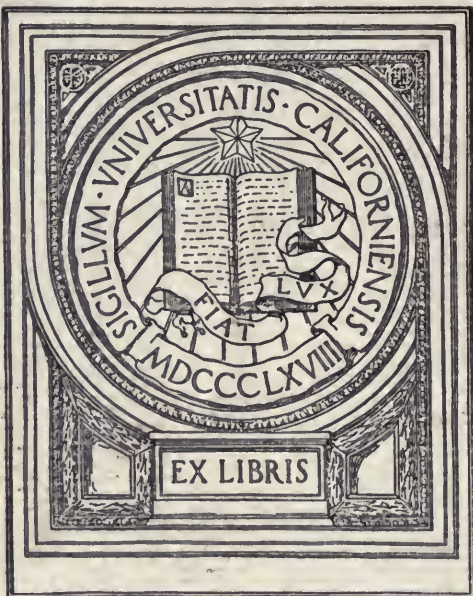


The Longmeadow Centennial.

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THE OLD LONGMEADOW CHURCH ON THE GREEN, FROM THE SOUTH.—THE PARSONAGE EASTWARD.



JOHN B. COLTON,

362 NORTH BROAD STREET  
GALESBURG, ILLINOIS.

Brooklyn N.Y.  
334 Hancock St.

Mr. John B. Colton,  
Kansas City Mo.

Dear Sir,

W,

I am in receipt  
of your letter this morning  
and will take pleasure  
in sending you the Long-  
meadow Centennial.

I have only held it, hoping  
to pass it on, sometime,  
to some one, for whom

BROOKLYN N.Y.  
APR 3  
3 PM  
1899  
STA. 4



Mr. John B. Cotton  
Kansas City Loan Co.  
Kansas City  
Mo.

JOHN B. GOLTON,

362 NORTH BROAD STREET  
GALESBURG, ILLINOIS.

It possessed the same  
value it had for  
Martha - Endearment  
to me as she was through  
many years of close friend-  
ship, any kin of hers, must  
appeal to me as no mere W,  
stranger could.

The package I will send  
by express at my earliest  
convenience.

Very truly yours

J. H. Jackson.



JOHN B. GOLTON,

362 NORTH BROAD STREET  
GALESBURG, ILLINOIS.

PROCEEDINGS

AT THE

CENTENNIAL CELEBRATION

OF THE

INCORPORATION

OF THE

TOWN OF LONGMEADOW,

OCTOBER 17TH, 1883,

WITH NUMEROUS

HISTORICAL APPENDICES

AND

A TOWN GENEALOGY.

*ILLUSTRATED.*

UNIV. OF CALIFORNIA  
AND AGRICULTURAL LIBRARY

PUBLISHED BY THE  
SECRETARY OF THE CENTENNIAL COMMITTEE,  
UNDER AUTHORITY OF THE TOWN.

1884.

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ALPHABETICAL TO VVVV  
PRESS OF

THE CASE, LOCKWOOD & BRAINARD CO.  
HARTFORD, CONN.

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## P R E F A C E .

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By a vote of the town of Longmeadow, passed at its annual meeting in the Spring of 1883, the maximum sum allowed by the Statutes of Massachusetts—one-tenth of one per cent. of the grand list—was appropriated for celebrating the first Centennial Anniversary of the town's incorporation, and for publishing the proceedings of the occasion. The Celebration took place upon the 17th of October—the exact date of the signing of the Act of town Incorporation in 1783. At a meeting of the Centennial Committee on the 3d of November following,—the report of the sub-committee of preparation showing a small unexpended balance from the appropriation,—it was voted “that an edition of the proceedings properly bound and illustrated, and sufficient in number to supply one copy to each family in town and to each invited speaker, be prepared by the Secretary of the Committee, Mr. Storrs, acting with the Chairman, Mr. Harding, and the Town Treasurer, Mr. Wolcott, as a Committee of Publication, at a total expense not exceeding the unexpended appropriation.”

It was further voted “that in the inability of the Committee—or even of the Town itself—to legally do more than this, by reason of the statute limitation already referred to,—the offer of the Secretary to himself publish a second edition to meet any outside demand be gratefully accepted; and that he be authorized to make use, for this purpose, of the preparation made for the Town's edition; incorporating with it such other material and illustrations as he may desire to add at his own expense.”

It is in accordance with these votes that the originally proposed pamphlet of a hundred pages has been enlarged by the Secretary to the present volume of more than four hundred.

The record of the Day's Proceedings will be found unusually complete. The Historical Address is given substantially as delivered; since any attempt to recast it in a more consecutive and complete form would necessarily be at the expense of the characteristics which adapted it for oral delivery. The numerous historical details, by which it might otherwise have been enriched and fortified, have been, by the associated compilers, the Chairman and Secretary of the General Committee, collected and classified in a copious Appendix. In this compilation, documentary history has been largely preferred to narrative; as only an Appendix, and not at all a complete History has been here attempted.

Special thanks are due to the honored sons and guests whose own revision of their several addresses has enabled the Committee to present them here with such fullness. In two or three instances the manuscript of remarks whose delivery was prevented by want of time or other circumstances, has been since placed at the disposal of the Committee for insertion at the appropriate places—of which fact this general acknowledgment may perhaps suffice.

The very valuable Genealogical Appendix has been added at considerable expense, in the hope that many of those into whose hands the volume may come, will interest themselves in supplying to the Town Selectmen, by correspondence, those additions and corrections which may make some future edition of it both complete and exact.

The liberality of several friends of the work in sharing with the Secretary a portion of the large expense incurred for additional material and illustration, has enabled him not only to enrich his own edition with a variety and amount of this not otherwise possible, but also to place the same, as a gift from the donors, in the Town's edition. Special acknowledgments in this respect are due to G. C. Hixon of Lacrosse, Wis.; Henry R. and Edward O. Wolcott of Colorado; Nelson C. Newell of Springfield; Ethan C. Ely and William B. Medlicott of Longmeadow; as well as to the donors of illustrations in which they were themselves specially interested.

To the cordial and skillful coöperation of E. J. Lazelle of Springfield, and W. P. Allen of Gardner, the Secretary is specially indebted for professional assistance in preparing and presenting these illustrations.

Grateful acknowledgments are also due from the Publishing Committee for aid received in gathering historical information, to Messrs. David and Samuel Booth, Stephen T. Colton, Ethan C. Ely, Mrs. G. McQueen, Miss Julia Bliss, David Hale, Oliver Field, R. H. Burnham, Edwin Endicott, Edmund Pratt, Rev. S. H. Gaylord, Thomas F. Cordis, and other fellow-citizens, who have in various ways rendered their assistance.

The responsibility for the editorial work of the volume thus prepared, rests jointly and equally upon the Chairman and the Secretary of the General Committee;—with both of whom it has been wholly a labor of love.

If the record here attempted of a day so fragrant in its memories, and of related historical memoranda, shall help to make our brethren who were detained from us on the day itself, even partial sharers with us now in its joys and its lessons; or shall prove stimulating and suggestive to other communities meditating similar anniversaries; above all, if it shall result in quickening in ourselves, or others, that loving and loyal historical spirit upon which rests all intelligent analysis of human progress, its purpose will have been fully answered, and its compilers richly rewarded.

*Committee of Publication,* { R. S. STORRS,  
J. W. HARDING,  
OLIVER WOLCOTT.



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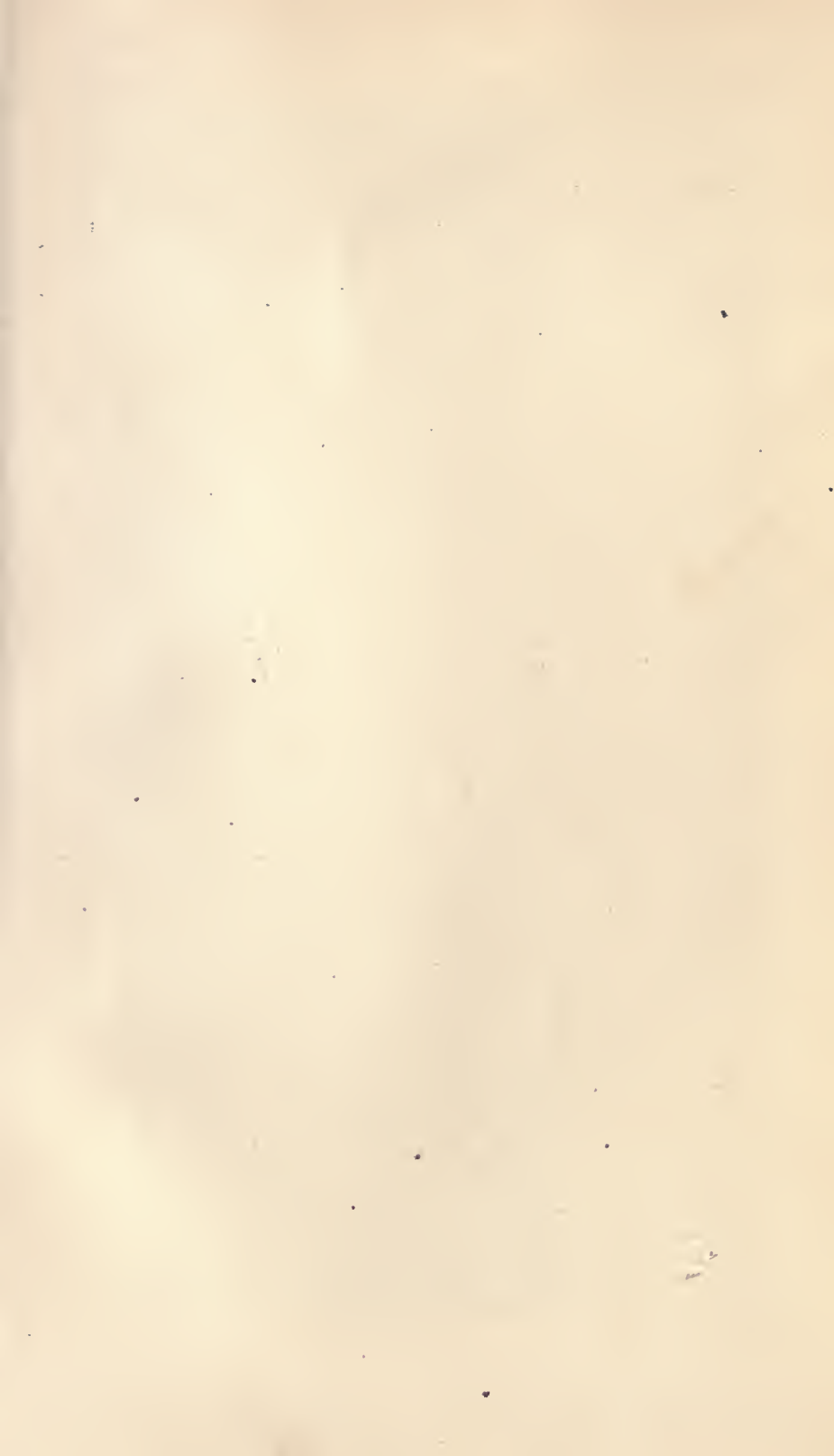
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THE L-O-N-G MEADOW LOOKING NORTHWARD FROM ITS SOUTHERN END. ITS BREADTH PARTLY SHOWN IN THE FOREGROUND. ITS LENGTH FOUR MILES. THE CONNECTICUT RIVER ON THE LEFT. MT. TOM IN THE MIDDLE DISTANCE. THE SIDE HILL, AND VILLAGE SPIRE MINUTELY, ON THE RIGHT HORIZON.

## INTRODUCTION.

LONGMEADOW is one of the few fortunate towns of our new and imitative country whose name is at once original, significant, and musical. In strong contrast thus to our Romes, Smithvilles, and Mauch Chunks, its liquid name both designates and describes it—a truly *proper* noun and name. LONG, indeed, and lovely is the MEADOW which stretches beside the quiet Connecticut from Springfield southward to the Bay State boundary, and gives its own name to the village threaded upon its single broad and parallel street of equal length, eastward upon the upland.

The traveler of these modern days, whirled along the iron track which cuts these outspreading meadows, catches glimpses only of the leaf-embowered homesteads of the street, and may be pardoned, perhaps, for questioning the necessity of the solitary station-house which now alone occupies the meadow. But the old-time traveler upon the stage-road from Springfield to Hartford would not easily overlook, nor soon forget, the broad and elm-lined street of this fair New England village, with its single and central Meeting House, lifting from among the trees its slender but springing spire crowned with its vigilant sentinel-bird, and facing

“ Four-square to all the winds that blow ”

its double deck of antique windows, whence the artillery of the Law and the Gospel could sweep unhindered the paths radiating thence to every village home.

The sagacious pioneers who, in 1637, threaded their way westward from Boston along the old Bay Path to the Connecticut valley, were not long, we may be sure, in discovering and appropriating to themselves a spot so uniquely attractive. No commemoration of the original settlement of the place can therefore be intended by a Centennial Celebration of the present date; since a postponement of only eleven years will bring us to the Quarter-Millennial Anniversary of that event.

Seven full decades of Springfield service—1644 to 1713—and seven more of semi-detached precinct organization—1713 to 1783—were the Leah and Rachel probation periods of our pioneer youth, 'ere its hale manhood set up its own independent Town organization;—*the* event of which the Centennial Celebration of October 17, 1883, was really commemorative.

Moreover—to Longmeadow, as has been pointed out by the learned Secretary of the New England Historic and Genealogical Society,—himself a grandson of the town,—to Longmeadow belongs the distinction of being *the oldest child of the Independent State of Massachusetts*; since it was “the first town organized after the signing of the treaty of peace with Great Britain had made the Nation and the State legally and indisputably, as well as practically, free and independent.”<sup>1</sup> Fittingly, therefore, was it proposed to celebrate with loyal love, the One Hundredth Anniversary of the “coming of age” of this eldest child of the sovereign State.

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<sup>1</sup> See Appendix C. Letter of Oliver Bliss Stebbins.





## THE CELEBRATION.

---

The morning of the long-anticipated day broke with roseate hues and a crisp and frosty air, upon a village green already prepared for the day's festivities. Upon the exact site of the old Meeting House, and just in front of the present one remodelled upon the ancient frame, had been pitched a triple-masted audience marquee, with a smaller one adjoining it for collation conveniences.

At early dawn the villagers were awakened by the finishing thuds of the tent men, and the wagons of the collation purveyors. The bracing coolness of the morning air was soon tempered by the rising sun into the mild and cheery glow of a perfect October day. By and by merry groups of shouting boys opened the festivities with their hilarious games upon the Green; the red coats of the musicians brightened the scene; and the steady inflow of omnibuses and private carriages, bicycles, and railroad arrivals, effectually awoke the old street from its wonted quietude, and sent through the gathering multitude festal thrills of hospitable welcome and joyous expectation.

The chief marshal and his corps of assistants were everywhere present and ready with their courtesies. Each team, as it arrived, was met by attendants in waiting, ticketed, and taken to a convenient open field amply provided with facilities for their care; and it was by no means the least of the day's outside attractions, to see the long and well-compacted ranks of horses thus massed and cared for within one enclosure.

Many guests from more distant places had arrived the day before ; and as each hospitable home poured out its inmates, and the long succession of East Longmeadow teams filed in through the intervening woods as in the old Sabbath days when the whole town worshiped together, the gathering throng rapidly filled the settees of the tent to the number of more than two thousand, which afterwards, when the standing room was also occupied, grew to nearly twenty-five hundred.

It was a characteristic Connecticut valley audience, combining the best New England elements of both country and city life, with a fair commingling of adopted citizens. It was especially gratifying throughout the day to notice the respectful, and even eager, interest with which these last listened to the exercises and shared the common hospitalities of the occasion.

One of the most noticeable and interesting features of the scene was the large number of aged men and women seated upon the platform, who, with glowing faces and youth renewed, sat through the protracted exercises of both morning and afternoon, to the equal pleasure of all who, with loving respect, greeted their venerable presence.

On a lower platform in front of the speakers' stand sat Little's Band of eighteen skilled musicians ; their scarlet uniforms and shining instruments lending color to the scene, and their choice selections of music giving restful pauses and cheerful inspirations. It was noticeable that these all kept their places throughout the day, even in the intervals when their attendance might have been excused ; not from perfunctory decorum, but evidently held fast by the intrinsic interest of the occasion.

The natural dampness and possible chill of the earth-floor within the tent had been guarded against by a sufficient carpeting of soft, sweet hay ; the skillful intermingling and arrangement of hundreds of settees and hundreds more of chairs in radiating sections, afforded convenient and restful seating for all ; while the glow of the sun upon the canvas was just enough for cheery light and genial warmth.

Thus, upon the hour, the place, and the multitude seemed to rest the glow and the gladness of a perfect festal day.

## THE TENT EXERCISES.

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Promptly at the appointed hour the exercises of the tent were opened by the singing of the Doxology in long meter by the whole assembly, led by the cornet and a portion of the band; and as the grand strains of that noble invocation

Praise God from whom all blessings flow,  
Praise Him all creatures here below,  
Praise Him above, ye heavenly host,  
Praise Father, Son, and Holy Ghost,

floated out on the tranquil air, it seemed, indeed, a fitting prelude for such a celebration.

The following Scripture selections were then read by Rev. Albert I. Dutton, pastor of the Congregational Church in the East Part of the town :

### SCRIPTURE SELECTIONS.

1. O, give thanks unto the Lord : call upon His name : make known His deeds among the people.
2. Remember his marvelous works that He hath done : His wonders and the judgments of His mouth.
3. He is the Lord our God : He hath remembered His covenant forever.
4. When our fathers were but few in number, yea, very few, and strangers in the land ;
5. When they went from one nation to another, from one kingdom to another people ;
6. He suffered no man to do them wrong ; yea, He reprov'd kings for their sake ;
7. Saying, Touch not Mine anointed and do My prophets no harm.
8. And He increased His people greatly ; and made them stronger than their enemies.
9. And He brought forth His people with joy, and His chosen with gladness.

10. We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old.

11. How Thou didst drive out the nations with Thy hand, and plantedst them.

12. For they got not the land in possession by their own sword, neither did their own arm save them ;

13. But Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favor unto them.

14. Thou preparedst room before the vine of Thy planting, and didst cause it to take deep root and it filled the land.

15. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

16. She sent out her boughs unto the sea, and her branches unto the river.

17. The Lord hath done great things for us, whereof we are glad.

18. We will not hide these things from our children, showing to the generation to come the praises of the Lord ;

19. And His strength, and His wonderful works that He hath done.

20. For He established statutes, and appointed laws, which He commanded our fathers to make known to their children : that the generation to come might know Him :

21. That they might set their hope in God, and not forget the works of God, but keep His commandments.

22. And He led them on safely, so that they feared not.

23. Our fathers trusted in Thee : they trusted, and Thou didst deliver them.

24. They cried unto Thee, and were delivered : they trusted in Thee, and were not confounded.

25. So we, Thy people and sheep of Thy pasture, will give Thee thanks forever : we will show forth Thy praise to all generations.

26. Blessed be the Lord God from everlasting to everlasting : and let all the people say, Amen.

PRAISE YE THE LORD.

Prayer was then offered as follows, by the Rev. Samuel Wolcott, D.D., Pastor of the First Church in Longmeadow from 1843 to 1847,—now of Cleveland, Ohio.

### DR. WOLCOTT'S PRAYER.

Almighty God, our Heavenly Father, Thou art our God, and we will praise Thee, Thou art our fathers' God, and we will exalt Thee. Thou reignest amid the grandeur and the glory of Thine own eternity, and Thou art not worshiped with men's hands as though Thou neededst anything, seeing Thou givest to all life, and breath, and all things, and Thy tender mercies are over all Thy works. All Thy works praise Thee, O Lord, and Thy saints shall bless Thee. We would abundantly utter the memory of Thy great goodness, and would sing of Thy righteousness.

