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A

HISTORICAL DISCOURSE,

DELIVERED IN

NORWICH, CONNECTICUT,

SEPTEMBER 7, 1859,

AT THE

BI-CENTENNIAL CELEBRATION OF THE SETTLEMENT  
OF THE TOWN.

BY DANIEL COIT GILMAN,

LIBRARIAN OF YALE COLLEGE.

SECOND EDITION, WITH ADDITIONAL NOTES.

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HISTORICAL DISCOURSE.





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Gilman, Daniel Coit, 1831-1908.

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## HISTORICAL DISCOURSE.

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GENTLEMEN AND LADIES,

SONS AND DAUGHTERS OF NORWICH:—

WE are met to review in one brief hour the record of two hundred years. The task assigned to me, though simple, is not easy, and your sympathy with the theme must excuse the incompleteness of the story I shall tell. The preacher, the orators and the poet appointed to address you, leave me the humbler office of a chronicler; and I therefore make no apology for dwelling chiefly on facts, assured that others will present those poetical, patriotic and religious reflections, which this occasion appropriately calls forth.

We need to summon on this day of jubilee all our own recollections of the past, and what our fathers have told us of the days gone by; we need to gather the fragments of history we have learned from the genealogical tree, the old trunk of letters, the time-worn records of town, society and church, the family Bible and the moss-covered tombstone; we need to combine all this with what we have





read in the printed page, especially in that of our honored and accomplished historian; and we must then put forth the utmost powers of our imagination to picture the settlement, the establishment, and the development of a town which we cherish as our home.

Two hundred years ago, at this golden harvest time, a band of sturdy pioneers, accustomed in their younger days to the comforts of an old and highly civilized country, coming here from the infant settlement of Saybrook, had traversed with the rude Indians as their guides, this beautiful Mohegan plain; they had climbed Wavequa's hill; had traced the Shetucket and the Yantic, from their confluence in the Pequot, far into the back country; had admired the waterfalls, never so wild and picturesque as then; had estimated their power for grist-mills and saw-mills; had examined the forests, fisheries and soil; and were ready to return to the other side of the Connecticut, like the spies from beyond the Jordan, having "seen the land, what it was, and the people that dwelt therein, whether they were strong or weak, few or many," and saying with Caleb, "Let us go up at once and possess it."

This survey of the land of promise, in advance of the colony, is the auspicious event which we have chosen to commemorate. But it is not the time of our earliest acquaintance with what we now call Norwich.



The settlers at New Haven and in Connecticut, as well as the knowing ones in places more remote, were long before familiar with this region as the battle-ground of two powerful tribes of Indians, the Narragansetts and Mohegans. The very plain on which we stand, yielding as the plowshare and the spade upheave the sod, tomahawks and arrow-heads, by scores if not by hundreds, bears witness to this day of those fierce conflicts which once darkened the skies with the arrows of death.\*

Our information of this period is of course meagre, but the history of civilization in Norwich would be indeed deficient, without some reference in its preface to the darker days which went before.

The Mohegans, from whom our fathers bought this "nine miles square,"† several score of whose descendants are our neighbors to this day, were originally a part of the Pequot tribe, and were of the same race with the Mohicans of the Hudson, the last of whose warriors has been so fitly commemorated by the great novelist of America. It has even been conjectured that the Pequots had immigrated to this eastern part of Connecticut at a period not very much earlier than the time when the white men came here.

\* For many years the writer has received from Mr. Angel Stead what he terms "a crop of arrow-heads," gathered annually in his gardening on the plain between the landing and up-town.

† See note A.





To the east of the Pequots and Mohegans, (whose domains before their separation extended over a wide territory upon both banks of what is now the river Thames,) were the Narragansetts, around the bay which still perpetuates their name, and toward the west were the Niantics, both tribes of one stock, and both hostile to the Pequots, whose hunting and fishing grounds lay between them.

Uncas, the chief of the Mohegans when the white men came here, was a descendant, according to his own statement, of the royal Pequot family, and by marrying the daughter of the sachem Sassacus, had allied himself still more closely to the ruling powers. But notwithstanding this, or more likely because of this relation, Uncas rebelled against the chief of the Pequots, and remained in open hostility to his kinsmen until they were crushed as a nation a few years later. The adherents of Uncas, occupying the right bank of the river, appear to have assumed their original designation, the Mohegans, while the followers of Sassacus retained the name of Pequots, and probably their "seat of empire" on the left bank of the stream to which their name was long applied.

When the English undertook the famous expedition to punish the Pequots for their alleged atrocities, Roger Williams succeeded in enlisting the aid of the Narragansetts, and Major Mason that of the Mohegans, so that about this period two naturally



hostile tribes were at peace with one another and united against their common enemy. By the bold expedition which destroyed the Pequot fort in May, 1637, the war was concluded, for the foe was almost if not quite exterminated. A threefold treaty was soon afterward signed at Hartford, in which the English, the Narragansetts and the Mohegans were parties. The two Indian tribes were to keep the tomahawk buried, and refer their troubles to the English. For a time they observed the letter if not the spirit of the contract, till at length Miantonomoh, the Narragansett chief, and Uncas, the Mohegan, grew jealous of one another. Each strove to enlist the sympathy of the whites; but Uncas was the more successful, and, as a natural consequence, the difficulties between the rival sachems increased and open war broke out.

From the many rumors, traditions and allusions which have come to us from those days, it would require more legal skill than I possess, to deduce "the truth, the whole truth and nothing but the truth." But there are a few incidents of this protracted war, the details of which have been so often repeated, that at least they seem authentic, and demand from us a passing mention.\* The first to which I allude is the battle between Uncas and Miantonomoh, on the great plain some two miles south-west of

\* See note B.



where we stand. The Mohegan sachem challenged the leader of his foes to fight him singly, but the challenge was declined, the host of the Narragansetts was soon afterward routed, and their proud chieftain, flying from his pursuers, was taken prisoner on "the Sachem's plain" near the spot where a block of granite, replacing the loose pile of stones which the Indians threw together, still reminds us of his lamentable fate.\*

At a later period, Uncas was besieged in his fort, on the bank of the Thames, nearly opposite Poquetanock. His provisions were almost exhausted, and destruction seemed inevitable. Lieut. Thomas Leffingwell, and others, who had learned the perilous condition of the Mohegans, secretly brought them the longed-for corn, and so recruited the besieged army that they succeeded in repelling their enemies, and ever afterward remembered with gratitude this timely assistance. There can be little question that such generous relief cemented the friendship of Uncas for the whites, and saved the companions of Leffingwell in after days from many a hostile attack. The rocks where the welcome interview is said to have taken place between the sachem and his friends, are still known as "the chair of Uncas."

At another time, (perhaps just after the battle on the great plain, to which allusion has been made,) we

\* See note C.



are told that the Narragansetts were so pressed by the Mohegans, that either in rash courage, or excessive fear, they plunged from the lofty cliff at the west of the Yantic falls, and were lost in the abyss.

But these stirring incidents which tradition perpetuates, should be reviewed by the muse of romance, rather than of history. It is probable that we have the facts in outline, though we have the outlines only. Legends enough are extant to celebrate each hill and plain in Norwich. Wawequa's hill, Fort hill, Little Fort hill, Sachem's plain, Trading cove, the Indian burying ground, each has its interesting story. Would that some skillful hand would weave the scattered threads, and do for Norwich what Cooper has so aptly done for another portion of our country!

I am forbidden to dwell longer on this period or to delineate in full the eventful life of Uncas, by the recollection of that interesting discourse which the author of the "Life of Brandt" delivered when the Uncas monument was erected. Besides, the character of the sachem is now very generally appreciated as it deserves. The common opinion is not far from right, that he was about equally removed from the savage and the saint. Cotton Mather denounced him as "an obstinate infidel," although John Mason had said he was "a great friend and did us much service." Each had reason to make his assertion. The truth is, that being naturally a man of decided qualities, both





good and bad, he learned new virtues as well as vices by his intercourse with the English.

When King Charles the First sent his red-faced, well-beloved cousin, "a Bible, to show him the way to heaven, and a sword, to defend him from his enemies," Uncas valued the latter gift much more than he did the former. But I am happy to bring forward one new fact to show that he was not at all times indifferent to the other present. It has often been stated that Uncas uniformly opposed the introduction of Christianity among the people of his tribe. Within a few days past an original document has been brought to light by Mr. Brevoort, of Brooklyn, which bears important testimony on this interesting question. It is nothing less than a bond in which, under his own signature, the sachem promises to attend the ministrations of the Rev. Mr. Fitch, whensoever and wheresoever he may choose to appoint. This paper is so remarkable that I shall take the liberty of reading it in full. If we can not call it the sachem's creed or confession of faith, it is at least his covenant:—

Be it known to all men and in special to the Authority of The Colony of Conecticott, That I Uncass sachim of the Munheags, now resident in Pamechaug, doe by these presents firmly engage and binde my selfe, that I will from time to time and at all times hereafter, in a constant way and manner attend upon Mr. James Fitch Minister of Norwich, at all such seasons as he shall appoint for preaching to and praying with the Indians



either at my now residence, or wheresoever els he shall appoint for that holy service, and further I doe faithfully promis to Command all my people to attend the same, in a constant way and solemn manner at all such times as shall be sett by the sayd Mr James Fitch minister, alsoe I promis that I will not by any wayes or meanes what soe ever, either privatly or openly use any plots or contrivances by words or actions to affright or discourage any of my people or others, from attending the Good work aforesayd, upon penalty of suffering the most greivous punishment that can be inflicted upon me, and Lastly I promis to encourage all my people by all Good wayes and meanes I can, in the due observance of such directions and instructions, as shall be presented to them by the sayd Mr James Fitch aforesayd, and to the truth hereof this seaventh day of June in the year one thousand six hundred seventy and three I have hereunto set my hand or mark.

Wittnesed by us

mark

John Tallcott,

The × of Uncas.

Tho: Stanton, Ser.

of Uncass.

Samuell Mason.

Let us look with charity, my friends, upon this promise, remembering that every man, red face and pale face alike, is accepted "according to that which he hath, and not according to that which he hath not."

Descendants of Uncas, whose fathers bade our fathers welcome to their wigwams and their hunting grounds, we welcome you to this our jubilee.\* Yet our joy is not without its sorrow when we see

\* A score or two of the Mohegans were seated near the speaker.



that you have lost what we have gained, that your numbers are few, and your sachems gone. Be assured that it is the Great Spirit himself who has ordered that every race, like every man, should act his part and die. But grateful remembrance shall live, and until yonder memorial shaft of granite shall have crumbled to the dust, until our race shall be no more, succeeding generations shall be taught that Uncas was the white man's friend.

When we turn from the Indian history to that of the English, our information for several years continues to be likewise fragmentary and unsatisfactory. The original records of Saybrook have disappeared, and almost every clue is lost to the circumstances which attended the removal of the colony to the east. The earliest entry on the public records of Norwich is dated December 11th, 1660. The name of Norwich first appears on the colony books at Hartford, so far as I am informed, in October, 1661. The papers of an early date respecting the first church have wholly perished. You therefore can not expect, in this part of the story, that I shall add to your present knowledge; and I can only repeat, in a new form, the items which have been often told before. May we not learn from the losses, of which we are thus made sensible, the importance of securing, for those who come after us, copies of what yet remain—the torn and almost



illegible papers now gradually decaying in the town clerk's office ?

Most gladly to-day would we summon before us one of the original proprietors who succeeded, in 1660, to these domains of the Indians, and made Norwich of Mohegan. Were such our privilege, I am sure that with one voice we should call on Major John Mason, renowned at the time of the settlement of this town, as the hero of the Pequot war, and honored as the actual deputy Governor of the colony of Connecticut. Picture him before you now, my hearers ; his manly form unbent by age, his eye undimmed, his active manner still evincing readiness to plan and will to execute ; while his lofty brow and composed countenance as clearly indicate the man of prudent counsel. Ask him what you desire to know of his companions in the settlement of Norwich.

With your own exploits, most Worshipful Governor, we are all familiar. They form a stirring chapter in the history of New England, which we teach in our common schools. We have heard of your bravery, under Fairfax in the old world, over Uncas in the new. We honor your wisdom as a statesman not less than your boldness as a warrior. To-morrow we shall celebrate your fame.\* To-day, let us hear of your comrades. Were they men of character ?

\* On the day following this address, a discourse, commemorative of Major Mason, was pronounced by the Hon. John A. Rockwell. See note D.





Indeed they were, "the Major" would reply, as brave a company as ever trod the wilderness. Nearly all were born in England, and came in early life to this new country. They had landed in various ports, and many of them had resided in Hartford till we formed a colony in the fort at the mouth of Connecticut river. Many others joined us while we were in Saybrook. At length, in the spirit of true pilgrims, having no abiding city, they listened to my story of the beauty of these hills and plains, and the charming valleys extending in every direction, and joined by men of kindred sentiments from New London and elsewhere, they came with joy into this promised land. They were all puritans, hearty friends of civil and religious liberty; and more than that, they were honest Christians, fearing God and loving man. They made no high pretensions. Some of them, I know, could boast of pedigrees as good as any in the land; but they counted little upon that. Some of them were of humble origin; but they were not despised for that. We valued men least for what their fathers were, and most for what themselves were worth.

And had you not found in Saybrook the freedom which you sought?

Yes, Saybrook was a good home—I love to remember it. A finer river nowhere flows; more abundant and better fisheries need not be sought: and our little



fort, to some of us, at least, was hallowed by many a sacred recollection. But we left because this spot was so much better. I had been a traveler. In boyhood I had seen fair scenes in England; a youth, I had crossed the channel, and had trod the fertile Netherlands; a man, I had traversed New England; but I had never found a better place for settlement. The rivers, though not large, were sufficient for our trade, and an admirable harbor was not far distant. The back country was productive. Uncas urged us to come, and assured us of his friendship. Saybrook and Hartford and Windsor were all good, but Norwich was *the* place for a beautiful and tranquil home.

Did you call this region Norwich before removing here?

Yes; its position on the river reminded some of us of the Norwich which we had known in England, (the same where John Robinson lived,) although we did not expect that the high preëminence in manufactures of that old city would ever be rivaled by the simple homespun of our feeble colony.\*

It was also the early residence, I believe, of the Huntingtons, who joined us in Saybrook. Besides—though this was said more in sport than in earnest—Governor Winthrop's home at the mouth of the Thames had been called New London, and why

\* See note E.



should we not commemorate the second town in England by the designation of New Norwich?

Will you tell us how you came from Saybrook hither?

Having bought a tract of nine miles square and secured it by a formal deed, we surveyed our lands in 1659, and left a few men here during the winter. Early in the spring of 1660 our company came in shallops, stopping over night at New London that some of the party might visit the site of the Pequot fort, and enjoy the beautiful prospect from its summit. Next day we sailed up the Thames. As we passed "the chair of Uncas," a company of Mohegans, with the old sachem at their head, joined us, in their birch canoes, and came with us up the cove to the landing near the falls. On our way thence to the plot chosen for our future homes, we passed near the Indian burying ground. Uncas charged us, I remember, to keep it sacred for ever, and I gave him a promise which I hope will never be forgotten.

How many were with you, Major Mason, in the company?

Indeed, we were too busy to count.\* I believe we

\* See note F.



first divided the land among some five-and-thirty full grown men, and as most of them were married, and had families, we may have been some five or six score in all. But though I can not say how many individuals were in our company, I can tell you almost, if not quite, every name. First, of course, I must mention our worthy pastor, Rev. James Fitch, first in all good words and works. Then I hardly know what order to follow.

Lieut. Thomas Tracy witnessed with me the Indian deed, and afterward held almost all our civil offices. Lieut. Thomas Leffingwell was as brave a soldier as we had, and secured our purchase by the relief he furnished Uncas. Thomas Adgate and Hugh Caulkins were our deacons, ordained as such in Saybrook. Simon Huntington succeeded one of them in that sacred office. His brother, Christopher, who was one of our two earliest selectmen, married Ruth Rockwell, and her eldest son was the first-born boy in Norwich. Old goodman Bradford was a selectman for the west end, and goodman Hyde was always a wise counselor. Thomas Post, poor man, was the most unfortunate of our band, for he lost his wife soon after we came here, the earliest victim death demanded. Then there were the two brothers Backus, Lieut. William and Stephen, excellent men. Baldwin, and goodman Gager, Ensign Waterman, Bliss, and Allyn, and Bingham, and Bowers, and Edgerton, were all original proprietors, and so





was Lieutenant Griswold, one of the most active of our company. Of course we had a Smith, and beside there were Olmstead, Pease, Howard, Reynolds, Read, and Royce. John Birchard, I mention last, but he was by no means last in the estimation of the colony, being townsman and constable, and the first commissioner of the peace.

We have always been taught, most Worshipful Governor, to honor the Rev. Mr. Fitch. Let us ask how you esteemed him?

If I answer this inquiry, you must let me use strong language. Through an eventful period of twenty-five years he was my friend. I saw him first in Hartford, a mere boy just arrived from England, beginning his studies for the ministry with the Rev. Mr. Hooker. A few years later, he became, as you know, our first pastor at Saybrook, and we were his first church. When we talked of coming here, he said he would go or stay as the major part of the church should decide. We brought him with us. For years our freewill gifts were more than enough for his support, and well did he deserve them. He was deeply concerned that all our enterprises should be begun in the fear of the Lord, and he used to warn us in most solemn words that, a colony by ourselves, we should not neglect in the least, that public and



private worship to which we had been accustomed. They called him once to Hartford, but his only answer was, With whom shall I leave these few sheep in the wilderness? In learning, wisdom, patience and purity of life, he was a model to us all,—“a burning and a shining light.”

You may know that he married my daughter, but though I called him son, he seemed to be my father. To him I owe it that amid all my varied duties I could never forget, however I fulfilled, my responsibilities to the Court on High. Of his power as a preacher you may judge for yourself in the sermons which were printed. That which he preached at the funeral of my own beloved wife, was the most tender and appropriate of them all.\*

But if we were to engage in friendly talk with Major Mason upon all the topics of interest which are associated with his name, the lengthening shadows would soon tell us that the day is gone. There are various subjects connected with the original settlement, on which we could not expect him to inform us, for he was sixty years of age when the town was organized, and during the twelve years more which were added to his life, he was often called away on business imposed by the general court. So let us

\*See note G.



close the conversation and return to simple narrative.

Although Norwich, at the outset, was within the jurisdiction of Connecticut, yet its early settlement and history do not indicate the exercise of much control on the part of the General Court. The town sovereignty was undisputed. To be sure, May 20, 1659, we find the record that the General Court "haucing considered the petition p<sup>r</sup>sented by the inhabitants of Seabrook, doe declare y<sup>t</sup> they approue and consent to what is desired by y<sup>e</sup> petitioners, respecting Mohegin, p<sup>r</sup>vided y<sup>t</sup> within y<sup>e</sup> space of three yeares they doe effect a Plantation in y<sup>e</sup> place p<sup>r</sup>pounded."<sup>\*</sup>

But there is no recognition of Norwich as a town, until October 3, 1661, when the Court orders "y<sup>e</sup> secretary to write a Letter to Norridge, to send vp a Comittee in May next, invested w<sup>th</sup> full [power] to issue y<sup>e</sup> affair respecting setling that Plantation vnd<sup>r</sup> this gouernment."<sup>†</sup>

In 1662-3 (March 11.) it is furthermore voted that "the conveyance of nine miles square made by Onkos w<sup>th</sup> other Indians, to Norwich plantation, is ordered to be recorded, with this proviso, that it shal not preiudice any former grant to o<sup>r</sup> wor<sup>ll</sup> gouernor or others," and in May, 1663, "the Court orders that

<sup>\*</sup>Trumbull, Col. Rec. i, 336.

<sup>†</sup>Trumbull, Col. Rec. i, 374.



those freemen that were presented to the Court in October, from Norwidge, shall be accepted and sworn by o<sup>r</sup> Worp<sup>l</sup> Deputy Gou<sup>r</sup>."\*

In this independent republic of Norwich, every thing appears to have been managed by the whole body politic. We can hardly consider Mr. Fitch as an ecclesiastical head, for he was so thoroughly imbued with the principles of congregationalism, that at his ordination in Saybrook, the lay brethren laid hands upon him, although two ministers, Rev. Mr. Hooker and Rev. Mr. Stone, were present. Much less can we consider Major Mason as the civil head of the town, for during the early period of the Norwich settlement, the nominal Governor, John Winthrop, was absent in England, soliciting a charter for Connecticut, and of course the actual Governor was Major Mason, who thus, and otherwise, was so much engrossed with the affairs of the General Court, that he could not even attend to the local duties of a townsman.

Happy are we, my friends, to-day, at the opening of a third century, that the successor of Mason as the Chief Magistrate of Connecticut, is another citizen of Norwich; happier still are we to know that none could fill that chair more worthily. Since the conqueror of the Pequots was the governor of the state, one other Norwich man has held that honorable

\* Trumbull, Col. Rec. i, 406.





post, and he was a signer of the Declaration of Independence.

But although Fitch and Mason were not the rulers, they were certainly the leaders of the infant settlement. To them we are chiefly indebted for the plans which shaped the early institutions of the town, and still affect, far more than we usually remember, our social organization. Plymouth may point to Elder Brewster and Miles Standish; Hartford to Hooker and Haynes; New Haven to Davenport and Eaton; it is our privilege to remember that the pastor and the statesman of Norwich were kindred in spirit, and not inferior in power to any of the early worthies of New England. The rude stones which marked the graves of the original settlers buried in this town, have been permitted to perish. Is it not that the loss may incite the present generation to erect a more fitting memorial of our forefathers, and especially of those two men, the representatives of Church and State, the chosen guides of a brotherhood of freemen?

You are all aware that the infant colony made choice of what we know as the "meeting house rocks," as the central point of their settlement. At the foot of this cliff they set apart, for the house of God, land which forms a part of the present "up town green." To this, more land was afterward added, while the other significant buildings of a New England town, the



court house, the school house, and the house of entertainment, in due time were grouped around it. From this point of departure they projected one road near the banks of the Yantic, up toward what we call "Bean Hill," (sometimes called, on the early records, the "road to Connecticut,") and another toward the cove, which, on account of swamps, was necessarily directed at a greater distance from the river, and passed along in front of the Coit and Lathrop houses. Near the site appropriated to the meeting house, the home lot of Rev. James Fitch was placed, and across the road was the land of Major Mason, on which the old court house now stands. To the east of Mr. Fitch's land, were the home lots of Simon Huntington and Thomas Tracy, and (on the corner) of Christopher Huntington. Then, on the road leading south, were the home lots of Adgate, Olmstead, Backus, Bliss, Reynolds, and opposite the Bliss lot was that of Thomas Leffingwell.

Returning to Major Mason's lot on the town plot, we find, in succession, between the road leading to Bean Hill and the water, the lands of Waterman, Bingham, John Post, Birchard, Wade, Bowers, Gager, Thomas Post, Edgerton, Backus, Caulkins, Griswold, Allyn, Royce, Baldwin, Tracy, and Pease. Several of these homesteads have never been deeded, and remain in the possession of the original families, although in some such cases the name of the first



proprietor has disappeared. On one home lot, at least, and possibly more, the original name is found to this day. I refer to the homestead of Bliss. *Bliss* in 1659; *Bliss* in 1859; no bad motto for a Norwich home.

A new division of land was made in April, 1661; another in 1663; still another in 1668; and the final division was made in 1740. The present road running near the river, in front of the residence of Hon. John T. Wait, was at first only a foot way, six feet broad, laid out by town order.

New families soon came to identify their fortunes with those of the prosperous colony, and many names, still held in honor among you, were added to the roll of proprietors. It is interesting to find that the son of Miles Standish, the son of Governor Bradford, the grandchildren of Elder Brewster, the niece of Governor Winslow, and still others of pilgrim fame at Plymouth, were early enrolled as inhabitants of Norwich. A little later came the son of the Rev. John Lothrop, pastor of the first congregational church in London, and long a prisoner for his faith. So, too, came the descendants of another martyr, not less famous, Rev. John Rogers, the precise number of whose children having long been disputed by the students of the New England primer, has at last been determined in chancery by our distinguished "cousin," late Chancellor of New York. Bushnell, Rockwell, Knight, Perkins, Elderkin, Roath, Rudd, Flint, and Coit, are among the



other names which may be mentioned as early found in town.

