ “ Secretary, - - -	11	12
		909 10
Balance to be returned to Town Treasurer, -	\$ 100	90

L. R. ELLIOTT, TREASURER.

GUILFORD, CONN., Oct. 14, 1889.

LIBRARY OF CONGRESS



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