We bless Thee that Thou hast kindly watched over us and brought us to this hour, and we humbly invoke Thy presence with us, and Thy blessing upon us, and upon the occasion which has called us together. We ask Thee to preside over all the exercises of this Centennial Celebration. We thank Thee that Thou didst put it into the hearts of our forefathers to forsake the dear delights of their native land and cross the wide waters, bearing the ark of civil and religious freedom to this western continent. We thank Thee that Thou didst safely conduct them hither, to plant in the wilderness the pure Christian faith, and make the solitude vocal with the praise of God. We thank Thee that Thou didst watch over the vine which was here planted, and preparedst room before it, and didst cause it to take deep root and fill the land, covering the hills with its shadow. We bless Thee for our godly ancestry, and for all which they suffered and wrought for us upon whom the ends of the world are come. We praise Thee that our souls were early imbued with the precepts and the principles of the religion of our Lord and Saviour Jesus Christ; that we were trained in the ways of Christian knowledge and virtue; that the lines have fallen to us in pleasant places, and we have a goodly heritage. Make us worthy to be the descendants and the successors of those of whom the

world was not worthy. In our day and generation may we be faithful to the high trust committed to us, even as they were faithful in their day and generation. The same institutions which we have received as a precious legacy from those that have gone before us, may we transmit unimpaired and strengthened to those that shall come after us. Thou who hast been our fathers' God, be our God also, and the God of our children.

We thank Thee, O Father, for all the kindness which Thou hast shown to the Christian families, the children of Thy covenant, that from the beginning have composed this household of faith. We praise Thee that Thou hast brought the survivors with grateful hearts to this glad festival. May they consecrate themselves afresh to Thy cause, and meet faithfully the obligations which press upon them. Bless Thy servant, our brother, the pastor of this flock of Christ. Strengthen him for the work to which Thou hast here called him; let Thy pleasure prosper in his hand; and long may he stand on these walls of Thy Zion, a defender of the faith once delivered to the saints. Bless the other churches and congregations, with their pastors, that unite in this commemoration; and upon the people of this town bestow the blessings of the covenant of Thy grace. May the rehearsal of Thy dealings, to which we shall now listen, deepen in us all a sense of our privileges and responsibilities.

O God, our fathers have told us what work Thou didst in their days, in the time of old,—how Thou didst drive out the heathen with Thy hand and plantedst them. For they got not the land in possession by their own sword, neither did their own arm save them; but Thy right hand and Thine arm and the light of Thy countenance, because Thou hadst a favor unto them. Our fathers trusted in Thee: they trusted and Thou didst deliver them. They cried unto Thee and were delivered: they trusted in Thee, and were not confounded. In God we boast all the day long, and praise Thy name forever. So we, Thy people and sheep of Thy pasture, will give Thee thanks forever: we will show forth Thy praise to all generations. *Amen.*

The following Commemorative Hymn, written by Dr. Wolcott for the occasion, was then sung by the united assembly to the tune of Marlowe, with band accompaniment:

### DR. WOLCOTT'S HYMN.

The trees their crowns of glory wear,  
 Broad-branched and leafed with green;  
 The meadows still their harvests bear,—  
 One hundred years between.

Beneath the quiet shades remain  
 The homes our fathers blest;  
 The pew and pulpit still maintain  
 The faith which they professed.

Not for themselves they bravely wrought,  
 In honest labor's glow;  
 God's blessing for their heirs, they sought,  
 One hundred years ago.

Their steadfast trust in things unseen,  
 Devotion, calm and strong,  
 Their courage, dauntless and serene,—  
 These all to us belong.

The gospel they so dearly prized,  
 Is still our precious trust;  
 And grace to guard what they devised,  
 We seek above their dust.

O'er us and ours, O God, preside,  
 In paths our fathers trod;  
 O Love Divine, our footsteps guide,  
 To rest with them in God.

The President of the day, Professor R. S. Storrs of Longmeadow and Hartford, then happily indicated the keynote of his chairmanship throughout the day, as being simply the representative of Mother Longmeadow herself, by reading from the Circular of Invitation,—a fac simile of which is here given,—its opening paragraph; both to suggest more vividly to the minds of all the gracious presence of Her whose call had gathered them, and also as fitly introductory to the Address of Welcome delivered by him, in her name, immediately thereafter.

# The Longmeadow Centennial.

1783—Oct. 17.—1883

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*To all the Sons and Daughters of Longmeadow,  
our Common Mother sendeth loving Greeting:*

*Cordially inviting you her well-beloved Children, with every friend to you or to herself allied, joyously to gather yourselves upon the seventeenth day of the tenth month, under the ancestral Elms of the Olden Green, To Celebrate with her, in song and thanksgiving and historic reminiscence, and with all fitting fellowships of heart and of hand,*

## Her One Hundredth Birthday.

*And this, her cordial invitation, our venerable and beloved Mother sendeth, in especial remembrance, to you whose name is hereupon inscribed, by the hand of her Centennial Committee thereunto appointed and commissioned.*

JOHN W. HARDING.  
RICHARD S. STORRS.  
OLIVER WOLCOTT.  
EDWARD INDICOTT.  
JOHN McFETHRIES.  
JOHN C. PORTER.  
HENRY HALL.  
JOHN A. MCKINSTRY.

To.....

Longmeadow, Aug. 20, 1883.



## THE ADDRESS OF WELCOME.

BY PROF. R. S. STORRS.

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Sons and Daughters of our Beloved Mother Longmeadow:—Her own invitation it was, dictated merely to me her willing scribe, which has gathered you here to-day; her welcome, too, it is, which now, by her command, I speak.

And I would that, as I try to translate into human speech the myriad voices of welcome which the dear mother has been whispering to me all these autumn days, in leafy lane and on sunny slope—I would that I could revive in your minds something of that fresh nature-faith of men when the world itself was young, by which they so easily and so beautifully *personified* in tenderest human relationships old Mother Earth herself, and all the manifold forces and forms of nature around them.

Then, indeed, to you, as to the Nile worshiper of old, yonder silver stream which washes your beautiful meadows would be no longer simply a stream, but rather some bounteous and benignant Father of floods, reclining himself among New England vales, and pouring from his lavish urn affluent tides of blessing along your borders; and you would seem to hear in every murmuring ripple that kisses its banks, sweet syllables of welcome home to you, the children of his beloved meadow bride.

Then, too, for you, as for the ancient Greek, the hill-side groves which skirt your meadows and the laughing brooklets which intersect them, would be populous with nymph and naiad, and vocal with their welcome to each returning child; while every ancestral tree about us would seem to bend in loving recognition, and to whisper in every breeze almost articulate words of welcome home.

Thus to us, as to all those childlike races of an earlier and a clearer vision than ours, it would be given to discern in this round planet of our star-eyed science, the dear old Earth Mother herself, bearing upon her bosom her innumerable tribes of children, and gladly yielding for their support her own generous life.

And *then* would these words of your invitation hither, "Venerable and Beloved Mother," be to you no mere figure of speech; but rather would they call up before you a glad and gracious matron, of fairest form and feature, whose rich variety of beauty "age cannot wither," standing with outstretched hands, waiting to gather us all within her ample arms, and to breathe upon us her warm maternal blessing.

To me, then, thus imagining, and thus lovingly listening to the myriad whispering of the dear Mother in stream, and grove, and rustling field, she has seemed to be saying, again and again:

"BID WELCOME FOR ME,—WARMEST WELCOME,—to all my Saxon children,—latest and best beloved of all my offspring. For they are not my only children, as they may have thought. My real years date not from any human enactment of even Puritan antiquity; but from the far earlier decree of Him whose omnipotent hand upraised New England's hills and hollowed out her vales, spread my carpet of verdure beside yonder stream, and Himself baptised me from its font with my own liquid name—most musical—most meet.

"The l-o-n-g meadow of the red deer, in truth I was, as he bounded o'er me to slake his thirst at yonder river's side; and the l-o-n-g meadow of the red man, as well, pursuing the deer through glen, and glade, and grove. Upon my bosom have dwelt, upon my bounty have fed, and from me have finally departed to return no more, successive generations of these, my elder children. While they were with me I loved them, I nursed them, I cared for them; but they made me no large return of filial service or love, and I mourned not their final departure.

“Then came the pale face,—stern of feature, strong of sinew, and stout of heart,—nigh two hundred and fifty years ago. My *Centennial* is it, that ye call this latest birthday of mine? Nay, not that alone,—for twice one hundred years, and more, have come and gone, since the pioneer pale face builded here his home, and first syllabled my liquid name. Ah, well do I remember them! and brave and loyal men they were, and tender and true women, who crossed the stormy seas from their distant isle, looked lovingly upon my fair expanse, and chose *me*, from all this broad land, for their future home. And my heart warmed to them at once; and I gladly gave them of my choicest and my best;—my golden corn,—my waving grass and grain,—the luscious yield of orchard and of garden.

“And they were not ungrateful children of a loving mother. My brow and my bosom they smoothed and glossed with kindest culture, dotted with hospitable homes, and adorned with over-arching trees till my beauty became a proverb beyond the seas. Then, in my heart of hearts they reared the school of culture, and the sanctuary of faith,—the symbols and the exponents of all that was highest and holiest in their own lives, and most honorable and ennobling to me. And thus for seven successive generations—and more—these noble men and women, and their children’s children, lived, and loved, and labored, and rested. God bless them—every one—whether they sleep in my embrace within yonder churchyard fold, or in distant lands, or in the vast and wandering grave of the fathomless sea.

“And now, do you wonder that my heart goes out in warmest greeting to the living descendants of those brave men and true-hearted women, who have gone out from my sheltering arms, and have builded for themselves other homes, and so have carried my dear name and fame far and wide among men? And that I bid you give them my choicest welcome as they come

back to-day at my call, 'To Celebrate with me under the ancestral Elms of the Olden Green, with song and thanksgiving and historic reminiscence, and with all fitting fellowships of heart and of hand,' this gladdest day of all my years?"

Thus far the Mother herself, to every child that hath ears to hear. But the days have long since gone by, when such simple faiths as these had power to sway the imaginations of men. For the race, as for the individual,

It is not now as it hath been of yore.  
 Turn whereso'er we may,  
 By night or day,  
 The things which we have seen we now can see no more.  
 Full well we know, where'er we go,  
 That there hath passed away a glory from the earth.

But if the Christian revelation and the Christian science which have superseded that elder nature-faith, *have* taken from us something of that mysterious charm which invested the mythologic world, they have, in their place, given us something far higher and nobler; and other welcomes than these there are, which I am still privileged to speak to this Christian congregation.

From the all-embracing and all-sustaining Earth Mother of pagan and poetic fancy, beautiful though it be, we turn reverently and gladly to the Christian conception of the infinite All Father. He it is who setteth the solitary in families, who gathereth families into communities, who leadeth forth and planteth the nations of the earth, and who allots to every human being his birthplace and his home. His voice it is which speaks to every human heart in those sacred affections of kindred and of home, almost the deepest and dearest, almost the highest and holiest, that the human heart can know. And He, above all others, it surely is, who this day lovingly leads you back, and welcomes you, to these fields and forests where your fathers so long ago "found" what here they chiefly sought, "freedom to worship Him."

And if the naiads and the dryads *are* departed, and the leafy groves are voiceless for you now ; if

From haunted spring and dale  
The parting genius *is* with sighing sent,

that faith and hope which have brought life and immortality to light, have, in their place, peopled this upper air with a vast cloud of witnesses, all unknown to pagan faith.

More than is of man's degree  
Must be with us, watching here,  
At this, our glad festivity.  
Whom we see not, we revere ;

and subtly, o'er our inmost souls there steals a sense of welcome warm, like dew distilling from the skies, as from their heights of glorified vision, they, our dear departed ones, bend above us, rejoicing to meet and mingle with us in this day's happy, and even holy, festivities.

And we, too, the happy inheritors of all this wealth of beauty and of blessing ; we, whose privilege it is still to dwell beneath the same skies which smiled upon our fathers and yours, to breathe the same air, to till the same soil, to gather around the same hearthstone, and to worship in the same sanctuary,—we, too, welcome you, our brothers and sisters, back to your home and to ours.

Most gladly do we acknowledge your common heirship with us in all the rich heritage of the past,—its sweet and sacred memories,—its holy and heroic inspirations;—and we welcome you to an equal participation with ourselves in all the glad fellowships of this Centennial Day. Together let us retrace the historic past, with one who “more than a brother is to us;” together let us raise the song of grateful praise ; together let us lift the prayer of reverent thanksgiving ; and together let us pledge ourselves, in His strength, to lives worthy of such a history, and such an ancestry.

And may a gracious God bless and keep, for many and many a century yet to come, in ever brightening beauty and in ever broadening bounty, OUR DEAR OLD MOTHER LONGMEADOW !

The Address of Welcome was followed by the singing of the following Centennial Hymn, written by Professor Storrs for the occasion, to the familiar tune of the Missionary Chant, with the omission of the refrain line of each stanza.

### CENTENNIAL HYMN.

BY PROF. R. S. STORRS.

Bend low—in brightest beauty bend.  
 Ye skies, that o'er our fathers smiled;  
 Sweetest, selectest influence lend,  
 To bless the heart of every child,  
*On this dear Natal Day.*

Blow soft—ye balmy breezes, blow,  
 That winged our fathers o'er the sea,  
 These meadows, fresh and fair, to sow  
 With sacred seeds of Liberty,  
*For this free Natal Day.*

Flow gently, flow—thou silver stream,  
 That washed those meadows fresh and fair;  
 Let gladness glow in every gleam  
 That flashes on th' illumined air,  
*Of this bright Natal Day.*

Ye mountains, meadows, woods, and plains,  
 Ye skies, and streams, and glades, and groves,  
 EXULT—that still to you remains  
 This village of our fathers' loves,  
*To this glad Natal Day.*

God grant that while the sun shall shine,  
 And human hearts and homes endure,  
 Around these homes fond hearts shall twine,  
 In love and homage deep and pure,  
*As on this Natal Day.*

The President then introduced the Orator of the Day, Rev. John Wheeler Harding, under the perhaps pardonable pseudonym of "Rev. John Williams Harding, a lineal descendant, if there ever was one,—in spirit at least—of the Rev. John Williams of Deerfield."

Mr. Harding, after a pleasant acknowledgment of the relationship thus unexpectedly attributed to him, proceeded to deliver the following Historical Address.



THE STORRS PARSONAGE, BUILT IN 1786.

THE OLD MEETING-HOUSE SITE IN THE MIDDLE DISTANCE.





# THE HISTORICAL ADDRESS,

BY REV. JOHN W. HARDING,

PASTOR OF

THE FIRST CHURCH OF CHRIST

IN LONGMEADOW.

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This centennial anniversary seizes upon the land-mark of our town incorporation only as the starting place for a review, not of one hundred years alone, but of the two hundred and forty years that have poured their treasures into our Longmeadow history. It is quite impossible to compress such a history into a historical address. Avoiding, therefore, the tedium of chronological and genealogical precisions, I shall simply attempt, within the hour allotted me, a series of photographic glances; not, however, at random, but with the connecting purpose of illustrating what Alexis de Tocqueville, that acute observer of our American institutions, said of the New England township. "It was the nucleus round which the local interests, rights, and duties so collected and clung, that it gave scope to the activities of a thoroughly democratic and republican life. Its local assemblies of freemen—the town-meetings—were to liberty what primary schools are to science; they brought it within the people's reach; they taught men how to use and enjoy it; and even while the American colonies still recognized the supremacy of the mother country, the republic was already established in every township."

My illustrations will cover, though all too rapidly and succinctly, three periods,—the Meadow or Springfield period, the

Precinct, and the Town period, the latter specially marked by our centennial,—one hundred years,—the former two about seventy years each.

Our Longmeadow founders, the Coltons, Burts, Cooleys, Blisses, Keeps, Elys, Fields, Hales, and Stebbinses, were not exiles or separatists, like the Plymouth pilgrims. They belonged to the company of some 20,000 Puritan emigrants, whose sails whitened the Atlantic sea between 1630 and 1640; Englishmen of the adventurous and thrifty sort, who came with their cattle and household goods, many of them with considerable substance, not simply for wider religious freedom, but to better their worldly condition.

It is the summer of 1630. From one of Boston's hills we view the sea. Westward ho! A sail! Another sail! Seventeen ships that summer come from Albion's shore—1600 passengers, and of the best that ever came. Among them, John Winthrop and his friend, William Pynchon, bringing the charter of the province of Massachusetts Bay, both patentees, Winthrop governor, Pynchon assistant. They reinforce the notable company already there and rapidly increasing; bold, hardy, resolute men; brave, gentle, patient women; their ministers such as Cotton, Hooker, Stone, Warham, scholars of renown from Oxford, Cambridge, from the best pulpits, whom the Church of England could ill spare, and yet with too much of non-conformity in their bones; they must go—they must breathe freer air. They settle in Roxbury, Newtown, Dorchester, Watertown. And again, westward ho! These hives must swarm. Pynchon has lived in Roxbury scarce a year, when three Indian Sachems come from fair Connecticut. They bring rich furs—beaver, otter, fox, and wolf, and mink. They tell of their great river, fertile meadows, the salmon, bass, and shad, and sturgeon. John Cable and John Woodcock go to explore. They bring back a good report.

William Pynchon himself explores; the western fever grows, and while the people of the bay protest, the boldest spirits, most enterprising, the very elect, prepare to go. The Watertown people with Henry Smith, Pynchon's son-in-law, to Wethersfield; the Newtown or Cambridge people, with Thomas Hooker, to Hartford; the Dorchester people with John Warham, to Windsor. The Roxbury people will soon follow Pynchon to Agawam. There is romance in those paths. The leave-takings with old neighbors, the Indian trail through dim old woods and boggy marshes, the river fords, the ringing axes, the camp-fires under lofty pines or by some gurgling brook, the feebler women borne on litters, the little children lulled to sleep upon their hemlock beds by the sougling in the tree-tops, frightened by the screech owl, the baying wolf, or painted Indian; the processions of lowing cattle, and the shouting boys, the pack horses, armed men with trusty match-locks; at morn and night the prayers and psalms when each pastor, with his own church about him, invokes the Almighty care:—

“And they shook the depths of the forest gloom  
With their hymns of lofty cheer.”

It is the 1st of May, 1636. William Pynchon starts with his Roxbury neighbors by the old bay path to Agawam. Their bulkier goods have already gone round by water in John Winthrop's shallop, the “*Blessing of the Bay*.” Learned, gifted, wealthy, devout, every way qualified for leadership, Pynchon becomes the father of Springfield, as he had been the father of Roxbury. Already his eye had taken in the choice localities. Hear the sixth article of agreement between Pynchon and his associates: “The Long meddowe called Massacksick, lying in the way to Dorchester [now Windsor] shall be distributed to every man as we shall think meete.” A few days after he purchases the “Long meddowe” from those ancient Indians of Agawam, Com-

muck, and Matanchan; and in particular with the consent of Machtetuhood, Wenepawin, and Mohemoos, "for 4 fathom of wampum, 4 coates, 4 hatchets, 4 howes, and 4 knives." "And the said Pynchon doth further condition with the said Indians that they shall have and enjoy all the ground which is now planted; and have liberty to take fish, and deer, ground-nuts, walnuts, acorns, and peas. And also if any cattle spoil their corn, to pay as it is worth."

These Indians were not cheated. It was "value received." They attached little value to the land they sold that they did not still retain. They had repeatedly and urgently invited Pynchon and his friends. They saw the great advantage of their coming, in a ready market for their furs, in the tools, the cloth, the many equivalents and increments of their welfare. For forty years they lived in perfect unity with our fathers, and they had continued so but for outside influences of distant tribes and the wily machinations of King Philip. They were not numerous enough, they were too idle and roving to really possess the land. Fearfully decimated by the small-pox before our fathers came, thinned again by intestine wars, sometimes for miles not a single wigwam, it was a vacant domain, although they gathered more numerous about the great river where fish abounded and the beavers built their dams. There was a village on Pecowsic brook, a palisaded fort on Long hill, a burial-ground on yonder river bank, its skeletons revealed from time to time by the prying river. Their scattered arrow-heads and pottery, and rude implements of tillage often remind us of them, but never to condemn our fathers.