It is not difficult to imagine the simple occurrences of the first half century, aided by the facts which come to us on the records of the town. Early encouragement was given to the miller, the fuller, the smith, and the ferryman, to pursue their respective occupations, and in 1680, for the first time, a merchant is spoken of. The church had frequent meetings, and at periods not far apart the accepted freemen assembled to deliberate on such important business as the laying out of roads, surveying boundaries, investigating the character of new men who desired to be received as citizens, negotiating with the Indians, electing delegates to the general court, or appointing fit incumbents to the local office of townsmen. Occasionally, Major Mason would come home from a distant journey with interesting stories of the people he had met, or the whole community would be excited by the printing of a sermon by Mr. Fitch.

The worthy minister, in addition to his labors as pastor of the church, acted continually as a missionary to the Indians. He mastered their language and preached in it, at times encouraged in his apostolic labors "for the heathen," as he called them, and at other times almost if not quite discouraged. An interesting account of his work, written by himself in 1674, and addressed to Rev. Daniel Gookin, may be





found in print.\* Can any one doubt that the interest in foreign missions for which this town has been noted, was awakened by Mr. Fitch, and has been fostered ever since by the sight of that needy band still taught in the mission chapel at Mohegan?

I have already said that the first manuscript records of the church have perished. One curious printed document has lately been discovered, bearing date in 1675, which is interesting in its relation to the history of these times. The only complete copy with which I am acquainted, belongs to Mr. George Brinley, of Hartford, who has kindly permitted me to bring it before you. It is an old fashioned duodecimo of 133 pages, printed in 1683, bearing on its title page the autographs of Increase Mather and of Mather Byles. It contains three distinct treatises; the first, "an explanation of the solemn advice, recommended by the council in Connecticut colony to the inhabitants in that jurisdiction"; and the third, "a brief discourse proving that the first day of the week is the Christian Sabbath." Both of these are attributed to Mr. Fitch. Appended to the former is "THE COVENANT, which was solemnly renewed by the church in Norwich, in Connecticut colony, in New England, March 22, 1675." The volume is introduced by a letter from Increase Mather "to the reader," in which he says that "the reverend and worthy author had no thought of pub-

\* See the Mass. Hist. Soc. Coll., 1st Ser. i. 208.



lishing these brief and nervous discourses until such time as others did importune him thereunto," and proceeds to comment on their scope and character.

The circumstances which attended this "renewal" are worthy of mention. The war with King Philip was then raging. Norwich, though much exposed by its situation on the frontier, had freely contributed more than its quota to the active army; so freely, indeed, that the general court sent on from Hartford ten men, from New Haven eight, and from Fairfield eight, "to lye in garrison at Norwich," as a guard to the inhabitants. So great was the danger in those days, that the watch in each plantation was ordered, "at least an hour before day, to call up the inhabitants, who should forthwith rise and arm themselves, march to the fort, and stand guard against any assault of the enemy until the sun be half an hour high in the morning." Under these circumstances, on the 13th of March, 1675, Mr. Fitch addresses the council in Hartford.\*

After acknowledging the receipt of a letter from the council, with their order for a fast day, he continues, "blessed be the Lord who hath moved your hearts in so necessarie and seasonable worke. We intend, God willing, to take that very daye, solemnly to renew our covenant in our church state, according to the example in Ezra's time, and as was sometimes practised in

\* Trumbull, Col. Rec. ii, 417. See note H.



Hartford congregation by Mr. Stone, not long after Mr. Hooker's death. If other churches doe not see cause to doe the same, yet wee hope it will not bee offensive; but doe verily conclude if y<sup>r</sup> be rule for y<sup>t</sup> practise, this is a time wherein the Providence of God does in a knocking and terrible manner call for it."

The covenant evinces the same spirit, and to some extent it employs the same phrases as this letter. After a general recognition of the displeasure of God, as displayed "by blasting the fruits of the earth and cutting off the lives of many by the sword, laying waste some plantations and threatening ruin to the whole," the covenant is renewed in seven particulars, which may be condensed as follows:

1. All the males who are eight or nine years of age shall be presented before the Lord in his congregation every Lord's day to be catechised, until they be about thirteen in age.

2. Those who are about thirteen years of age, both male and female, shall frequent the meetings appointed in private for their instruction, while they continue under family government or until they are received to full communion in the church.

3. Adults who do not endeavor to take hold of the covenant shall be excommunicated.

4. Brethren shall be appointed to admonish those parents who are negligent of their children.

5. The Lord's supper shall be celebrated once in every six weeks.



6. Erring brethren are to be rebuked.

7. Finally, "seeing we feel by woful experience how prone we are soon to forget the works of the Lord, and our own vows; we do agree and determine, that this writing or contents of it, shall be once in every year read in a day of fasting and prayer before the Lord, and his congregation; and shall leave it with our children, that they do the same in their solemn days of mourning before the Lord, that they may never forget how their fathers, ready to perish in a strange land, and with sore grief and trembling of heart, and yet hope in the tender mercy, and good will of him, who dwelt in the burning bush, did thus solemnly renew their covenant with God: and that our children after us, may not provoke the Lord and be cast off as a degenerate offspring, but may tremble at the commandment of God, and learn to place their hope in him, who although he hath given us a cup of astonishment to drink, yet will display his banner over them, who fear him."

Such was the spirit of Norwich, in 1675.

Who among this audience has not had his enthusiasm quickened by the glowing tributes of Macaulay to the Puritans, or the eloquent eulogies by Bancroft? But this little volume, a library in itself, shows that your own ancestors were men of the character which these historians describe. "In his devotional retirement the puritan prayed with convulsions, and groans





and tears. He was half maddened by glorious or terrible allusions. He heard the lyres of angels or the tempting whispers of fiends. \* \* \* But when he took his seat in the council or girt on his sword for war, these tempestuous workings of the soul had left no perceptible trace behind them."

There is abundant reason for asserting that Mr. Fitch and his associates were men of action equal to their piety. In the colonial records, their names appear continually in connection with measures for protecting this portion of the country. The Norwich soldiers were many and brave, and the story of their achievements, during the exciting time of King Philip's war, will always prove that their religion was not alone in repose, their fighting was not without faith.

At the close of the century, after a ministry in Saybrook of fourteen years, and in Norwich of almost forty years, unbroken by dissension or separation, supported by the grateful sympathy of devout and faithful men, Mr. Fitch gave up his pastoral duties, under the infirmity of age and weakness, retired to his children at Lebanon, and in 1702, at the ripe age of four score years, was gathered to his fathers. The Latin epitaph on his tombstone at Lebanon well indicates his character, and Cotton Mather, in all his affluent use of epithets, could apply to him none truer and more fit than "The Holy and Acute!" \*

We may here consider that the first period of Nor-

\* See note G.



wich history terminates. Forty years had passed, a new generation had entered upon the stage, the fathers were gone. We pass accordingly from the settlement to the development of the town.

Mr. Fitch had been unable to preach regularly for some years before his death, and much difficulty had been experienced in obtaining a successor in the ministry. There were candidates enough—perhaps as many in proportion as in these later days—but the church had been too well served to be readily contented with an untried pastor, and besides, unless I mistake the allusions of the early records, the spirit of pure congregationalism, fostered by Mr. Fitch, and displayed unmistakably in after times, was even then so apparent that a minister, inclined to favor the presbyterian order, might hesitate before accepting the pastoral office in that church. A son of Rev. James Fitch, afterwards distinguished as Rev. Jabez Fitch,\* of Portsmouth, New Hampshire, was first sent for and brought home from “the college,” but he did not decide to remain. Mr. Henry Flynt.† another recent graduate of Harvard College, was also invited to become the minister; and so was Mr. Joseph Coit.‡ a little younger in college than the two just named; but they both declined. Mr. Emery and Mr. Morgan were likewise spoken of as candidates. At length,

\* Harvard Coll. 1694.

† Harvard Coll. 1693.

‡ Harvard Coll. 1697.



(December 6th, 1699,) Rev. John Woodward,\* of Dedham, Mass., was ordained as pastor, and remained in that office for seventeen years. It was during his ministry in 1708, that the famous Saybrook platform was adopted, and he was a scribe of the synod by which it was drawn up. On returning to Norwich, he naturally desired to have his own church adopt with heartiness this platform, and acknowledge a system of consociation among churches which would render them less independent and more presbyterian than they had previously been.

Mr. Fitch, so early as 1668, had been at the head of a council appointed by the general court, for the regulation of ecclesiastical affairs, which appears to have been pacific in its influence, and to have confirmed the pure congregationalism of the day.† But the synod of 1708 was very different in its influence, and the Saybrook platform led to unfortunate discussions, both here and elsewhere, between ministers and people. In Norwich, notwithstanding the authority of the general court, the wishes of the Governor, and the influence of the scribe of the synod, the church remained true to the Cambridge platform, and decided to acknowledge no ecclesiastical authority but

\* Harvard Coll., 1693. These were the days when Connecticut contributed men and money to the institution at Cambridge. Yale College was not founded till 1700.

† Trumbull, Col. Rec. ii, 84, 109.



God and their own judgment. I will not attempt to go over the details of this unfortunate controversy. It resulted (in 1716) in the withdrawal of Mr. Woodward from his connection with the church, and his removal to East Haven, where he lived in retirement till his death in 1746.

The troubles in the church were healed by calling to the pastoral charge a singularly judicious man, the Rev. Benjamin Lord,\* a native of Saybrook, who had been a student and tutor in Yale College. He was ordained in this place in 1717. A man of learning and wisdom, as well as devoutness of heart, he succeeded in securing the confidence of all parties to such a degree, that we have his own assurance of his inability to tell which was most friendly to him. "In his pastoral intercourse," says Dr. Samuel Nott, "he was an example of dignity, affability, affection, and fidelity."

During the ministry of Dr. Lord, two religious excitements pervaded the community. The first to which allusion is made was caused by the Rogerenes, who originated in New London, and deemed it their special mission to abolish priestcraft and Sunday.† Their feeble influence in Norwich is worthy only of this passing mention. Not so with "the Separates,"

\* Yale Coll. 1714. See note I.

† See Dr. McEwen's Half Century Discourse, New London, 1857, and Miss Caulkins's New London.

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who, at a later day, made serious trouble, not in Norwich alone, but throughout eastern Connecticut, in the churches of the established order. The general history of this movement has been so often described that I shall only refer to those incidents which are of interest in connection with this town.\*

When "the great awakening" of the last century began, Dr. Lord visited Northampton, in 1735, that he might listen to the eloquence of Jonathan Edwards, and be an eye witness of the results which followed his powerful sermons. Upon his return to Norwich, he reported what he had seen and heard, to his people. "on whom," says Dr. Trumbull, "it had a great effect." An exhortation for the communion service, preserved by one of his descendants, is indorsed, in his own handwriting, with a record which clearly shows the depth of his own feelings in December, 1735. Five years later, Whitefield began his preaching in New England, and the revival of 1740 followed. Dr. Lord is mentioned by Trumbull† among "the reverend gentlemen who most favored the work in Connecticut," at this time, "while others opposed it with all their power;" but he is not included among the four clergymen "who were most zealous and laborious in the cause, who took the most pains and spent the most property in the service of their master." He was probably one of the moderate men, really desirous of the advance-

\* See note K.

† Hist. of Conn. ii, 157.



ment of religion, who neither approved of the extravagance sometimes displayed by Whitefield and often manifested by his indiscreet follower, James Davenport; while, on the other hand, he heartily rejoiced in the awakening of careless men to a concern for their highest welfare. In his own church he appears to have taken a medium position between those who displayed fanaticism and those who were repelled to the other extreme of coldness and displeasure. Many of the proceedings of the zealous were injudicious, and some of them appear to us irreverent, if not blasphemous.

The church endeavored to check these irregularities; but those who were censured were only driven to a farther distance. They refused to pay their rates for the regular minister or to attend the services which he conducted. They openly opposed the existing laws of the state, and determined to hold "separate" meetings. We therefore find that not only an ecclesiastical but a civil arm was raised against them.

As early as 1742, there are indications of this determination to interfere with the established church order. The church records of this year have a reference to "the dreadful expressions" made by an excited zealot at a night meeting; and some imprisonments were made by the civil authorities.

But it was not until 1745 that the controversy between "the new lights" and "the old lights" assumed



a serious character. A separate meeting was then begun at the house of Hugh Calkins, and attended by several members of the church, male and female. Among the number were Elizabeth Backus, (widow of Samuel,) and her son Isaac, who afterward became a distinguished Baptist minister, and is well known as the author of a history of New England, chiefly devoted to ecclesiastical affairs.\* Some of the private papers of Rev. Dr. Lord, which have recently been discovered and are carefully preserved by his successor, the Rev. Mr. Arms, contain minute details in respect to the action of the church at this time. Not only are the records of the meetings full, but the formal citations of the delinquent members are preserved with the indorsements of the brethren by whom they were returned. Regular church meetings for purposes of discipline were held at frequent intervals. Every separating brother and sister appears to have been privately warned of his error, and (unless he renounced it) to have been cited to appear before the church. There, in solemn assembly, the reasons of each one's separation were deliberately heard, and a minute of them made. They were afterward, one by one, discussed by the brethren, and a vote taken in respect to their sufficiency. The "half-way covenant" was clearly one of the stumbling blocks of the seceders.

\* See Hovey's Life of Isaac Backus, Boston, 1858.



This sad controversy continued about ten years from 1745, but was most serious during the first two. Several churches were established, but none of them were long continued. "Most of the members," says Miss Caulkins, "returned to their ancient home and were received with cordiality. Among these was the venerable deacon Griswold. It created considerable emotion in the meeting house, when, for the first time after his secession, his gray locks were seen in the old man's seat." We can now see the cause of these difficulties, and the permanent good which came from them. The revival was only the occasion which brought out a hostility long existing to the rigorous exactments of the statutes of the state, in respect to ecclesiastical affairs and the maintenance of the established order. The repeal, in 1743, of "the act for the relief of sober consciences," and the consequent proceedings of the legislature, intensified this opposition. "At the same time," says Dr. Trumbull, "the severe and extraordinary act of the colony, enforcing the constitution by law, which never was designed and was undoubtedly inconsistent with the right of conscience, gave further ground of disaffection to the constitution, and of separation from the standing churches."

There can be no doubt that the whole movement of the Separates, while it may be characterized as revolutionary, and perhaps fanatical, led throughout





the state to a recognition of the principles of civil and religious liberty in which we all rejoice. Those who differ from the existing churches now, have all the freedom they desire. That point has been settled for ever. But it should not be supposed that the Separates caused our present freedom; they were only the occasion, as we have said, of changes in the laws. Such changes would certainly have been made if these exciting movements had not provoked them. The germ lay farther back than the days of the little congregation in the Grover house;\* even farther back than the early separation of the Puritans in the days of non-conformity. It was at least as old as Luther.

Important as these ecclesiastical discussions undoubtedly were, they did not occupy our fathers to the exclusion of politics and business.

The development of trade—even commerce with foreign countries, of which “up town” was the emporium; the subsequent and consequent growth of Chelsea, or “the landing;” the difficulties which arose in respect to building a bridge across the cove; the long protracted Mohegan controversy; the organization of new ecclesiastical societies; the beginnings of Bozrah, Lisbon and Franklin; the manumission of slaves; the mission of Samson Occum and the Rev.

\*This house, once noted for the Separate meetings which were held in it, still stands on the road to Bean Hill, one of the oldest buildings in town.



Mr. Whitaker to England, in connection with the establishment of the Indian school of Dr. Wheelock; the part which Norwich took in the French war; the "non-importation agreement;" the reception of the stamp act; the famous meeting at Peck's tavern, of which to-morrow (remember "Wilkes and the eighth of September!") will be the anniversary; and the other exciting events which were a prelude to the war of Independence, are all topics in the unraveling of which an antiquary of the present day would find especial pleasure.\*

It is the period on which the lamp of personal recollection first casts for us a ray of light. Those who are now our "oldest inhabitants," born some ninety years ago, must remember many who were active in political and mercantile affairs in the middle of the last century. The time is thus distant enough to charm us with fascinating enigmas, near enough to reward with a full revelation, the patient and diligent inquirer. As a whole, we may distinguish it as a period of growth, of new and varied phases of enterprise, and of general prosperity, as well as of earnest discussion and decided action in regard to the very foundations of civil liberty. But lest the bell which still announces nine o'clock to the residents of the old town plot — long may the custom last! — should interrupt our story, we must hasten forward to events more

\* See note L.



interesting to a large assembly—the interest which our fathers took in the American revolution.

In that important struggle, Connecticut performed a part which can not be too much extolled. Providence had ordered that in the most of her territory, she should be spared the horrors of actual bloodshed. But her labors for the common cause of independence were surpassed by none of the colonies. Her contributions in men and money were beyond those of any of the other states except Massachusetts, and in proportion to the number of inhabitants were larger even than those of the old Bay state. She well deserved the designation of “the provision state,” and the name of her noble patriot governor, “Brother Jonathan,” has fitly become a sobriquet of the nation.

The history of Norwich, during the whole period of the American revolution, presents, in many respects, a miniature view of the history of the state and of the country. There were several circumstances, moreover, which unitedly gave it an importance equaled by no other town in Connecticut, except, perhaps, the capitals. On the bank of a large river, several miles from the sound, it was not exposed, like New London, to the attack of a hostile fleet, nor too far inland, like Lebanon, to be a store place for the army. It was on the highway between Boston and New York, convenient to the residence of Governor Trumbull, surrounded by a productive farming coun-



try, and inhabited by men of wealth, sagacity and patriotism.

Credit enough has never been bestowed upon our Norwich fathers for the part they took in the war. Hundreds of letters, never printed, some of them hid in garrets for the last half century, have passed under my examination within the past few weeks, and I rise from their perusal amazed at the circumstantial record they present of the diligent exertions and the patriotic sacrifices which were made by the citizens of this town to secure the blessings which, as a nation, we enjoy.

One family is especially identified with the history of those days — I refer, you anticipate me in supposing that I refer, to the Huntingtons. Foremost among them in the early stages of the war stood General Jabez Huntington, the incidents of whose life are worthy of grateful remembrance at this time. A descendant in the fourth generation of deacon Simon Huntington, one of the original proprietors of the town, he added new lustre to a name even then distinguished in the history of Norwich. He was the son of Joshua Huntington, and was born in August, 1719. After graduating at Yale College, in 1741, in company with Governor Livingston, of New Jersey, Rev. Dr. Samuel Hopkins, and other distinguished men, he returned to Norwich and entered upon commercial pursuits. The trade of this place, as we shall see in another connection, was then remarkably extended,





and among the successful merchants, none stood higher; and none acquired a handsomer fortune than he. In 1750 he was chosen to represent the town in the general assembly, and for several years afterward he was either a member of the lower house, over which he often presided, or was one of the Assistants. While attending the semi-annual meetings of the legislature, he would write home to his son, Joshua Huntington, particular directions in respect to the farm and store, always closing his letters with a devout petition for the blessing of divine providence on all his family. When Governor Fitch, in 1765, presented to his council the stamp act, and proposed that they should administer to him the oath which would require the execution of that obnoxious measure, Jabez Huntington, and his cousin Hezekiah, the other member from Norwich, voted, with a majority of the council, to do no such thing, and (when four of the councilors proceeded to administer the oath) indignantly left the chamber.\* In 1774, he was chosen moderator of the meeting in which Norwich declared itself in favor of liberty. When hostilities commenced in 1775, he was appointed one of the committee of safety to aid the governor by counsel when the legislature was not in session, and in this arduous post he remained during most of the war. In December, 1776, he was appointed one of the two major generals of the militia of

\* Stuart's Life of Trumbull.



Connecticut, the rank of which office may best be understood by mentioning that the brigadiers, appointed at the same time, were such distinguished men as Dyer, Wadsworth, Salstonstall, Oliver Wolcott, and Gold S. Silliman; and on the death of his senior, General Wooster, he was appointed, in May, 1777, sole major general, and was authorized, without orders from the governor and council, to call out the militia for the defense of this and neighboring states. Toward the close of the war, his health broke down under the pressure of his losses and labors, and after remaining some years a severe sufferer, he died October 5th, 1786, aged 67. In 1741, he had made a public profession of religion, and his whole course in life evinced the sincerity of his faith.

A large part of the papers of General Jabez Huntington have unfortunately perished. From those which are preserved we are able to see that his correspondence was very wide and important. His sons wrote to him by every opportunity, from the various camps in which they were stationed, giving him, with the confidence of children, minute details respecting men and measures. His replies were equally frequent. In them all are evinced his patriotic and religious spirit. Washington, Lafayette, Hancock, and other such men, occasionally addressed him, and the influential patriots of his own state — Trumbull, Sherman, Williams, and Samuel Huntington — were in continual correspondence with him.



The merit of General Huntington does not consist alone in his self-consecration to the cause of American freedom. He was the father of five sons and two daughters, all of whom were early imbued with his own patriotic spirit. It was clear that if he engaged in the opening conflict, his property and theirs would be seriously diminished, and perhaps entirely confiscated. Chiefly solicitous in regard to their interests, he assembled them, one day, to advise what course should be pursued. He laid before them the great interests at stake, both public and personal. Should the colonial arms be victorious, private prosperity might be sacrificed in the struggle, but American liberty would be secure. Should the British forces triumph, no one could foretell the ignominy and suffering to which, as rebellious subjects, they would certainly be exposed.

Accustomed, in all his ways, to ask for guidance from above, he called upon his family to bow with him in prayer. We can not doubt that the petitions which arose from that family altar were humble and devout, and that the God of battles listened to his cry.

At length, having first consulted his wife, he called upon his children in turn, beginning with his eldest, and asked for their opinions. They answered with one voice, daughter and son alike. That voice was for Liberty! Nobly did their after course redeem the pledge thus sacredly given, to devote both purse and



sword to the interests of their country. Four of the sons, Jedediah, Andrew, Joshua, and Ebenezer, and their brother-in-law, Col. John Chester, soon entered the army — one of the brothers being too young for such service. The other brother-in-law (Rev. Dr. Strong) for a time fulfilled the duties of his sacred office by acting as a chaplain in the army. This band of brothers were found in service from the time of the earliest entrenchments on Bunker's Hill to the decisive victory on the plains of Yorktown. If the annals of the revolution record the name of any family which contributed more to that great struggle, I have yet to learn it.

Associated with General Jabez Huntington, in counsel and action, were two younger men, bearing the same surname, although belonging to different branches of this wide-spread family.

One of those to whom I refer, was the Hon. Benjamin Huntington, (sometimes familiarly known as "Judge Ben,") a native of this town and a graduate of Yale college in the class of 1761. He early entered upon the practice of law in this place, bringing to his chosen profession so much of talent and energy that he soon rose to the foremost rank. For many years he avoided public life, but in 1775 he was appointed one of the council of safety in Connecticut, and his interest in the common cause did not permit him to decline that responsible and arduous post. In 1781





he was chosen to represent the state in the continental congress, which he did until 1784. He was re-appointed in 1787; and in 1789, when the present form of government was established, he was one of the representatives of Connecticut in the first United States congress. As a member of both houses of the state legislature, as judge of the supreme court, and as the first mayor of the city of Norwich, he evinced the same wisdom and public spirit which had been displayed in the councils of the nation.