The scene changes. It is the 5th of October, 1675, at dead of night. Listen! On the river road in yonder meadow, the clatter of flying hoofs. Why this headlong haste? A messenger from Windsor. King Philip the night before has led by winding

ways and noiseless stealth, three hundred of his Indians into Long hill fort. He waits a day before the sack of Springfield for his scouts to go to Hartford and effect the escape of certain hostages the Springfield people have in durance there. On their way they have let out their dreadful secret to Toto, a Windsor Indian in Mr. Wolcott's family. He betrays it in his looks—they wrest it from him, and their messenger speeds the warning. When our Longmeadow settlers hear the war-whoop from Long hill and see the smoke of Springfield they look well to their powder and their bullets. Each house becomes a fort. They fetch their harvests in with one wary eye toward the river and the other toward the hill-side; they keep their muskets primed.

The mild winter merges into spring. Skulking Indians are about, but thus far they are unmolested. On the 26th of March they muster courage to go to church. They are eighteen—men, women, and children. They have just passed through the Longmeadow gate, and are descending Pecowsic hill; the war-whoop halts them; the arrows fly; John Keep falls dead; his wife and two children receive mortal wounds; some of the rest are taken captive. Before this, in the sunny meadow, peace, tranquil industries, the growing thrift of happy homes. But now to the hard discipline of work joins the tougher discipline of war—the constant watch for ambushed foes. Every boy over 15 is counted a soldier; there is a training day every month; the "Worshipful Major" John Pynchon is in chief command. Good soldiers in those days, as well as good farmers and good Christians. Ensigns Cooley, Keep, Stebbins, Quartermaster George Colton, and best officer of them all, our Miles Standish,—Captain Thomas Colton. How the Indians feared him. One of them aims at him as he is plowing in the cornfield from behind a bush, but his hand trembles, and he dares not fire, so sure, he said, that if

he should miss the captain, the captain would make an end of him.

The meadow period draws to its close. It is December, 1695. A mighty flood. All day long the river rises. The long meadow is a sea. Night draws on. The relentless flood swashes into the cellars, above the floors, puts out the fires; and still it rises. The Cooleys, dwelling northward, flee to Springfield; the Blisses, Burts, and Stebbinses of the central settlement, row for the hill-side and spend the night in the woods; the Keeps and Coltons, dwelling southward, row past the deserted houses to one near Cooley brook, and there venture to spend the night. They will risk no more floods. The removal to the hill begins. This spacious street is located; the new home lots apportioned, and our present village grows apace. In 1709 was born the last child of the meadow settlement, Simon Colton, grandson of the quartermaster.

Here endeth the Meadow or Springfield period. Our fathers have been selectmen of Springfield long enough to know how to set up for themselves. The Precinct period begins. "Although not fully up to the number of forty families," their petition to Great and General Court maintains that they "are of good and sufficient ability to maintain a minister." The petition is granted. A separate precinct for the *gospel ministry*. That is the crystalizing thought. At the second precinct meeting "Honorable Colonel" Pynchon, moderator, the first vote is to raise, shingle, and clapboard a meeting-house by January 1st ensuing, 32 by 38 feet, place left to the prudential committee; another committee raised "to provide workmen and materials to carry on the work to that maturity and by the time as aforesaid." It was further voted "to call a learned orthodox minister to dispense the word of God to us *this winter*, and that the committee take care to provide such a minister as speedy as may be,

and first to take advice of the Reverend Elders in order to provide one suitable for us." It was further voted "to git or have a school-master to teach or learn our children to read and write."

Here is your republic already established—your independent nation—in rapid process of equipment. The elders advise, and the "learned and orthodox," that is the *correctly* learned minister, comes—Stephen Williams, a youth of twenty-one, a graduate of Harvard, of that remarkable family ninety and more of whom are enrolled as alumni of Harvard, more than eighty alumni of Yale, and a like proportion on other catalogues; one of them founder of Williams College; another signer of the Declaration of Independence; eminent in all professions, adorning every rank. No aristocratic child of ease, however, is the youthful candidate. Taken captive by the Indians at ten years of age, he has early borne the yoke of fearful sorrows and unusual hardships. A brother and sister killed on that dreadful night at the sack of Deerfield, his gentle mother slain upon the wintry march, he has been schooled in Indian wigwams, in all the arts of woodcraft, among the Jesuits of Quebec, as well as in college cloisters. He knows already much of men and their affairs, and he is to lay the life-long impress of a rare social culture and a wide acquaintance on the Longmeadow parish.

It is his ordination day, October 18, 1716, just one hundred and sixty-seven years ago to-day. A great assembly held abroad. Samuel Keep makes suitable provision at the precinct's cost for the entertainment of the reverend elders and other gentlemen that may be present; application made to the quarter sessions to license Nathaniel Bliss to make provision for entertaining the promiscuous crowd. The church is gathered: "And those of us whose names are hereto suffixed did give ourselves to God and to Jesus Christ, and did promise to walk together in a faithful attendance of all God's holy institutions

in order to His glory, and the edification of our own souls, and the souls of our children.

STEPHEN WILLIAMS,	NATHANIEL BLISS, 2d,
THOMAS COLTON, Sr.,	JONATHAN ELY,
DANIEL COOLEY,	THOMAS BLISS,
GEORGE COLTON,	SAMUEL BLISS, 4th."
NATHANIEL BURT, Jr.,	

True history is to a large degree personal. It revolves around its central characters. Such were these nine founders of the "First Church of Christ in Longmeadow"—its catholic and unsectarian name ;—"Congregational" is the suffix of a later day. Who are these men? Of their leader, Stephen Williams—in the sum total of his character and molding influence, our foremost man—I shall speak hereafter. Would that the time permitted me to make larger mention of these laymen, each a representative of our leading and characteristic families, the staunch supporters who called Stephen Williams to his work and gave him his opportunity. I trust it will not seem invidious if I select one to represent the rest. These men and their associates, with their successors of later day, were all of good English stock, a remarkably homogeneous community, some entitled to the address of Mr., but generally yeomen or freeholders, of that degree in the fatherland next to the English gentry ; singularly independent, and tenacious of their personal rights ; men of affairs and able to manage them ; not so highly educated as William Pynchon, but understanding the supreme value of mental training, they will have no other than a learned ministry. Omitting then, because compelled to, the particular mention that might well be given in large detail of the Coltons, Burts, Cooleys, Blissés, Elys, Keeps, Hales, Fields, Stebbinses, Wolworths, Whites, Steels, Booths, Chandlers, Coomeses, Wolcotts, Ashleys, McGregorys, Dwights, Peases, and other honorable names, let me give you an outline



sketch of one man from our most numerous family, Capt. Thomas Colton, son of "Quartermaster George."

"As a military officer," says Stephen Williams in his funeral sermon, "active, forward, daring, ready; upon the least intimation of hostile approach, upon the wing; he underwent great hardships and fatigues in tedious marches all night long; exact in discipline, yet the darling of his company. He always began and ended his trainings with prayer; as master of his family a very Joshua; as a neighbor he set before you an excellent pattern of industry; always ready for offices of love and kindness; of a catholic spirit, he always showed a great concern for the public; always pleased with any measures for reformation; he was very remarkable in the gift and grace of prayer; wonderful in the aptness and pertinency of his expressions. Oh! how have I heard him wrestling with God for this place, for the outpouring of his spirit, and the welfare of the rising generation." These are but a few bold strokes of the picture. You see the man.

The pastor elect is not married; he is not engaged. But he expects to be, and it is the general expectation. He delays the acceptance of his call till things are well provided, the original terms amended, three or four acres fenced and broken up for an orchard in the home lot he shall choose, two more lots fenced out forty rods backward from the street; £200 settlement. The young minister is sagacious; "£55 for this present year and *if* God continue him in the ministry among us, to add *as* we are able, and his circumstances *may* require," is too hypothetical. When Nathaniel Burt and Samuel Bliss are chosen "to go to Mr. Williams and acquaint him with the mind of the society"—they come back. Instructed at another meeting, to report better terms, "and further to add to, or to add to *if* his necessity calls for it," they go, and come back again; until finally, at another

meeting of the precinct, the Honored Col. Pynchon being present, it is voted without any "ifs" or contingencies of providence, "at the end of eight years from May 4, 1715, to add to Mr. Williams's salary (which will then be £70) £5 per annum." And *now*, he accepts the call, and although seven months before his ordination, proceeds to build his house. It is two storied, with huge central chimney, generous fireplace, spacious north and south rooms and ample kitchen, built for a large family and hospitable intentions. The diary reads: "This morning I heard that my neighbor Brooks is uneasy because of my house being so stately. I have heard of others that speak meanly and reproachfully of me. God forgive them and help me heartily to do it. O Lord, help me to walk inoffensively, so that none may have occasion to speak ill of me; help me, O Lord, to do my duty, and by no means to neglect that, to curry favor with man. Man had better be angry with me than God." This is the key-note of all his patient and successful future.

He is setting himself down for a ministry of sixty-six years—but he needs a wife. It is the wedding day, July 3, 1718. The Stamford meeting-house is packed. Father Williams begins with prayer; Father Davenport preaches, and then joins his daughter Abigail to the Longmeadow minister. Another prayer and singing, and the bridegroom remarks: "Being before so great an assembly, it made the case look very solemn to me,"—and quite as solemn to the bride, if we may judge from the reverential style of a letter to her lover a few days before the wedding.

*Reverend and Worthy Sir:* Missing the opportunity by our Deputies of Sending a few Lines, but willing to Gratify you in that which you was pleased when here to say would be a particular Gratification to you, in doing of which Good Sir, I would desire might not be for my being exposed, altho' there may be justly faults found by your critical eye, yet I would, if I did but know how Modestly crave your favorable thought, hoping that these lines may find you in good health, as at present I am, through ye goodness

of God, for which I desire to be thankful. . . . Please, Good Sir, to pardon my boldness and freedom as to one thing, which might have been spoken to, but was not when you was here. 'Tis Customary by some to have Gloves alike for color. If you pleas to have them like mine, Sir, you may get white. Valuable Sir, be not angry, if one who would desire to be made a comfort rather than a trouble to you, should desire a remembrance by you in your petitions at ye throne of grace. Suffer me to beg your pardon once again for my burdening you with such scrolls. I would not be tedious, but Subscribe myself, Sir, your very observant, and hopefully well affected,

ABIGAIL DAVENPORT.

It is a festal day when the happy pair escorted by their cavalcade draw rein like Canterbury pilgrims at the new Longmeadow parsonage. Their neighbors have prepared a royal feast. There are anagrams too, and acrostics, "On the happy marriage of Rev. Mr. Stephen Williams with that virtuous gentlewoman, Madam Abigail Davenport." Let us quote a specimen line or two :

How happily two names are mett,  
 Two names of note and of Renown ;  
 The foremost here in order sett  
 Is Stephen which denotes a crown  
 The other name is Abigail,  
 A Father's joy it signifies ;  
 Which Twain conjoyning will not not fail  
 Of sounding forth sweet Harmonys.

The Precinct and the Pastor are fairly launched. They manage the temporalities ; his is the care of souls ;—and yet, no cloistered monk or moldy celibate, he has enough of worldly business to make him practical, to identify him with his people's daily life. He must take care of his orchard after they have broken it up ; improve the ministry lands that are perquisites of his salary ; turn the various grains that stand for half his stipend into beef and milk and pork ; must know how to deal with hired men, and with men of high degree, to entertain strangers, to

consult and advise in a thousand cases that demand prudence, courage, tact, and sympathy.

The people accord a certain pre-eminence to their minister, but it is no blind loyalty. They are very sturdy in their independence. They will do their own work in their own way, their own time, in open meeting, under their own moderator, and he a layman. Everything must be discussed and re-discussed, voted up and voted down. Out of this "heats and uneasiness," but these are incidental to the republican training. The anxious pastor prays continually, and the meeting-house progresses *gradually*; at first, the square, barn-like frame, pyramidal roof, and central bell-tower, but no bell for twenty-seven years,—voted often, and as often reconsidered. Meanwhile Deacon Nathaniel Burt goes up and down the street beating the drum. At first only the ground floor, rude benches, the women seated by themselves on the west side, then two *glass* windows on the south side; as the years progress, the gallery floor; after thirteen years, the walls lathed and plastered. By and by, two more *glass* windows on the north side. They pay as they go. Meanwhile the burying-ground, a pound, the school-house, and a bier. At length three pews,—an aristocratic innovation—carefully located at the lower end in the place of two hind seats, and eyed with jealous circumspection—but once builded, of course, another pew for Mr. Williams's family. Next, green plush for a pulpit cushion, then three pews more voted, and voted down. But at last the pews get the better of the benches. The meeting-house in this slow way of getting finished grows old enough to need repairs.

It is 1764, the fifty-first year of the Precinct period. The question is put "whether the precinct will proceed to build a new meeting-house for the public worship of God—passed in the affirmative." A committee raised to get the best information

about the respective cost of a brick or a wooden meeting-house. It is voted to build a wooden house. But in due time the question of a brick house is renewed. Some months after, the questions are put to the precinct separately—whether to repair the old house or build a new one; and both passed in the negative. These actions and counter actions proceed till in the lingering course of time “a new timber meeting-house” is voted, and a committee raised to provide hospitable entertainment, both victuals and drink, for the raising, June 17, 1767, one hundred and sixteen years ago.

It is raising day; a great concourse of people. “I prayed with them,” writes Stephen Williams, “in the old meeting-house at eleven of the clock. They went on prosperously; got up the north side to the roof, and the east end in part.” When the workmen stop at night Mr. Williams prays again and gives thanks with the people. This is Wednesday. On Thursday, Friday, Saturday, and the next Monday, the same services at morning and at night. On Tuesday the steeple is raised, and the raising is complete. “At night,” Stephen Williams writes, “we went into the old meeting-house, and I prayed and gave thanks with the people, and we sang a psalm,

‘Praised be the name of the Lord.’”

It is a Sabbath day, one hundred years ago. The second bell—first peal. From north and south and east the tribes come up—the whole population, afoot, in wagons—the farm wagons without springs. Some are drawn by horses, the rest by oxen. The women and the younger children and old men sit on straight backed chairs or milking stools; the young men and maidens, and the boys, line the wayside. The bell begins to toll. The congregation throng the meeting-house steps, the porches, and the aisles. It is the day of greetings, the social exchange, the newday. Dr. Williams at length emerges from the parsonage

in gown and bands and powdered wig, three-cornered hat, knee breeches, silk or woolen stockings and silver shoe buckles. The bell will not stop tolling till he passes through the massive double door with iron-handled latch and into the high pulpit, with its carved work of grapes and pomegranates under the great sounding board. The deacons are seated in their railed pew, beneath the pulpit.

There is no stove. For fifty-one years the frosty air of the new meeting-house was only mitigated by the women's foot-stoves and the cracking together of frozen boot-heels. The parson sometimes preached in heavy homespun cloak and woolen mittens, and at the nooning, grateful indeed was the roaring fire in the great kitchen of the parsonage, at the tavern bar-room, at all the hospitable neighbors' open houses. Comforting were the home-made lunches, the apples roasting on the hearth, the cider, the hot cider, that is to say—the flip. The congregation stand up to pray,—bodily infirmity alone prevents. If one sits down in prayer-time, it is a sudden and emphatic protest against the parson's praying for the king and royal family. That habit clings to Dr. Williams a little beyond the patriotic sufferance. Not that he is a "tory," or "inimical to the liberties of America," by any settled convictions; only an old man, to whom the times look dark, and "fears are in the way." In due time he reads from the pulpit, though not without some misgivings, the Declaration of Independence, and gives his benedictions to the soldiers as they march from the church door to the camp of General Washington. For fifty years the congregation sit down to sing; but after the deacon has ceased to line out the psalm, and the pitch-pipe no longer toots, and the singing-master has organized the choir, and the bass viols and flutes conspire with young men and maidens to make a joyful noise, they rise up, and face about to see the choir. Alas! the strife that raged awhile between the

Psalter and Watts's Hymns ; between the free singing and that by rote—the unheavenly dissonance—“left,” as Thomas Walter, the Roxbury pastor says, “to the mercy of every unskilful throat to chop and alter, twist and change, according to their diverse fancies ; and, so little attention paid to time, that they were often one or two words apart, producing noises so hideous and disorderly as is bad beyond expression.”

The gallery of the new meeting-house runs around the east, south and west walls, square pews line the gallery walls, the negro pew is in the southwest corner, the boys of twelve occupy the next pew, the boys of fourteen the next, those of eighteen the next, it having the extra advantage of a window, and the boys of sixteen the last pew on that side. A similar arrangement for the girls in the eastern gallery ; the single men and women of discreet age occupy the pews lining the south gallery wall. The choir seats run all around the gallery front, and the smaller children sit on benches directly behind the choir. In such an arrangement the necessity for tything men is great. Dr. Baxter Dickinson, successor to Mr. Storrs, told me that once, praying under difficulties from singular noises in the gallery, and having lost his nominative case, he was constrained to open his eyes, when lo !—a red-haired boy in the process of being twitched over the pew rail by our now venerable friend, David Booth, but hanging on—as only a red-haired boy can and will—to the balusters with both hands so successfully, that with a fearful crash the whole railing had to come with the boy. The seats of honor are in the broad aisle pews below, nearest the pulpit ; the pews are all free, but the seating committee assign them. They are first instructed “to wait on Dr. Williams and know his pleasure what pew in the meeting-house he chooses for his family to sit in.” But after that, no easy task this “dignifying the house.” Age is one consideration, property another, standing another.

Such as Nathaniel Ely, Moses Field, Deacon Aaron Colton, Lieutenant Hale, with their wives, may be put into the same pew with mutual satisfaction and the common consent, but such is human nature, sanctified or unsanctified, that as the assortments go on, the utmost wisdom of the wisest fails.

The Precinct period resounds from first to last with the noise of war. The village trainings are no mere holiday parades. Queen Anne's war, which summons to savage fights Captain Thomas Colton and his brave comrades, is followed by a few years' rest. In 1744 breaks out the French and Indian war, which calls to bloody fields Captain Moses Field, Lieutenant Nathaniel Burt, and their fellow-soldiers. Stephen Williams goes with them as chaplain.

It is June 25, 1755. The drum and fife announce that Deacon Lieutenant Nathaniel Burt is ready with his company to start for the front. "The soldiers of this place," writes Stephen Williams, "gathered at Deacon Burt's. I went over to the deacon's; we sang the 121st psalm and prayed together, and then they went off to town. Soldiers passing along, one company after another." And soon the reverend chaplain himself follows, to engage in the military service through three campaigns; to Louisburg under Sir William Pepperell, to Crown Point under Sir William Johnson, to Lake George under General Winslow; and repeatedly urged to go again, after failing health had compelled his return from the hardships of the camp. A few days after is the fierce battle at Lake George; Deacon Burt is killed with his Colonel, Ephraim Williams.

The sad message in the handwriting of Chaplain Stephen Williams is read on the Sabbath day to the Longmeadow congregation. Mrs. Sarah Burt, the widow, faints on hearing it and is carried out, but revives, to marry, by and by, her reverend pastor. The local poet of that day, "Clark Stebbins," (Longmeadow has never wanted for poets) in his requiem portrays the scene.



At length a courier the sad tidings brought,  
 Of a most bloody battle Lately fought  
 Between New England Troops and Gallic foe  
 Which spread the plain with a promiscuous woe,  
 But yet no certain Tydings we could hear  
 Which held us in suspense, Twixt hope and fear,  
 Until a Reverend Letter passed the plain  
 With the sad, mournful news, Brave Burt is Slain.  
 Struck with Surprize, the whole assembly stood  
 Drowned in silence and a Briny flood.  
 His Consort Dear Just heard the awful sound,  
 And sighed, and groaned, and sunk unto the ground."