A third member of this family, Hon. Samuel Huntington, remotely connected with the two just named, had the rare privilege, as we now esteem it, of signing his name to the declaration of independence. Although born in Windham, he was a descendant of one of the original proprietors of this town, and removed here in 1760, to pursue the practice of law. After representing the town for four years in the general assembly, he was appointed king's attorney, and continued so for several years. In 1774 he was an associate judge of the supreme court. At the opening of the war, he also was appointed one of the council of safety for the state. In 1775, he was chosen a member of the continental congress, which, on the fourth of July, in the following year, declared the colonies free. I have before me the original letter in which he briefly announces this important transaction to his townsman, General Jabez Huntington:



but there is a still more interesting letter, addressed to the same person, by the honorable William Williams, likewise one of the Signers of the Declaration, from which, as it has never been printed, I quote a few lines, to show the estimate which he placed on the services of his colleague. It is dated Philadelphia, September 30th, 1776, and reads as follows:—

\* \* “If our assembly rechose their Delegates, I hope they will be guided by Wisdom and Prudence. I must say that M<sup>r</sup> Sherman, from his early acquaintance, his good sense, Judgment, steadiness and inflexible Integrity, has acquired much Respect, and is an exceeding valuable member; and so is M<sup>r</sup> Huntington, truly judicious, upright and worthy the Trust In spite of that awful contempt of Religion and Goodness too visible, &c., Integrity and Virtue do and will command Respect. For my part I neither expect nor wish to remain here—the Burden is exceeding great. But in this critical time the acquaintance the others have with the run and connection of affairs, is very usefull. It is of very great Importance that whoever attend here should be men of Uprightness and Integrity, inflexibly resolved to pursue and serve the great cause, insensible to motives of ambition, interest and any other applause than that of a good Conscience.” \* \* \* \* \*

With such a character, it is not surprising that Mr. Huntington was chosen, in 1779, to be the president of



congress, and that he was re-chosen in 1780. After this time he resumed his seat upon the bench in Connecticut, till he was again sent to congress in 1783. In the next year he was chosen lieutenant governor and appointed chief justice of the state, and two years afterward, on the death of Matthew Griswold, he was elected governor, and was annually returned to that honorable post, with singular unanimity, for ten successive years. He died in office, in 1796. The funeral sermon, which was preached by the Rev. Dr. Strong, bears witness to the sincerity of his character and the uprightness of his life. The history of the country declares the wisdom of his counsel, the excellence of his judgment, and the purity of his unflinching patriotism.

These three men, whose frequent appointment by their fellow citizens, to posts of responsibility in peace and war, we have noticed, all members of the Connecticut council of safety, may fitly be characterized as the counselors whom Norwich furnished to the nation and the state in the trying emergencies of the war of independence. It is certainly remarkable that three of the nine men who constituted that original council of safety were residents of Norwich—and each of the three was a Huntington. They are men of whom we may justly be proud; men to whom the country will for ever be indebted. Precious are the tombs which hold the dust of such patriots—may



they never be suffered to decay! More precious are the perishable letters and papers in which their hands recorded the history of a nation's birth; may no future fire diminish the number, enhancing their price though not lessening their value, like the famous books of the sibyl! Dearest of all is the reputation they have left for sagacity, prudence, and inflexible integrity, guided in action by a love of liberty, unflinching and unselfish. As the years roll on, may grateful posterity emulate their virtues, while honoring their names!

When the actual conflict in arms began at Lexington, it was clear that an army must be raised, and an army maintained. The first was an easy task. Thousands of willing men, your own ancestors among them, marched immediately for Bunker's Hill. But where were their arms, their ammunition, their blankets, their food, their means of conveyance, to come from? On whom should devolve the drudgery of raising supplies for those who were in the field; of caring for the almost widowed wives and almost orphan children who were left at home; of raising the funds which then as much as now were the sinews of war? This was a labor none the less arduous because it was less conspicuous.

Of the men in Norwich most actively engaged in this difficult service, none deserves more honorable mention than Captain, or as he was afterward called, Colonel Christopher Leffingwell. As I mention his





name, there are many present who will recall his stately and venerable form, his head white with years, the dignified bearing which marked a gentleman of the old school, and the energetic manner which was equally characteristic of a successful man of business. At the time of the war, he was in the prime of life, residing in a house still standing near the Leffingwell corner. He had been long engaged in trade and manufactures, several branches of which he was first to introduce. A lineal descendant of Lieutenant Thomas Leffingwell, and connected by birth and marriage with others of the old established families, he also ranked in property and character, among the foremost citizens of that day. Like almost all his townsmen, he was an early and constant friend of the colonial cause, never stopping to inquire whether this implied hostility to old mother England would affect injuriously his intended trade. Named by his fellow-citizens, at the famous meeting of June 6th, 1774, as one of the committee of correspondence for the town, the chief labor of that arduous post appears to have fallen upon him. From the papers still preserved with pious care by one of his descendants,\* it is clear that his correspondence was not merely official, but that his familiar acquaintance with influential men throughout the country, added greatly to his usefulness, in

\* Mrs. Augustus Russell Street, of New Haven, to whose valuable collection of autographs I am indebted for many important papers.



those days of embarrassment and doubt. Let me mention some examples, interesting, not only as personal memorials, but as indications of what was in progress here in "the days of seventy-six."

Five days before the battle of Lexington, we find John Hancock, president of the provincial congress just adjourned, thanking Mr. Leffingwell for the important intelligence he had communicated; which appears to have been a full private letter from England, giving an account of the action of the ministry. The first announcement of the battles of Lexington and Concord was addressed to him, and I hold before you that original document from which, not only the citizens of Norwich, but Governor Trumbull himself, first heard those alarming tidings. Colonel Jedediah Huntington writes to him, a little later, from the camp at Roxbury, and Joseph Trumbull from the camp at Cambridge, asking for supplies. Whenever New London was threatened by the enemy's fleet, a message was sent to Norwich, and more than once Captain Leffingwell and his light infantry went down to the defense of their friends at the river's mouth. "No company appeared so well as the Norwich light infantry, under Captain Leffingwell," says our historian. General Parsons, on his way to Bunker's Hill, June 10th, 1775, writes that one of his companies will lodge at Norwich — Captain Leffingwell must provide for



them. In May, 1776, Nicholas Brown, of Providence, sends him muskets to be forwarded to General Washington—relying on “his well known lead in the common cause, to send them as soon as possible.” At a later day, load after load of tents is brought him to be forwarded with all expedition to the Commander-in-chief.

These are but illustrations of the innumerable calls which were made upon him. Amid them all, he exercised a generous hospitality, while his daughters, celebrated as belles, gracefully contributed to the entertainment of the guests. In August, 1776, Colonel Wadsworth introduces to him an English loyalist, who had been advised to leave New York, but who is worthy of respectful and considerate treatment in the rural districts. Titus Hosmer introduces to him, Mr. Timothy Dwight—who had been a tutor several years “in our college,” (the same who was afterward to be the distinguished president of that institution,) and “who thinks of settling in Norwich for the practice of the law.” General Washington, in one of his visits, partakes of the hospitalities of the Leffingwell home, and Governor Trumbull sends his respectful apology that he is unable to meet, at Mr. Leffingwell’s, the Commander-in-chief.

Captain Leffingwell was not a man for emergencies merely. In quiet times he was equally energetic and equally serviceable to his native town. To him



belongs the credit of establishing a paper mill at the falls, the first ever built in the state, and one of the first in the country. More than that, his memory shall be ever green among us while the noble arch of elms, whose grateful shade has this morning sheltered our procession, reminds us that when the war was over and the spear became a pruning hook, he planted those sentinels of peace which still protect your homes. Let the city of elms bestow the laurels on Captain James Hillhouse — Norwich shall weave them for Captain Christopher Leffingwell.

But this honored man is connected in an interesting way with another important event — the capture of Ticonderoga at the beginning of the war. He was one of those sagacious citizens of Connecticut who saw the importance of promptly securing the forts upon lake Champlain, and who quietly united in sending a committee to Vermont, supplied with the necessary funds, to engage the services of Colonel Ethan Allen and “the green mountain boys” for that hazardous undertaking. A short time ago this little book which I hold before you, and which has long been carefully treasured among the papers of Captain Leffingwell, was placed in my hands. It proves to be an original journal of that expedition, kept by our neighbor Major Edward Mott, of Preston, “chairman of the committee,” addressed to Christopher Leffingwell, at whose request the bold officer from across the Shetucket appears to have become the head — perhaps I should





say the plenipotentiary — of this Connecticut embassy to Vermont. The record begins at Preston, April 28th, 1775, and closes at Ticonderoga, May 10th. It is too long to read in full on this occasion, but one page is of too much local interest to be withheld.\* A native of this town, (whose dishonored name I will not mention in this place,) acting under a commission from Massachusetts, endeavored to supersede Allen in his command, even after the latter had entered the fort “in the name of Jehovah and the continental congress.” He insisted that as Allen had no legal orders, he had no right to continue in command. “On which,” says Major Mott, “I wrote Colonel Allen his orders as followeth,” viz:

TO COLONEL ETHAN ALLEN: SIR:—Whereas, agreeable to the power and authority to us given by the colony of Connecticut, we have appointed you to take the command of a party of men and reduce and take possession of the garrison of Ticonderoga and its dependences, and as you are now in possession of the same, you are hereby directed to keep the command of said garrison for the use of the American colonies, till you have further orders from the colony of Connecticut, or from the continental congress.

Signed per order of the committee.

EDWARD MOTT, chairman of committee.

Ticonderoga, May 10th, 1775.

\* The entire paper, edited by J. H. Trumbull, Esq., may be looked for in the collections of the Conn. Hist. Society, vol. I., soon to be published in Hartford.



So we see that the hero of Ticonderoga was commissioned by a Preston major, sent out by a Norwich captain, in spite of the protest of a Norwich colonel who acted under the authority of a Massachusetts commission.

Norwich may furthermore claim the honor of furnishing for the army the most distinguished surgeon of the day, Dr. Philip Turner, surgeon general of the eastern department of the army. He was born in 1740, the son of Philip Turner, of Scituate, Mass., who removed to Norwich early in life, and married here. The ancestor of the family in this country is Humphrey Turner, who came from Essex, England, in 1630, and settled in Scituate, Mass. Dr. Philip Turner studied medicine with the famous Dr. Elisha Tracy, of Norwich, whose eldest daughter he married. He entered the army as early as 1759, and remained in it during the French war, till after the peace of 1763. In March, 1760, he was appointed surgeon's mate in the fourth regiment of Connecticut troops, and in 1761, in the first regiment. At Fort Edward, and elsewhere, he saw much service, and early became noted as the most skillful operative surgeon of New England. At the opening of the revolutionary struggle, he was commissioned by Governor Trumbull as physician and surgeon of the troops sent to New York, and at a little later period, on the organization of a medical department in the continental army, he



was named by Congress, surgeon general of the eastern department. On the change in the organization of the department, but one surgeon general was appointed, and Dr. Turner withdrew from active service.

In 1777 he was appointed director general of the general military hospital, but he did not enter upon the office, which was subsequently given to Dr. Shippen, of Philadelphia. Several years after the war was over, he removed in 1800 to New York, to take charge of the government hospitals, and in 1815 he died in that important post, at the age of 75 years.

The high reputation which Dr. Turner sustained in the army might be shown by numerous papers of the day, but one of the most interesting is a letter from Colonel Jedediah Huntington to his father, General Jabez Huntington. It was never intended to be made public, but as this assembly may be considered a sort of family meeting, I may, perhaps, be permitted to read it. It is dated at camp Kingsbridge, (near New York,) Oct. 2, 1776, and appears to have been called forth by a consciousness that the appropriation made for the payment of a skillful surgeon was not adequate to his maintenance in the army. I read again from the autograph :

“HON<sup>D</sup> SIR:—I am sorry to find that Doctor Turner has not a sufficient Inducement to continue in the army where he is eminently usefull and necessary: it is of great Importance to Individuals and Publick



that every Life and Limb should be saved. Doctor Turner is blessed with a natural Insight into Wounds and Dexterity in treating them *peculiar* to himself. Doctor Morgan is well pleased with him and would retain him in Service if he had it in his Gift to reward him with as much Pay as he knows he has reason to expect. I heartily wish our assembly who attend with Pleasure and without Parsimony to the necessities and Convenience of the army, would provide the Troops with a Physician who is esteemed by us as almost *essential* to the Service—suppose he saves *one* Limb, that would not be otherways saved, *that* Limb may save the Publick some Hundreds. You and many others, members of assembly, are well acquainted with Dr. Turner's Character and manner of Living—he is not aspiring after wealth, no one doubts he has Right and in Duty ought to stand for a reasonable Reward of his merits and Services. I wrote you yesterday by the private Post to which refer you and remain with Duty and Respect your affectionate Son.

“JED. HUNTINGTON.”

As no truer man was living than Colonel Jedediah Huntington, so no tribute could be more honorable than his eulogy of Dr. Turner.

Some wise writer has remarked that he cared not who made the laws of a nation if he could write the songs.

When the war of the revolution broke out, there





was resident in Norwich, among other choice spirits, Mr. Nathaniel Niles, now almost equally famous as a political and theological writer, known in early life as *Rev. Mr. Niles*, (though he was never ordained,) and later as *Judge Niles* of Vermont. He had graduated at Princeton, in 1766, and studied theology with Rev. Dr. Bellamy. He excelled as a preacher, but was never settled in the ministry, probably on account of his infirm health. Removing to Norwich, he married there a daughter of Mr. Elijah Lathrop, and engaged in manufacturing. He often represented this town in the general assembly, until he removed to Vermont, where he died in 1828, aged 88.

While living in Norwich he wrote an ode which was set to music, and became as great a favorite among the soldiers of the continental army as the *Marseillaise* in France. It was composed at his own fireside the very evening of the news of the battle of Bunker's Hill reached Norwich. "I remember," says his son, "in my early youth, hearing an aged negro servant who followed my father's family to Vermont, repeatedly describe the emotions of the whole family while he read that impromptu production for the first time by candle light." If the young musicians of Norwich wish to see in the faces of older singers, who regulated their notes with the old-fashioned pitch pipe, such a glow of enthusiasm, as pleasant recollections alone call forth, let them ask the question, "Do you remember







beginning to the close of the war, and although, at this time, I can not dwell upon their manifold achievements, our country could not if it would, it would not if it could, dispense with the services of any one of these distinguished patriots.\*

Jedediah, the eldest, after graduating at Harvard College, in 1763, engaged in business at Norwich until the war broke out. He was one of the earliest to respond to the call for troops, and being already colonel in the Connecticut militia, he marched, in the spring of 1775, to Boston, with his men. During the perilous winter which preceded the evacuation of that city by the British troops, he remained at Roxbury, undergoing the hardships of the camp, while his spirits were oppressed by the death of his wife, (a daughter of Governor Trumbull,) who had chosen to accompany him. From that time onward, to the close of the war, we trace him in active service. In 1777, he was appointed brigadier general, the duties of which post he faithfully and honorably discharged. At one time he was an aid of General Washington, and a member of his family; and throughout life he was honored

\*Just before the delivery of this discourse, the kindness of Mrs. Henry Strong, and Mrs. Wolcott Huntington, placed in my hands a very large number of letters exchanged by these members of the Huntington family during the revolutionary war. So much light is thus thrown upon those times, that I withhold from the press, the biographical sketches which I had prepared in this connection, in order that a deliberate perusal of the correspondence may render them more accurate and full.



with the warm friendship of that great man. Many of the letters of General Huntington, written in succession from the camps at Roxbury, New York, Kingsbridge, Peekskill, Valley Forge, West Point, and a number of less important stations are still preserved. Addressed to his father, and father-in-law, his brothers, and brothers-in-law, who were all deeply concerned to hear the army news, they are models of correspondence, free and familiar, while, at the same time, accurate and business like. Almost invariably, they close with a devout reference to the Almighty power on whom the issue of the battles would depend.

Jedediah's brother, Andrew, acted as a commissary, collecting the rich offerings which Norwich and vicinity made for the army, and forwarding them to various posts.

Joshua, after having been in the active army at Bunker Hill, was appointed to build a frigate for the continental congress. The result of his labors, "The Confederacy," launched in the Thames, not far below the landing, did good service in the infantile navy of the rising republic.

Ebenezer, the youngest of the four, was a senior in Yale College when the news reached New Haven of the battle of Lexington. He had previously written home for a work not included in the regular course of studies—a handbook of infantry tactics—and now he requested leave of absence. As this permission





was not granted, he left without a dismissal, and joining a company of volunteers, marched on to Boston. Rising from one office to another, he remained in the army till the victory of Yorktown, in which he participated.\*

I might tell you of Durkee, "the bold Bean Hiller;" of Tracy, who fell an early victim to the cause of freedom; of Joseph Trumbull, the first commissary general of the United States; of Williams and the Fannings; of Kingsbury; of Peters, the hero of Groton; of Edward Mott, already mentioned in the exploits at Ticonderoga, and his older and more eminent brother Samuel, chief engineer of the northern army; of Nevins, the prompt and faithful carrier of tidings; of Dyer Manning, the famous drummer; of John Trumbull, the publisher of "the Norwich Packet;" of Elijah Backus, the armorer at Yantic, whose anchors and guns were of service at sea and on land. Most of these persons were natives of Norwich, and all of them residents here during the war.

I might take you to the navy and tell you of the "Confederacy" and the "Spy;" of Captain Harding and Captain Niles, the latter of whom is particularly distinguished by a valiant exploit which was of marked importance to the united colonies. The ratification of the treaty with France was sent across the ocean by

\* His portrait was included by Colonel Trumbull in his celebrated picture of the surrender of Lord Cornwallis.



three separate vessels, and the only one which eluded the vigilance of the English vessels was that of Captain Niles.\* But I forbear, for “the time would fail me to tell of Gideon and Barak, and of Samson, and of Jephthah, of David also and Samuel, . . . who escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.”

Yet I seem to hear from some before me, the murmur that the speaker mentions a score of officers in the state and army, but he has not spoken of the people, nor what the multitude were about while this struggle was in progress. Let the record answer. The same love of liberty which had been manifested in the days of the stamp act, burst forth again at the opening of the actual revolution.

On the 1st of June, 1774, the odious Port bill — by which Lord North had hoped to starve the people of Boston into submission to the king — began its operation. “Pay for that tea, or be blockaded,” was the alternative submitted to the capital of New England. You know the choice of Boston.

A circular was sent through the country asking countenance from the other colonies, and requesting aid for the Boston poor in danger of actual starvation. On the receipt of this circular in Norwich, a town meeting was called by the selectmen, in a document

\* See note N.



which is an amusing illustration of the caution which was exercised by the conservative men of the day, and also of that sovereignty of the people, so eminently characteristic of a New England town. In a dozen lines the inhabitants are summoned "to take into consideration the melancholy situation of our civil Constitutional Liberties, Rights and Privileges which are Threatened with Destruction by the Enemies of his Majesty's Happy Reign," and in a single line at the close of the call they are also bidden "to take into consideration some memorials for Highway, Praid for in Said Town and also to act upon any Thing Else that may be fairly offered." In more senses than one they were to mend their ways!

The meeting was held on the 6th of June, at the town house, and was so crowded that an adjournment was immediately made to the neighboring meeting house. A committee, of which Hon. Samuel Huntington was chairman, was appointed, "to draw up some sentiments proper to be adopted, and resolutions to be come into, in this alarming crisis of affairs Relative to the natural Rights and Privileges of the People."

On the same day, on receiving the report of the committee, it was "Voted, that we will, to the utmost of our abilities, assert and defend the Liberties and immunities of British America; and that we will co-operate with our Brethren in this and the other



Colonies, in such reasonable measures as shall in General Congress, or otherwise, be Judged most proper to Relieve us from Burthens we now feel, and secure us from greater evils we fear will follow from the Principles adopted by the British Parliament respecting the town of Boston.”

At the same meeting, it was also voted, “that Captain Jedediah Huntington, Christopher Leffingwell, Esq., Doct. Theophilus Rogers, Capt. William Hubbard and Capt. Joseph Trumbull be a standing Committee for keeping up a Correspondence with the Towns in this and the neighboring Colonies, and that they transmit a copy of these Votes to the Committee of Correspondence for the Town of Boston.”

Fortunately, some of the correspondence which this assembly called forth, has recently come to light. The town meeting had hardly adjourned before Joseph Trumbull, in the name of the committee, forwarded to Boston the resolutions which had been adopted. “Stand firm,” he writes, “in your Lots, and from the apparent Temper of our People, we may assure you of every support in the Power of this Town to afford you in the glorious struggle.” A few days later, another letter went forward from Norwich to Boston, proposing *material* aid, to which Samuel Adams replied, “that the valuable Donation of the worthy Town of Norwich will be received by this Community with the Warmest Gratitude, and dispos’d of according





to the true Intent of the Generous Donors. \* \* \*  
 The Part which the Town of Norwich takes in this Struggle for American Liberty, is truly noble."

In August, Captain Christopher Leflingwell, in behalf of the committee, sends forward the first instalment of the donation, "being two hundred and ninety-one sheep, which [we] wish safe to hand," and Joseph Warren, in acknowledging the safe arrival of the welcome flock, remarks that "Mr. Gage" (for so the vicegerent of Great Britain was entitled) "is astonished at the spirit of the people. He forbids their town meetings, and they meet in counties. If he prevents county meetings we must call provincial meetings, and if he forbids these, we trust that our worthy brethren on the continent, and especially of the Town of Norwich, in Connecticut, will lend us their helping arms in time of danger, and will be no less conspicuous for their fortitude than they now are for their generosity."\*

You may smile if I tell you that the record of this transaction is so complete that we even have the drover's account-book of the expense he incurred in going to Boston. At each station he mentions what he received and paid. One entry is—*At Col. Israel Putnam's, one mug of flip, gratis.*

In September, 1774, when the rumor reached Norwich that the citizens of Boston had been massacred,

\* See note O.



a company of nearly five hundred men marched immediately, (although it was a Sabbath morning,) to carry relief. Colonel Durkee commanded them.

In the same month, a meeting of delegates from New London and Windham counties was convened in Norwich. William Williams and Jonathan Trumbull were there from Lebanon; Colonel Salstonstall and Mr. Shaw, from New London; Mr. McCurdy, from Lyme; Dr. Perkins, from Plainfield; Colonel Israel Putnam, from Pomfret, and other such men, to the number of forty delegates. Their address to the general assembly of Connecticut, breathes forth the free spirit of the town in which they were gathered.

Through the anxious winter which followed, many were the discussions, at the fire-side and in the shop, which involved the most important principles of civil government. Dark clouds were gathering. Early in the next spring, the town committee of correspondence appointed some fifty gentlemen of influence and wealth, "to solicit the further Charitable Contributions of the Humane and Sympathizing Inhabitants of the Town, for Relieving and alleviating the Distresses of the Poor of that Devoted Town [Boston] and make return of their doings and collectings, at a meeting of the s<sup>d</sup> Gentlemen and others to be holden at the Court House in this Town on the third Tuesday of April next."

The very day appointed for this second meeting was the eve of the battle of Lexington.



So began the revolution in Norwich. "Well begun is half done," says the proverb. Not so said our fathers. They foresaw a long and arduous war, and they prepared to meet it. Resolutions and correspondence were indeed important, but only to prepare the way for more significant demonstrations. As Lexington found Norwich ready, so Bunker's Hill bore witness to the promptness with which the town responded to the earliest call for troops. As an illustration, I may mention that one evening Colonel Joshua Huntington received a commission, and before dawn the next morning sixty brave men had been enlisted by him, so popular was he, and so patriotic they. The same spirit continued throughout the war. Over and over again were contributions made for the army. "The gifts of Norwich to its soldiers," writes a distinguished officer from the memorable camp at Valley Forge, "are cheering indeed."

General Jabez Huntington gave up his fortune to the colony, permitting even the leaden weights by which his windows hung to be cast into bullets; and his generous example was imitated by others, each being liberal in proportion to his means.

Let me read to you the summary which Miss Caulkins gives.\* Speaking of the earlier periods of the contest, she says, "the town's quota of soldiers was always quickly raised, and the necessary supplies furnished with promptness and liberality. The requis-

\* History of Norwich, page 235.



tions of the governor were responded to from no quarter with more cheerfulness and alacrity. In September, 1777, when extraordinary exertions were made, in many parts of New England, to procure tents, canteens, and clothing for the army, many householders in Norwich voluntarily gave up to the committee of the town, all they could spare from their own family stock, either as donations, or, where that could not be afforded, at a very low rate. The ministers of all the churches, on thanksgiving day, exhorted the people to remember the poor soldiers and their families.

“In January, 1778, a general contribution was made through the town for the army. The ladies, with great industry, assembled to make garments, and bring in their gifts. The whole value of the collection was placed at a low estimate at £1,400 — [continental money, probably; real value, uncertain.]

“Cash, £258; pork, cheese, wheat, rye, sugar, corn, rice, flax, and wood in considerable quantities; 386 pair of stockings, 227 do. of shoes, 118 shirts, 78 jackets, 48 pair overalls, 15 do. breeches, 208 do. mittens, 11 buff caps, 9 coats, 12 rifle frocks, and 19 handkerchiefs.

“Every year while the war continued, persons were appointed by the town to provide for the soldiers and their families at the town expense; but much also was raised by voluntary contributions.”

So you see that the people were as ready as their





leaders, to vote, to fight, and to pay for the maintenance of the principles at stake.

When at last the war was over, the sufferings of these brave patriots were not ended. They had bought the freedom, not of the town nor of the state only, but of the continent. But they had bought it at the sacrifice of time, and labor, and health, and prosperity. The old families were many of them sadly depressed in financial circumstances. New men came into town enterprising and unembarrassed—business revived and the community prospered. But in this period of prosperity, in this hour of jubilee, let gratitude and honor be unsparingly bestowed on the memory of those who pledged for us “their lives, their fortunes, and their sacred honor.”

The story of these days is long: but the half remains untold. Norwich was a store house, where grain, molasses, tents, blankets and other necessaries, were kept in readiness for the army; a magazine, whence powder and ball were issued on demand; a city of refuge, to which shrewd Tories like Dr. Church could be sent for confinement, with no fear of their escape; a council chamber, where the governor and committee of safety could conveniently assemble; an armory, where Backus could cast the needed iron; a navy yard, where Joshua Huntington could build a frigate for the continental congress; a port, from which armed vessels of the government,



to say nothing<sup>d</sup> of privateers, could conveniently sail, and which the continental army, under Washington, could select as “the most favorable place for taking the boats,” between Boston and New York; a camp where the troops of various generals could be safely quartered, among them those of the brave Lafayette, (the anniversary of whose birth occurred but yesterday — let us hold it in honorable remembrance;) a treasury, the drafts on which were never dishonored; a mount of sacrifice, from which the incense of devout petition to the Lord of Hosts continually arose.

A grateful task awaits the writer, who shall undertake to prepare a volume on “Norwich in the Revolution.” The town that can point to its citizens, active as counsellors, as surgeons, as commissaries, as soldiers, as ship builders, as store keepers, as gun makers, and not least honorable, as song writers for the cause of civil independence, may glory in her sons; and though her hills be rough and her rivers small, it will always be an honor to claim Norwich as a home.

The close of the war was followed by a period of great activity and prosperity. The trade which, in 1760, had been so extensive and profitable, and which had been sadly interrupted by the troubles of the country, now rapidly regained its former character, and the success which, some thirty years



before had crowned commercial skill,\* was equaled and surpassed. The wharves at the landing and the spacious warehouses up-town alike bore evidence of energy and thrift; but "the scepter had departed from Israel." Chelsea soon eclipsed the old town plot, and the record of 1795, drawn up for the purpose of securing a post office at the landing, reports that of the shipping then belonging to Norwich, only 210 tons were owned in the old parish, and the remainder, 4,102 tons, were owned in the port.

Breed, Ripley, Lathrop, Howland, Perkins, Mumford, Spalding, Leffingwell, Rogers, Huntington, Hyde, Hubbard, Coit, Griswold, Bill, Trumbull, Dewitt, Kinne, Williams, Dunham, Fitch, Eels, Marvin, Brown, Thomas, Carpenter, were among the most active of the citizens of Norwich, about 1800. Nor should the spiritual labors of the Rev. Dr. Strong, in the first church, be unmentioned at this time, whose honored ministry extended over a period of sixty-seven years; nor those of the excellent Mr. Tyler, for fifty-four years the rector of Christ Church; nor those of Mr. King, pastor of the church in Chelsea nearly a quarter of a century.\*

But these names are those of your fathers and grandfathers; men who are well remembered by many in this audience. It would be presumptuous for me to dwell upon these times in the presence

\* See note P.



of those whose own recollections extend through the last fifty years, and who received from the lips of those who were influential at the close of the previous half century, the history of their deeds. I should delight to speak of the growth of the town since 1800, of the rise of manufactures, of the influence of steam upon our trade and locomotion, of the settlements at Greeneville and the Falls, as well as at Yantic and Bozrahville, and other places where the busy whirl of the spindle is heard; of the prosperity which marks the religious and educational institutions of the town; of the influence which the sons of Norwich are exerting in different important posts at home and abroad; and of the number of ministers of the gospel, of public officers high in rank, of college graduates, of successful merchants, of ingenious mechanics, who received their early training here.\* But the historical investigations of Miss Caulkins, the genealogies of Chancellor Walworth and others, the commemorative discourses preached last Sunday, by the several clergymen of the town, and the papers which skillful hands are preparing in respect to the physicians, the lawyers, the press, and the schools of Norwich, forbid me to enter upon any of these inviting themes.† Among all the transactions of this period, there is none which succeeding generations will regard with

\* See note Q

† See note R.





more gratitude and honor, than the foundation of yonder institution of learning, THE FREE ACADEMY, in which the best instruction is freely open to all.\*

The connection between Norwich and the various colleges of the country, it has given me especial pleasure to trace through the whole history of the town. There is a list before me which is intended to include the names of all graduates who were born within the limits of "the nine miles square," or whose paternal residence was here during their college course. It begins, as we should expect it to begin, with the son of the first minister, and it closes, as it ought to close, with scholars from the Free Academy. The whole list contains two hundred names, three-fourths of whom are graduates of Yale College. It includes five college presidents—Fitch, Backus, Nott, Haskell and Wentworth; twenty other officers of colleges; † four senators of the United States—Tracy, Lanman, Huntington and Foster; fourteen representatives in congress; nearly seventy clergymen of different denominations, fourteen of whom are doctors in divinity; beside judges, lawyers, physicians, merchants, and teachers of eminence, to tell whose names would be to repeat the catalogue.

One fact only is to be regretted, as we scrutinize the list. It does not increase as the years roll on,

\* See note S.

† Including three elected professors, who did not accept.



in proportion to the increase in the population of the town. Can it be that the boys of the present day regard an education as less important to them than it was to their fathers?

Norwich has not only sent students to college; four institutions at least — Williams, Hamilton, Water-ville, and Columbian — may claim as their founders natives of this place.

Yale College is even more indebted to Norwich. Before it was chartered by the State, Major James Fitch (another son of Reverend James) gave to the new collegiate school a farm of 637 acres of land, and offered the glass and nails for a house. The following is his proposal:\*

“MAJ.<sup>R</sup> FITCH'S GENEROSITY PROPOSED 1701.”

In that it hath pleased y<sup>e</sup> Lord our God as a token for Good To us and children after us to put it into the hearts of his faithfull ministers to take soe great paines, and be at soe considerable charge for setting up of a Coledgeat Schoole amongst us and now for farther promoating, of this God pleasing worke I humbly freely and heartily offer, on demand to provid glass for a house and if people doe not come up to offer what is reasonable and needfull, that I will then provid nails of all sorts: to be used in building a house and hall: 2ly I give a farme, 637 Aers of land and when I come home I will send ye draft and laying out to Mr. Dan<sup>l</sup>

\* Copied from the original document in the Treasurer's office, Yale College.



Taylor that he may make such a Deed proper in such a case the farme I value at 150£ I will allsoe take some pains to put it in a way of yearely profit: 30£ charge I hope will bring 20£ p yeare in a little time.

JAMES FITCH.

Newhaven Octobr 16 1701.

It was this noble gift which insured at that time the establishment of the now venerable institution. Not many years after, Dr. Daniel Lathrop, beside a large donation to the public school of his native place, gave £500 to the college, without limitations; and within the memory of most of those now present, Dr. Alfred E. Perkins, impressed with the thought that "a true university in these days is a collection of books," gave a fund of \$10,000 to the college library in New Haven, thus perpetuating his name in grateful remembrance, and exerting an influence which will increase till the college and the country are no more. These three citizens of Norwich, "to the manor born," have thus given to Yale College the largest donations which, at each successive time, its treasury had received from any individual; and their example has been followed by many others, giving in proportion to their means. One name, which I do not venture to mention in this presence, will be commemorated at future celebrations as a benefactor of the higher educational institutions, beyond any one of all the liberal donors to whom reference has been made.



I am compelled to draw these sketches to a close ; but enough, I trust, has already been said to show that the history of the town is a record of patient enterprise, unflinching patriotism, and religious faith, that we may well be proud of our ancestry and birth-place, and well be thankful to the God of our fathers for his increasing blessings.

If there be one in this assembly who inquires the use of this protracted story, let me assure him that by the joyful recital of our fathers' virtues we incite ourselves and our children to like exploits of valor and trust. Some of us, now and then, have heard Connecticut decried ! Be assured that it is only ignorance and jealousy which assail her past reputation, while it is a knowledge of her true character which will strengthen the affection of her sons and weaken the power of unjust critics. What you know to be true of Norwich, is true, in some degree, of all Connecticut. A State which has Haynes, and Winthrop, and Eaton, and Mason, as its civil founders ; Hooker, and Davenport, and Fitch, as its religious pillars ; Trumbull, and Sherman, and Williams, and Silliman, and Huntington, as its leaders in the struggle for civil liberty, should never fail of the filial reverence, the honest pride, the faithful and willing service of every son.

In conclusion, let us remember and rejoice that the foundations of our native town were laid with





forethought by brave, intelligent and religious men; that the right to the soil was acquired by purchase, and the former owners conciliated as perpetual friends; that our fathers were free from intolerance and bigotry, and were ready to argue or to fight in defense of civil and religious liberty; that they were industrious on the farm and enterprising in business; that they preserved the golden mean between conservatism and radicalism, being loyal to the king till endurance ceased to be a virtue, and then heartily devoted to the independence of America; that in the great conflict of the revolution, they sacrificed their fortunes and exposed their lives, with a spirit of patriotism rarely equaled and never surpassed; and that their intelligence, thrift and virtue have secured to their children, under the blessing of Providence, prosperity and happiness at home, reputation, honor and influence abroad.

Long live the town of Norwich! and when the last of us shall lie beneath the sod, when the deeds of the present shall furnish the materials of history, may it be the lot of a future chronicler, scanning the memorials of our day, to record with truth that we were worthy of the precious heritage which we now enjoy.



## NOTES.

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### NOTE A.

#### INDIAN DEED OF NORWICH.

The following is a copy of the deed as recorded in Hartford. The original document is not known to be in existence :


#### DEED.


Know All men that Onkos, Owanceo and Attawanhood, Sachems of Monheag, have bargained, sold and passed over, and doe by these presents, bargain, sell and pass over unto the Towne and Inhabitants of Norwich, nine miles square of lands, lying and being at Monheag and the parties thereunto adjoining with all ponds, rivers, woods, quarries, mines, with all Royalties, privileges and appurtenances thereunto belonging, to them the sayd Inhabitants of Norwich, their heirs and successors forever, the sayd lands are to be bounded as followeth, viz., to the southward on the west side [of] the Great River commonly called Monheag River, the line is to begin at the Brooke falling into the head of the Trading Cove, and soe to run west norwest seven miles ; from thence the line is to run nor-noreast nine miles ; and on the East side the foresayd River to the southward, the line is to joyue with London Bounds as it is now layed out, and soe to run east Two miles from the foresayd River, and so from thence the line is to run nor-noreast nine miles, and from thence to Run nor-norwest nine miles to meet with the western line. In consideration whereof the sd Onkos, Owanceo, and Attawanhood doe acknowledg to have received of the parties aforesayd, the full [and just] sum of seventy pounds, and doe promise and engage ourselves, heirs and successours to warrant the sayd Bargain and sale to the aforesayd parties, their heirs and successours and them to defend from ail claims or molestation from



any whatsoever. In witness whereof wee have hereunto set our hands this sixth day of June Anno 1659.

ONKAS, his  marke.

OWANEKO, his  marke.

ATTAWANHOOD, his  marke.

Witness hereunto, John Mason, Thomas Tracy.

Transcribed out of y<sup>e</sup> origanell and examined and recorded this 20th of August, 1663, p<sup>r</sup> me JOHN ALLYN, Sec<sup>y</sup>.

## NOTE B.

### EARLY INDIAN HISTORY.

Dr. Trumbull, in his History of Connecticut, (i, 132) quotes "a manuscript of Mr. Hyde, of Norwich," as his authority, in part, for the account of the battles of Uncas and Miantonomoh. Col. Stone, (Uncas and Miantonomoh) refers to the same paper as "a traditionary letter written by Rev. Richard Hyde in 1769." Miss Caulkins rightly refers to the author (Hist. Norwich, p. 20) as "Richard Hyde, esq., a gentleman who throughout his life was in the habit of frequent intercourse with the Mohegans, and whose house was one of the favorite resorts of wanderers from that tribe."

The letter to which these and other writers refer has lately been found among the Trumbull manuscripts of Yale College. It reads as follows:—

Sir: Please to Except of the Following to be Communicated with what you have already Rec<sup>d</sup> by the Hand of Rever<sup>d</sup> Mr. Lord Relative to the Tribe of the Mohegen Indians If you think the same may be worth Notice: the following Facts being Communicated to me from some of the antient Fathers of this Town who were Contempory with Uncas the grand Sagamore or Sachem of s<sup>d</sup> Tribe. (viz) that Before the Settlement of s<sup>d</sup> Norwich the sachem of y<sup>e</sup> Narragansit Tribe Had a Personel Quaril with Uncass and Proclamed warr with the Mohegs: and Marched with an army of Nine Hundred Fighting Men equipt with Bows and arrows and hatchetts: Uncas he Informed by Spies of their March towards his Seat: Uncas Called his Warriors together about Six Hundred Stout hardy Men Light of foot and Skill<sup>d</sup> In the use of y<sup>e</sup> Bow and upon a Conference Uncas Told his Men that it wou<sup>d</sup> Not Do to Lett y<sup>e</sup> Narrigansitts Come to their Town but they must go and meet them: accordingly they marched & about three Miles on a Large



Plain the armys Meet & both Halted within Bow Shot: a Parly was Sounded & [ ] Uncas Proposed a Conference with the Narrigansitt Sachem who agree<sup>d</sup> & being Meet Uncas Saith to his Anemy Words to this Effect, you have Got a Number of Brave men with you & So have I: and it a Pitty that Such Brave men Sho<sup>d</sup> be Killd for a Quaril Between you and I only Come Like a Man as you Portend to be and we will fight it out If you Kill me my men Shall be yours but if I Kill you your men Shall be mine: upon which y<sup>e</sup> Narrigansitt Sachem Reply<sup>d</sup> my men Came to fight & they shall fight (when having before told his Men: that if: his Enemy Sho<sup>d</sup> Refuse to fight him he wou<sup>d</sup> Fall Down: and then they ware to Discharde their artillry on Them & Forse Right on them as Fast as they could, and: uncas falling Down as he Proposed his men Sent a large Shower of arrows at them & fell Right on Like Lyons and Put y<sup>e</sup> Narrigansetts to flight The Mohegs Killing a Number on the Spot: and Pursued the rest Driving Some Down Ledges of Rocks those of uncas' men most forward Passing by the Narrigansitt Sachem Twight him back to give uncas opportunity to take him himself and in the Pursuit at a Place Now Call<sup>d</sup> Sachems Plain uncas took him by the Shoulder he then Sett Down (Noing Uncas) uncas then Gave a hoop & his men Return<sup>d</sup> to him and in a Council then Held twas Concluded by them that Uncas with a Gard Sho<sup>d</sup> Carry s<sup>d</sup> Sachem to Hartford to the Governor and Magistrats (it being before y<sup>e</sup> Charter) & advise what they Sho<sup>d</sup> Do with him: and being Carrid to Hartford and Presented to ye Governor &c: he ye s<sup>d</sup> uncas was told by them yt as there was No war with ye English and Narrigansits it was not Proper for them to Intermedle in the affair and advised him to take his own way accordingly they Brote S<sup>d</sup> Narrigansitt Sachem Back to the Same Spot of Ground where he was took: where Uncas Kill<sup>d</sup> him and Cut out a Large Piece of his Shoulder Rosted & Eat it; & s<sup>d</sup> uncas Said it was the Sweetest meel he Ever Eat: it made him have Strong Hart then they Bury him and made a Pillar which I have Seen but a few years Since: and Such Regard hath ye English had for s<sup>d</sup> Uncas & Tribe who ware always fast Friend: that when s<sup>d</sup> Uncas & Tribe ware attacked by a Potent Enemy & Block<sup>d</sup> up in their fort on a hill by the Side the great River and almost Starved to Death: Lieut Tho<sup>s</sup> Leffingwell Capt Benj Brewster of s<sup>d</sup> Norwich and others Secretly Carred them Provision in the Night Seasons. upon which the Enimy Ruised the Seige: upon which s<sup>d</sup> Uncas Gave Sundrie Donations of Land & Continued to be a fast Friend to y<sup>e</sup> English to the time of his Death & Some years afterward & Before y<sup>e</sup> Narrigansitt warr in y<sup>e</sup> year 1675: Uncas being thin chief the Narrigansitt Sachem Sent an Imbasador with a Large Present of Wampam to Engage Uncas and his Tribe to Joyn with him to Dstroy ye English Egle Eyed uncas having Reed: the Message & Presents: Returnd for answer Go to your Master & Tell him: that I will go to Norwich & advise with Major John Mason and Mr Fitch If they advise me to





Joyn your Master I will and In the war that hapned Soon after S<sup>d</sup> Trille  
 assisted ye English against them till they ware Subdued.

Norwich october 9<sup>th</sup> 1769

RICH<sup>d</sup> HIDE.

To the Rev<sup>d</sup> Benj Trumble  
 at New Haven.

## NOTE C.

### 1. SITE OF MIANTONOMOH'S CAPTURE.

The plain near Greenville, where Miantonomoh was captured, has long been known as "the Sachem's Plain." Tradition long asserted that this was not only the site of his capture, but also of his execution and burial. Miss Caulkins defended this opinion in her History of Norwich, and so did the late Professor Kingsley of Yale College, in an article in the *New Englander*, vol. i., p. 226. Hon. James Savage, the learned editor of Winthrop's *New England*, has disputed the tradition with great force (*Savage's Winthrop*, vol. ii., p. 162). Miss Caulkins has acknowledged a change in her own opinions in a note, from which I am permitted in this place to quote.

"Of all the legends and traditions connected with our country, I have been most reluctant to relinquish that which placed the grave of Miantonomoh on Sachem's Plain. It was pleasant to think that we knew where the chieftain lay, and that we had it in our power to make some amends, as it were, for the unjust sentence of our fathers, by heaping honors upon his tomb. But it seems to be a plain question at issue between authentic cotemporary records and traditions first committed to writing in 1769, which was 126 years after the event. As a votary of history, therefore, I cannot hesitate to place myself upon this side of historic truth, at the same time sadly remembering that the remains of the murdered Sachem were left in some unknown place, and in all probability with no friendly turf or tumulus to cover them, a prey to vultures and beasts of the forest."

"The Sachem's plain, however, the place of his capture, is still the place where he is to be honored and mourned."

The supposed site of Miantonomoh's capture, was once marked by a pile of loose stones. These having disappeared, a few years ago a



memorial block was erected, under circumstances thus alluded to by Col. Stone :

“On the anniversary of American Independence, in 1841, the inhabitants of the neighboring village of Greeneville paraded upon the plain, and erected on the spot where the chieftain fell and was buried, a neat granite monument, bearing the simple and appropriate inscription in capitals :—MIANTONOMOH. 1643.

“The monument consists of a single oblong block of stone, about eight feet by five, and perhaps five in thickness — resting upon a little mound raised for that purpose. An address was delivered on the occasion, by Mr. Wm. C. Gilman, of Norwich.”

## 2. MIANTINŌMOH—OR MIÁNTONNŌMY?

The pronunciation of the name of the Narragansett Sachem has called forth the following note from J. H. Trumbull, Esq., of Hartford, which we quote from the *Historical Magazine*, July, 1858. New York : C. B. Richardson.

“There is sufficient authority for *accenting* the penultimate syllable of this name, but I can discover none for marking the vowel of that syllable as *long*, nor for the pronunciation which this marking indicates. A careful collation of the various forms in which the name was presented by early writers, leads to the conclusion that *Me-ánto-nôm'-y* more nearly expresses the original sound — the stress falling on the consonant of the penult, and the short vowel having no determinate character, *o*, *i*, and *e* having all been employed by contemporary writers to represent it.

“Callender (1739) adopts the form Miantonomy, and says that ‘in all the manuscripts’ the name is spelled Myantonomy, or Miantonome, or Miantonomu, and ‘is so pronounced by the people, who take the sound by tradition, and not from the books, with the *accent* on the last syllable but one.’ (R. I. Hist. Coll. iv. 57). President Stiles, in 1761, marked the pronunciation, Meántinôme, on the authority of Francis Willet, Esq., of Narragansett (MS. Itinerary). These are the earliest authorities I have met with, for the accent. Neither of them authorizes the use of the long vowel. A comparison of the following early forms of the name will show that the vowel of the penult can hardly be represented by a long *o*, and *y* more nearly than *oh* indicates the sound of the last syllable.

“In the earliest deeds to Coddington and Roger Williams (as recorded),



we have Miantunnomu and Miantunnomi. In others, from Roger Williams, Miantonomi, Miantounomi, Miantonome, Miantenomy. On the Connecticut records (i. 32), the name first appears in 1639, as Antinemo; on those of Massachusetts (ii. 23, 27), as Meantonomo, and Meantonomah, in 1642. The MS. Records of the Commissioners of the U. Colonies for 1643 and 1644, present not less than eight forms of the name — Maantonimo, Meantonimoe, Meantinomic, Meantinomie, Meantinome, Maantinomic, Miantonimoe, and Meantonimie. The 'Relation of the Indian Plot' (1642) has Maantonemo. John Stanton, an accomplished interpreter, writes in 1678, Meantinomy. To these might be added some eight or ten other variations, from old writers, and twice or three times as many from modern authors. Mr. Potter, in his history of Narragansett (R. I. Hist. Coll. iii. 172) gives 'Meantonomy or Miantonimo (accented on the penultimate).' Mr. Savage in the notes and index to Winthrop, writes Miantunnomoh, adhering to the same form in the text, except in one instance, where it is Miantonomoh. Dr. Holmes, in the *Annals*, adopted this latter form: Dr. Trumbull (Hist. of Conn.); Meantonimoh.

"It will be observed that, in all the early variations, the only *constant* vowel is the *a* of the second syllable, whence I infer that it was strongly accented; that the accented vowel of the penult was represented (often by the same writer) by *e*, *i*, or *o*, indifferently, and therefore not likely to have had the marked sound of *o long*; and that the final syllable was varied as *a*, *e*, *ie*, *æ*, *i*, *o*, *oh*, *ah*, *u*, and *y*, and is hardly to be represented by the modern form *oh*, as the equivalent of *ō*.

"The name was perhaps compounded of *wauntam*, or *wauontam*, a wise man, a counsellor, and *numwæ* (*numau*) full with the definite article *m'* prefixed — 'The one who is full of wisdom,' or counsel.' If this derivation be correct, the penultimate vowel was necessarily short."

J. H. T.

### 3. UNCAS.

A granite obelisk, bearing the simple inscription UNCAS, was erected in Norwich, on the grave of the Mohegan chieftain, July 4, 1842. Col. William L. Stone, of New York, delivered an address at that time, which was printed in a pocket volume, entitled "Uncas and Miantonimoh," (New York, 1842, 18mo.) This discourse, and the notes appended to it, contain many interesting and important facts relating to the Indian history of Norwich. A newspaper sheet which was pub-



lished on the same occasion, entitled "The Uncas Monument," gives the inscriptions on the monuments in the Sachem's burying ground, and many other details, which would otherwise have perished, it is probable, before this time. "The Mohegan Extra," is the name of another broad sheet sold at Mohegan, when an effort was made by means of a Ladies' Fair, to raise the funds for repairing the Mohegan chapel.

In addition to Colonel Stone's discourse on Uncas, the valuable "History of the Indians of Connecticut," by J. W. DeForest, Esq., of New Haven, should be read by those who are interested in this early period of our history.

The original letter or obligation of Uncas, quoted in the Address, is in the possession of J. Carson Brevoort, Esq., of Brooklyn, N. Y., who has kindly permitted it to be printed here. Rev. Dr. J. Waddington, of London, first called my attention to this remarkable paper, and made a *fac-simile* copy of it, which was shown at the celebration.

#### 4. PRESENT CONDITION OF THE MOHEGANS.

At the last session of the Connecticut legislature, (May, 1859,) a committee, (Messrs. B. M. Gay, H. C. Deming and J. Halsey,) was appointed to inquire into the condition of the Mohegans, and report to the legislature whether a sale of their reserved lands would be expedient.