A few years of outward peace; but, gathering clouds and lightning flashes of murky discontent. The Revolution is at hand. April 20, 1775. "This morning, as soon as it was light, the drum beat and three alarm guns. The story is that some of the British troops have marched from Boston to seize military stores at Lexington or Concord. But accounts vague, uncertain. Our minute-men are gone to town." April 21, "This morning at four o'clock another message. A smart engagement at Concord between the regulars and our people; many killed; 'Tis said houses burnt, women and children killed; more men are going forth. I prayed with a company." David Burt was Captain, John Hale, Lieutenant; Sergeants, Ebenezer Colton, Samuel Keep; Corporals, Nathaniel Ely, Josiah Cooley, and for privates more Burts, Blisses, Coltons, Stebbinses, David White, John Ackley, and the rest — on the quick step — off "to assist our brethren at Lexington," and as their colors disappear, "we met," says Stephen Williams, "in the meeting-house for prayers."

And now, turmoils, heats, suspicions, alarms by night and day, the times that try men's souls. No quiet like ours to-day. They were paying its great price for us.

It is midnight, July 24, 1776. A company of men, headed by Nathaniel Ely, Festus Colton, and Azariah Woolworth, with

faces blacked and variously disguised, attack the house of Merchant Samuel Colton; seize his rum, salt, and molasses; carry them away, and appoint Jabez Colton—the village “man of affairs,” Yale graduate, classical teacher, familiarly known as “Master Jabe,”—guardian and salesman. Merchant Colton’s wife peeping through the shutters has keenly scrutinized the mob and their disguise does not avail. So broken in spirit was Merchant Colton by this outrage of his neighbors that he never after spoke aloud. At the close of the war they were sued, and judgment was rendered against them in favor of one Church, who proved his ownership of a part of the abstracted goods. Apprehending further suits, they petition the General Court for an act of indemnity, and are met by a counter petition. Both papers display shrewd ability. The patriotic robbers plead the absence of statute law that succeeded for a time the declaration of independence,—the necessity that knows no law. Merchant Colton pleaded the natural equity of private rights which is the fundamental source of law — that without law, liberty is license, and independence but a sorry farce. The act of indemnity was passed.

One of the last lessons of valuable experience the precinct learned was that of “fiat money.” In 1780 Dr. Williams was voted a salary of \$22,500 in Continental currency; corn rated at \$38 per bushel, rye \$50, wheat \$84. “What will you take for those fine oxen?” said a speculator, with his pockets full of Continental money, to a Longmeadow farmer plowing in his field. “Don’t you want,” was the significant reply, “to sell that fine horse of yours, and take your pay in yellow butterflies after harvest — and catch ’em yourself?” Among the last votes of the precinct is a grant of £30, good money, to the family of Rev. Dr. Williams, deceased, and the first thought of the newly-

incorporated town is to raise a monumental table over his honored grave.

His ministry of sixty-six years, rounds out the precinct period. The last time he appears abroad, his loving and beloved deacons tenderly carry him in his arm-chair across the green, and help his tottering steps into the deacon's seat — for he cannot mount the pulpit stairs. They hear, with tearful eyes, his last address, bring to him three little ones for his parting blessing in the rite of holy baptism, and then carry him back to the home he buildd in his youthful vigor—in a few days more to die in the ninetieth year of his age. At the funeral, a great assembly—and the sermon by his devoted friend, Robert Breck, a very tender and eloquent tribute which may still be found in print, to the worthiest name that our history enshrines.<sup>1</sup> He was firm, gentle, prudent, patient, earnest; of genuine humility and devoted piety; widely known and as thoroughly respected; his counsel sought far beyond his parish bounds; his influence and usefulness increasing to the very verge of his life.

He is so thoroughly sincere; everybody trusts him; a peacemaker, full of magnanimous sensibilities. “This day Lieutenant Cooley and Captain Burt came here. They had been here many times before, and after a great deal of discourse, they were brought to join hands and say that they desired heartily to forgive one another. I drew up something which they signed.” And so a bitter and disastrous feud was healed. The next Sabbath the

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<sup>1</sup> In his address to his fellow clergymen at the funeral Mr. Breck says: “My brethren, it has pleased God to remove from us our father who has been for many years at our head. I trust that we, his sons in the ministry, who in a body made him a visit when he was declining fast, will never forget with how much affection he committed us and our flocks to God; the advices he gave us; the fatherly blessing he bestowed upon us; and the tenderness with which he took his last leave of us. I could not help thinking that I had before my eyes the old prophet wrapped in his mantle, just stepping into his chariot, ready upon the wings of the wind to take his flight into heaven. My brethren, it is worth while to live as our father Williams did, if it was only to die as he did.”

agreement is read before the congregation, and the good pastor joins to it an earnest and loving exhortation.

He is a plain reprove. "This day I again discoursed with and very severely reprov'd my neighbor, John Colton, for his drinking. I told him I desired to deliver my own soul, and if he should perish, his blood would be upon his own head."

He is a social, cheery, hospitable man. The parsonage abounds with guests; hosts of relatives, among them Rector Williams of Yale, and Col. Ephraim, founder of Williams College. And there is President Wheelock of Dartmouth, President Holyoke of Harvard, and the army officers, his fellow-soldiers in three campaigns, and Judges Salstonstall and Sewall, and the other judges, whom he always "waits upon" when they come to town on their respective circuits; and such divines as Dr. Cooper, Dr. Coleman, and Jonathan Edwards. The constant influx of these guests, the sermons of the best preachers in the pulpit, bring into the village a culture which leavens the coming days.

He is catholic and progressive; is not afraid of novelties and innovations; encourages the new hymns and the singing-masters, and the pulpit readings of the Scriptures; looks kindly at the "New Lights;" will not multiply the "Separates" by fighting them; welcomes George Whitefield when it is the clerical fashion to decry him.

He is philanthropic and public-spirited. Beginning at home, his charity goes all abroad. With a tender eye for all distressed persons, he scans their practical necessities and presses his people for contributions. The widow Steele's house must be shingled, wood must be sledded to the widow Aitchison. Our Thanksgiving collection he originated. Our Benevolent Association is but the unfolding of his old charity meeting. Our weekly

conference meeting is no improvement upon his frequent meetings from house to house, and the sermons that he so often repeated to the aged and the invalid at home. Our Sunday-schools impart less solid instruction than his frequent catechisings and familiar conferences with the young men at the school-house when he encouraged them to propose their questions. Often he goes to Springfield jail to visit the prisoners. Brimful of the missionary spirit, his heart is always going out to the Indians. He is instrumental in securing John Sargeant for missionary to the Stockbridge tribe; he is interpreter for the Housatonics when his friend Gov. Belcher meets the Indian congress of various tribes at Deerfield. Rejoicing as we do this day in so many honored missionary names connected with Longmeadow,—the Schaufillers, Temples, Raynoldses, Calhouns, Blisses, McQueens,—we must not forget the benediction and the impulse that come down from Stephen Williams. Eleazer Williams, the reputed “Dauphin,” descended from Eunice, his captive sister, was a missionary to the Iroquois and educated by Deacon Nathaniel Ely.”

Our foreign missionaries suggest the mention of our foreign commerce. Merchant Colton, the richest man of the precinct, had a ship-yard on the river bank. His vessels, the *Speedwell* and the *Friendship*, were launched at high water, floated over Enfield Falls, rigged at Hartford, laded with hoops and staves, these exchanged at Havana for molasses, and this sold at Bristol, England, for a general assortment of goods to be distributed again at Piscataqua—now Portsmouth—at Boston, and at Longmeadow. See how our fathers put their religion into their bills of lading:—

Shipped by the grace of God in good order and well conditioned by James and Dickinson, and in and upon the good ship called the *Friendship*, whereof is master under God for this present voyage, Edward Sargeant,

and now riding at anchor in the harbor of Bristol, and by God's grace bound for Piscataqua — to say ten casks of nails, etc., on the proper accommodation and risque of Mr. Samuel Colton. . . . In witness whereof the master or purser of the said ship hath affirmed to three bills of lading, etc.

And so GOD send the Good Ship to her desired port in safety. Amen.

Dated in Bristol, June 6, 1771.

EDWARD SARGEANT.

The Town period, — our recent century, — may be briefly scanned; for it is simply the outcome and enlargement of the preceding periods. It is the receptacle of all the priceless treasures accumulated by our fathers' sturdy faith, ceaseless toil, and heroic sacrifice. Do we see further than they, it is because we stand upon their shoulders. Do we enjoy more than they, it is because they suffered for us. Do we build better than they, it is because they discovered the quicksands and settled the foundations firm. Have we peace in our day, 'tis because they fought the inevitable battles. Even as our towering elms derive not their leafy crowns and royal stature from the sandy surface, but from the deep clay subsoil, so if we have any spreading roots of character, or our institutions any permanent vitality, it is because we are planted by the living waters of our historic past. "The children of *Thy* servant shall continue, and their seed shall be established before Thee."

The Town period opens with Shays's Rebellion. The times are out of joint. The people are generally impoverished—distressed with debt, crazy over paper money; deceived and ruined by it, and yet wanting more. It is the heyday for demagogues. The courts and lawyers are denounced. The blind remedy is insurrection; the very foundations of social order begin to rock, and it is a question whether the American Revolution has not been fought in vain. In this demoralized state of things, there is among many of our people too much disposition to shun hard work, to haunt the taverns, to indulge in wrestling matches on

the village green. John Bliss is the Longmeadow bully and he magnifies his office. Alpheus Colton is the captain of our insurgents, and brings upon himself like the other leaders the sentence of death. But our more conservative citizens like Dea. Nathaniel Ely and Col. Gideon Burt were Gen. Shephard's minute-men, standing by the guns of the commonwealth and the federal stores, true to hard work, hard money, law and order. When Shays quarters his marauding soldiers on Wilbraham, and a battle seems impending, the frightened women and children of Wilbraham flee for refuge to Longmeadow.

The Town period opens also with the ministry of Richard Salter Storrs. He is a fit successor to his great uncle, Stephen Williams, connected with him by various ties of blood, which were afterwards renewed by his marrying for his second wife Sarah Williams, granddaughter of his predecessor. Moreover Mr. Storrs had been singled out in the secret choice of Dr. Williams, some three years before he began to preach, for his successor in the Longmeadow pastorate. He was as Elisha to Elijah. The old prophet's mantle fell upon him; he entered into his labors, reaped what he had sowed, carried out his line of things, and by essentially the same methods. Their combined ministries made just one hundred years, and that century was the corner-stone of our foundations.

Mr. Storrs, like his predecessor, was ordained in the fresh vigor of his youth, having but just passed his majority. The salutatorian of his class at Yale, his superior scholarship and felicitous address had already excited brilliant expectations. He was far more eloquent than his predecessor. Of commanding presence, a piercing though genial eye, strongly built, his expression bold and earnest, suggestive of a hidden energy, and yet softened by a warm and confiding heart, of quick sensibilities, and lively and exuberant imagination, he was a natural orator

and the father of orators. At the same time he was subject by native temperament to alternate elations and depressions, and harrassed through life by periodical attacks of nervous headachè. These constitutional infirmities fell in with his native self-distrust and dislike of publicity to keep him at home, a dweller among his own people; not therefore so widely known as Dr. Williams, nor had his public influence, cut off in his prime at the age of fifty-six, ripened to that maturity which crowned the old age of his predecessor. But in the chosen sphere of his own parish and in all this region, pre-eminently admired and beloved, given to hospitality, attractive in social life, a son of consolation. He was peculiarly gifted in public prayer, remarkable for his appropriateness, copiousness, fervor, and a variety of expression that suited every place and each occasion. The favorite chaplain on the muster-field, well mounted, with shining Blucher boots and cocked hat, he delighted in the hearty welcome of his fellow-soldiers. More easily stirred and not so patient as his predecessor, he was a little ruffled if the bell stopped tolling when he was but half way across the green. He once preached with all sincerity and solemnity, though with less necessity, his farewell sermon. It relieved his mind and resulted in his continuance. He rode home from the First Church in Springfield without preaching the lecture because the parish authorities had failed of their repeated promise to cut down an apple tree behind the pulpit window, which had too often obscured his vision. His theology was of the Pauline type, and while he forgot not the terrors of the law, he delighted more in the affectionate entreaties of the gospel. He magnified the divine sovereignty, and was pertinacious on the decrees.

An arrangement having been made with his brother, Dr. Howard of Springfield, for exchanging lectures, they meet half way on horseback. Says Brother Storrs: "Brother Howard,



you see how it was ordained from all eternity that you should preach my lecture." Says Brother Howard: "I don't see it! And if it was so decreed, I'll break it!" The good brethren got warm; each turned his horse for home. But Brother Storrs has the parting word: "If you won't preach my lecture, *that* was decreed!"

It would be but ungracious, unhistorical, and unfair, should I fail to connect with these influential pastors the less conspicuous but greatly helpful and sustaining power of their godly wives,—Abigail Davenport, Sarah Chapin Burt, Sarah Williston, and Sarah Williams. And these names are singled out only as representatives of that goodly company of the Longmeadow women who, as our foremothers, well deserve ancestral honors. Even as they, with the fathers, are laid away in the sacred dust of the old churchyard, so, side by side, and hand in hand, and heart to heart, they lived and wrought together. It was from the blazing hearthstone of their beloved homes, lit up most of all by the fervent affections of mother, daughter, sister, wife, that our fathers went forth to build the Church, the School, the State. It was woman's influence that made the New England home the unit of a civilization widely different from that of other American colonies, where Frenchman and Spaniard followed, not the New England pastor, but the celibate priest,—not the Puritan mother, but the homeless nun. Let the tenderest memories of this centennial day be given, in our common Mother's name, not so much to her sons as to her daughters. "Their price is far above rubies. The hearts of their husbands did safely trust in them. They girded their loins with strength, and strengthened their arms; they laid their hands to the spindle, and their hands held the distaff; they stretched out their hands to the poor; they were not afraid of the snow for their households; they made fine linen and sold it; they deliv-

ered girdles unto the merchant ; strength and honor were their clothing ; they opened their mouths with wisdom, and in their tongues was the law of kindness ; they looked well to the ways of their households, and they ate not the bread of idleness. Their children rise up and call them blessed. Give them of the fruit of their hands ; and let their own works praise them in the gates !”

The Town period also opens with a public library, the numerous subscribers headed by Mr. Storrs, the admirable preamble and constitution drawn by “Master Jabez Colton.”—(I would that the time allowed to name the whole catalogue of our honored pedagogues, such as Rufus P. Stebbins, John Dixon, Sanford Lawton, William Goldthwait)—our town clerk and village lawyer, also ; steadfast, tenacious, true, ready for every good work ; the lay reader of sermons when the pastor was absent or disabled ; and on Fast days he read the annual statutes of the commonwealth from the broad pulpit stair. There never was a permanent place in this town for titled lawyers ; for there has always been some unprofessional citizen able to do the needed business.

But we never could have spared the village doctor,—Dr. White, Dr. Stebbins, Dr. Frost, Dr. Bliss, to mention no more of the honorable succession. And they were very reasonable in their charges,—only twenty cents for a visit, thirteen cents for an emetic,—and not without an occasional trace of quackery, when the public sentiment clearly called for it. As witness Dr. Stebbins’s well-worn “Perkins’ Metallic Tractors.”

It is a little before Mr. Storrs’ untimely death in 1819, that the seating business goes out and with it compulsory taxation. Here is one of the old warrants from Assessors Ephraim Colton, John Hale, and Aaron Cooley, to Nathaniel Ely, constable. It includes the minister rate and so winds up: “And for want of

goods or chattels whereon to make distress, you are to seize the body or bodies of the person or persons so refusing, and him or them commit unto the common jail, there to remain until he or they pay and satisfy the several sum or sums whereat they are respectively assessed."

Let us see how this works. It is town-meeting day. A citizen by the name of Glazier, not long resident, but long enough to pay his minister-rate, is presented, with it by Samuel Stebbins, constable,—a poll-tax,—amounting to eighty cents. He squarely and profanely refuses. The constable insists. "What if I don't pay?" The constable replies by putting his hand upon Glazier's shoulder. "If you really won't pay, I arrest you; and you go with me to Springfield jail." In mild astonishment the prisoner would like to see him do it. The constable appoints Mr. David Booth keeper, while he hastens for his wagon. Glazier proposes that they save the constable the trouble of returning, as he lives a half-mile distant on the way to Springfield. They find the constable engaged in catching his horse. "Let us go and help him," proposes the prisoner. As they go the prisoner breaks for the woods. Mr. Booth, however, has the longest stride, and as the prisoner vaults over a fence, his collar is firmly grasped. There stand the two men panting with the fence between. "You may as well come along," remarks the stalwart keeper. The wagon being ready, the prisoner takes out his wallet and proffers the eighty cents. "But you must also pay my fee for arresting you," replies the constable. After a considerable pause, with one eye to the woods and the other towards neighbor Booth, fifty cents more is tendered—"But you must also pay for the keeper." A profane refusal bursts forth. On arriving at Springfield jail, the wallet comes out again. "But you must also pay the transportation fee." The jail is preferred, with profane expletives. It becomes evi-

dent that this man needs gospel preaching. The turnkey is about to shut the iron door when the love of liberty inquires, "What can I settle the business for." "You must also pay the turnkey's fee." The eighty cents has grown to several dollars,—but he pays it.

In the midst of the Town period comes in the temperance reform. Our nineteen cider mills and our six brandy, gin, and whisky stills go out. The wood-sleddings for the minister, the payments of the minister rates in grain, the ministry lands,—go too. Likewise go the meadow gates, and the gates of the home commons, and the town's and the proprietors' land grants, and the browsing cattle,—no more to run at large,—and the swine, and the geese,—three cents fine for each goose. And the fire wards come in,—no more setting of fires in the woods. And the Sunday-school, at first a questionable innovation,—and the Baptist church in the eastern part of the town, with its able and fervent pioneer ministers, Elder George Atwell and Elder Alvin Bennett, established as a branch of the Enfield Baptist church in 1807, as an independent church in 1818.

The successor of Mr. Storrs in the old church is Baxter Dickinson, after six years called to a pastorate in Newark, New Jersey, and thence to the chair of pulpit rhetoric in Lane Theological Seminary, Cincinnati, Ohio,—judicious, solid, able, thorough; a strong and impressive preacher, a diligent and successful pastor; beloved at home, greatly esteemed abroad. His impress here was firm and strong, and he made his special mark in his inauguration and victorious leadership of the temperance reform. After him came Jonathan B. Condit—youthful, singularly winning, ornate, magnetic—for personal attractions most admired of all the occupants of our pastorate, before or since; and by and by called to the rhetorical chair in Amherst College, thence to a pastorate in Portland, Maine, and finally to a professorship in Auburn Theological Seminary, New York.

In 1829 the old church colonizes. The Second Congregational church begins its prosperous and useful career. It is blessed in those earlier years, with the faithful ministries of Calvin Foote and Martyn Tupper, with marked revivals, and numerous accessions, and since then, with a succession of faithful pastors and a steady and healthy growth. The whole eastern district of the town at the beginning of the century, sparsely settled and almost an unbroken forest, has been constantly increasing in enterprise and thrift, rich especially in its famous quarries of the Longmeadow sandstone, a source of future industry and wealth that seems to be exhaustless.

The last fifty years of the Town period with its events of interest and progress, including the establishment of the Roman Catholic church in this part of the town and the Methodist Episcopal church in the eastern district, and the stirring scenes of the civil war, must be passed over by the present limitations of this address, as belonging to the more familiar recollections of our own times; times whose harvests are yet unripe, whose actors like ourselves are yet upon the stage, not for historical treatment, but as living epistles known and read of all.