From the facts then elicited, it appears that there are now in the tribe one hundred and two persons, though all of them are not of pure Indian blood. A considerable portion of the reservation made in 1790 to the tribe, by the State, and distributed among the families then living, has reverted to the tribe in common. It was proposed that this common land should be sold for the benefit of the tribe, but the legislature refused to grant the power, and a committee consisting of Gov. Buckingham, Senator Foster and Hon. J. A. Hovey, was appointed to inquire what course should be pursued, and report to the next legislature.

Divine service is regularly maintained in the chapel at Mohegan, and a Sabbath School is kept up chiefly by the efforts of Gen. Wm. Williams.

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#### NOTE D.

##### THE NAME NORWICH.

It will be remembered that in the Indian deed of June 6, 1659, the settlers in Mohegan are spoken of as the "inhabitants of Norwich." It





seems probable that the name was selected because to some of the inhabitants, the site of the new town suggested the old. In Miss Caulkins's History the Huntingtons are said to have come from Norwich, but I have found no earlier authority for this statement than a letter of Rev. Joseph Huntington, D. D., of Coventry, (who died in 1794,) which is printed without date in Rev. D. Huntington's "Memories, etc., of an Octogenary," Cambridge, 1857. Those who are interested in the connection of old England with New England, may be glad to see the following extract from Blomfield's Hist. of Norwich, where, (after speaking of the attempt of some to find "*Norwicus* in the name of Ordovices, a people far enough distant from hence,") he says we owe the rise of the city as well as its name to the Saxons, "*North-wic*, signifying no more than a *northern situation, on a winding river*; and because they usually placed *castles* at such situations, the word *wic* indeed was used for a *castle*, so that NORWICH may signify the *northern castle at the winding of the river*, it being north of the ancient *station at Castor*."

With this may be compared the following passage from the "Beauties of England and Wales," (vol. xi., p. 113. London, 1810.) "The city chiefly occupies the top and sides of a gentle hill; which runs parallel with the river Wensum on its western side, and terminates at a sudden bend of it. At this turn, and near that termination, a castle, or military station, appears to have been established at an early period; and as the people congregated around it for personal security, or private advantage, they gradually formed, and augmented the town. . . . Of Norwich, in its present state, it has been said that it stands upon more ground, comparatively with its population, than any city in the kingdom, the buildings being generally interspersed with gardens, which latter circumstance has given rise to its appellation of a '*city in an orchard*.' The shape or plan is irregular, approaching that of a cornucopia, or bent cone."

We may presume that the Shetucket, running into the Thames, seemed to correspond to the Wensum, and that the rocky battlements of Wavenua's hill, (Savin hill, or Academy hill.) "on its western side," "at a sudden bend of it," suggested the castle — North-wic.

For an account of Norwich, England, at a period not very remote from the settlement of Norwich, Conn., the reader is referred to Macaulay's history of England, vol. i., chap. 3.

In reference to the pronunciation of the name, one of the reporters at the recent celebration, (N. Y. Times, Sept. 9,) made the following



amusing observation: — “All are welcome to come and attend the celebration, but there is a ‘shibboleth’ by which the veritable descendants of the town can infallibly be recognized, if the committee of arrangements are at all in doubt as to whether applicants are entitled to their hospitalities. Only entrap the doubtful individual into pronouncing the word Norwich, and the mystery is solved. If he says *Norridge*, as though he came within a single letter of saying porridge, the fact is demonstrated that he is to the manor born, but let him be so unlucky as to tack on the ‘wich’ to the first syllable, and he is at once voted a foreigner.”

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### NOTE E.

#### MAJOR JOHN MASON.

The main events in the life of Mason may be easily derived from any history of New England or Connecticut. His biography was written by Rev. George E. Ellis, D. D., now professor in the divinity school at Cambridge, in 1844, and was published in the third volume of the second series of Sparks’s American Biography. To that elaborate memoir, and the interesting address of Mr. Rockwell, the reader is referred for an account of “the Miles Standish of Connecticut.”

So long ago as the beginning of the last century, the fame of Mason was extolled in verse, by Roger Wolcott, afterward governor of Connecticut, in a volume entitled “Poetical Meditations, being the Improvement of some vacant hours.” (New London, printed and sold by T. Green. 1725. 18mo.) A complete copy of this rare poem is in the college library at New Haven. A copy was lately offered for sale in London, at £7 17s 6d.

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### NOTE F.

#### THE ORIGINAL PROPRIETORS OF NORWICH.

On account of the imperfection of the early records of the town, much difficulty has been experienced in making a complete list of the early settlers of Norwich. The following list was given in Miss Caulkins’s Norwich history. “This makes,” she remarks, “the number of settlers



thirty-eight, though it has been generally supposed that but thirty-five signed the town purchase.”

Rev. James Fitch,	William Hide,
Major John Mason,	Morgan Bowers,
Lieut. Thomas Tracy,	Robert Wade,
Lieut. Thos. Leffingwell,	John Birchard,
John Pease,	John Post,
John Tracy,	Thomas Bingham,
John Baldwin,	Thomas Waterman,
Jonathan Royce,	Stephen Giffords,
Robert Allyn,	John Bradford,
Francis Griswold,	Christopher Huntington,
Nehemiah Smith,	Simon Huntington,
Thomas Howard,	Thomas Adgate,
John Calkins,	John Olmstead,
Hugh Calkins,	Stephen Backus,
Ensign William Backus,	Thomas Bliss,
Richard Egerton,	John Reynolds,
Thomas Post,	Josiah Reed,
John Gager,	[Richard Wallis,]
Samuel Hide,	[Richard Hendys.]

Rev. E. B. Huntington, of Stamford, who planned to write the history of the town, and who published some of the preliminary chapters in the *Norwich Spectator*, 1844, prepared a list of the proprietors in 1659, which differs slightly from that above given.

## NOTE G.

### BIOGRAPHICAL SKETCH OF REV. JAMES FITCH,

#### THE FIRST MINISTER IN NORWICH.

Rev. James Fitch, the first minister in Norwich, was a native of Boeking, a small town near Braintree in Essex Co., England, famous chiefly for its woolen manufactures, the “Boeking” of our shops. He was born Dec. 24, 1622, but nothing now appears in respect to his parentage.

At the age of sixteen years, in 1638, he removed to New England, landing, it has been conjectured, at New Haven. He took up his abode in Hartford, and there for seven years pursued a course of study under



the guidance of those learned and godly men, Rev. Thomas Hooker and Rev. Samuel Stone. These two clergymen, who came to America in 1633, had been scholars in Emanuel College, Cambridge, and had received Episcopal ordination in England. Both were persecuted for their non-conformity, and Hooker was originally driven to Holland, where he was the intimate friend of Dr. Ames, the celebrated author of the *Medulla Theologicæ*. While living in England, Hooker maintained in his own hired house near Chelmsford,\* a school of which John Eliot, who afterwards became known as "the apostle of the Indians," was usher. It may be that Fitch, the boy of Bocking, then first came under the influence of that most remarkable man whose zeal in laboring for the aborigines of New England he was afterward to emulate. There can hardly be a question that he was a friend of Hooker's in England, and that as soon as his youth would allow he hastened to join his former counsellor in the wilderness of Connecticut. Under the instruction of two such men as the first ministers of Hartford, continued during the period now appropriated to collegiate and theological education, it is not strange that Fitch became a thorough scholar and a hearty Christian, meriting the epithets which have been quoted from the *Magnalia*,† "the Holy and Acute."

In 1646, Mr. Fitch became the pastor of a church in Saybrook. Two clergymen, Rev. John Higginson and Rev. Thomas Peters, had before ministered to the little company who gathered round the fort which Winthrop built and Mason commanded at the mouth of the Connecticut; but a meeting-house was not erected, nor a religious society organized until Mr. Fitch was called to the pastoral office. Dr. Trumbull states that although Hooker and Stone were present at the ordination of Fitch, the laying on of hands was by the brethren.

For fourteen years the ministry thus commenced was continued without interruption. In 1660, the greater part of his people removed with him to Norwich, where he continued to be their pastor, until near the close of the century the infirmities of age compelled him to rest. Not long afterward he removed to Lebanon, where he died in 1702, at the age of eighty, having been for fifty-four years the minister, in Saybrook and Norwich, of the same religious congregation.

That care for the Indians ‡ which led him to master their language, hold

\* Mather's *Magnalia*, iii., 59.

† *Magnalia*, iii., 200.

‡ *V. Mass. Hist. Soc. Coll.*, First Sec. i., 208.





religious meetings for their benefit, relieve the temporal wants which their vices brought upon them, and even to give three hundred acres of good land from his own estate to those who were persecuted for their faith, evinces his apostolic zeal as a missionary of the Cross.

All the allusions to his labors in the records of the General Court, the letters and sermons from his own pen which have come down to us, and the traditions of the church and town alike testify to his industry, ability, and faithfulness as the minister of a church of Christ and as the leader in a newly-founded commonwealth.

His tomb-stone, which is still standing in Lebanon, bears the following inscription : —

R E M E M B E R   E T E R N I T Y .

IN HOC SEPULCRO DEPOSITÆ SUNT RELIQUÆ  
 VIRI VERE REVERENDI D : IACOBI FITCH : NATUS  
 FUIT APUD BOCKING IN COMITATU ESSEXIE IN ANGLIA  
 ANNO DOMINI 1622 DECEMB<sup>R</sup> 24 - QUI POSTQUAM  
 LINGUIS LITERATIS OPTIME INSTRUCTUS FUISSET  
 IN NOVANGLIAM VENIT ETAT. 16 ET DEINDE VITAM  
 DEGIT HARTFORDIÆ PER SEPTENNIIUM SUB INSTITU-  
 TIONE VIRORUM CELEBERIMORUM D : HOOKER ET D : STONE  
 POSTEA MUNERE PASTORALI FUNCTUS EST APUD SAY-  
 -BROOK PER ANNOS 14 ILLINC CUM ECCLESIE MAIORI  
 PARTE NORVICUM MIGRAVIT ET IBI CETEROS VITÆ  
 ANNOS TRANSEGIT IN OPERE EVANGELICO IN SEN-  
 -ECTUTE VERO PRÆ CORPORIS INFIRMITATE NECES-  
 -SARIO CESSABAT AB OPERE PUBLICO : TANDEMQUE  
 RECESSIT LIBERIS APUD LEBANON UBI SEMIANNO  
 FERÈ EXACTO OBDORMIVIT IN IESU ANNO 1702  
 NOVEB<sup>R</sup> 18 ETAT 80 VIR, INGENII ACUMINE,  
 PONDERE JUDICII, PRUDENTIA, CHARITATE, SANCTIS  
 LABORIBUS, ET OMNIMODA VITÆ SANCTITATE PERIT-  
 IAQUOQUE ET VI CONCIONANDI NULLI SECUNDUS.

Mr. Fitch was twice married. By his first wife, Abigail, daughter of Rev. Henry Whitefield, first minister of Guilford, "a gentleman of good extraction by his birth," he had four daughters and two sons, James. (the benefactor in 1701 of Yale College) and Samuel.

By his second wife, Priscilla, daughter of Major John Mason, he had



one daughter and seven sons, Daniel, John, Jeremiah, Jabez (the minister of Portsmouth, N.H.,) Nathaniel, Josiah, and Eleazar.

The following writings of Mr. Fitch have appeared in print :

1. A sermon on the death of Anne, wife of Major Mason, preached in 1672. (A copy of this sermon is preserved in the Pastor's Library of the First Church in Norwich.)

2. An Election sermon preached in 1674, entitled "An holy connection between Jehovah's being a Wall of Fire to his people and the glory in the midst thereof." Cambridge, 1674. 20 pp. 4°. (A copy of this sermon, with the title page unfortunately gone, is in the College Library at New Haven.)

3. An Explanation of the solemn advice recommended by the council in Connecticut colony to the inhabitants in that Jurisdiction, Respecting the Reformation of those Evils which have been the Procuring Cause of the late Judgments upon New England. Boston, 1683. 18°.

4. The covenant Which was Solemnly renewed by the Church in Norwich, in Connecticut Colony in New England, March 22, 1675. (See note H., p. 94.)

5. A brief Discourse, Proving that the First Day of the Week is the Christian Sabbath; Wherein also the Objections of the Anti-Christian Sabbatarians of late risen up in Connecticut Colony, are refuted.

(The three writings last named are in one volume, as previously stated, a copy of which is owned by Geo. Brinley, Esq., of Hartford.)

In addition to the above-mentioned publications, made in the life-time of Mr. Fitch, several of his letters have been recently printed, to wit :

1. A Letter to D. Gookin, on the efforts made to Christianize the Mohegans, dated Nov. 20, 1674. (Mass. Hist. Soc. Collections. First series, i. 208.)

2. Letter to the Worshipfull Mr. Allyne, at Hartford, July, 1675, asking aid in resisting King Philip's army. (Trumbull's Col. Records of Conn., ii. 336.)

3. Part of a letter to the council in Hartford, dated noon, March 13, 1675-6. (Ibid., ii. 417.)

4. Letter to the Worshipfull Capt. John Allyne at Hartford, dated 29th May, 1676, expressing a willingness "to go forth with the armie." (Ibid., ii. 447.)

5. Letter to the General Court, dated May 4, 1678, respecting Uncas and the surrenderers. (Ibid, ii. 592.)

6. Letter to Capt. John Allyne, May 5, 1678, enclosing the letter last mentioned. (Ibid, ii. 591.)



## NOTE II.

THE COVENANT WHICH WAS SOLEMNLY RENEWED BY THE CHURCH IN NORWICH IN CONNECTICUT COLONY IN NEW ENGLAND, MARCH 22, 1675.

In this Calamitous Year 1675, the year of Jacob's trouble in the Wilderness, in which the Lord doth scourge New England by the Outrage of the Heathen; a year never to be forgotten.

And we who are in Church state, being called by our Pious Rulers, with other Congregations in this Colony, and in Conscience of our duty moved to seek the Lord by Fasting and Prayer: and having considered the Particulars contained in the Writing sent from our Rulers to the several Churches in this Colony, and which we ought to keep in Record for succeeding Generations, in which they do advertise us of those sins, for which the fierce wrath of the Holy One of Israel is poured out upon New England; first by Blastings of the Fruits of the Earth, but in this year by cutting off the Lives of many by the Sword, and laying wast some Plantations, and threatening ruine to the whole.

Although to wonderment we have been hitherto preserved in the midst of the Heathen, yea, somewhat by means of some Heathen; but we feeling in this day of the Lords searching our *Jerusalem* as with a Candle, we cannot clear ourselves (though through Grace) both we and ours have been preserved from those many gross acts of Profaneness, and Drunkenness, Uncleaness, and such like Scandals specified in that Writing, and do desire humbly to be thankful for some progress of Converting Work in some of the rising Generation among us: But while we do behold many unconverted Souls in this destroying year, and the same sins working in us the causes of them, as in others; and a great degree of dangerous neglects of that which ought to be for the prevention of Apostacie, and that the departings of the Glory of God from a People are by little and little, and not total at once: We do see cause to judge and cast down ourselves at the Footstool of the Lord, being covered with shame. And seeing true repentance doth not end only in confession, but is restless for Reformation, and solemn Covenanting with our God is a means (through his Grace) in order to Reformation, as we find in the 10th of Ezra, and other Holy Scriptures and pious Examples: We do therefore this Day Solemny Covenant to Endeavor uprightly by dependance upon the Grace of God in Christ Jesus our only Saviour.

*First*, That our Children shall be brought up in the Admonition of



the Lord, as in our Families, so in publick ; that all the Males who are eight or nine years of age, shall be presented before the Lord in his Congregation every Lords Day to be Catechised, until they be about thirteen years in age.

*Secondly*, That those who are about thirteen years in age, both Males and Females, shall frequent the meeting appointed in private for their instruction, and to accustome them timely to the exercise of Church Discipline, and these to continue belonging to this meeting, so long as they abide under Family Government of parents or others, or until they are come to the enjoyment of full communion with the Church.

*Thirdly*, That those who are grown up, so as that they are in that respect, left to be at their own dispose, shall be required to take hold of the Covenant of their Fathers holding forth qualifications suitable for that solemn duty, or at least that they hold forth a conscientious endeavor in the use of means to prepare for the same ; and if they be negligent they shall be admonished of their sin ; and if obstinate they shall be cut off from the Congregation of the Lord by that Dreadful Ordinance of Excommunication.

*Fourthly*, Whereas the indulgence of Parents in bearing with the evil Behaviours of their children, their disobedience, unmannerly gestures, prodigality, and vain and unseemly Fashions, or other things not becoming those who are given to the Lord, is too manifest, and we are prone through fear or favour, or not observance to neglect admonishing such, the Church doth appoint some Brethren to take notice of such children, and timely, meekly, wisely, and faithfully to admonish them, and their Parents, as the matter shall require, and if private means doth not prevail, then to manage the complaint orderly in other steps.

*Fifthly*, Whereas the Sacrament of the Lord's Supper, the Seal of Communion, ought often to be celebrated ; for the prevention of neglect we do determine (God granting opportunity) that we will be in the use of that ordinance once in every six weeks.

*Sixthly*, Whereas it is too often seen, that many, through fear, or favour, or sense of inability, do behave themselves to their Brethren, as if they were not concerned in that great Duty of Admonishing their Brother for offensive behaviours, unless it be in cases wherein they themselves suffer wrong, and hence love decayeth, and offences abound, and Christ's Government, in works denied : We do solemnly promise, that we will in any way wise rebuke, and not suffer sin to rest upon our Brother, but deal faithfully according to Christs Order.





And seeing we feel by woeful Experience how prone we are soon to forget the works of the Lord, and our own Vows; we do agree and determine, that this Writing or Contents of it, shall be once in every Year read in a Day of Fasting and Prayer before the Lord, and his Congregation; and shall leave it with our Children, that they do the same in their solemn dayes of mourning before the Lord, that they may never forget how their Fathers ready to perish in a strange Land, and with sore grief and trembling of heart, and yet hope in the tender mercy, and good will of him, who dwelt in the burning Bush, did thus solemnly renew their Covenant with God: And that our Children after us, may not provoke the Lord and be cast off as a degenerate Offspring, but may tremble at the Commandment of God, and learn to place their hope in him, who although he hath given us a Cup of Astonishment to drink, yet will display his Banner over them, who fear him.

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#### NOTE I.

REV. JOHN WOODWARD (the second Pastor in Norwich).

Rev. JOHN WOODWARD, a native of Dedham, Mass., was graduated at Harvard College in 1693; was ordained at Norwich, Dec. 6, 1699; was married in 1703 to Mrs. Sarah Rowell, on which occasion "houseing and lands" were liberally provided for him by the town; was dismissed in consequence of a controversy in his church respecting the Saybrook Platform, Sept. 13, 1716, after which he ceased to preach, and retired to a farm which he owned in East Haven, where he spent the rest of his life, and died in 1746. (Sprague's Annals, vol. 1.)

REV. BENJAMIN LORD, D.D., (the third Pastor in Norwich).

Rev. BENJAMIN LORD, eldest child of Benjamin and Elizabeth Lord, was born at Saybrook in the year 1693. He graduated at Yale College in 1714, and was two years, from 1815 to 1817, a tutor in the same institution, during which time he studied theology. In the early part of 1716 he was preaching as a candidate in Norwich, and was ordained over the church in that place, Nov. 20, 1717. He was an early friend of revivals of religion, of which one occurred as early as 1721. He was chosen a member of the corporation of Yale College in 1740, and held the place till 1772. In 1774, his alma mater conferred on him the degree of Doctor of Divinity. In 1767 he preached his half century ser-



mon, then 74 years of age. In 1781 he preached his 64th anniversary sermon. In his 87th year he lost his eye-sight, but continued to preach till within six weeks of his death, which occurred March 31, 1784, at the age of 90. (Sprague's Annals, vol. i.)

### NOTE K.

#### THE SEPARATES.

Those who are interested in the Separate movement of eastern Connecticut, are referred to an admirable article in regard to it, by Rev. R. C. Learned, of Berlin, in the *New Englander*, vol. xi., p. 195, 1853, — and to Rev. F. Denison's Notes on the Baptists in Norwich, Conn., Dr. Trumbull's Hist. (vol. ii., p. 168 et seq.,) Bacon's Hist. Discourses at New Haven, Hovey's Life of Isaac Backus, and Tracy's Great Awakening.

### NOTE L.

#### THIRTY YEARS BEFORE THE REVOLUTION.

I am unable to expand, as I hoped to do, the allusion to events which preceded the American Revolution. Many of them are spoken of in Miss Caulkins's History, to which the reader is especially referred for an entertaining account of the meeting at Peck's Tavern. In the recent and interesting Memoir of Governor Trumbull, by Hon. I. W. Stuart, of Hartford, will be found an account of the memorable Mohegan Controversy which so long engrossed the attention of the Colony. The life of Samson Oecum, the Mohegan preacher, will be found in Dr. Sprague's Annals, and also an account of the Indian Charity School which was established by Dr. Wheelock. Upon several other points I have collected original documents which may hereafter be published.

### NOTE M.

A sketch of Mr. N. Niles will be found in Dr. Sprague's Annals, vol. i., p. 716, and another, less extended, in Duyckinck's *Cyclopedia of American Literature*, vol. i., p. 440.



The words of his famous ode are as follows :

Why should vain mortals tremble at the sight  
Of death and destruction in the field of battle,  
Where blood and carnage clothe the ground in crimson,  
Sounding with death groans ?

Death will invade us by the means appointed,  
And we must all bow to the king of terrors ;  
Nor am I anxious, if I am prepared,  
What shape he comes in.

Infinite Goodness teaches us submission,  
Bids us be quiet under all his dealings ;  
Never repining, but for ever praising  
God our Creator.

Well may we praise Him ; all His ways are perfect ;  
Though a resplendence infinitely glowing,  
Dazzles in glory on the sight of mortals,  
Struck blind by luster !

Good is Jehovah in bestowing sunshine ;  
Nor less his goodness in the storm and thunder :  
Mercies and judgments both proceed from kindness —  
Infinite kindness !

Oh, then exult, that God forever reigneth !  
Clouds which around Him hinder our perception,  
Bind us the stronger to exalt his name, and  
Shout louder praises !

Then to the wisdom of my Lord and Master,  
I will commit all that I have or wish for :  
Sweetly as babes sleep will I give up my life up  
When call'd to yield it.

Now *Mars*, I dare thee, clad in smoky pillars,  
Bursting from bomb-shells, roaring from the cannon,  
Rattling in grape shot, like a storm of hail stones,  
Torturing *Æther* !

Up the bleak Heavens let the spreading flames rise,  
Breaking like *Ætna* through the smoking columns,  
Low'ring like *Egypt* o'er the falling city,  
Wantonly burnt down.

While all their hearts quick palpitate for havoc,  
Let slip your blood-hounds, nam'd the British lions :  
Dauntless as death-stares, nimble as the whirlwind,  
Dreadful as demons !



Let oceans waft on all your floating castles,  
 Fraught with destruction horrible to nature;  
 Then, with your sails fill'd by a storm of vengeance  
 Bear down to battle!

From the dire caverns made by ghostly miners,  
 Let the explosion, dreadful as volcanoes,  
 Heave the broad town, with all its wealth and people,  
 Quick to destruction!

Still shall the banner of the King of Heaven  
 Never advance where I'm afraid to follow:  
 While that precedes me, with an open bosom,  
*War*, I defy thee!

Fame and dear freedom *lure* me on to battle,  
 While a fell despot, grimmer than a death's head,  
*Stings* me with serpents, fiercer than Medusa's,  
 To the encounter.

Life for my country and the cause of freedom,  
 Is but a trifle for a worm to part with:  
 And if preserved in so great a contest,  
 Life is redoubled.

## NOTE N.

### CAPTAIN ROBERT NILES.

In 1856, through the instrumentality of Hon. L. F. S. Foster, U. S. Senator, a recognition of the services of Captain Robert Niles was made by Congress, in a liberal appropriation to his surviving daughter. The petition on which this appropriation was made, and the remarks of Mr. Foster in advocating the claim, (Dec. 24, 1855, April 25, 1856,) will be found in the Congressional Globe, first session 34th Congress. The first speech of Mr. Foster presents so complete a survey of the patriotic services of Captain Niles, that I re-print it entire.

*Remarks of Mr. Foster, of Connecticut, in the Senate, Dec. 24, 1855,  
 on the Revolutionary Services of Capt. Niles.*

“I ask leave to present the petition of Hannah F. Niles of Norwich, in the State of Connecticut. The petition sets forth substantially that the petitioner is the sole surviving daughter and child of the late Captain Robert Niles, of Norwich, in Connecticut, now deceased, and his





sole heir at law ; that prior to the war of the Revolution the father of the petitioner, Captain Niles, was engaged in the merchant service as a shipmaster, and had acquired so high a reputation in his profession, that immediately after the breaking out of the war in the spring of 1775, Colonel Mott, the chief officer of engineers at Fort George, Ticonderoga, made a request to Governor Trumbull, then Governor of the colony of Connecticut, that Captain Niles might be ordered to that post with a view of his taking command of one of the armed vessels on the lake—a very important service connected with the defense and protection of that post ; that subsequently, in the same year, in the fall of 1775, Captain Niles was commissioned in the service of the Colonies, and ordered to the command of the schooner *Spy*, an armed vessel belonging to the colony of Connecticut, and ordered to cruise on the coast of the colony for its protection, under a commission signed by Jonathan Trumbull, then Governor of the colony—a name closely associated with the name of George Washington, and with the history of our Revolution. The commission thus signed by him, and dated August 7th, 1775, is appended to the petition.

“The petitioner further represents that in April, 1776, Captain Niles was ordered with his vessel to join the fleet of Admiral Hopkins, cruising in the service and under the authority of the Government of the United States ; that during the years 1776 and 1777 Captain Niles continued in the command of the *Spy* and of another vessel called the *Dolphin*, and while in the command of these vessels performed very important services by capturing various prizes on the coast, which he brought into port, and which were applied for the service of the country and the army, then destitute and in great want ; that he was also engaged in the transportation of provisions and stores for the army at different points along the coast between New England and Virginia ; that in the month of June, 1778, Captain Niles was employed by the Government of the United States to carry out an official copy of the ratification of the treaty then recently made between the United States and France ; that he successfully performed this service, and carried the treaty from the United States to France, and delivered it to Dr Franklin, then our resident Minister at Paris ; and he returned home to his country and made report of his voyage and services to the proper authorities. This is a brief statement of the services set forth in the petition by Miss Niles. They are set forth, Mr. President, without any ostentation or display. She asks at the hands of the Senate that some compensation



may be made to her for these services of her father. I may say a word in addition to the facts thus detailed in the petition. Captain Niles died in the year 1818, and died in extreme poverty. He never received anything from the Government except the depreciated pay with which the Government then attempted to discharge its debts, unless the single sum of fifty dollars, which was paid a short time previous to his death, under one of the acts of Congress which had then recently been passed. He died before any other payment under the law became due. The services which he rendered, and which are thus imperfectly and briefly detailed in the petition, were of a most important character, not as brilliant, it is true, as some that were rendered; but the carrying out and delivery of the treaty between our Government and France must certainly be reckoned as among the most important services which could then be rendered. Our Government at that time considered it a matter of so much importance, that there were three several copies of the treaty dispatched by three different vessels. Captain Niles was the only man of the three who succeeded in crossing the ocean and in delivering the treaty; both the other vessels were captured by the enemy. Captain Niles succeeded in landing at Brest, in twenty-seven days after he sailed from the harbor of Stonington, in Connecticut, running the gauntlet through the English fleet off Brest, where he was chased for a long time by two English frigates; but he landed in safety. He found the French fleet waiting for the copy of the ratification of the treaty, in order to sail for this country, and immediately after he landed that fleet sailed, and succor came to our shores."

Mr. Foster closed his remarks with a reference to the character of the petitioner. At a later day the prayer of the petition was granted.

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## NOTE O.

### THE OPENING OF THE REVOLUTION IN NORWICH.

The following documents are sufficiently explained in the text. They form, connectedly, a good illustration of the state of feeling which was prevalent in Eastern Connecticut at the opening of the war of Independence.

#### CALL FOR A TOWN MEETING.

(The original is in the possession of Mr. Wm. C. Gilman, New York.)

The Inhabitants of the Town of Norwich by Law Qualified to Vote in Town Meeting are hereby Warned to Meet at the Town house in Said



Norwich on the first Monday of June Next at two of the Clock in the Afternoon to take into Consideration the Melancholly Situation of our Civil Constitutional Liberties Rights and Privileges which are Threatened with Destruction by the Enemies of his Majesty's Happy Reign & Government over the American Colonies and to Do Whatsoever Shall be thought Expedient to Manifest our Loyalty to the King and faithful Endeavours to Promote the Heartly Affection which Every Good Subject hath for the General Good of the British Empire which is in the Most Happy Condition when Every Individual is Secure in the possession of his Person, Family, Property & Privileges under the Paternal Protection of a Most Gracious & Pious Prince, as also to take into Consideration some Memorials for Highway, Praid for in Said Town and also to Act any Thing Else that may be fairly offered.

SAMUEL TRACY,	} Select Men.
BENJ. HUNTINGTON,	
BARNABAS HUNTINGTON,	
ELIJAH BREWSTER,	

Norwich, May 30<sup>th</sup>, 1774.

RECORD OF THE TOWN MEETING, JUNE 6, 1774.

(From the Town Records.)

At a very full meeting of the Inhabitants of the Town of Norwich, legally warned and convened in the Town house, in said Norwich, on the 6<sup>th</sup> day of June, A. D. 1774, the Honorable Jabez Huntington, Esqr., Moderator,

*Voted*, That this meeting be adjourned to the meeting house, and there immediately opened, that more convenient room may be had for the number of the people now assembled. The meeting was opened at the meeting house accordingly, where the following resolves were passed almost unanimously :

*Voted*, That Samuel Huntington, Esq., Mr. Isaac Tracy, Capt. Jedediah Huntington, Christopher Lefingwell, Esq., Elisha Fitch, Esq., Simon Tracy, Jun., Esq., Capt. Joseph Trumbull, Benj. Huntington, Esq. and Capt. Zabdiel Rogers, be a committee to draw up some sentiments proper to be adopted and resolutions to be come into in this alarming crisis of affairs, Relative to the Natural Rights & Privileges of the People, and to lay the same before this meeting.

On the same day, on receiving the report of the Committee —

*Voted*, That we will, to the utmost of our abilities, assert & defend the Liberties and immunities of British America; and that we will Co-operate with our Brethren in this and the other Colonies in such reasonable measures as shall in General Congress, or otherwise, be judged most proper to Relieve us from Burthens we now feel, and secure us from greater evils we fear will follow from the Principles adopted by the British Parliament, Respecting the town of Boston.



*Voted*, That Capt. Jedediah Huntington, Christopher Leflingwell, Esq., Doct. Theophilus Rogers, Capt. William Hubbard, and Capt. Joseph Trumbull, be a standing Committee for keeping up a Correspondence with the Towns in this and the neighboring Colonies, and that they transmit a Copy of these Votes to the Committee of Correspondence for the Town of Boston.

LETTER FROM THE NORWICH COMMITTEE OF CORRESPONDENCE TO  
THE BOSTON COMMITTEE.

(The autograph is in Mrs. A. R. Street's possession.)

NORWICH, 6<sup>th</sup> June, 1774.

GENT<sup>rs</sup>: Your Letter of the 13<sup>th</sup> ult. addressed to Chris<sup>r</sup> Leflingwell Esq<sup>r</sup> has been this day communicated to this Town, in a very full meeting & the Contents of it seriously attended to and canvassed; whereupon they came to the Votes, — an authentick Copy of which, we here Inclose you according to order.

We most Sensibly feel for the Sufferings of the Town of Boston, & consider ourselves as deeply Interested therein, as we doubt not the Idea of Administration is, to adopt the old Latin Maxim *divide et impera*. You are the first to be Sacrificed, we must follow in our turn. You are called by Providence to stand foremost, in the Contests for those Liberties where-with God and Nature have made us free. Stand firm therefore in your Lots, and from the Apparent Temper of our People, we may assure you of every Support in the Power of this Town to afford you in the glorious Struggle. The firmness of the Town of Boston heretofore Exerted, leaves us no room to doubt it, at this alarming Crisis. Surely it never was more needed, than on the present trying Occasion.

We are with great Truth and Regard, Gentlemen, your Sympathizing Friends & Countrymen. Signed by order and on behalf of the Committee of Correspondence for the Town of Norwich.

JOS. TRUMBULL.

FROM SAMUEL ADAMS, OF BOSTON, TO THE NORWICH COMMITTEE OF  
CORRESPONDENCE.

(From the original in possession of Mrs. A. R. Street.)

BOSTON, July 11, 1774.

GENTLEMEN: Your obliging Letter directed to the Committee of Correspondence for the Town of Boston, came just now to my hand; and as the Gentleman who brought it is in haste to return, I take the liberty to writing you my own Sentiments in Answer, not doubting but they are concurrent with those of my Brethren. I can venture to assure you that the valuable Donation of the worthy Town of Norwich will be received by this Community with the Warmest Gratitude & dispos'd of according to the true Intent of the Generous Donors. The Liberality of the Sister Colonies will I trust support and Comfort the Inhabitants





under the Pressure of enormous Power, and enable them to endure Affliction with that Dignity, which becomes those who are called to suffer in the Cause of *Liberty* and *Truth*. The Manner of transmitting the Donation will be left to your Discretion; and that it may be conducted according to the Inclination of the Town, I beg leave to propose, that it be directed to some one Gentleman [say William Phillips Esq<sup>r</sup>] to be dispos'd of "*for the Employment or Relief of such Inhabitants of the Town of Boston as may become Sufferers by means of an act of the British Parliament called the Boston Port bill, at the Discretion of the Overseers of the Poor of said Town joyn'd with a Committee appointed to consider of Ways and Means for the Employment of such Poor.*" The Part which the Town of Norwich takes in this Struggle for American Liberty is truly noble; and this Town rejoices with you in the Harmony Moderation & Vigor which prevails throughout the United Colonies.

You may rely upon it that there is no Foundation for the Report that "the Opposition gains ground upon us." The Emissaries of a Party, which is now reduced to a very small number of men, a Great Part of whom are in Reality Expectants from & in Connection with the Revenue, are daily going out with such idle Stories; but whoever reads the Accounts of the Proceedings of the Town Meetings, which I can assure you have been truly stated in the News Papers under the hand of the Town Clerk, will see that no Credit is due to such Reports.

I shall lay your Letter before the Committee of Correspondence who will write to you pr. first opportunity. In the mean time I am in Sincerity,

Your obliged Friend & Fellow Countryman,

SAM<sup>L</sup> ADAMS.

JED <sup>H</sup> HUNTINGTON,	} Esq <sup>rs</sup> .
CHRIS <sup>R</sup> LEFFINGWELL,	
THEOPH. ROGERS,	

REPLY OF C. LEFFINGWELL, ESQ., TO THE FOREGOING LETTER OF SAMUEL ADAMS.

(From the Mass. Hist. Soc. Coll. Fourth Series. Vol. IV., page 45.)

NORWICH, August, 1774.

GENTLEMEN: We received your kind favor of 11th ult., subscribed by S. Adams, in your behalf, in answer to ours, respecting the small donation proposed by the inhabitants of this Town, for the employment or relief of such inhabitants of the Town of Boston as may become sufferers by means of the Boston Port Bill, part of which we now forward you per Messrs. Bishop, Call, Lettingwell and Bishop, being two hundred and ninety-one sheep, which [we] wish safe to hand. What other collections may be made, shall forward hereafter. We should be glad to know, as nearly as may be, the true state of affairs with you, (especially) if any thing materially different from what we see published in the weekly papers;



and that you would write us per return of the gentlemen who drive the sheep.

We are, with much esteem, Gentlemen, your assured friends and fellow-countrymen, in behalf of the Committee,

CHRISTO. LEFFINGWELL.

To WM. PHILLIPS, Esq., merchant, Boston.

LETTER FROM JOSEPH WARREN, OF BOSTON,  
ACKNOWLEDGING THE RECEPTION OF 201 SHEEP, SENT BY NORWICH TO THE RELIEF OF BOSTON.

(The original is in the possession of Mrs. A. R. Street.)

BOSTON, August 27th, 1774.

GENTLEMEN: Your letter, with the two hundred and ninety-one sheep, were received safely, and met with a very hearty welcome. We have good reason to think that our oppressors begin to see their mistake, and that they will ere long find that Americans are not to be fritted or wheedled out of their rights. The arm of a tyrant is never supported by justice, and therefore must fall. Mr. Gage is executing the late Acts of Parliament, in their several branches, to the best of his ability. He is furnished with a council, who will be careful (as their existence depends on the will of his master) to study his inclination, and to act every thing in conformity to his pleasure. We don't expect *justice* from them, and have no hopes that they will be guided by the laws of equity, or the dictates of conscience. Certainly men who will serve such an administration as the present, and suffer themselves to be promoted at the expense of the charter of their country, must be destitute of every idea of right, and ready instruments to introduce abject slavery. Mr. Gage may issue his precepts, and his council may sanctify them, his juries may give verdicts, and an unconstitutional and venal bench may pass judgments, but what will this avail, unless the *people* will acquiesce in them? If the *people* think them unconstitutional, of what importance are their determinations? *Salus populi suprema lex esto*, is a precious old maxim. The ministry have forgot it, but the people are determined to remember it.

We consider a suspension of trade through the continent with Great Britain, Ireland and the West Indies, as the grand machine that will deliver us. If this should fail, we must then have recourse to the last resort. As yet, we have been preserved from action with the soldiery, and we shall endeavor to avoid it, until we see that it is necessary, and a settled plan is fixed on for that purpose. The late Acts of Parliament are such gross infringements on us, that our consciences forbid us to submit to them. We think it is better to put up with some inconvenience, and pursue with patience the plan of commercial opposition, as it will be more for the honor and interest of the continent, as well as more consistent with the principle of humanity and religion.



Mr. Gage finds himself very unequal to the task that is set him, and is at a loss for measures. He sees and is astonished at the spirit of the people. He forbids their town meetings, and they meet in counties. If he prevents county meetings, we must call provincial meetings, and, if he forbids these, we trust that our worthy brethren on the continent, and especially of the Town of Norwich, in Connecticut, will lend us their helping arms in time of danger, and will be no less conspicuous for their fortitude than they now are for their generosity.

We have nothing important to inform you of besides what you see in the public papers. Should any thing worthy your notice take place, we shall gladly communicate it to you.

We are, Gentlemen,

Your grateful friends and humble servants,

JOSEPH WARREN, } Per order the Committee  
of Donations.

To the Gentlemen, the Committee of the  
Town of Norwich.

CIRCULAR TO THE CITIZENS OF NORWICH.

(From the original autograph in Mrs. Street's collection.)

The Committee of Correspondence for the Town of Norwich in Compliance with the Recommendation of the House of Representatives, of this Colony convened at New Haven in March inst.; — & taking into our Serious consideration, the Distressed Condition of the Industrious Poor of the Suffering Town of Boston of the Continued operation of the Cruel Act of Parliament, blocking up their Port; — also being Informed of the great probability of the Spread of the Small Pox in s<sup>d</sup> Town, in addition to their other distresses — Do most earnestly recomend it to and desire the Gentlemen whose Names are underwritten, to Sollicit, the further Charitable Contributions of the Humane, & Sympathizing Inhabitants of the Town, for Relieving & Alleviating the Distresses of the Poor of that Devoted Town: — & make return of their doings & collectings, at a meeting of the s<sup>d</sup> Gentlemen & others to be holden at the Court House in this Town on the third Tuesday of April next — when a Plan will be settled for receiving & transmitting such Collections to Boston.      Norwich, March 30<sup>th</sup>, 1775.

We are, Gentlemen,

Your & the Public's Hum<sup>ble</sup> Serv<sup>ts</sup>.

JED. HUNTINGTON,  
CHRIST<sup>r</sup> LEFFINGWELL,  
THEOPH. ROGERS,  
JOS. TRUMBULL,  
W<sup>m</sup> HUBBARD, } Committee of  
Correspondence.

[The above is addressed to about fifty Norwich citizens.]



## ANNOUNCEMENT OF THE BATTLE OF LEXINGTON.

(From a manuscript in Mrs. Street's collection, addressed to Christopher Lefingwell, and endorsed "First Alarm, April, 1775.")

WATERTOWN, Wednesday Morning, near 10 o'Clock.

To all the Friends of American Liberty. Be it known that this Morning before breake of Day a Brigade consisting of about 1000 or 1200 Men landed at Phip's Farm at Cambridge and marched to Lexington where they found a Company of our Colony Militia in Arms, upon whom they fired without any Provocation and killed 6 Men and wounded 4 others. By an Express from Boston this Moment, we find another Brigade are now upon their March from Boston supposed to be about 1000. The bearer Mr. Israel Bissell is charged to alarm the County quite to Connecticut and all Persons are desired to furnish him with Fresh Horses as they may be needed. I have spoken with several Persons who have seen the Dead and Wounded. Pray let the Delegates from this Colony to Connecticut see this they know

J. PALMER, one of the Committee of S—y.

Col. Foster of Brookfield, one of the Delegates. A True Cobby taken from the original. p<sup>r</sup> Order of Committee of Correspondence for Worcester. Attest. Nathan Balding T. Clerk.

Worcester, April y<sup>e</sup> 19<sup>th</sup>, 1775.

Brooklyne, Thursday, 11 o'Clock. the above is a true Cobby as rec<sup>d</sup> Here p<sup>r</sup> Express forwarded from Worcester.

Test. (Signed) DANIEL TYLER, Jr.

(Re-print of the "Norwich Packet" Extra.)

## INTERESTING INTELLIGENCE.

NORWICH, APRIL 22, 1775, 10 O'CLOCK, P. M.

*Potior visa est Periculosa Libertas quieto seruitio.*—SALLUST.

Yesterday Morning, the following was brought by an Express, to Col. Jedediah Huntington, of this Town, Dated at Pomfret on [Thursday] the 20th Inst., 3 o'clock, P. M.

SIR: I am this Moment informed, by an Express from Woodstock, taken from the Mouth of the Express that arrived there, 2 o'Clock this Afternoon, that the Contest between the first Brigade that marched to Concord, was still continuing this Morning, at the Town of Lexington, to which said Brigade had retreated. That another Brigade, said to be the second, mentioned in the Letter of this morning, had landed with a Quantity of Artillery, at the Place where the first Troops did; the Provincials were determined to prevent the two Brigades from joining their Strength, if possible, and remain still in the greatest need of Succours.

N. B. The Regulars, when at Concord, burnt the Court-House, took two Pieces of Caannon, which they rendered Useless, and began to take up





Concord Bridge, on which Capt. —, who with many, on both Sides, were killed, then made an Attack upon the King's Troops, on which they retreated to Lexington.

In haste, I am, Sir,

Your humble Servant,

EBENEZER WILLIAMS.

To Col. OBADIAH JOHNSON, Canterbury.

P. S. Mr. Mc. Farling, of Plainfield, merchant, has just now returned from Boston, by Way of Providence, who conversed with an Express from Lexington, who farther informs, that about 4000 of our People had surrounded the first Brigade above-mentioned, who were on a hill in Lexington; that the Action Continued, and that there were about 50 of our People killed and 150 of the Regulars, as near as they could determine, when the Express came away.

NORWICH, April 22.

This evening, a little after 7 o'Clock, Mr. David Nevins, who Yesterday Forenoon, went Express, from this Town, to obtain Intelligence, returned from Providence, with the following important Advices.

On Wednesday Evening last, Advice was received here from Boston — that a Detachment of the King's Troops had fired upon and killed a Number of the Inhabitants of Lexington, about Twelve Miles from Boston; in Consequence of which an Engagement had happened.

Upon receiving this alarming Intelligence, the Inhabitants of Providence immediately assembled the Officers of the Independent Companies and Militia, with a Number of Gentlemen of the Town, had a meeting, and two Expresses were dispatched for Lexington to obtain authentic Accounts while others were sent to different parts of this Colony and Connecticut.

The Expresses that went to Lexington returned Yesterday Morning, and relate in Substance the following.

[Here follows a more extended account.]

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#### NOTE P.

The work of Rev. Dr. Sprague of Albany, "The Annals of the American Pulpit," six volumes of which have already been printed, contains biographical sketches of several distinguished clergymen who were born in Norwich, as well as of those who were settled at different times over the several churches of this place. To that great thesaurus, which will ever remain a monument to the industry, thoroughness, and discrimination of the author, the reader is referred for more particulars than can possibly be given in this place. The following sketches are



condensed from that work, except that of Rev. Mr. Tyler, which is re-printed entire :—

**REV. JOSEPH STRONG, D. D.**

Rev. Joseph Strong, a younger brother of Nathan Strong, D. D., of Hartford, was son of Rev. Nathan Strong of Coventry. He was graduated at Yale College in 1772; and was settled as colleague of Rev. Dr. Lord, March 18, 1778. His wife was Mary, daughter of Hon. Jabez Huntington. He died Dec. 18, 1834, aged 81, in the 57th year of his ministry. He received the degree of D. D. from the College of New Jersey in 1807; and was a member of the corporation of Yale College from 1808 till 1826. (Sprague's Annals, vol. 1.)

**REV. WALTER KING.**

Rev. Walter King, a native of Wilbraham, Mass., graduated at Yale College in 1782, and was ordained pastor of the church in Chelsea, May 24, 1787, and was dismissed in August, 1811. He was afterward settled in Williamstown, Mass., where he died of apoplexy, Dec. 4, 1815, aged 57. (Sprague's Annals, vol. 1.)

**REV. ALFRED MITCHELL.**

Rev. Alfred Mitchell, youngest son of Hon. Stephen M. Mitchell, chief justice of Connecticut, was born in Wethersfield, May 22, 1790. His mother was Hannah, daughter of Donald Grant, from whom his son, Donald G. Mitchell, the distinguished author, derived his name. He was graduated at Yale College in 1809. He commenced the study of theology with Rev. Dr. Ebenezer Porter; and on his appointment as professor at Andover Theological Institution, went with him to that institution. He preached for a short time in Bridgewater, Mass.; and after supplying the pulpit in Norwich for six months, received a unanimous invitation to become the pastor, and was ordained in October, 1814. After a successful ministry of 17 years, he died Dec. 19, 1831, in his 42d year. He married, in 1814, Lucretia, daughter of Nathaniel S. Woodbridge of Salem, Ct. (Sprague's Annals, vol. 1.)

**REV. JOHN TYLER.**

Rev. John Tyler was a native of Wallingford, Conn., and was graduated at Yale College in 1765. He was educated a Congregationalist, but having embraced the doctrines of the Church of England, prepared for Holy



Orders, under the care of Dr. Johnson, at Stratford. In 1768 he went to England to receive ordination, with a view to becoming Rector of Christ Church, Chelsea, Norwich, Conn. ; and having accomplished this object, he returned the next year, and entered on the duties of his office. For three years, during the Revolution, — owing to the popular excitement which prevailed against Episcopacy in New England, it being regarded as almost synonymous with Toryism, — Mr. Tyler's church was closed, and, from April, 1776, to April, 1779, not an entry was made on its Records. He, however, during this time, held divine service in his own house, and was never molested in the performance of it. At one time, he was afraid to drink the water of his own well. And yet he was regarded as a man of great benevolence and liberality. As an evidence of the kindly feeling which both he and his church maintained towards their Congregational neighbors, it may be mentioned that when the Congregationalists, in 1794, lost their place of worship by fire, the Episcopalians at once proffered them the use of theirs, on the following condition : — “ The Rev. John Tyler, our present pastor, to perform divine service one half the day on each Sabbath, and the Rev. Walter King, pastor of said Presbyterian congregation, to perform divine service on the other half of said Sabbath, alternately performing on the first part of the day.” The offer was gratefully accepted, and this amicable arrangement continued for three months. Mr. Tyler died January 20, 1823, in the eighty-first year of his age. He published a sermon at the opening of Trinity Church, in Pomfret, 1771, and a sermon preached at Norwich, on the Continental Thanksgiving, 1795.