A hundred years ago! Were the former times better than these? Better for us, but not for them. The glory of the children are the fathers, but it *is* the glory of the children. The goodly heritage is ours. The stream is better than the fountain, the harvest better than the seed-corn.

Behold the contrasts—then, the blowing sand; now, this park-like green. Then, the arid, well-nigh treeless plain; now, these shaded walks, and spreading elms. Then, the tortuous, steep and miry roads; now these viaducts and smooth highways. Then, the unpainted, lean-to houses, the weather-beaten horse-sheds, the unsightly row of shops in the middle of the village green; now, these cultured lawns and ornamental mansions.

Then, the rude, springless, heavy wagons and the rope traces ; now, the trim and handsome turnouts.

As to the qualities of character we should be more modest in our comparisons. Let the next centennial praise us and not our own mouth.

Since the civil war it has been with us as with many rural towns, a time of much depression. But not like that which attended the French and Indian war, or that which succeeded the Revolution, or the hard times belonging to the war of 1812. Our young men it is true have left us ; the cities have won them ; our manufactures too have fled to the more convenient centers. We have been accounted slow and dull. But in the face of all these depressing circumstances, not our fault, I can say to my fellow-townsmen : You have made as brave a fight as ever the fathers did. The old vitality yet survives. This anniversary asserts it. Those "meadows fresh and fair" await a better agriculture. Their thirty-fold shall be a hundred fold. These sweet homes, the church, the school, cherished still, we shall transmit them to our children and they will hand them down to theirs. We shall not abate our courage or our hope. We claim our full share in the honorable prestige of this valley, fairest portion of New England,—New England, the genius and inspiration of the republic,—the republic that leads the course of empire till the rising shall catch the setting sun, and Occident shall with Orient clasp hands in blessing those brave hearts that came, westward ho! across the sea, two hundred and fifty years ago.

De Tocqueville is right. As the oak is in the acorn, the republic is unfolded in such histories as ours. We are members one of another. The civilization that lines our silver stream from its rising to the Sound, take it in the collective sum of all its thriving cities, enterprising towns, its smiling villages and its

lovely homes ; its churches, libraries, factories, colleges, asylums ; its cultured men and women ; where on this round earth is it, for a like extent, surpassed? I have but this last word to say : This old town is a part of it by inseparable and immortal ties of sacred memory and of benignant hope.

And, when we shall have joined the majority of the immortal dead,—that silent congregation in yonder church-yard,—and when our children's children shall gather here a hundred years to come ; from the upper air, 'mid the great and increasing throng of witnesses, may we behold their grander prosperity and their brighter joy !

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For documents and authorities referred to in the preceding Address, as well as for that expansion of some of its sections which was inconsistent with the pictorial form, by preference adopted for oral delivery, the reader is referred to the Appendix, as being in fact if not in form an integral part of the Address itself. It has been preferred, however, not to encumber the printed page with numerous and minute references to an Appendix whose entire perusal will, it is hoped, prove interesting.

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## THE COLLATION.

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It being now somewhat past one o'clock, the President, at the unanimous request of the Committee of Arrangements, announced a slight change in the day's programme by which Mr. Boies' Poem should follow, instead of preceding the Collation.

A few moments were allowed after this announcement for the vacating of the aisles by those who had been standing in them, when—*presto!*—there suddenly appeared in every part of the tent a hundred waiters, selected from the young people of the town and formed in companies of ten, each officered by its lady captain and gentleman lieutenant and distinguished by its own badge,—a letter of immortelles,—corresponding to similar large letters upon the tent side, marking the settees into ten sections

with separating aisles. Each lady captain presided over a large table in the supply tent containing her proportion of the Collation viands, and thence supplied, in rapid succession to her own company of waiters, each item in its pre-arranged order; the waiters following each other in this exact order in their service in the audience tent. Each gentleman lieutenant kept open passage for the waiters of his section in its aisle, and signaled to them the wants of those occupying the settees. The viands were substantial and abundant; the coffee, tea, and cake, being specially prepared by the ladies of the town to ensure their quality. All the culinary details were conveniently arranged and perfectly screened under the adjacent tent, from which there were ample and convenient passage ways into the larger one.

It was the surprising result of this happily conceived and systematized arrangement, thoroughly administered in all its details, that the great congregation of probably twenty-five hundred people were all dined to their apparent entire content, and without the least confusion or interruption of their social intercourse, in the almost incredibly short space of forty minutes.

A well-known proprietor of one of our largest metropolitan hotels, among the guests of the occasion, observing with amazement the order, celerity, and success of the collation arrangements, said of the chairman of the committee of preparation, to whose organizing and executive faculty a large part of the success was due, "The man who organized the details of that Collation could feed an army of ten thousand, and not a soldier lose his rations." While the chairman himself, in his own report, modestly observes that the success of the Collation may not be due so much to the organization, as to the perfect harmony and intelligent co-operation of every worker. Each probably was right.

The close of the Collation was signaled, as its opening had been, by the stirring strains of the band; and after an interval of a few moments for changes of position, and the seeking out of mutual friends, promptly at the expiration of the allotted hour the assembly was again called to order by the President, introducing the Poet of the day, William E. Boies of Longmeadow.







THE LEETE (FORMERLY BLISS) PLACE.

THE MEADOW ROAD.

THE BOIES (OLD ELY) PLACE.

THE NEW ELY PLACE.

# THE CENTENNIAL POEM.

BY WILLIAM E. BOIES.

---

The kindly mother who doth greet  
 Her children here with grateful tears,  
 That tell her love surer than speech,  
 Had never cared to count her years,  
 Until the sum of them should be  
 The cycle of a century.

'Tis said the aloe in our clime  
 A hundred years will waiting stand,  
 And then flower-crowned look fresh and fair  
 As any rose-tree in the land;  
 Though building for itself a tomb  
 From its own pyramid of bloom!

Our century-plant is blossoming,  
 Not like its prototype to die,  
 But as the fabled almond-tree  
 Cherished with loving loyalty,  
 A larger growth to gather thence,  
 And yield a richer recompense.

---

From their sojourn up the river  
 Came our fathers to the lea,  
 Lured by its rare virgin beauty,  
 And serene tranquility.

Then those meads by honest purchase  
 Passed from red man to the white,  
 While their rankly growing grasses  
 Wove an emerald carpet bright,

Flecked with buttercups as sunshine,  
 And with daisies like the snow,  
 Bordered by a belt of silver  
 Golden in the sunset's glow.

Earth and sky turned not yet lurid  
 At the woes of savage strife,  
 But were with the mellow radiance  
 Of the Indian summer rife.

With the crushing of the Pequots  
 Came to war-whoops a long truce,  
 Till by jealous crafty Philip  
 Friends were changed to demons loose ;

And was waged that war of races  
 To the bitter, bloody end,  
 Which should out from all our valley  
 Remnants of a doomed race send.

Let us linger with the Indian,  
 Trusted as the white man's friend,  
 Who, in his untutored fashion,  
 Aid and guidance sure did lend.

In wood-craft he taught the stranger,  
 Ere his craft was as a foe,  
 How to hunt in leafy coverts,  
 And to track game on the snow—

Shewed him herbs and leaves of healing,  
 Others to be shunned as bane ;  
 And his rude signs for foretelling  
 Days of sunshine or of rain.

It may be that to his camp-fire  
 Was the stranger welcomed oft,  
 Who, too, gave the red man greeting  
 Where his home-fire blazed aloft.

A memento of that era  
 Lends its luster to the days  
 When we harvest for the garner,  
 Peacefully, our golden maize—

Whose trim stooks, so like to wigwams,  
 'Mind us of the tented field  
 Where our meads' first dusky owners  
 In their fealty stood revealed.

At the brink of yonder waters,  
 Washed and wasted by their flow,  
 Is a burial plot primeval,  
 Where the Indian sleepeth low.

And as sunbeams leave a blessing,  
 Fading slowly in the west,  
 Grudge we not our benediction  
 To the red man's place of rest.

---

Fair, yet fickle, valley-queen,  
 On thy crystal throne serene,  
 Thou did'st lure men o'er the sea,  
 Now of sainted memory,  
 To salute thee in thy pride  
 And sit spell-bound near thy side.

Dazzling was thy jewelry  
 More than gems of royalty,  
 And the songs thy minstrels sung,  
 Soaring, or green nooks among,  
 Sounded sweeter to our sires  
 Than those by cathedral choirs.

'Neath thy smile, when mist or snow  
 Veiled not its enchanting glow,  
 Visions of a hamlet rose  
 Lovely as the Avon knows ;  
 Bearing none of olden names,  
 Yet with kin by Clyde and Thames.

---

Lo! a strange commotion,  
 Hurried locomotion,  
     Strong men strangely pale ;  
 At the dire transition  
 From sweet fields Elysian,  
     To a submerged vale !

Soon the oars are gleaming  
 'Mid a deluge streaming  
     O'er the fated lea—  
 Plied with lusty rowing,  
 And the river flowing  
     Broad as inland sea !

Blithe is still our mother,  
 After all this pother  
     Sings in hopeful strain—  
 Baptized by immersion,  
 Only through coercion,  
     And so washed from stain.

Safe upon the upland,  
 Despite the drifting sand,  
     She will build anew ;  
 Floods by day defying,  
 And while winds are sighing  
     The hushed night hours through.

Driven from the meadow,  
 Close as her own shadow,  
     Clings her name away—  
 Tinted with the color,  
 Fragrant with the odor,  
     Of the meads in May ;  
 And thro' centuries vanished,  
 Tainted not, nor tarnished,  
     LONGMEADOW 'tis to-day !

---

The track of four-score years we saunter down,  
 Through precinct, parish, to the corporate town.  
 What was dense forest, or the open ground  
 Where a few kine their scanty forage found,  
 Yet 'neath broadshade at noontide to recline,  
 And access free where brooks thro' dingles twine,  
 Becomes a village common, and wide street,  
 Comely, in time, as Goldsmith's "Auburn Sweet."

Beyond a belt of woodland, where the bear  
 And ravening wolf long kept their hidden lair,  
 A rocky ridge, that was so tough to till,  
 The settlers cursed it as "Poverty Hill,"  
 Becomes the thrifty parish miles away,  
 Whose town-house looks as if it came to stay ;  
 Whose rock of old offence has, quarried, won  
 A world-wide fame for the Longmeadow stone !

Timber was plenty, and the early frame  
 Would put the later balloon sort to shame ;  
 Wood piles were ample, and the fire-place broad  
 Enough to swallow even a sled-load !  
 And, though a tempest raged outside the door,  
 That generous open fire would blaze and roar  
 Until the hearthstone glowed so wondrous bright—  
 It lit the smoke-stained walls with solar light.

Simple, yet earnest, lives were nurtured there,  
 In homespun raiment and on frugal fare.  
 Mothers, indeed, with jewels were arrayed,  
 Such as Cornelia in her sons displayed,  
 And boasted their conservatories full  
 Of olive-plants, both plain and beautiful ;  
 Though the piano must needs bide its time,  
 And penciled harmonies that with it chime.

Attic sweet singers at their toil were heard  
 While spinning wheels the obligato whirred ;  
 Or on the roof the patter of the rain  
 The song accompanied, and its refrain.

And by the cradle wooing slumber nigh,  
 Distilled in cadence soft the lullaby,  
 Whose mystic charm comes not from any art,  
 But the deep yearning of a mother's heart.

The waltz was frequent in those homes of yore,  
 From birches sprouting at the very door ;  
 And everywhere of rods enough were rife  
 To keep a lictor busy all through life !  
 Yet 'mid these stern surroundings bloomed a feast,  
 Whose fragrance lingered long when thanks had ceased ;  
 As blooms the flower that ushers in our May,  
 Where lilies soon would droop unto decay.

The central figure was devotion's shrine—  
 The unpretending house for use divine ;  
 No fountain gushed upon the village green  
 In liquid melody and silver sheen,  
 But dearer to our sires than fountain's jet  
 Was the meek fane where reverent they met,  
 While holy calm was brooding everywhere,  
 To drink of water on which angels fare.

How true the pastors to their life-long trust,  
 Williams and Storrs, a hundred years—though dust  
 Their bodies now may be, their memories  
 Still live, and lift our thoughts unto the skies.  
 How too by charge preceded after charge so brief,  
 Yet gladdened each with its own harvest sheaf,  
 The pastor of to-day with thirty years and three  
 Doth supplement their work, and century !

---

Some mourned, as if when the old church moved  
 Toward the grave-yard, solemnly slow,  
 Its last hour had come, and funeral too,  
 And in dust it soon would lie low.

That it came to dust was a smothering fact,  
 And its bats, too, came to grief,  
 While the poor church-mouse in his secret haunt  
 Was tremulous as a leaf—



As the workmen were baring the antique frame  
 To the open light of day,  
 And the century cock on his airy perch  
 Wondered what was to pay!

Yet the cherished fane, under guidance sure,  
 Left the spot it hallowed so long,  
 For a site that now lends a pathos to prayer,  
 To sermon, and sacred song.

And I fancy 'tis still the same old church,  
 In its heart and ribs of oak,  
 As when from the belfry at noon and night,  
 And in shine and storm it spoke.

Stained windows, and frescoed walls change not  
 The faith it kept on the green,  
 While steadfast as ever its finger points up  
 To the temple eternal unseen.

Methinks, when its lengthening shadow doth fall  
 O'er the place of the last, long sleep,  
 The mourner discerns a sheltering arm  
 That will safely his treasure there keep.

---

In the still place of graves memorials tell  
 Of heroes brave and true, who fought and fell,  
 From wars colonial, gone from thought away,  
 Down to that latest ne'er forgotten fray;  
 Though all too soon its votive garlands fade,  
 Which, wet with tears, on the green turf are laid.

There, too, sleep those to country true, and God,  
 As even these whose blood hath stained the sod;  
 Who sought no mention in the roll of fame,  
 Only to leave unspotted a good name.  
 They lived that other mortal lives might be  
 More sweet and true for their fidelity—

From lifting others' burdens theirs were less,  
 And blessing others they themselves did bless.  
 In stars which beamed above their peaceful homes,  
 Brighter than over pinnacles and domes,  
 Radiant they read what their reward would be  
 When mortal put on immortality!  
 And so they passed on, pilgrims to the sky,  
 Contented here to live, and here to die.

---

I know not what the years will bring  
 Of glad news, or alarm,  
 But pray that the new century  
 Break not the olden charm.

Heaven bless the city of our love,  
 Our mother's mother dear,  
 While the blue hills beyond abide  
 And flows the river near.

Yet as her toil waxes intense  
 With busy hand and brain,  
 And rises unto fever-heat  
 The mastering lust for gain,

More welcome be the day or hour  
 When her worn toilers hie  
 To pastures green, and where the still  
 Waters are gliding by.

Even if as Jerusalem  
 Yon city grows to be,  
 Let her loved suburb keep the charm  
 Of quiet Bethany !

At the conclusion of the poem the following patriotic hymn, also written by Mr. Boies, was sung by the assembly, to the tune of *America*, with band accompaniment, concluding the first section of the day's programme.

MR. BOIES' HYMN.

Our Country, unto thee  
 Still we would loyal be,  
     As were our sires ;  
 Who watched thine infancy,  
 Fought for thy liberty,  
 Kindled on hill and lea  
     Thine altar-fires.

For Thee, O grand old State,  
 Never shall love abate,  
     Whate'er betide.  
 Though friends thy servants blame,  
 And foes asperse thy name,  
 Firm as thy Rock of fame  
     Thou shalt abide !

Sweet hamlet of our love,  
 As dew shed from above  
     Peace be to thee !  
 With plenty be thou blest,  
 With concord, East and West,  
 And days of holy rest  
     In worship free.

God bless us gathered here,  
 While draws our parting near,  
     To meet no more—  
 Until through loss and gain,  
 And washed from mortal stain,  
 Triumphant we attain  
     The shining shore !

## THE AFTER-DINNER SPEECHES.

In opening the symposium of after-dinner speeches from invited sons, daughters, and guests, the President spoke briefly, as follows :

### *Children and Friends of Our Good Mother Longmeadow :*

You are invited to a 'feast of reason and a flow of soul,' which will doubtless make all that has preceded it seem tame to you, in the comparison. We have a list of speakers whose very recital must awaken your most eager anticipation. Let every settee claim its occupants, that all may be unhindered in hearing and seeing. The good Mother will deem it no disrespect to herself for any son or daughter to sit with covered head, even in her venerable presence, if prudence so suggests.

I will detain the speakers from you longer by only a single 'little story.' It is related of the venerable Dr. Shaw of Rochester that, being about to take leave of his Presbytery in his advanced years, he said to them in words of chastened, yet complacent humility : "Brethren: During my long connection with you I may have done some foolish things, and have doubtless done many wrong things; but you will bear me witness that I have never done a long thing!"

The bearing of this story does not lie, I may add, in the application; for you will readily see it can have no possible application to our circumstances. The afternoon may, indeed, prove short; but the speeches of our guests cannot, by any possibility, seem to us long.

Speaking now, however, only as the humble representative of our gracious Mother, I am instructed by her to say that she remembers reading often in her early childhood the then recently revised version of the sacred writings, done by command of her Most Gracious Sovereign King James I, of learned memory, and that in it, of a certain Aaron of old it was written, that 'he could speak well;' and, therefore, commandment was given concerning him, that 'he should be to his brother Moses instead of a mouth.' Much more, surely, may a mother expect that any Aaron among her own sons who can speak well should be to her instead of a mouth, on such an occasion as this.

Will the Rev. Aaron Colton, of Easthampton, take the Mother's hint?

## ADDRESS OF REV. AARON COLTON.

*Mr. President and Good Friends :*

In our present quest we do not propose to go back to Adam, nor to Noah. We stop this side of the flood and of the Red Sea. We begin at Moses—our Moses—*my* Moses, Mr. President,—otherwise named Quartermaster George Colton. Let alone Egypt. Let alone England, except just to say that the said George aforesaid came over from Sussex, a southeast county in the fatherland, about the middle of the Seventeenth Century. No matter for anything beyond. Enough, and good enough this side. No great concern whether the first man ever named Colton was Norman, Swede, Celt, or Turk. Don't propose to go into fits over the question whether the Coltons across the brine were of princely blood or plebeian. That is no great shakes any way. The real point is, What are *we*, and what *do* we? All else is fustian and prunella. We make personal confession, that for groping one's way by light of a tallow candle through endless "genealogies," we have, in this short life, no time, tact, nor taste. Had indeed a little rather not have come up (or down) from ape, tadpole, or clam, as the evolutionists would have it.

Quartermaster George Colton—on him we plant ourselves, and shake fists at all questioners and comers. We have in him an honorable and auspicious beginning. He is found a Magistrate in Springfield at almost its earliest, and before Longmeadow is even a precinct, or is more than a pasture for flocks. Came among the first, if not *the* first, to what is now this goodly place and name. Was a wise master builder, and laid here good foundations, whereof we this day are witnesses. Had nine children, and that was auspicious prophecy. And famous children they were—altogether redoubtable. Isaac, Ephraim, Mary, Thomas, Sarah, Deborah, Hephzibah, John, and Benjamin. There! Scriptural, Biblical, every one—patriarch and evangelist face to face; both Testaments drawn from—not to say, exhausted; not a heathen name among them. If from all the

hoary registers of time, any man can cite the equal family record, let him stand up and be counted.

And if Quartermaster George was great, a still greater than he, perhaps, was his son Thomas, our Joshua. Captain Thomas Colton—like John Gilpin—

“A citizen  
Of credit and renown;  
A train-band Captain eke was he.”