Mrs. Sigourney writes thus concerning him : — “ He was an interesting preacher ; his voice sweet and solemn, and his eloquence persuasive. The benevolence of his heart was manifested in daily acts of courtesy and charity to those around him. He studied medicine in order to benefit the poor, and to find out remedies for some of those peculiar diseases to which no common specifics seemed to apply. . . . During the latter years of his life, he was so infirm as to need assistance in the performance of his functions.” (Sprague's Annals, vol. 5.)

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Want of space alone prevents us from making in this connection, several other biographical notices of the ministers of Norwich.



## NOTE Q.

## LIST OF COLLEGE GRADUATES.

The following list is intended to include the names of those graduates in the various colleges of the country whose birthplace or whose home at the time of their college course, was within the bounds of old Norwich.

Special acknowledgment is due to Chancellor Walworth, Dr. A. Woodward, Rev. E. B. Huntington and C. J. Hoadly, Esq., for aid in preparing the list.

## HARVARD.

Year of grad.		Year of death.
1694	Rev. Jabez Fitch, Tutor and Fellow of Harvard College . . .	1746
1763	Hon. Jedediah Huntington, Brigadier General in the army of the Revolution . . . . .	1818
1827	Right Rev. Alfred Lee, D. D., Bishop of Delaware . . . . .	
1843	Elisha Winslow Tracy . . . . .	
	Rev. Eliphalet Birchard . . . . .	1854
1850	(LL.B.) William Bond . . . . .	
	Total — 6.	

## YALE.

1718	Joseph Backus . . . . .	—
1721	William Hyde . . . . .	1738
	Rev. William Gager . . . . .	1739
1724	Rev. Simon Backus . . . . .	1746
1725	James Calking . . . . .	1756
1727	Dr. Joseph Perkins . . . . .	1794
1733	Dr. Daniel Lathrop . . . . .	1782
	Daniel Huntington . . . . .	1753
1735	Benajah Bushnell . . . . .	—
1738	Dr. Elisha Tracy . . . . .	1783
1741	Hon. Jabez Huntington, Major General in the army of the Revolution . . . . .	1786
	Simon Huntington . . . . .	1801
1743	Dr. Joshua Lathrop . . . . .	1807
1744	Hezekiah Huntington . . . . .	1747
	Samuel Tracy . . . . .	1802
1749	Rev. Elijah Lathrop . . . . .	1797
1753	Joseph Lord . . . . .	1762
1754	Rev. Joseph Lathrop, D. D., elected Professor of Divinity in Yale College . . . . .	1820





Year of grad.		Year of death.
1757	Gurdon Huntington.....	1767
1759	Rev. Simon Baekus.....	1823
1760	Elijah Abel.....	1809
1761	Hon. Benjamin Huntington, LL.D., Mayor of Norwich, M. C., Judge of Superior Court of Connecticut, Fellow of Yale College.....	1800
1763	Rev. Ebenezer Baldwin, Tutor in Yale College.....	1776
	Sanford Kingsbury.....	1833
1765	Rev. Aaron Kinne.....	1824
1767	Jonathan Kingsbury.....	1833
1768	Hon. John M'Clarren Breed, Mayor of Norwich.....	1798
	Dr. Thomas Huntington.....	1835
1769	Rev. Charles Baekus, D. D., elected Professor of Divinity in Yale College.....	1803
1771	Abiel Cheny.....	1771
	? John Hart.....	1828
1774	Peabody Clement.....	1820
1775	Hon. Ebenezer Huntington, M. C., Colonel in the army of the Revolution, afterward Brigadier General.....	1834
1776	Dr. Eliphaz Perkins.....	1828
	Rev. Simeon Hyde.....	1783
1777	Elijah Baekus.....	1811
	John Barker, M. D.....	1813
	Rev. Ebenezer Fitch, D. D., Tutor in Yale College, first President of Williams College.....	1833
	Daniel Tracy.....	1782
1778	Shubael Breed.....	1840
	Hon. Uriah Tracy, M. C., United States Senator.....	1807
1781	Simeon Breed.....	1822
	Hon. Simeon Baldwin, Tutor in Yale College, M. C., Judge of Superior Court of Connecticut.....	1851
1782	Hon. John Lovett, M. C.....	1818
1784	Jabez Huntington.....	1848
1785	William Hubbard.....	1789
	Hon. Samuel Huntington, Chief Justice and Governor of Ohio.....	1817
	Benjamin Perkins.....	1841
1786	Rev. Jonathan Ellis.....	—



Year of grad.	Year of death.
	Hon. John Kingsbury, Judge of the County Court, Connecticut..... 1844
	William Leffingwell..... 1834
	Hon. Elias Perkins, M. C., Fellow Yale College ..... 1845
1787	Rev. Azel Backus, D.D., first President of Hamilton College. 1816
	Matthew Backus..... 1807
	Gurdon Lathrop..... 1828
	Daniel Lathrop ..... 1825
	Elijah Perkins, M. D..... 1806
1788	Hon. James Lanman, Mayor of Norwich, United States Senator, Judge of Superior Court, Connecticut..... 1841
	Charles Lathrop..... 1831
	Rev. Lynde Huntington..... 1804
1789	Hon. Uri Tracy, M. C..... 1838
1790	Hon. Joseph Kirkland, M. C..... 1844
1791	Erastus Huntington..... 1846
	Rev. Elijah Waterman..... 1825
1794	Benjamin D. Perkins..... 1810
1795	Rev. David Smith, D. D., Fellow of Yale College..... Thomas Tracy ..... 1806
1798	Joseph Williams.....
1800	Joseph Howland ..... 1827
1801	John W. Perit ..... 1845
1802	Pelatiah Perit, President of the Chamber of Commerce, N. Y. Rev. Daniel Haskell, President of Vermont University.. 1848
1803	Rev. Eli Hyde..... 1856
	Rev. John Hyde ..... 1848
1804	Rev. Joshua Huntington..... 1819
1805	Walter King.....
1806	Dr. John Hazen..... 1843
	Henry Strong, LL. D., Tutor in Yale College..... 1852
	Hon. Jabez W. Huntington, M. C., Judge of Superior Court, Connecticut, United States Senator..... 1847
	Hon. Phineas L. Tracy, M. C.....
1807	Rev. Daniel Huntington ..... 1858
1808	Charles Griswold, Judge of Probate Court..... 1839
	Henry W. Rogers..... 1819
	John B. Murdock ..... 1815



Year of grad.		Year of death.
1812	Samuel C. Morgan.....	
1813	Charles Perkins.....	1856
1814	Charles B. Goddard.....	
	Jedediah Huntington.....	
	Charles J. Lanman, Mayor of Norwich.....	
1815	Rev. Elijah Hartshorn.....	1840
1816	Rev. William Nevins, D. D.....	1835
1817	Hon. Rufus P. Spalding, Judge of Superior Court, Ohio..	
	David N. Lord.....	
1818	Rev. Thomas L. Shipman.....	
	George Spalding.....	1858
1819	Rev. James Abel.....	
	Joshua Coit.....	
	Elijah Bishop, M. D.....	
1820	George C. Goddard.....	
1821	William Lester.....	
1822	William Lathrop.....	1825
	George B. Ripley, Judge of Probate Court.....	1858
	Benjamin B. Coit, M. D.....	
	Andrew M. Fanning.....	1829
	Hon. John A. Rockwell, Judge of the County Court, M.C., Fellow of Yale College.....	
1823	Joseph Ripley.....	
1824	John T. Adams, Judge of Probate Court.....	
	Rev. Richard F. Cleveland.....	1853
1825	Daniel T. Coit, M. D.....	
	Oliver E. Huntington.....	
1827	Alfred J. Perkins.....	
1828	Levi H. Goddard.....	
	Peter L. Huntington.....	1832
	Francis Porter.....	1829
1830	Alfred E. Perkins, M. D.....	1834
1833	Joshua Smith.....	
1834	Billings P. Learned.....	
1835	Charles A. Gager, Tutor in Yale College.....	1841
1836	George M. Brown.....	
1837	William Coit.....	
1839	Charles H. Porter.....	1841
1840	John Breed Dwight, Tutor in Yale College.....	1843



Year of grad.		Year of death
1841	Donald G. Mitchell, United States Consul, Venice.....	
	Rev. John C. Downer.....	
1843	Rev. John Avery.....	
	Rev. Edward W. Gilman, Tutor in Yale College.....	
	Gardiner Greene, LL. B.....	
	Rev. Daniel W. Havens.....	
	John M. Huntington.....	
	Frederick M. Lathrop.....	
	George A. Meech.....	
	Rev. Robert P. Stanton.....	
1845	George C. Hill.....	
1846	Rev. Joseph W. Backus, Tutor in Yale College.....	
	Rev. Henry Case.....	
	James M. B. Dwight, Tutor in Yale College.....	
	Archibald Kennedy.....	
1847	Rev. James T. Hyde, Tutor in Yale College.....	
1848	Rev. William Aitchison, Tutor in Yale College, Missionary in China.....	1859
	Rev. Elias B. Hillard.....	
	David S. Mowry.....	1848
	Nathaniel Shipman.....	
	Edwin Tyler.....	
	Rev. G. Buckingham Willcox.....	
1849	Rev. Timothy Dwight, Tutor and Professor of Sacred Lit- erature in Yale College.....	
	John Rockwell, Assistant United States Coast Survey....	
1850	Daniel E. Willes.....	
1852	Daniel C. Gilman, Librarian of Yale College.....	
1853	Rev. William Frederick Arms.....	
	Henry R. Bond.....	
	Edward Harland.....	
	Samuel A. L. L. Post.....	
1854	John W. Hooker, M. D.....	
1855	Calvin G. Child.....	
	John W. Harmar.....	
	John H. Piatt.....	
	Giles Potter.....	
	Alfred P. Rockwell, Phil. B.....	





Year of grad.		Year of death.
1855	Patrick H. Woodward.....	
1856	George P. Barker.....	
1857	Henry S. Huntington.....	
	Bela P. Learned.....	
1858	Samuel H. Lee.....	
1859	Edward S. Hinckley.....	
	Asher H. Wilcox.....	
Total—165.		

## UNDERGRADUATES NOW IN COLLEGE.

1860	Henry L. Johnson.....	
1861	James N. Hyde.....	
1862	Charles Woolsey Coit.....	
	George Coit Ripley.....	
1863	Charles J. Arms.....	
	Henry E. Cooley.....	
	John H. Peck.....	
	Edmund A. Ware.....	

## COLUMBIA.

1834	B. S. Huntington.....	
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## PRINCETON.

1759	Rev. John Huntington.....	1766
1763	Rev. John Lathrop, D. D., Fellow of Harvard College..	1816
1765	Rev. Samuel Kirkland, Missionary to the Oneidas.....	1808
1770	Stephen Tracy.....	1822
	Rev. Nathan Perkins, D. D.....	
Total—5.		

## DARTMOUTH.

1779	Ashur Hatch.....	1826
1783	Henry Huntington.....	1846
1786	Rev. Asahel Huntington.....	1813
1785	Rev. Alvan Hyde, D. D., Vice-Pres. of Williams College.	1833
1788	Rev. Oliver Ayers.....	1832
1854	Hiram B. Crosby.....	
	William C. Robinson.....	
1855	B. Sci. J. Adams Robinson.....	
Total—8.		

## MIDDLEBURY.

1809	Bela Edgerton.....	
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Year of grad.	Year of death.
1819	Rev. Beriah Green, Professor of Sacred Literature in Western Reserve College.....

## WILLIAMS.

1813	Rev. Lavius Hyde .....
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## BROWN.

1823	George D. Prentice .....
1828	Hon. La Fayette S. Foster, LL. D., Mayor of Norwich, Speaker of the House of Representatives, Connecticut, United States Senator.....
Total — 2.	

## WESLEYAN.

1834	Rev. Erastus Wentworth, D. D., President of McKendree College and Professor in Dickinson College, now Missionary in China.....
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## TRINITY.

1830	Rev. James A. Bolles, D. D.....	
1831	Rev. Thomas H. Vail, D. D.....	
1836	Rev. Zebadiah H. Mansfield .....	1858
1841	Hon. Thomas L. Harris, M. C.....	1858
1845	Rev. John A. Paddock .....	
1848	Rev. Benjamin H. Paddock, elected Professor in Trinity College .....	
1850	Rev. Francis H. Bushnell .....	
	Lewis S. Paddock, M. D.....	
1851	George D. Sargeant.....	
1853	E. Winslow Williams.....	
	Rev. Alfred L. Brewer .....	
Total — 11.		

## UNDERGRADUATES NOW IN COLLEGE.

C. H. W. Stocking.....	
Newton Perkins.....	

## AMHERST.

1824	Rev. Beaufort Ladd.....	
1827	Rev. Stephen Johnson, Missionary in Siam.....	
1828	Thomas Burnham .....	1845
1829	Rev. William A. Hyde .....	



Year of grad.	Year of death.
1832 Hon. Nathan Belcher, M. C.....	1841
1837 Hon. Andrew C. Lippitt, Mayor of New London.....	
1841 Rev. Alexander Yerrington.....	
1849 Rev. William R. Palmer.....	
1856 Cyrus H. Pendleton.....	
1857 Rev. John E. Elliott.....	
Total — 10.	

## UNION.

1808 Rev. Samuel Nott.....	
1810 John McCurdy.....	
1822 Rev. Stephen T. Nott.....	
1834 Rev. Albert T. Chester, D. D.....	
1838 Samuel H. Austin.....	
1843 Anson G. Chester.....	
Total — 6.	

## HONORARY GRADUATES NOT INCLUDED IN THE PREVIOUS LIST.

Rev. Isaac Backus, A.M., (Brown, 1797).....	1806
Rev. Thomas Baldwin, D. D., (Union, 1804) Fellow Brown University.....	1825
Thomas Sterry Hunt, A.M., (Harvard, 1854) Doctor of Science, (Quebec, 1858) F.R.S., Lond.; Professor of Chemistry, Laval Univ., Quebec; Mineralogist and Chemist to the Geological Survey of Canada; Chevalier of the Legion of Honor, France.....	
Rev. Elijah B. Huntington, A.M., (Yale, 1851).....	
Rev. Eliphalet Nott, A. M., (Brown, 1795) D. D., (New Jer- sey, 1805) LL.D. (Brown, 1828) Pres. of Union College.	
Benjamin Rogers, M. D., (Yale, 1845).....	1859
Philemon Tracy, M. D., (Yale, 1817).....	1837
Hon. John T. Wait, A. M., (Trinity, 1851).....	
Hon. Reuben Hyde Walworth, LL. D., (Princeton, 1835; Yale, 1839; Harvard, 1848.) M. C., Chancellor of the State of New York.....	
Ashbel Woodward, M. D., (Yale, 1855) Pres. Med. Soc. of Conn.....	
Total — 10.	



## MEMBERS OF CONGRESS, NATIVES OF OLD NORWICH.

When in Congress.	From what State.	
1776-84.....	Connecticut.....	Samuel Huntington.
1780-84 )	" .....	Benjamin Huntington.
1787-88 )		
1789-91 )		
1793-96.....	" .....	Uriah Tracy.
1801-03.....	" .....	Elias Perkins.
1803-05.....	" .....	Simcon Baldwin.
1803-07.....	New Hampshire .....	David Hough.
1805-07.....	New York.....	Uri Tracy.
1810-11 )	Connecticut .....	Ebenezer Huntington.
1817-19 )		
1813-14 )	New York.....	John Lovett.
1815-17 )		
1819.....	Michigan.....	William Woodbridge.
1819-25.....	New York.....	Albert H. Tracy.
1821-23.....	" .....	Joseph Kirkland.
1821-23.....	" .....	Reuben H. Walworth.
1825-29.....	Pennsylvania .....	Charles Miner.
1827-33.....	New York.....	Phineas L. Tracy.
1829-34.....	Connecticut.....	Jabez W. Huntington.
1833-37.....	Pennsylvania .....	Andrew Beaumont.
1833-37.....	New York.....	Abel Huntington.
1847-49.....	Connecticut.....	John A. Rockwell.
1849-58.....	Illinois .....	Thomas L. Harris.
1853-55.....	Connecticut .....	Nathan Belcher.
1857-59.....	New York.....	Erastus Corning.
Total — 22.		

## UNITED STATES SENATORS, NATIVES OF OLD NORWICH.

When Senator.	From what State.	
1796-97.....	Connecticut.....	Uriah Tracy.
1819-25.....	" .....	James Lanman.
1840-47.....	" .....	Jabez W. Huntington.
1841-47.....	Michigan.....	William Woodbridge.
1855.....	Connecticut .....	La Fayette S. Foster.
Total — 5.		





## NOTE R.

## NORWICH GENEALOGIES.

Chancellor Walworth has for some three or four years been engaged in preparing a very extended genealogical history of the descendants, in the female as well as in the male lines, of the first William Hyde of Norwich ; embracing very extensive branches of the Post, Abell, Hough, Rudd, Lord, Griswold, Huntington, Lee, Sill, Jewett, Hubbard, Ely, Elliott, Denison, Rogers, Hillhouse, Tracy, Manwaring, Edgerton, Raymond, Collins, Richards, Wait, Metcalf, Selden, Waterman, Marvin, Mather, Sterling, Baldwin, Gifford, Woodbridge, Parsons, Wadhams, Backus, Griffin, Pierpont, Dorr, and other families of Connecticut, whose descendants are now scattered and intermingled with other families throughout the United States.

Mr. F. P. Tracy, now of San Francisco, has in preparation a genealogy of the descendants of Lieutenant Thomas Tracy. Before the plan for the recent celebration was announced, he had proposed that a meeting of the Tracy family should be held in Norwich at some time during the present year. Rev. E. B. Huntington, of Stamford, Conn., is compiling a genealogy of the Huntingtons, to which will be added a report of the late meeting of that family, in Norwich. Rev. A. Steele, of Washington, has published a life of Elder Brewster, the ancestor of the Norwich family, which was called forth by a meeting of the Brewster family in Norwich, and was published under the patronage of James Brewster, Esq., of New Haven. Other Norwich genealogies are in progress, of which I am not authorized to speak.

Dr. Ashbel Woodward, of Franklin, President of the Connecticut Medical Society, has been investigating the history of the medical profession in New London county. The early publication of his researches is greatly to be desired.

## NOTE S.

## THE FREE ACADEMY.

The Norwich Free Academy was incorporated in May, 1854, having been endowed to the amount of about \$100,000, by the gifts of a few generous citizens of Norwich, three of whose subscriptions were for \$12,500 each. Of the whole amount raised, \$50,000 was reserved as a



fund for the maintenance of the school, and with the remainder a lot was secured, and a noble school edifice erected. The academy offers free instruction in the higher branches of study, to all the youth of Norwich, who are disposed to avail themselves of its advantages. The original donors and incorporators of the institution were the following:—R. Hubbard, W. P. Greene, W. A. Buckingham, W. Williams, H. B. Norton, J. Breed, C. B. Rogers, W. W. Coit, J. L. Greene, D. Tyler, S. C. Morgan, I. M. Buckingham, L. F. S. Foster, D. Smith, J. F. Slater, C. Osgood, E. Williams, L. Blackstone, J. A. Rockwell, L. Ballou, C. J. Stedman, J. P. Gulliver, C. N. Farnam, E. O. Abbott, C. Tracy, A. H. Almy, L. W. Carroll, J. Spalding, S. W. Meech, J. S. Webb, H. Thomas, C. C. Brand, C. Johnson, E. Learned, E. Edwards, A. J. Currier. Joseph Otis, the founder of "the Otis library," was an original donor to the academy, but died before the incorporation. The donors since the incorporation are as follows:—C. A. Converse, A. W. Prentice, T. P. Norton, W. M. Converse, H. Bill, G. Perkins, J. M. Huntington, J. H. Adams, J. N. Perkins.

A fund of \$5,000, besides other gifts to the amount of \$2,000, has been set apart by Mrs. Harriet Peck Williams, for the establishment of the Peck library.

On the day of the bi-centennial celebration, Mrs. W. P. Greene presented to the academy a lot of land and a house (valued at \$8,000) for the residence of the principal of the institution.

The foundation of the academy is due to the suggestion, as well as to the persevering efforts of Rev. John P. Gulliver, whose privilege it was to inaugurate the institution, (Oct. 21, 1856,) by an address, in which, according to a vote of the trustees, a history was given of schools and education in Norwich, and the designs of the founders of the academy were set forth for the information of the public, and the guidance of those who shall be entrusted with its future management. This address, and other papers pertaining to the Free Academy, may be found in *Barnard's Journal of Education*, vol. 2, p. 665, 1856, and vol. 3, p. 191, 1857. The whole number of pupils from 1856 to 1859 has been 153, 68 boys and 85 girls. Mr. Elbridge Smith has been Principal since the opening.

The establishment of this institution is one of the most honorable events in the history of the town, whether we regard the munificence of the donors, or the wisdom of their plans, or the successful administration of such an important trust.



## NOTE T.

## NATHAN TISDALE.

Many of the Norwich boys, at the close of the last century, went to school to Master Tisdale in Lebanon. The following sketch of his life has been prepared by Mr. Daniel Hebard:—

Nathan Tisdale, born at Lebanon, Conn., on the 19th of September, A. D. 1732, was the son of Ebenezer Tisdale, who was the fifth in descent from John Tisdale of Duxbury, Mass., afterwards of Taunton, who was the progenitor of all of the name in New England. His father was a blacksmith—a skillful artisan and a sterling patriot, as is evinced by his having been a friend of and counselor with Gov. J. Trumbull. Of his mother, unfortunately we have no record. At the age of sixteen, in common with many of the young men of his native town, Nathan entered Harvard College, and graduated there the following year, 1749, at the early age of seventeen. Among his classmates and acquaintance were Robert Treat Paine and John Adams, by the latter of whom he is said to have been called a better scholar than himself. He took a position in his eighteenth year at the head of the school in the “Old Brick School-house” at Lebanon, established mainly through the efforts of the venerable Dr. Williams, and destined under his charge to send forth many of the brightest ornaments to the state, the pulpit, and the bar. There he commenced the training of such men as Hon. Jeremiah Mason, Col. John Trumbull, the “Young Governor Trumbull,” Dr. Wheelock, second president of Dartmouth College, Rev. Dr. Lyman of Hatfield, Judge Baldwin, Gen. Eb. Huntington, etc.,—by whom he was held in affectionate remembrance. So celebrated was this school that pupils came from the West Indies, and if tradition may be believed, from *nine* out of *thirteen* colonies *at one time*. In certain cases his certificate of fitness was accepted in lieu of an examination for admission to Yale College. Mr. Tisdale was a strict and severe disciplinarian, allowing nothing to interfere with the business of the school, yet gained the reverence and respect of his pupils, amounting often to warm affection. He was known by the honorable title of “Master.” Quite late in life he married the widow of Capt. John Porter, who had four children, and yet continued in charge of the school until the fall or winter of 1786, when broken health, the wants of his family, and pecuniary embarrassments, induced him at once to petition the proprietors of the school for relief, and to resign his charge. Scorning under other circumstances to



have solicited aid, he refers with glowing pride, which half commands the favor he sues for, to his long and meritorious services, in these words :

“In this business, gentlemen, I have continued nearly the space of forty years, with almost uninterrupted application to the duties of my charge. . . . I have educated a large number of youth who have done an honor to this school, who have gone forth into the world and have become bright ornaments to society. I have now spent the prime of life, the flower of my days, in this service ; but I have acquired no fortune — and perhaps I may say that I have been more profitable to the community than to myself.”

The sum asked was £26 18s., the balance due from him to the proprietors, on account of rents collected on children of non-proprietors, but “by a small majority vote,” it was determined to defer the disposition of the sum “until another meeting.” Thus, in lack of health, the want of means pressing heavily upon him, this good, this great man — whose learning had enriched, whose wisdom guided, whose virtue had been a model for youth during more than a third of a century — sadly yielded his post of honor, and with the closing year passed away from his labors to his reward. He died on January 5th, A. D. 1787, in the fifty-sixth year of his age, and lies in the ancient burying-ground at Lebanon.





## CONCLUDING NOTE.

An account of the "Bi-Centennial celebration" in Norwich, Sept. 7 and 8, 1859, has been compiled and published by Mr. John W. Stedman, in a volume entitled "The Norwich Jubilee," (300 pp. 8vo, Norwich, 1859.) The discourses delivered upon that occasion by Rt. Rev. A. Lee, Bishop of Delaware, Hon. J. A. Rockwell, of Norwich, and Donald G. Mitchell, Esq., of New Haven, the poem of A. G. Chester, Esq., of Rochester, and also the address, which is here re-printed, will be found in that work.