He was the hornet against the people who had dwelt in the land. For it came to pass when they set themselves to overcome him, he joined battle and fought against them; yea, he drave out from before him the Jebusites, the Hivites, and the Hittites, (or subdued them under him,) and gave their lands for a possession unto your fathers, and unto you, as it is this day. It was said of him that he could scent an Indian from as far as he could shoot one—and that was at long range. Turning to the old records I find a minute in these words: “Capt. Thomas Colton died September 30, 1728. On the 6th of the following October Dr. Williams preached a sermon in which he gave Capt. Colton a very extraordinary character, especially in the Indian wars, and as a man of eminent piety.” Reminds one of the centurian, and of Havelock; a soldier, yet fearing God with all his house. His monument in the burial ground near by, a stone slab, large, strong, durable, of such fine grain and texture as to have withstood, without fleck or flaw, the storms and sunshines of a century and a half, testifies to this same high estimate and appreciation. And then Captain George Colton, son of Thomas, worthy son of worthy sire. Thus we have it—these military spangles and splendors—Captain, Lieutenant, Ensign, Sergeant, etc. And then as to actual service—the tug of war. My grandfather Aaron, with several others of the name, bore a part in the struggle for our independence. Sergeant Ebenezer Colton, with his company of minute men, marched from here as far as to Brookfield for the rescue of Lexington, but was countermanded with the intelligence that the peril was past.

But the Colton name fills a much larger space in the civil list and life of this grand old town. For a hundred years one-half, less or more, of the moderators of the meetings of precinct and

town were Coltons. How readeſt thou? "At a meeting of the inhabitants of the precinct of Long Meadow, March 15, 1756, Capt. Isaac Colton was appointed Moderator; Sergt. George Colton, Ensign; Simon Colton and David Burt were chosen Committee, and Samuel Colton, Assessor"—Coltons four to one. One more instance out of many in the record. At the first meeting of Longmeadow as a town, Festus Colton was chosen Surveyor of Highways, and Luther Colton, Fence Viewer. So were the powers and prerogatives, the honors and emoluments of high official station heaped upon the Coltons as the most capable and worthy among the people!

If now any one shall, in malicious and mischievous depreciation, insinuate that the Coltons were all the people, and had the honors of office as the college boy did the valedictory, being himself the whole class, we shall not stop to answer that despiser of dignities, except by the silence that means disdain.

And then, coming down, or rather up, to the queenly matron, ever venerable and fair—this church. Of the sixteen persons joining to organize this church, one hundred and sixty-seven years ago, six were Coltons—four women and two men.

I have just now alluded to numbers. If you carp at the Colton quality, we can easily balance the account by quantity. Those early family records—quivers full. We have looked at them, and have sat astonished one hour. Quartermaster George is found to have had nine children; Thomas, fifteen; Ephraim, of the second generation, seventeen; Benjamin, of the third generation, fifteen; and Benjamin, of the fourth generation, ten. Prophets and prognosticators of omen good or ill! Census bureau and the multiplication table! But take comfort. This is a great country, with territorial domain sufficient for a good many Coltons and some few others—a remnant, at least. Glad to have it so; for we seem to hear voices saying, give us room, that we may dwell.

Well then, the just claim of the Coltons to precedence and preëminence before all the other Longmeadowers, here and elsewhere: 1. We were first in the field, and possession is nine points of the law. 2. We are fullest in numbers—are the majority—are the people—not to insist that wisdom will die with us.

And then as to the parts the Coltons have played and are playing in the field of the world. True, we cannot point to a Colton as chief executive of the nation, nor of this commonwealth. No matter. The greed and scramble for office, as now seen, would only soil our ermine. But we stand well on the roll. One or two governors or alcaldes, one or two presidents of colleges, several college professors, educators not a few, physicians many, clergymen a goodly number, judges rare, lawyers a sufficient and satisfying scarcity.

But after all, our grand distinction and boast is of our deacons. DEACON COLTON. Here, on this eminence, we plant ourselves, and boldly challenge all competition and comparison. We are owners of the deaconship here and elsewhere

“From the center all round to the sea.”

We are born deacons, as princes are dukes—to the manor born. Deacon is our escutcheon heraldic, our ensign armorial. True, indeed, in this democratic, leveling age and country, where men have such petty jealousies and prejudices against office bearing and authority, it may perhaps be as well, for the sake of peace and good will, to allow the people the privilege of a voice and vote in putting Coltons into this as into other offices. But a Colton is a deacon anyway, and every time, vote or no vote. He is deacon by very virtue of his being a Colton. To say of a Colton that he is a deacon is only to pronounce him a little more a Colton—an Hebrew of the Hebrews. In fact, we don't need the title;—we are deacons without it, all the same. To think of distinguishing one Colton from another Colton by saying that one of them is deacon, would be about as lucid an identification as to say of one John Smith that he is brother of James. Not to count from other branches of our genealogical tree, but only from my own especial bough or twig, I once found here thirteen deacons living contemporaneously, and a blessing to their time. My grandfather Aaron was deacon; two or three uncles of mine were deacons; a half score of cousins were deacons; my father was deacon; three brothers of mine were deacons; and a son of mine is deacon. Presumably this branch is no exceptional one, but is a fair sample of the entire ancestral tree.



I have not claimed, may it please you, that all the good deacons in the world are Coltons. I am too modest for that. I magnanimously and cheerfully concede that there are good people, some few at least, outside of the Colton fold. I benevolently wish there were more of them. And here, while I am in this charitable and hopeful mood, and before I lose it, I may just add and admit, that, since an humble self-estimate is a grace becoming in all, even in the best, it is conceivable that we Coltons, all of us, might not do amiss to wish ourselves a little better than we are. There is always room at the top.

And then as to issues and results of intermarriages and interfusions, cross-currents and comminglings of blood and quality—ours with the other tribes, the Elys, Cooleys, Blisses, Morses, Morrisses, Keeps, Chapins, Burts, Williamses, Bridgmans, Kingsleys, Goldthwaites, Storrses, Wrights, Lawtons, Brockways, and I know not how many more; whether in all this the Coltons have gained most, or given most of whatsoever things are lovely and of good report, may properly be left a question for a debating society. It is presumable, however, that our debtors they are.

From this account it is very plain, first, that the Coltons are a modest race, thinking others better than themselves; and second, that there are among them no humorists. How could there be? Being deacons all of us, we are too sedate and solemn to relax into mirthfulness and levity. 'Sober as a deacon!'

But I must draw to a close. Let me try, as I do so, to sketch for you, with a free but faithful hand

#### AN AVERAGE COLTON.

A plain man of medium stature; rather spare in flesh; hair brown and scant as age advances; small eyes; prominent nose and chin, denoting push and persistence; complexion red, white, and blue; circulation and temperament a trifle slow; not the quickest in catching an idea, but good at keeping it; modest, as we have already said and sung, yet somewhat self-opinionated and set—not to say stubborn; second or third cousins, maybe, to the Mr. Will-be-Wills; of cheerful turn, and not addicted to long face and low murmurs; laughs moderately, but laughs;

prefers to live in the south side of the house ; is sociable and neighborly ; likes to do obliging things, and does them ; thinks comfortably well of himself, and likes to have others think the same of him ; is affectionate in disposition, loves his kindred and friends, and is given to hospitality ; loves a good story, and is apt to be a little prolix and tiresome in telling it ; is pretty sure to be found a singer, and no marvel if a chorister ; is neither a sun to blind your eyes, nor a comet to be gazed at wonderingly ; wouldn't excel in metaphorical pyrotechnics and gymnastics ; is not given to minding high things, but is reasonably content to pursue a quiet and even tenor ; is patient of toil, working with his own hands that which is good ; is fair-minded and fair-handed in business dealings ; has half an eye open for the main chance, but doesn't clutch frantically for the everlasting more ; is neither a millionaire nor a pauper ; is not crowned king nor hanged a culprit ; is seldom found in a palace, and more rarely in a prison ; is a democratic republican in politics ; is found among a gentler commonalty, the middling interest, the middle extreme in society,—the upper middle if you please ; is not a saint by natural birth and blood (no man is), but is blessed with such make and molding, such natural disposition, aptitudes, tendencies, as fits one (if there be such fitting in any) to receive God's free grace and be molded by it to diviner patterns, even the spiritual and heavenly.

On the whole, a fair sort of a man, this average Colton, found respectable, faithful, useful, serving God and doing good to men, and as likely as most to be saved finally by grace divine and grace alone.

We should not boast and we need not blush, manward, over what the Colton race and name have been and done here in this dear old home, our Jerusalem, Longmeadow, name ever dear, and mother of us all ; and done also in the

“Land of our fathers, wheresoe'er we roam.”

And may I add one word in the name of all the tribes and families represented here, to day. To the Longmeadow residents, people and their honored pastor, having here and now their beautiful home and habitation, we tender on this memorial

anniversary our hearty greetings and gratulations. All hail and farewell! our dear old Longmeadow, venerable with age, crowned with beauty! Her children rise up and call her blessed. May other generations of men and women, the good and gentle, the true and brave for the right, rise up here to bless the ancestral home, the nation, the world. Our ancestors here. We seem to see their venerable forms. We tread reverently by the graves where they lie in glory, every one in his own house. We sit, to-day, beneath the roof and within the walls where they worshiped the ever living and loving God, theirs and ours. We walk beneath the elms that to them were a shadow from the heat. We tread on hallowed ground.

“A charm from the skies seems to hallow us here.”

We feel here an inspiration and uplifting to good endeavor to do well our part, and so be followers of them who through faith and patience inherit the promises.

“Our boast is not that we deduce our birth  
From loins enthroned and rulers of the earth;  
But higher far our proud pretensions rise,  
The sons of parents passed into the skies.”

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At the close of Rev. Mr. Colton's Address, in introducing the next speaker, the venerable Mrs. Mary Reynolds Schaffler, the widow of the distinguished and lamented missionary Rev. Dr. William G. Schaffler, and the devoted partner of his missionary labors at Constantinople, but since his death residing with a son in New York city,—the President said:

“It is with rare pride and pleasure that the Mother welcomes back to-day, a beloved daughter, whom she might almost more properly call a sister;—one, certainly, whom all her younger children will gladly recognize as a mother, revered and beloved. Will our dear Mother Schaffler enrich our Centennial feast with any reminiscences from an experience so honorable to herself and to her native town?”

## MRS. SHAUFFLER'S REMARKS.

*My Dear Friends:*

It is with great pleasure that I am permitted to be here on this Centennial day, in this place so dear to me as the place of my birth, the home of my childhood, and the home of so many of my honored ancestors.

I have listened, with great delight, to the history of my great-grandfather, Dr. Stephen Williams, and his family. It reminds me of the story of the first family, that of Robert Williams, who came from England to this country in the year 1638.

Mrs. Williams was unwilling to leave her English home to come to this, then howling wilderness; so the voyage was deferred from time to time. At length Mrs. Williams awakened one morning, and said to her husband, "My dear, I am now ready to go to America. I had a very remarkable dream last night. I dreamed that we went to America, had a numerous posterity, and that among them were many men of influence in the land, and, especially, many ministers of the gospel."

You have heard, this morning, that many of the name of Williams have been graduates of our best colleges. Of the sons of my great-grandfather, three were ministers of the gospel, and several of their sons and grandsons. It is remarkable how many of the descendants of the Williams family have been clergymen.

When my great-grandfather returned from captivity in Canada, his sister Eunice could not be found to be redeemed. She was a child of eight years when taken captive, and had been at once sold by the Indians to some of the Catholic nuns in Quebec; they secreted her for years, and at last married her to an Indian chief, who thought it an honor to take an English name, and was ever after called Williams.

After years, Dr. Stephen Williams learned where his sister was, and sent to her to come and visit him. She came, with her husband and some other Indians, to Longmeadow, but they would not lodge in the house. They built a wigwam in the orchard, behind the parsonage, and slept there.



MRS. MARY REYNOLDS SCHAFFLER—AGED 82.



One day my grandmother and her sisters got their Aunt Eunice into the house, and dressed her up in our fashion. Meantime the Indians outside were very uneasy, and when Aunt Eunice went out in her new dress, they were much displeased, and she soon went into the house, begging to have her blanket again. Nothing could induce her to remain in New England, although great efforts were made to persuade her husband and herself to remain.

Some years later, one of Aunt Eunice's sons came for a visit, and was induced to bring two of his sons for education. One of them, Eleazer, became a missionary to the Iroquois Indians.

I wish to congratulate Longmeadow that she has sent out so many missionaries, six of them born here, and five of their children also having taken up the work. I trust Longmeadow will send out many more of her sons and daughters to the foreign field. Young men are greatly needed, as well as more women.

Last year, the American Board sent out only four new missionaries. We greatly need more men and more money. The world is wide open to receive the gospel, and shall we not be more than ever in earnest to send the glad tidings of salvation to the ends of the earth? Are there not, in this large assembly, some who will devote themselves to this blessed work?

May the blessing of the God of our fathers ever rest upon dear old Longmeadow.

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The spoken word is indeed here; but no words can report the sweet and gracious Presence of the venerable matron, who, with great natural diffidence, yet with perfect self-possession, addressed to the multitude of affectionate listeners her loving reminiscences and earnest missionary appeal. Erect in form and quietly dignified in bearing, the presence around her of loved schoolmates and the thronging memories of earlier years seemed, for the moment, almost to renew for her the glow of her girlhood's feeling. Public speakers, too, might well take a lesson from the apparent ease with which the distinctly uttered words and perfectly modulated tones of this delicate voice reached every part of the spacious tent. The very presence of this dear Mother in Israel was felt by all to be both an inspiration and a benediction.

After music by the band, the President said :

The Mother gladly sees with her here to-day a grandson not only of herself, but of a beloved pastor of her early years—bearing in full, third in a sacred succession, an honored name which he has himself yet more widely interlinked with literature and with life. Will the Rev. Richard Salter Storrs, D. D., of Brooklyn speak words of cheer for the Mother to whom his own father's heart, untraveled, ever fondly turned with tenderest affection?

### DR. STORRS' ADDRESS.

*Mr. President: Dear Friends:*

As I stand before you for a few minutes, preceding others whom you are naturally impatient to hear, I am reminded, by the very kind words with which I have been introduced, of an incident of somewhat recent occurrence—which had been recalled to me, also, in the course of the excellent historical discourse to which we listened with so much pleasure this morning.

The Rev. Dr. Leonard Bacon of New Haven, a beloved and honored friend of many of us, was accustomed, I believe, in the later years of his life, after his active pastorate had ceased, to introduce to his congregation, with the grave and graceful courtesy which belonged to him, those who were to preach in his pulpit. On one occasion he did it in substantially this way: "The first Pastor of this Church was the Reverend John Davenport," on whom he then proceeded to pronounce a brief eulogy. "The grandson of that pastor was the Reverend John Davenport, of Stamford. The son of that pastor was the Reverend James Davenport of Southold, Long Island. We are to-day to be addressed by a lineal descendant of John Davenport, our first pastor." A friend of mine, who was in the congregation, noticed that the face and forehead of the minister so introduced flamed suddenly into a blush which seemed more vivid than was necessary on the occasion; but the secret of it was perhaps explained when he announced his text: "Visiting the iniquities of the fathers upon the children, and upon the children's children, unto the third and fourth generation."



I don't know, I am sure, what iniquities my grandfather can have ever committed, in consequence of which I have been put, on his account, into this early place among the speakers. I have always understood that he was an excellent man. Probably he must sometime or other have been careless about the duty of making a after-dinner speech on a centennial occasion. At any rate I feel at this moment much as the lawyer did who was about to be married—of which story also, by the way, I was reminded this morning. He was well esteemed in his profession, but rather remarkable for never being quite ready to try his case, and always desirous of a postponement.

At last he was to be married, as I have said, but when the minister asked him: "Dost thou take this woman to thy wedded wife?" the old habit got the better of him, and he answered that he was not altogether ready to proceed with the case, and would like an adjournment for two weeks. It seemed to me, when we were told this morning of the elaborate ceremonies at the marriage of the Reverend Dr. Williams to Miss Abigail Davenport, that if he had known beforehand what these ceremonies were to be, he might have been excused for wishing a temporary adjournment; and that if she was really as deferential to him as the letter which was read from her seems to indicate, she would not have objected. I don't want a two weeks adjournment for my remarks; but really wish they might have come a little later in the afternoon.

However, it ought not to be difficult to say a few words of hearty affection and admiration for this beautiful village, and for those who live in it, on this pleasant occasion.

I remember the village as it was more than fifty years ago, when I first came to it as a lad, with my father and mother, both of whom have now been walking for years—one of them for many years—in the gardens of God. And I remember the impression which it then made upon me; how wholly retired it seemed to me, and set by itself.

There was no air of foreignness about it, no breath of the sea. In the towns along the eastern shore, with which I was acquainted—Boston, Salem, Weymouth, Wareham, New Bedford, and the others—one was constantly reminded of distant counties. There

were ships at the docks from India and China; sailors rolling and rollicking on the streets, or in the taverns; foreign ornaments and furniture in the houses; a general fragrance of oriental spicery in the air. Here, on the other hand, appeared a typical, interior, New England village, where all was home-born, home-bred; with no noise in the air, no hurry in the streets; "a happy harbor of God's saints."

So it seemed to me as a boy; and the first impression has never departed; in fact it has been deepened and revived in my subsequent visits, which have been somewhat numerous. Very likely there has been more or less of tragedy here, in life and character; undoubtedly there must have been; animosities, perhaps, there may have been, and sharp disputes about line-fences. But the total impression made by the village has always been that of quietness, peace, and a charming rural beauty. I remember the sense of incongruity which I felt—it had really almost an element of wit in it—when I saw, some years since, a brisk old gentleman driving a young horse along these streets, at what must have been about a 2.40 pace. He was a Colton, I am sure; therefore, according to our friend who has just spoken, a born deacon; and I think he was then already over eighty years old. The whole thing seemed amusingly inappropriate, in the leisurely stillness of these shadowed streets.

I am not sure but one feels this quietness all the more as he comes to Longmeadow through the haste and bustle of Springfield. I know something of the wealth of character and of culture which are in that prosperous and famous town. I know that by its great manufacturing establishments, and its enterprising processes, its lines have gone out into almost all the earth, and its words nearly to the end of the world. But it is certainly, in some parts of it, a pretty noisy town! A man was riding with me in the cars, some years since, from one of the southwestern States, who had been visiting rapidly several of the eastern cities, and we talked about them. I asked him if he had been at Springfield; at first he thought not, but then recalling it he said, "O yes, 'That's the right smart town that's built around the Massasoit Hotel.'" I was reminded of his remark when, sometime after, I had occasion to pass the night at that famous

hostelry. Coming to it without previous arrangement, I was put into a room on the railroad side of the house, and one might almost as well have tried to sleep in the great bell at Moscow, with twenty men beating on the outside with steel hammers all night! I fully determined that if I had occasion to stop again in this neighborhood I should come to Longmeadow, at least for the night. Isn't it possible, by the way, that the people who formed this separate town a hundred years ago may have done it on the principle of elective affinities? that they found the drive of enterprise up there too much for them, and wanted to get where they could rest in the bosom of encompassing quietness. At any rate they have liked it all the better ever since because it was quiet.

My father's attachment to it has been referred to; it was a very deep and tender affection, and seemed to grow continually stronger all his life. To the end of his days, I am sure that he thought of this village as nearer to heaven than any other place of which he knew on earth. I have known a good many others who had gone out from it into the world, and who have felt about it in after-life as the old bachelor felt about the state of single-blessedness, when a friend who had shared his lot of loneliness for a good many years was about to be married, and he could think of nothing to send him as a wedding present so perfectly suitable as a fine copy of "Paradise Lost!"