In this second edition of the Historical Discourse (intended for private distribution), the notes have been expanded so as to include some original documents which had never previously seen the light.

In addition to the acknowledgments which have been made in the preceding pages, I desire to express the thanks which I owe to J. Hammond Trumbull, Esq., of Hartford, the learned editor of the Colonial Records of Connecticut, for the aid which he has generously rendered in the preparation and revision of the foregoing address, and to Edward C. Herrick, Esq., Treasurer of Yale College, for his frequent and valuable suggestions.

I cannot refrain from saying that the interest which I feel in the history of Norwich is inherited. While it is pleasant for me to trace, on my mother's side, a descent from several of the original settlers of the town, my father's enthusiasm in historical inquiries is associated with my earliest recollections, and has constantly assisted my recent investigations.

D. C. G.



# I N D E X.

- Abbott, E. O., 121.  
 Abel, Elijah, 112; — James, 114; other reference, 120.  
 Adams, John, 122; — J. H., 121; — John F., 114; — Samuel, reply to the Norwich Proposal of aid to Boston, 67; the letter itself given, 103 et seq.  
 Adgate, Thomas, 19, 25, 90.  
 Aitchison, Wm., 115.  
 Allen, Col. Ethan, commission of, from Edward Mott, 56.  
 Allyn, Robert, 19, 25, 82, 90.  
 Almy, A. H., 121.  
 Ames, Dr., 91.  
 Arms, Charles J., 116; — Wm. Fred., 115.  
 Attawamhood, 81, 82.  
 Arms, Rev. H. P., 38.  
 Austin, Samuel H., 118.  
 Avery, Rev. John, 115.  
 Awakening, the great, 36.  
 Ayers, Oliver, 116.  
 Backus, name mentioned, 19, 25, 38, 64, 72, 76, 90, 97, 111, 112, 115, 118, 120; — Azel, 112; — Charles, 112; — Elijah, 64, 112; — Elizabeth, 38; — Isaac, 38, 97; — Isaac, 118; — Joseph W., 115; — Joseph, 111; — Mathew, 112; — Samuel, 38; — Simon, 112; — Simon, 111; — Stephen, 19, 90; — William, 19, 90.  
 Bacon's Hist. Disc., 97.  
 Balding, Nathan, 107.  
 Baldwin, 25, 90, 112, 119, 118, 120, 122; — Ebenezer, 112; — John, 25, 90; — Simcon, 112, 119, 122; — Thomas, 118.  
 Ballou, L., 121.  
 Bameroff, Geo., 21.  
 Barker, John, 112; — George P., 116.  
 Barnard's Journal of Education, 121.  
 Beaumont, Andrew, 119.  
 Belcher, Nathan, 118, 119.  
 Bellamy, Dr., 60.  
 Bill, 74; — H., 121.  
 Bingham, Thomas, 19, 25, 90.  
 Birchard, Eliaphalet, 111; — John, 20, 25, 90.  
 Bishop, 104; — Elijah, 114.  
 Bissell, Israel, 107.  
 Blackstone, L., 121.  
 Bliss, Thomas, 19, 25, 90.  
 Bolles, James A., 117.  
 Bond, Henry R., 115; — William, 111.  
 Bozrah, formed from Norwich, 40.  
 Bowers, Morgan, 19, 25, 90.  
 Bradford, John, 19, 90; — Gov., 26.  
 Brand, C. C., 121.  
 Breed, 74, 112, 121; — J., 121; — John McClarren, 112; — Simcon, 112; — Shubacl, 112.  
 Brevoort, J. C., 12, 87.  
 Brewer, Alfred L., 117.  
 Brewster, Capt. Benjamin, 83; — Elder, 24, 26, 120; — Elijah, 102; — James, 120.  
 Brinley, George, 28, 93.  
 "Brother Jonathan," 42.  
 Brown, George M., 114; — Nicholas, sends muskets to Col. Christopher Leflingwell, 54, 74.  
 Buckingham, I. M., 121; — Gov. W. A., 23, 61, 78, 87, 121.  
 Burdham, T., 117.  
 Bushnell, 26; — Benajah, 111; — Francis H., 117.  
 Byles, Mather, 28.  
 Call, 104.  
 Calking, James, 111.  
 Calkins, Hugh, "Separate" meeting held at house of, 38; See Caulkins.  
 Carpenter, 74.  
 Carroll, L. W., 121.  
 Case, Henry, 115.  
 Caulkins, Miss F. M., historian of Norwich, 6, 35, 39, 70, 75, 82, 84, 88, 89, 97; — John, 25, 90; — Hugh, 19, 90.  
 Chelsea, 40.  
 Cheney, Abiel, 112.  
 Chester, A. T., 118; — Anson G., 118, 124; — John, 47.  
 Child, Calvin G., 115.  
 Church, Dr. 72.  
 Church, earliest records of, 28; early covenant, 28, 91 et seq.; great awakening in the, 36; See Fitch, Ministers, &c.  
 Clement, Peabody, 112.  
 Cleveland, Richard F., 114.  
 Coddington, 85.  
 Coit, 26, 33, 74, 114, 116, 121; — Benjamin B., 114; — Charles, 116; — Daniel T., 114; — Joseph, 33; — Joshua, 114; — Chas. W., 121.  
 College graduates from Norwich, List of, 111 et seq.; Officers of, 76.  
 Collins, 120.  
 Congregationalism, spirit of, 33 et seq.  
 "Confederacy" ship, 63.  
 Congress, members of from Norwich, 119.  
 Converse, C. A., 121; — W. M., 121.  
 Cooley, Henry E., 116.  
 Corning, Erastus, 119.  
 Covenant, Church, solemnly renewed, 28 et seq., 94; "Half Way," 53.  
 Crosby, Hiram B., 116.  
 Currier, A. J., 121.  
 Davenport, Rev. J., 24, 79.  
 DeForest, J. W., 87.  
 Denning, H. E., 87.  
 Denison, 120; — Rev. F., 97.  
 Dewitt, 74.  
 Borr, 120.  
 Downer, John C., 115.  
 Duham, 74.  
 Durkee, 64, 69.  
 Dwight, James M. B., 115; — John Breed, 114; — Pres. Timothy, 54; — Prof. Timothy, 115.  
 Dyer, 45.  
 Eaton, Gov., 7, 24, 79.



- Edgerton, Bela, 116; — Richard, 19, 25, 90; general reference to, 120.
- Edwards, E., 121; — Rev. Jonathan, 36.
- Eels, 74.
- Elderkin, 26.
- Eliot, John, 91.
- Elliott, 129; — John E., 118.
- Ellis, Jonathan, 112; — Rev. Geo. E., Life of J. Mason, 89.
- Emery, 33.
- Fanning, Andrew M., 114; general reference to, 61.
- Farnam, C. N., 121.
- Fast day, mentioned, 29.
- Fitch, Ebenezer, 76, 112; — Elisha, 102; — Rev. Jabez, 33, 111; — Maj. James, gift to Yale College from, 77 et seq.; — Rev. James, Biographical notice of, 90; Epitaph, 92; Sermons and letters printed, 93; Character of, 19, 20; Congregationalism of, 31; Interest in Indians, 28; Uncas's promise to, 12, 13; Allusions to, 12, 13, 19, 20, 25, 27, 28, 29, 32, 33, 34, 74, 76, 77, 79, 83, 90, et seq.
- Flint, 26.
- Flynt, Henry, invited to succeed Rev. James Fitch, 33.
- Foster, Col., 107; L. F. S., 76, 87; Speech in behalf of R. Niles, 99; Place of graduation of, 117, 119, 121.
- Franklin formed from Norwich, 4.
- Free Academy, foundation of, 76, 120.
- Gage, 68, 105.
- Gager, Charles A., 114; — John, 19, 25, 90; — William, 111.
- Gay, B. M., 87.
- Genealogies of Norwich Families, 120.
- Gifford, Stephen, 90; mentioned, 120.
- Gilman, D. C., 115; — Edward W., 115; — Wm. C., 85, 101, 124.
- Goddard, Charles B., 114; — George C., 114; — Levi H., 114.
- Gookin, Rev. Daniel, 27, 93.
- Governors of Connecticut, from Norwich, 23.
- Grant, Donald, 109.
- Green, Beriah, 117.
- Greene, J. L., 121; — Gardiner, 115; — W. P., 121.
- Griffin, 120.
- Griswold, Charles, 113; — deacon, return to the Church, 39; — Francis, 20, 25, 39, 50, 74, 90; — Mathew, 59.
- Grover House, 49.
- Gulliver, Rev. J. P., 121.
- Halsey, T., 87.
- Hancock, John, 53.
- Harding, Capt., 64.
- Harland, Edward, 115.
- Harmar, John W., 115.
- Harris, Thomas L., 117, 119.
- Hart, John, 112.
- Hartshorn, Elijah, 114.
- Haskell, D., 76, 113.
- Hatch, Ashur, 116.
- Havens, Daniel W., 115.
- Haynes, Gov., 79.
- Hazen, John, 113.
- Hebard, Daniel, 122.
- Hendys, Richard, 90.
- Higginson, Rev. John, 91.
- Hill, George C., 115.
- Hillard, Elias B., 115.
- Hillhouse, James, 55, 120.
- Hinckley, Edward S., 116.
- Hoadly, C. J., 111.
- Home lots of early settlers, 25.
- Hooker, John W., 115; — Rev. Thomas, 20, 23, 30, 79, 91.
- Hopkins, Samuel, 43.
- Hosmer, Titus, 54.
- Hough, David, 119, 120.
- Hovey, T. A., 87.
- Howard, Thomas, 20, 90.
- Howland, J., 113; family mentioned, 74.
- Hubbard, Capt. Wm., 67, 74, 103, 106, 112, 120; — R., 121.
- Hunt, Thomas Storry, 118.
- Huntington, 17, 19, 25, 43, 44, 45, 47, 48, 50, 53, 58, 62, 63, 66, 67, 70, 72, 74, 76, 79, 90, 102, 103, 104, 107, 111, 112, 113, 114, 115, 116, 118, 119, 129; — Abel, 119; — Andrew, 47, 63; — Asahel, 116; — Barnabas, 102; — Benjamin, 47 et seq., 102, 112, 119; — B. S., 116; — Christopher, 19, 25, 90; — Daniel, 111; — Daniel, 113; — Ebenezer, 47, 63, 112, 119, 122; — Rev. Elijah B., 90, 111, 118, 120; — Erastus, 113; — Gurdon, 112; — Henry S., 116; — Henry, 116; — Hezekiah, 44, 111; — Jabez, 112; — Gen. Jabez, birth and parentage of, 43; general account of, 47, 48, 58, 59, 63; gives up his fortune to the colonial cause, 70, 102, 109, 111; — Jabez W., 119, 113; — Jedediah, 47, 53, 58, 62, 67, 102, 103, 104, 107, 111, 114; — John, 116; — John M., 115, 121; — Joshua, 43, 47, 63, 72, 113, 122; — Lynde, 113; — Oliver E., 114; — Peter L., 114; — Samuel, 25; appointed one of a committee to "draw up some sentiments proper to the present crisis," 102; signs the Declaration of Independence, 48, 49; elected Governor, 50; death, 50, 60, 112, 119; — Simon ordained deacon, 19, 25, 33, 90, 111; — Thomas, 112; — Mrs. Wolcott, 62; services of the family in the revolution, 43.
- Hyde, Alvan, 116; — Eli, 113; — Goodman, 19; — James N., 116; — James T., 115; — John, 113; — Lavinia, 117; — Richard, note to Rev. Benj. Trumbull, with account of battle between Uncas and Miantonomah, 82 et seq.; — Samuel, 90; — Simeon, 112; — William, 90, 111, 120; — William A., 117.
- Indian History, Early, 2—14, 82 et seq.
- Indians' deed of Norwich, 81 et seq.; — Fitch's labors among, 27—28; — Wheelock's school for, 41.
- Jewett, 120.
- Johnson, Dr., 109; — Col. Obadiah, 108; — Stephen, 117; H. L., 116.
- Kennedy, Archibald, 115.
- King, Rev. Walter, Pastor in Chelsea, 74; biographical account of, 109, 110, 113.
- Kingsbury, John, 113; — Jonathan, 112; — Sanford, 112; other reference to the name, 64.
- Kingsley, Prof. J. F., 84.
- Kinne, Aaron, 112; general reference, 74.
- Kirkland, Joseph, 113, 119; — Samuel, 116.
- Knight, 26.
- Ladd, Beaufort, 117.
- Lafayette, 73.
- Land, divisions of, 24—26.
- Lauman, Charles J., 114; — James, 113, 119; general reference, 76.
- Lathrop, Charles, 113; — Dr. Daniel, donations of, 78, 111; — Daniel, 113; — Elijah, 60, 111; — Frederick M., 115; — Gurdon, 113; — Joseph, 111; — Joshua, 111; — John, 116; — William, 114; general reference, 60, 74, 78. See Lothrop.



- Learned, Bela P., 116; — Billings P., 114; — E., 121; — Rev. R. C., article on "Separatists," 97.
- Lee, Alfred, 111, 124; — Samuel H., 116; other general reference, 120.
- Leffingwell, 10, 19, 25, 43, 51, 52, 55, 67, 68, 74, 102, 103, 104, 113; — Christopher, 51, 55, 67, 68, 102, 103; reply to Adam's letter, 104 et seq.; — Thomas, 10, 19, 25, 52, 83, 90; — William, 113.
- Lester, William, 114.
- Lexington, announcement of the battle of, 107.
- Lippitt, Andrew C., 118.
- Lisbon, formed from Norwich, 40.
- Livingstone, Gov., 43.
- Lord, Rev. Benjamin, succeeds Rev. John Woodward, 35 et seq.; biographic account of, 96 et seq., 109; — David N., 114; — Joseph, 111.
- Lothrop, Rev. John, 26.
- Lovett, John, 112, 119.
- Lyman, Rev. Dr., 122.
- Manning, Dyer, 64.
- Mansfield, Zebadiah H., 117.
- Manwaring, 120.
- Marvin, 74, 120.
- Mather, Cotton, 11, 32; — Increase, 28; name mentioned, 120.
- Mason, Maj. John, 8, 11, 13, 15, 23, 79, 82, 83, 89, 90, 92, 122; — Samuel, 13.
- McCurdy, John, 118; name mentioned, 69.
- McFarling, 108.
- Meech, Geo. A., 115; — S. W., 121.
- Merchants, first spoken of, 27.
- Metcalf, 120.
- Miantonomoh, battle between Uncas and; fuller account of, 82 et seq.; orthography of the name: site of capture, &c., 84 et seq.
- Miner, Charles, 119.
- Ministers, See Fitch, Woodward, Lord, King, Mitchell, Strong, Tyler, &c.
- Mitchell, Rev. A., biographic account of, 109; — Donald G., 109, 115, 124; — Stephen M., 109.
- Mohegans originally Pequots, 7; address to, 13; present condition of, 87. See Uncas.
- Morgan, 33, 59; — Samuel C., 114, 121.
- Mott, Maj., Edward, diary of expedition to Ticonderoga, 55, 56, 64; — Samuel, 64, 100.
- Mowry, David S., 115.
- Mumford, 74.
- Murdock, John B., 113.
- Narragansetts, 8 et seq.; 82 et seq.
- Nevins, David, 64, 108; — William, 114.
- "New Lights and Old Lights," 37.
- Niantics, 8.
- Niles, Nathaniel, ode by, alluded to, 60; quoted, 98; other references to, 61, 62; — Robert, 64; Mr. Foster's speech in the Senate in behalf of, 99 et seq.
- Norton, H. B., 121; — F. P., 121.
- Norwich, survey of, 6; earliest records of, 14; reasons for the name, 17, 87 et seq.; first boy born in, 19; recognized by general court, 22; guarded, 28; history of settlement terminates, 32—33; action upon the "Separatists," 38 et seq.; patriotism of citizens of, in American Revolution, 42 et seq.; action in regard to Port Bill, 65—68; action on hearing of massacre at Boston, 68; account of supplies for soldiers, 70—72; recovery of trade after the war, 73—74; the last fifty years, 75; founding of Free Academy,
- 76, 120 et seq.; list of graduates from, 76 et 111 et seq.; colleges founded by men of, 77; history of original proprietors, 89; genealogies, 120; Norwich (Eng.), 88.
- Nott, Eliphalet, 118; — Samuel, 35, 76, 118; — Stephen T., 118.
- Occum, Samson, mission to England, 40, 97.
- Ohmstead, John, 20, 25, 90.
- Oncas, see Uncas.
- Original Proprietors, see Settlers.
- Osgood, C., 121.
- Otis, Joseph, 121.
- Owaneco, 82.
- Paddock, John A., 117; — Benjamin H., 117; — Lewis S., 117.
- Paine, R. T., 122.
- Parsons, Gen., 53, 120.
- Palmer, J., announces battle of Lexington, 107; — Wm. R., 118.
- Pease, John, 20, 25, 90.
- Peck, John H., 116.
- Pendleton, Cyrus H., 118.
- Pequots, 7, et seq.
- Perkins, 23, 69, 74, 78, 111, 112, 113, 114, 116, 117, 119; — Dr. Alfred E., 78, 114; — Benjamin, 112; — Benjamin D., 113; — Charles, 114; — Elias, 113, 119; — Charles, 119; — Elijah, 113; — Eliphalet, 112; — George, 121; — J. N., 121; — Dr. Joseph, 111; — Nathan, 116; — Newton, 117.
- Perit, John W., 113; — Pelatiah, 113.
- Peters, 64; — Thomas, 91.
- Phillips, Wm., 104, 105.
- Piatt, John H., 115.
- Pierpont, 120.
- Porter, Charles H., 114; — Ebenezer, 109; — Francis, 114; — John, 122.
- Post, John, 25, 90; — Samuel A. L. L., 115; — Thomas, 19, 25, 90; — general reference to, 120.
- Potter, Giles, 115.
- Prentice, A. W., 121; — George D., 117.
- President of Colleges from Norwich, 76.
- Proprietors, original. See Settlers.
- Puritans, spirit of, 31.
- Putnam, Col. Israel, 68, 69.
- Raymond, 120.
- Read, Josiah, 20, 90.
- Revolution, American, in Norwich, 42 et seq.; documents concerning, 104 et seq.
- Reynolds, John, 20, 25, 90.
- Ripley, George Coit, 116; — George B., 114; — Joseph, 114; — family mentioned, 74.
- Richards, 120.
- Roth, 26.
- Robinson, John, 17; — J. Adams, 116; — Wm. C., 116.
- Rockwell, Alfred P., 115; — John, 115; — John A., 15, 89, 114, 119, 124; — name mentioned, 15, 19, 26.
- "Rogerens," 25.
- Rogers, Benjamin, 118; — C. B., 121; — Henry W., 113; — John, 26; — Dr. Theophilus, 67, 103, 104; — Zabiel, 122; — name mentioned, 74, 120.
- Royce, Jonathan, 25, 25, 90.
- Rudd, 26, 120.
- Saltonstall, 45, 69.
- Sargeant, George D., 117.
- Sassaicus, 8.
- Savage, Hon. James, 84, 85.
- Saybrook, parent of the Norwich colony, 16—18; — Platform how received in Norwich, 34.
- Selden, 120.
- Senators, U. S. from Norwich, 50, 119.





- "Separates," 35 et seq.; — refuse to pay church rates, 37; "half way covenant," one of their stumbling blocks, 38; return to church, 39; result of the movement, 39-40; reference to accounts of, 97.
- Settlers, original, character of, 16; removal to Norwich, 18; number of, 19; home lots of, 25; names of, 89 et seq.
- Shaw, 69.
- Sherman, 45, 49, 79.
- Shipman, Nathaniel, 115; — Thomas L., 114.
- Shippen, Dr., 58.
- Sigourney, Mrs. L. H., 110.
- Sill, 120.
- Silliman, Gold S., 45, 79.
- Slater, J. F., 121.
- Slaves, manumission of, alluded to, 40.
- Smith, D., 121; — David, 113; — Elbridge, 121; — Joshua, 114; — Nehemiah, 20, 99.
- Spalding, 74; — J., 121; — George, 114; — Rufus P., 114.
- Sprague, Rev. Dr., 96, 97, 108, 110.
- Standish, Miles, advent of son of to Norwich colony, 26.
- Stanton, John, 86; — Robert P., 115; — Thomas, 13.
- Stead, A., 7.
- Stedman, C. J., 121.
- Steele, A., 120.
- Sterling, 120.
- Stiles, Pres., 85.
- Stocking, C. H. W., 117.
- Stone, Samuel, 23, 30, 91; — Wm. L., 86.
- Street, Mrs. A. R., 52, 103, 105, et seq.
- Strong, Joseph, 47, 50, 74, 109; — Mrs. Henry, 62; — Henry, 113; — Nathan, 109.
- Stuart, I. W., Life of Trumbull, 44, 97.
- Talcott, John, 13.
- Thirty years before the Revolution, 97.
- Thomas, H., 121; — general reference, 74.
- Tisdale, Ebenezer, 122; — John, 122; — Nathan, biographic notice of, 122 et seq.
- Tracy, 19, 25, 57, 64, 76, 90, 102, 112, 113, 116, 118, 119, 120; — Albert H., 119; — C., 121; — Dr. Elisha, 57; — 111; — Elisha Winslow, 111; — F. P., 120; — Daniel, 112; — Isaac, 102; — John, 99; — Philemon, 118; — Phineas L., 113, 119; — Samuel, 111; — Samuel, 102; — Simon Jr., 102; — Stephen, 116; — Thomas, 113; — Thomas, 19, 25, 82, 90, 120; — Uri, 113, 119; — Uriah, 112, 119; general reference to, 120.
- Trumbull, Gov., 45, 53, 54, 62, 64, 67, 69, 74, 79, 84, 100, 102, 103, 122; — John, 64, 122; Joseph, 53, 64, 67, 102; letter to Boston committee, about aid, 103; J. Hammond, 22, 23, 29, 34, 56, 85, 93; Dr. Benjamin, 34, 39, 82, 84.
- Turner, Dr. Philip, surgeon general, 57.
- Tyler, D., 121; — Daniel, 107 et seq.; — Edwin, 115; — Rev. J., 74; biographic account of, 109 et seq.
- Uncas, 82 et seq.; binds himself to attend christian worship, 12; — cannibalism of, 83; chair of, 10; character of, 11; monument to, 86 et seq.; signature to deed of Norwich, 82.
- Vail, Thos. H., 117.
- Wade, Robert, 25, 90.
- Waddington, Dr. J., 87.
- Wadhams, 120.
- Wadsworth, 44, 45.
- Wait, John T., 25, 118, 120.
- Wallis, Richard, 90.
- Walworth, R. H., 26, 75, 111, 118, 119, 120.
- Ware, Edmund A., 116.
- Warren Joseph, letter from, acknowledging sheep from Norwich, 68, 105.
- Waterman, Elijah, 113; — general reference to, 129; — Thomas, 19, 25, 90.
- Webb, J. S., 121.
- Wentworth, Erastus, 117; — general reference to, 76.
- Wheelock, Dr. Indian school of, 41, 97, 122.
- Whitefield, George, 33; — Henry, 92.
- Whitaker, 41.
- Wileox, Asher H., 116; — Willeox, G. Buckingham, 115.
- Willes, D. E., 115.
- Willet Francis, 85.
- Williams, 8, 25, 49, 64, 69, 74, 79, 83, 86, 108, 113, 117, 121; — E., 121; — E. Winslow, 117; — Ebenezer, 108; — Harriet Peck, 121; — Joseph, 113; — Roger, 8, 85, 86; — William, 49, 69; — Gen. Wm., 87, 121.
- Winthrop, 23, 79.
- Winslow, Gov., 26.
- Wolcott, Oliver, 45; — Roger, 89.
- Woodbridge, Lucretia, 109; — Nathaniel S., 109; — William, 119; — general reference to, 120.
- Woodward, Dr. Ashbel, 111, 118, 120; — Rev. John, successor to Rev. James Fitch, 34; resignation of, 35; biographic account of, 96; — Patrick H., 116.
- Wooster, General, death of, 45.
- Yerrington, Alexander, 118.

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