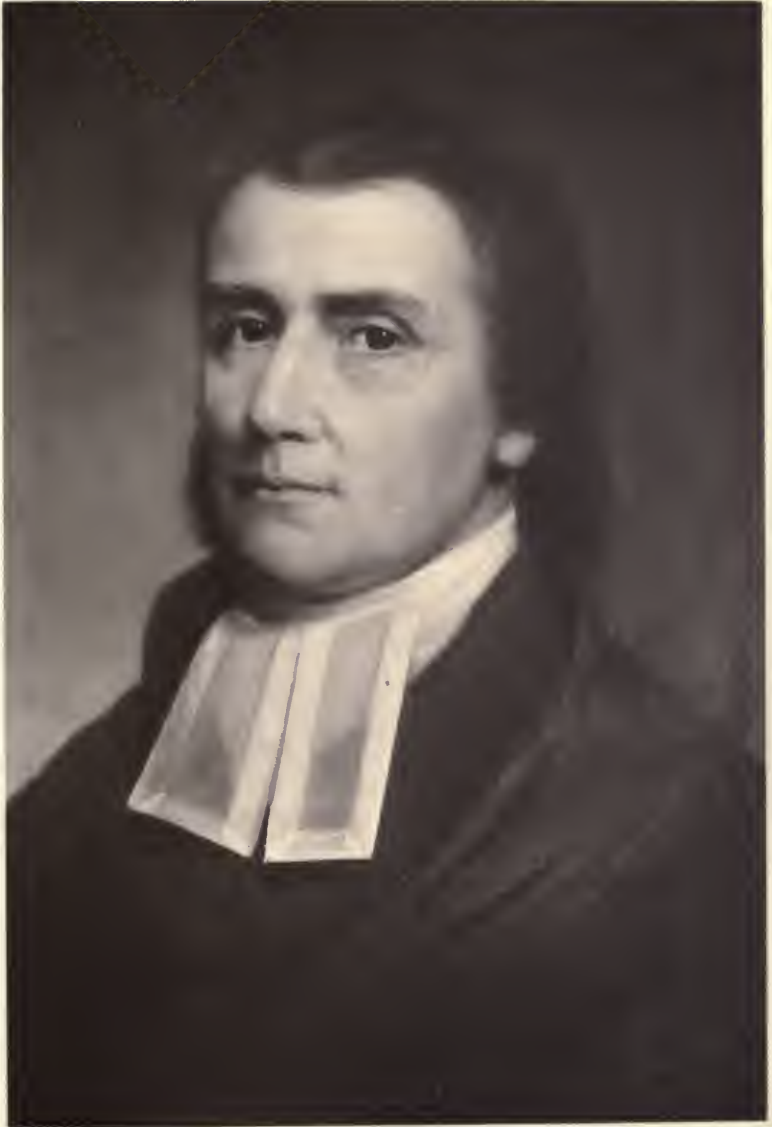
There has been nothing accidental, either, ladies and gentlemen, in the development of this lovely village. One cannot stand in it, I am sure, without feeling the power of those molding forces from which it has come.

No doubt the spirit of the early settlers has contributed to it; God-fearing, prosperous, middle-class English emigrants. No doubt the fact that the original blood has continued here without any general admixture of foreign elements, has contributed to it; and the very configuration of its territory has had an influence in the same direction; the placid river, the mellow meadows, the long level reaches of the higher table land. But after all, there has been something back of all these, to produce the result in which we delight; and that has been simply the force

of the Christian religion, here resident and regnant from the beginning. I do not say this as a minister, but as a student of history, accustomed to trace effects to causes.

No village like this was possible in the Pagan times, or is possible now in Pagan lands. The whole spirit of society in the ages before Christ pressed steadily in other directions. There was not even that love of charming natural landscape which is here so constantly gratified. It does not appear in the writings of the historians, or the philosophers, or even of the poets. It stands connected with a higher conception of God than then existed; and Theocritus himself—whose idyls have so long been famous in the world—seems to have got something of his language, as well as of the better part of his spirit, from the psalms, with which he may well have become acquainted, in the then recent Septuagint version, while he tarried at Alexandria. I know, of course, that Horace has some delightful lines, expressing his own wish for a moderate portion of land, with a garden, and a fountain in it, a brook beside the house, and a little woodland not far off. But even he says that it is only when the merchant dreads the stormy winds and the Icarian waves that he commends tranquillity, and rural retirement; and though he represents the sated usurer as envying the happiness of the man who lives removed from business, and cultivates his paternal acres with his own oxen, he adds that the man so moved toward the country called in his money at the Ides, only to put it out again at the Calends!

The gentler sensibilities, the finer and more tranquil tastes, were not then nurtured as they have been in the times since Christ. Men who had no clear expectation of a life beyond the present were eager to crowd the life which they had with fierce excitements, brilliant success, and passionate pleasures. So the tendency was constant with them toward splendid spectacles, and the fascinating pageantry of life. An existence without these appeared monotonous, unrewarding. Slavery, too, was universal in those times, as it has not been since, and can never be again; and the labors of the field, as performed by slaves, came to seem despicable.



*Michl S. Morris*

SECOND LONGMEADOW PASTOR—FROM 1785 TO 1819.



Women were not honored, either, as they have been since Christ ; as they have always been honored here ; and their delicate influence was not widely and intimately felt. It is to that, that these villages of New England owe much of their beauty. If there was any defect in the large and admirable presentation this morning of the history of this town, it seemed to me that it lay in the want of the full recognition of its indebtedness to woman,—which no doubt will be abundantly supplied when we come to read the addresses in their completeness. I, for one, should like to know what Abigail Davenport did for Longmeadow, as well as what Doctor Williams accomplished. I should like to know what that saintly mother of my father,—whom of course I never saw, but of whom in his very last weeks on earth he spoke with tender, filial love—did for the village, as well as what was done by her husband. These very trees around us seem to represent such a feminine influence. The oak, or the hickory, is a natural image of the robust masculine force. The elm in its graceful and symmetrical sweep, appears to represent the more refined and delicate, yet not less strong, feminine nature. And all this great cathedral of the elms, through which we walk as through a nave along these streets, seems typical of the influences here long exerted by faithful and cultured Christian women.

So it was—in the absence of the forces prevailing in our times—that village life had almost died out of Italy in the time of Augustus, and it took centuries to establish it again ; in fact it never has been there fully re-established. And so it is that a village like this becomes a fruit and a trophy of the Divine Faith which came out of Nazareth. It is certainly a grander attestation of that Faith than could be furnished by many elaborate argumentative proofs.

It must not be forgotten, either, that it has been Christianity in what are often regarded as its more austere and less attractive forms, which has built up this remarkable beauty and peace. The most orthodox of doctrines have always here been preached ; of Law, and Sin, Atonement by Christ, Regeneration, eternal Judgment and Recompense.

Men say often, in our time, that these doctrines only repress and repel ; that they have no affinities with fine and delicate intellectual and social culture ; that a gentler, daintier, and more soothing Faith is necessary to such. All history disproves the assertion. I have never believed it ; I think I believe it less than ever to-day.

The doctrines here preached have been the same which Paul proclaimed, and in which he found the sure source and support, for himself and others, of love, joy, gentleness, peace. They have been the same which Augustine preached, and in which his heart rested in security while the Vandals raged around his death-bed. They have given seriousness to life here, no doubt ; even solemnity ; but they have not impaired, they have only added to, true beauty of character. Out of fiery heats comes the purest gold. It is the cloud from which the lightnings leap which is touched, when the sun's radiance smites it, with amethyst and gold. It is the vast earthquake force which crushes mountains, which also, they say, fashions the inestimable crystals of the diamond. And so from the teachings of divine truth which many call stern, sterile, and harsh, has come this loveliness unsurpassed, in human work and human life. A gleam from the immensities has touched the common activities of men. The solemn voices out of eternity have only given emphasis to the message always connected with them of the Divine patience and grace ; and men have been reverent, submissive, faithful, by reason of their religion, while also frugal, industrious, and free.

With such orthodoxy of doctrine has been connected, also, a most exact and simple democracy in the administration first of church affairs, then of the parish, and then of the town ; so that, as we were told in the morning, the moderator of the society must always be one chosen by its distinct vote, and a layman at that. Men say sometimes that such democracy tends to rudeness, roughness of manner, and a sharp self-assertion. On the other hand, it has manifestly tended here to a just self-respect, to independence of character, to mutual good will, and to kindly offices among neighbors.



Its effects are seen in the common interest of all in the church of their worship, and in the village of their love. And if any one thinks that the more aristocratic institutions in society and in the church, work more naturally toward beauty and grace, I don't know that we could answer him better than by putting this village, as it stands before us, in comparison with any village to be named on English soil, and leaving the disputant to decide for himself! The cathedral is not here, to be sure; nor the ivied and ornamental parish church; nor the castle, and the park; but the surrounding prosperity and distributed beauty are such as no English village can show; and no one like this ever sprang from the loins of any prelatical or aristocratic system on earth.

It is well for us to remember this; and remember, also, how long-continuing has been that energetic life in the past of which the blossom is here around us. We have had the history of a hundred years told us this morning; but back beyond the time of the earliest settlers in these meadows reach the influences whose fruit we see. Governor Bradford said, in his history of the Plymouth Plantations, that the Pilgrims were ready to come from Leyden to these wilderness shores that they might be, if needful, "stepping-stones to others." Our Fathers made themselves stepping-stones for us. We walk reverently amid their graves as we come to this celebration. In yonder cemetery is the seed-field of this abundant harvest. Back even beyond that, beyond the great age of Elizabeth, back to the Reformation, back to the advent of Christ on the earth, are to be traced the secret forces of which we see the lovely outcome. The stars which to-night will look down on these streets only represent the numbers and the glory of those who have really, though often unconsciously, been working and suffering for this result.

This same development which we see around us is to continue, too, I trust, for other generations and other centuries, while the conditions of this peculiar moral and social life remain essentially unchanged.

This seems prophesied by the past. All the changes, of which there have been so many, in the country and in the world, swirling around this peaceful village, have not hitherto touched

it, unless to add to it new beauty and charm. I remember the whirlwind which a few years ago swept over Deerfield, Hadley, Northampton, and laid many of their majestic elms level with the turf. I happened to be riding northward, through the edges of that hurricane, and I wondered at the time whether these elms, too, would have to go. But even the turbulent and tempestuous air seemed to have heard the command laid upon it—Don't touch Longmeadow!

And as long as this village shall continue, in its attraction and restful beauty, it will show and will cultivate a much needed element in American life. We think very well of ourselves as a nation, and have no doubt some reason for doing so; but we are certainly a noisy people, and a hurrying people. The jump has got into the mind and spirit, as well as the muscle; and we need very much, now and then, what Charles Lamb said he went into the Quaker meeting to get—"a bath of silence." We need such spots of restfulness as this, where tastefulness, quiet industry, economy, and temperate enterprise flourish together, under the influence of an educating religion, and combined with a remarkable social equality. Our country will never be at its best, until there are many such villages in it. I had almost said that the Millenium will be here whenever there are! There seems a sort of premonitory gleam from that promised future already upon these charming and tranquil streets and homes; even as on the fragrant and smiling regions amid which, before Bunyan's Pilgrim, the shining ones walked. But, however many villages there may be in coming time, showing the same general character which we rejoice to recognize here, I am sure that there will not be one of them all, even to the end, more serene or delightful, or more illustrative of the influences which have founded and fashioned it, than this of Longmeadow.

So I thank you, ladies and gentlemen, for your cordial welcome, and pray that the blessing which has been upon the fathers, and on their children, may continue to rest upon their children's children, to the end of their history!

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In introducing the next speaker after Dr. Storrs,—Professor Edwards A. Park, D.D., of Andover,—the President said :

Exactly two hundred years ago, in 1683, there was graduated at Harvard College a youth of nineteen years of age, afterward Rev. John Williams of Deerfield, Mass.,—the father of Rev. Stephen Williams, first upon the list of the Mother's seven pastors. This John Williams, student, was wholly educated at Harvard by the liberality of his maternal grandfather, William Park of Roxbury, Mass. It appears, therefore, that in the last analysis, the entire culture and influence of the Williams family, so far at least as Mother Longmeadow is concerned in it, rests upon a Park! Will Professor Edwards A. Park of Andover, illuminate this—or any other—subject?

#### PROFESSOR PARK'S ADDRESS.

*Mr. President, Ladies, and Gentlemen:*

I cannot avoid a feeling of complacency in the thought that among my English ancestors were Edward Park, a London merchant; and his son Henry Park, also a London merchant. According to the best information which I can obtain, my remote ancestor Edward was a near ancestor of Deacon William Park of Roxbury, Massachusetts. About two hundred and thirty years ago, Theoda Park, a daughter of William, was married to Samuel Williams of Roxbury; and her son, John Williams, the celebrated minister of Deerfield, was the father of Stephen Williams, the first minister of Longmeadow. He was the ancestor of many persons who have become eminent in the State as well as the Church. Indeed, I do not find that the Williams family ever amounted to much in this country, until Theoda Park became the mother of John Williams, and until her opulent father, William Park, provided at his own expense for the education of this grandson at Harvard College. I flatter myself with the fancy that Deacon William Park inherited some portion of his property from my ancestor Edward Park, the London merchant.

My somewhat remote relationship thus to the Williams family has given me an interest in the career of Stephen Williams, the

first minister of Longmeadow. I have been interested in reading the statement of President Edwards that David Brainerd's friend and interpreter, "whose name was John Wau-waum-pequun-naunt" "had lived with the Rev. Mr. Williams of Longmeadow, and had been further instructed by him at the charge of Mr. Hollis of London, and understood both English and Indian, and wrote a good hand." It is pleasant to associate this village with the interpreter whom Jonathan Edwards calls "an ingenious young Indian," and who was supported here by the funds of Thomas Hollis, and honored afterward by the companionship of David Brainerd.

It is also pleasant to think that the first minister of Longmeadow selected for his ministerial successor Richard Salter Storrs, three years before the young man began to preach. Two sons of your second minister were perhaps the two most eminent men ever born in Longmeadow. These two were Richard Salter Storrs of Braintree, and Charles Backus Storrs, the President of Western Reserve College. They were the grandsons of Rev. Eleazer Williams of Mansfield, Connecticut, who was a brother of your first pastor. They were not only descended from Rev. John Williams of Deerfield, but were also connected in a two-fold way with his eminent contemporary and friend Rev. William Williams of Hatfield.

In addition to this, their step-mother was a daughter of Dr. Stephen Williams, the patriarch of Longmeadow. As if this Williamsism were not complete enough, Richard Salter Storrs of Braintree married Anne, a lineal descendant of the same Dr. Stephen Williams; and her father, Rev. Stephen Williams Stebbins, was trained in Dr. Stephen Williams' family in the old Longmeadow parsonage.

It may not be easy for us to form a vivid idea of the excellences belonging to Richard Salter Storrs, your second pastor. There is one scale, however, by which we may be aided in raising our minds to this idea. We have just been listening to the eloquent remarks of Dr. Richard Salter Storrs of Brooklyn. We have previously heard his sermons and read his published writings. We have thus a distinct idea of the first line on the scale. So much is fixed.

Now I was once riding in a rail-car through the town of Braintree. Two passengers behind me were talking in loud tones on the merits of the Braintree minister, who was the father of Dr. Storrs who has just addressed us. "How does the son compare with the father?" was the question; and the answer was: "The son does not approach to the father. He ought not to be named on the same day." Here we get a distinct idea of the second line on the scale.

We next come to the father of Dr. Storrs of Braintree. I once asked the Braintree doctor whether he and his father resembled each other. "I resemble my father!" he responded. "I am no more fit to be compared with him than a tadpole is fit to be compared with a professor of astronomy in Harvard College." Now the difference between a tadpole and a professor of astronomy in Harvard College is certainly very considerable; and we have thus a distinct idea of the third line on the scale—the line which marks the position of Richard Salter Storrs of Longmeadow. If the scale be rightly graduated we may easily account for the intelligence, the taste, the beautiful spirit which we have seen developed at this anniversary, and for which we all feel so deeply grateful.

In the remark of the Braintree minister depreciating himself, he must be suspected of using an hyperbole. He was celebrated as a man of power. I have often heard that when a young man he once preached a political sermon on a Fast Day, in which he was so pungent in his reproofs that seven of his hearers rose from their seats and walked out of the sanctuary with heavy and noisy steps. Mr. Storrs had been recently ordained, and some of his parishioners feared that he would be depressed by this political movement. They attempted to console him; but he assured them that the occurrence had shown him some resemblance between his own work and that of his Master;—for "as the Master cast out seven devils from Mary Magdalene, so I have cast out seven from the Braintree meeting-house." The ejected politicians afterwards bore the *sobriquet* of "the seven devils," and never repeated their offense.

For more than sixty years I have been familiar with the name of Richard Salter Storrs of Braintree, but I never saw him until the 13th of December, 1826. On that day I heard him offer a prayer ; and I never heard a more seraphic address to the throne of grace. It was simply wonderful. Since that day I have listened to the eloquence of Theremin and Louis Harms ; of Chalmers, Guthrie, and Gladstone ; of John Quincy Adams, Webster, Clay, Calhoun ; but I have never heard a more effective appeal to the conscience and to the heart than I once heard from Dr. Storrs on a cold and stormy evening, in a small room, and before an audience of not more than thirty-five men and women.

I know that the family of the Williamses have eminent worth, but it is not safe to say much about them. They know their worth, and they know that they know it, and they also know that other families ought to know it. If they are not treated with due reverence, they know how to signify their displeasure. One member of the family was a brave officer in the French and Indian war. He lived in a village near Longmeadow, and when he walked through the main street of his village he carried an imposing cane. If any young man did not take off his hat when he met this distinguished colonel, the cane was uplifted and the hat came off without the young man's consent. This is Williamsism. There are six lineal descendants of that hero now sitting near me on this platform, and if I should not come up to the required standard of praise they would not hesitate to treat me as their ancestor treated the ignoramus who met him in the street. If I should see them approaching I should take care to be on the opposite sidewalk !

The Reverend Eleazer Williams, once a resident of this village, was thought by many to be the son of Louis the Sixteenth and of Marie Antoinette, and thus the lawful heir to the French throne. He was once met by another clergyman bearing the honored name of Williams, and was addressed in these solemn words : " Eleazer Williams ! Do you pretend to be the son of the French king ? I tell you what ! I will not let the name of Williams be disgraced by any relationship to any French monarch.



*Stephen Williams*

FIRST LONGMEADOW PASTOR—FROM 1718 TO 1783.





You must do one of two things. You must either renounce Williamsism or else renounce Bourbonism!"

This being the spirit of the Williams family, I was relieved by the words of your president, when he called on me to speak in reference to that family, or "*any other subject.*" I flee for refuge, then, to the "other subject." When I came to Longmeadow I intended to be either a silent listener, or else to say a few words on the early New England ministers. This is the "other subject." But here I am met by a difficulty. A very large number of the early New England ministers were Williamses. The Williamses are everywhere. "The other subject," then, seems to be nearly the same with the one I have fled from. Still, I must go on, even at the hazard of losing my hat.

The early ministers of New England were noted for their indefatigable diligence in study. Some of them devoted twelve, fourteen, sixteen hours a day to their books or manuscripts. Dr. Solomon Williams of Lebanon, Connecticut, was regularly in his study, engaged in reading the Hebrew or Greek Testament, before sunrise through the winter season. Many other ministers were like him. Two of them, who were connected by marriage with the Williams family, pursued through a period of fifteen years the following habit of life: Each of them entered his study at about eight o'clock in the morning, and did not leave it until about twelve. At about one o'clock in the afternoon he re-entered it and did not leave it until about six. He entered it again about seven and did not leave it until about nine in the evening. Some of the old-time ministers were wont to meet each other for theological discussions, and to spend whole nights in their work. One of these ministers,—who was not connected with the Williams family in any other way than that of being decidedly opposed *to* and decidedly opposed *by* some members of it,—was accustomed to visit a scientific physician in a neighboring town and spend a day and a night in theological debate.

On one evening the clergyman mounted his horse to return home ; the physician stood by the horse after the clergyman had mounted it. " A new topic was started ; the horse walked on a few steps, and then stopped ; then a few steps more, the friends being still earnestly engaged in discussion. At last they were alarmed at the appearance of a fire in the east, which, after a short time, they found was the break of day ! "

Many early ministers of New England were noted for their influence in educating their parishioners. Their example was a means of popular instruction. Their sermons were a means of intellectual and moral discipline. Some of these ministers preached in a method so logical and on themes so inspiring as to awaken many a young man to a habit of thinking for himself. In the forenoon of the Sabbath they explained and proved a great doctrine ; in the afternoon they drew inferences from it and thus revealed the connection between one great truth and another.

One of them, whose admirable wife was the daughter of Rev. Chester Williams of Hadley, was in the habit of preaching discourses like these in one parish for more than half a century. While riding, in his extreme old age, through a neighboring parish he was stopped by an utter stranger who proposed the question : " Why do not ministers now [in 1835] preach as ministers did when you were in active service ? " The aged pastor asked : " Do not the modern ministers preach as their fathers did ? In what respect do they differ ? " The stranger replied : " The old ministers divided their afternoon sermons into different heads, each one beginning with the words, ' If what has been said in this discourse be true, then it follows, first ; ' ' If what has been said in this discourse be true, then it follows, second ; ' and so onward through several heads, each one depending on the foregoing ; but I hear no such discourses from ministers now. " The venerable pastor replied : " There are two reasons for this change ; one is, that the ministers of these days have not said anything ; the other is, that if they had said anything, nothing would follow from it. "

Many of the New England ministers have exerted an educating influence, not only over their own parishioners, but also over men in other and distant parts of the land. There was one pastor, an intimate friend of several eminent men in the Williams family, and himself connected with that family by marriage, who retained a rural pastorate more than fifty years, and one of his parishioners writes concerning him: "When I was a very young man, I used to attend a meeting for debate in which were from ten to twenty persons liberally educated and residing in the parish. Some of them were law students, and some theological students. Our pastor interested the students of law as well as the students of divinity." This logical pastor in a remote country town was regularly listened to by six judges of Massachusetts courts. Young jurists learned principles of law from his discourses, and they diffused through a large community the knowledge which they had derived from him. Lawyers and politicians have received no small degree of honor which was really due to comparatively unknown pastors.

There is one trivial incident which illustrates this fact. A minister in this immediate neighborhood was once asked in an insolent, if not insulting, way, "Do you think that you have got any religion?" He answered, "None *to speak of*." This apt reply was mentioned to John Randolph, who was pleased with it, and soon afterwards said on the floor of our National House of Representatives, "I have no religion *to speak of*." The felicitous remark has been ascribed to him as an original one. It was borrowed from a minister who has often preached in Longmeadow. The honor awarded to Nathan Dane for his celebrated ordinance regarding the government of the territory northwest of the Ohio River, is to be shared in part by Dr. Manasseh Cutler, a pastor of a small town in Massachusetts, an astronomer, a botanist, a physician, a statesman, a patriot. He was highly esteemed by George Washington; and was appointed by him the first judge of a United States Court in the Northwestern Territory. Scores of humble pastors might be named who have extended their influence through all the learned professions, and through all parts of our land.

Many of our early ministers were noted for the authority which they maintained in their parishes. We may not justify the methods in which they sometimes used their power;—these very methods, however, indicate their superiority to the men around them. I have read of a very aged pastor who was thought, by some of his parishioners, to need the help of Ruling Elders. The two deacons proposed to him that he should receive this aid. He suggested that the two deacons themselves should be appointed to the new office. They consented. He asked them what they supposed to be the duties of the Ruling Elders. They replied that he knew better than they, and that they would do what he said. “Well, then,” he answered: “I should like to have one of them come up to my house before meeting on Sunday, and get my horse out of the barn, and then saddle him, and bring him up to the door, and hold the stirrup while I get on. The other may wait at the church door and hold him while I get off; then, after meeting, he may bring him up to the steps. This is all of my work I can ever consent to let the Ruling Elders do for me.” The story adds that the office of Ruling Elders in that church has remained vacant until the present day.

History proves, however, that, in the main, the ministers of New England have used their authority in a kind spirit and with benign results. Whoever will study their writings on the sciences, and especially on theology, the most inspiring of the sciences—whoever will examine their intellectual, and especially their moral, greatness—whoever will consider their personal history, and the personal history of their descendants—will be convinced that the character of New England has been moulded by them in large measure, and that New Englanders at the north, south, east, and west, owe to these ministers a debt of profound gratitude.

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Music by the band, at the close of Professor Park's Address, was followed by the Address of Rev. Hubbard Beebe, pastor of the First Church in Longmeadow from 1837 to 1843;—now of New York City. The President said :

Three pastorates of one hundred and thirty-four years in the aggregate for four generations of her children,—and four pastorates of thirty years aggregate for one generation,—this is the somewhat striking record of the Mother's seven pastorates. Will the Rev. Hubbard Beebe recall, for this fraternal hour, any reminiscences of a generation so exceptional in its spiritual requirements ?

### REV. MR. BEEBE'S ADDRESS.

*Mr. President and Friends :*

Some mothers do things which the children cannot satisfactorily explain ; and this seems to be the case with our good Mother Longmeadow in the matter mentioned by the President. Whether the two pastors who ministered to her welfare during the first one hundred years of her history were of such exceptional excellence that it cost her thirty years of patient toil to find a son worthy to succeed them ; or whether she grew fastidious with advancing years ; or became subject to the law of contrasts ; or perhaps had a quickened taste for the spice which variety is said to give,—I will not here attempt to decide. One thing, however, must be obvious to all who are familiar with her history,—that the story of those later pastorates is so intimately connected with those of their predecessors, that it cannot well be told separately from them.

My ordination here occurred forty-six years ago to-morrow, October 18, 1837. Dr. Williams died fifty-five years, and Mr. Storrs eighteen years previously ; the two pastorates covering a period of one hundred years. A stranger among strangers, I found it convenient to inquire about these two remarkable men. Very soon one of the oldest members of the church, their delegate, took me to an ecclesiastical council ; and I asked him if he remembered Dr. Williams, and what were his impressions of him. He replied that he had some recollections of him ; that he wore a large wig, and that his appearance was very venerable and

imposing ; and then added, that in his boyhood it used to be said that the people of Longmeadow regarded Dr. Williams as their Maker ; with the exception of one rather skeptical fellow who alone questioned it. There were no other persons about whom all were so ready to converse, and of whom they had so much to say, as of their two earliest pastors. Instead of having died so many years before,—those grand old men,—they rather seemed to me to be still living in the memories and thoughts and daily lives of the people ; as if they were still engaged in their active, living ministries. It appeared that Dr. Williams had molded and made them in their home life and Christian character, and that Mr. Storrs had both broadened and deepened their intellectual and moral culture. It was also apparent that Dr. Dickinson had impressed on them the stamp of his decided and emphatic character, and especially that he had added the, then new, temperance element ; so that, as Deacon Ely told me, he had no longer to carry the large tankard of wine after the communion to his pastor, as the custom here had always been. And then Dr. Condit came, and spent the brilliant years of his pastorate here, and threw over these households the peculiar charm of his own native grace and gentleness.

And what was the result of all this ? And what was the legacy which the early ministry of such men had bequeathed to this community ?

First of all—the Town, whose centennial you celebrate to-day, was born of this Church, which had already had a history of sixty-six years. This is true of other towns up and down the Connecticut Valley, and is a marked peculiarity of many early towns of New England.

Again—this one united and never divided parish is not of your making, but the creation of the fathers and the fruit of their hundred years of wisely directed labor. A sickly and sentimental religion disintegrates and divides many parishes, and inflicts upon them the miseries of two or three small and starveling churches, begetting jealousies and feuds which drag more angels down than they lift mortals up. To all this your one unique and beloved parish is a rare and beautiful exception.

But perhaps the richest inheritance that came to you and to us of later times, is this community of homogeneous and interwoven families, dwelling permanently together in their own homes. Forty-five years ago they were all natives here, and to the manor born.

The Family is the most original and perfect institution in the world. We do not need the Bible to tell us of its origin. It stands out clearly by itself, like the great mountains; a masterpiece from the Creator's hands. It is also the strongest institution in the world. Like the Sabbath, it survived the wreck and ruin of the fall; and centuries later, it emerged singly and alone from the desolation of the flood, and for the second time God planted the world with a single family. It has a strength and a unity—yes, an organic unity—which no human power, no changes of time, or race, or country, can break up or dissolve. Nothing but the awards and separations of the final judgment can effectively destroy the unity of the family.

But best of all the Christian Family is the most perfectly self-governed and self-governing institution in the world; and this was the distinguishing peculiarity of the families of our New England ancestors. A community of such families made our self-governing churches, and parishes, and towns; and these, in turn, made our self-governing States; and a Union of such States at length made our grand and growing self-governed and self-governing empire,—strong to vindicate itself against all foes from abroad, and to crush out all rebellions at home; and by its own vital forces, like the vital forces of a tree, to throw off the most firmly rooted and appalling system of human slavery the world ever saw. And self-poised and self-governed still, it is passing right on to fill the land and the world with righteousness and with blessing.

Do you ask, then, whence came the Christian and church-going households that were the helpers and the strength of the later pastors here fifty years ago? Again I reply, we did not make them. We inherited them from the generation that preceded; and we tried to perpetuate them to the generation that should follow. True, they were the fruits of Christianity; but of Chris-

tianity as preached in the sanctuary, and exemplified in the practice, and made lovely and winning in the homes of the elder pastors.

In the precious revivals which gladdened us with exceeding joy, they too were the sowers and we the reapers.

In the missionary work, both at home and abroad, they were the pioneers, and we only the followers. And of the daughters of this church there went out a goodly number, to carry the light of your homes to the dark places of the earth, which are full of the habitations of cruelty. Yes, and one of them, a convert here in 1840, is still toiling in her loved work on the side of Mount Lebanon, having just returned from the grave of her only and noble son—and she a widow.

And now, what is to be the future of this church, and of the generations that are to come? Shall your grand inheritance from the past become smaller or greater,—richer or poorer? Your Christian homes are still here, your one united church and one parish, with the same evangelical ministry. It is doubtless physiologically intelligible that the present generation should, by a kind of moral atavism, after an intervening generation of shorter pastorates, return to the ways of their grandfathers; and that so the present pastor should have already equalled the term of one of those earlier pastorates. And if he shall have the gift and the grace of continuance to labor on thirty-four years more, and thus leave his earliest predecessor no longer peerless, I am very sure that none of us, his later brethren, will demur.

Toil on then, my brother,—more cheerful and more hopeful than your immediate predecessors did, trusting that your future, and that of your people, may be what the psalmist so earnestly longed and prayed for;—"That your sons may be as plants grown up in their youth: that your daughters may be as corner-stones, polished after the similitude of a palace: that your garners may be full, affording all manner of store: that your oxen may be strong to labor: that there be no breaking in, nor going out; and that there be no complaining in your streets. Happy is that people that is in such a case;—yea, happy is that people, whose God is the Lord."







THE WOLCOTT (FORMERLY RODERICK BURT) PLACE.

THE MEDLICOTT (FORMERLY CALVIN BURT) PLACE.

THE HOOKER (FORMERLY BURNHAM) PLACE.

The Address of Rev. Mr. Beebe was followed by that of Rev. Samuel Wolcott, D.D., of Cleveland, O., who succeeded the former in the pastorate of the First Church of Longmeadow in 1843. The President said :

The name of Wolcott the Mother learned long ago to honor and to love. In was in 1704,—the very year in which Deerfield was captured, and her earliest pastor, then a boy of ten years, was seized into captivity,—that a certain Roger Wolcott, near neighbor upon the south, building himself a home, adorned the walls of its parlor with a large fresco painting representing that midnight assault. Familiarity with such a painting could hardly fail of inspiring the rising Wolcott family, both with a strong martial ardor, and a warm Williams attachment.

This seed-fact bore fruit first, when, in 1745, this same Roger Wolcott, as second in command of the famous Louisburg expedition, led to that successful seige a band of the Mother's own sons, with her Pastor Williams as their chaplain ; receiving therefor the public thanks of Governor Shirley of Massachusetts. It bore still further fruit, when, just one hundred years later, a descendant of this valiant Roger Wolcott entered the line of the Mother's own pastoral succession in this branch of the church militant. The voice of the Rev. Samuel Wolcott will be ever welcome in the ears of the Mother herself, or of any of her children.

### REV. DR. WOLCOTT'S ADDRESS.

I am obliged to you, Mr. President, for the very generous terms in which you have referred to me, and should be pleased to honor this flattering introduction with a suitable response ; the waning time admonishes me to be brief.

The reminiscences of a youthful pastorate in this parish are what brought me to this celebration to-day. But the sentiment to which I am asked to respond, has reference to a period much earlier than the date of the event which this centennial day commemorates, and really includes historic events of still greater antiquity. In late years nearly all the families of this period have been brought into kinship by intermarriages. But in the early history of the place, when the families were fewer, they built themselves up by alliances with families in neighboring

communities. They crossed the State border for this purpose ; and thus it happens that the family to which I belong became an element in the early and forming period of this community. Two of the grand-daughters of Henry Wolcott, our emigrant ancestor, one of the founders of the town of Windsor, and the Colony of Connecticut, both sisters of Gov. Roger Wolcott, whom the President of the day has named, made their homes in Longmeadow. The elder, Elizabeth, in 1680, more than two centuries ago, in the "Precinct period" referred to by the orator of the day—married Daniel Cooley ; the younger, Joanna, in 1690, married John Colton. These ladies, through their descendants, are now represented in most of the leading families of the place. I remember during my residence here to have seen an antique volume of manuscript poems by one Jonathan Stebbins, a native bard, in which the younger lady is the subject of several elegiac stanzas. The tender tribute paid by a cotemporary to Mrs. Joanna Colton was, I trust, deserved ; it certainly has been due to Colton ladies who have lived here since her day.

Two generations later, a Henry Wolcott married Abigail Cooley, and through a large family of children brought up here, formed still further connections between the Family and the Parish. Still later, a Cornelius Wolcott married in the East Parish, and settled in this region ; and thus it happens that a name which has been borne by two of the governors of Connecticut, appears on the list of your Centennial Committee.

My own pastorate in this parish commenced forty years ago, this autumn. If those were not the palmy days of the place, it certainly was not less true then than now, that it was the best specimen extant of preserved Puritanism. This was manifested in that reverence for sacred institutions, which was always a distinctive mark of Puritan faith. It was conspicuous in their deference toward their minister, whom they treated with thoughtful respect and courtesy. When the parish killed its pig, the minister was sure to receive a spare-rib.

Our three eldest sons, now far away, were born here, and their regret is as sincere as my own, that they cannot be present to participate in this festival. Since I stepped upon this platform,

the following telegram from two of them has been placed in my hands by the friend to whom it was addressed, with a request that I would read it.

DENVER, COL., Oct. 15th, 1883.

REV. JOHN W. HARDING.

As sons of Longmeadow we congratulate her on arriving at this centennial anniversary in such vigorous health and prosperity; and join in most sincere regrets that we cannot, upon this joyous occasion, unite with her other children and friends in celebrating her one hundredth birthday. Horace Greeley's advice has led us a long way from our old home, but we left our hearts behind us.

HENRY R. WOLCOTT:—EDWARD O. WOLCOTT.

In the council which sanctioned the dissolution of my pastoral relation here, the closing prayer was offered by the venerable minister from Braintree, to whom repeated reference has been made. He prayed, I remember, that it might be my privilege to revisit the place and preach again in its pulpit. That prayer waited twenty years for its answer, when on the invitation of the pastor I passed a Sabbath here. Again, on the last summer, in compliance with another invitation from him, Mrs. Wolcott and myself together passed a Sabbath here. We had been looking around a little for a place in the Eastern States to which we could retire, and pass the quiet evening of a busy and diversified life. It seemed to us that our friends, Mr. and Mrs. Leete, had done a sensible thing in securing a freehold here. It occurred to us that if the opportunity should offer, it might not be unwise for us to do the same thing, and close our wedded life where it commenced. I thought of the line in Parnell's Hermit:

"Prayer all his business, all his pleasure praise."

And while I could not promise that our pursuits would be exclusively spiritual, I could not but hope that such pursuits would not be uncongenial, as they would not be unbecoming, to our closing days. And I could think of no locality more favorable to meditations and employments of this nature, than these tranquil shades. Should this thought be realized (as it now seems likely to be) it would be but the fulfillment of a desire which I remember to have cherished many years ago—that I might be joined with this people in burial, to await with them an associated rising on the morning of the resurrection.

The Address of Dr. Wolcott was followed by that of Rev. Charles R. Bliss, Secretary of the New West Commission at Chicago, introduced as follows by the President:

“Westward ho?” was the inspiration and the watchword of the Mother’s own settlement, two hundred years ago. She hath since heard of a Newer West, of yet brighter beauty and broader bounty than her own. To her this seems scarcely credible, and where ignorance is Bliss, ’tis folly, perhaps, to seek to be wise. Yet she would fain ask of her younger son, the honored commissioner of that New West, whether he hath anywhere there seen aught to shake his allegiance to herself? Will the Rev. Charles R. Bliss respond?

#### RESPONSE OF MR. BLISS.

No, Mr. President,—My heart untraveled fondly turns to home. There are loftier mountains than those skirting this valley, wider plains, more majestic rivers than yonder silver stream, but never did hills and valleys, meadows and streams, combine in a more beautiful landscape than that which met the sight of our fathers, as they wound down the Bay Path to the banks of the Connecticut, the vanguard of the mighty army that for two hundred and fifty years has been marching westward.

In introducing me you have taken up the old Elizabethan watchword “Westward ho!” and alluded to the fact that my special work is on our western frontiers, in transplanting, if it may be by God’s help, the New England institutions and spirit into the New West.

How strange it seems that this old town was once a border town,—an outpost of civilization. Then deep ravines intersected this broad and level street; a wilderness of oaks and chestnuts stood in place of these overhanging elms; rank vines and impenetrable thickets covered the meadows at our feet. Only the resolution and the sinews of vigorous and brave men could have filled those ravines, felled those forests, and cleared those meadows.

And how different the ideas upon which they built this ancient border town from those on which many border towns are now rising in the New West. On the very spot covered by this

spacious tent our fathers built a Meeting-House, and not far away a School-house; but where did they put the Saloon, the Dance-house, and the Billiard hall? Alas, that age was dull and tame. They gave to piety what was due to conviviality; to God what was due to the devil. How can we forgive them! Ask those wise gentlemen, who pity and defame the Puritans, what can ever condone the loss of the early saloon, the dance-house, and the billiard hall!

In other respects, too, they were peculiar. In the administration of law they were slow, submissive to magistrates, careful of legal forms, anxious to guard human rights. But they committed one mistake; they never saw the advantages of putting the judicial ermine upon the allies of criminals, and then appealing to popular fury to punish crime. Being in Salt Lake City the past summer, I saw one day an unusual commotion. A negro had shot a white man, and been himself hung by the mob; and the second transaction followed the first in less than twenty minutes, and cost nothing. What a saving of time, and legal costs!

But dropping the tone of satire,—it was an honor beyond that of titles and crowns that the founders of this town brought every popular purpose, practice, and current of feeling to the test of the word of God. Commissioned in His providence to build a town, they put into their work not only toil and daring and endurance, but fidelity to moral ideas, and obedience to divine instructions. Would that the founders of the countless towns now springing up in the far West were actuated by similar principles; but, as the spent ripples on a lee-shore so are the conservative influences of justice, intelligence, and religion upon many of those towns. A revival of the rigid and uncompromising virtues that brought our fathers here, and sustained them till their work was grandly done, is needed from the Atlantic to the Pacific ocean; and upon its coming, we cannot doubt, rests the safety of the republic.

But I do not forget, Mr. President, that I am expected to speak as a representative of the family whose name I bear. The earliest authentic records of the family take us across the sea to the Parish of Belstone, Devonshire, England, and back to the year 1550. About that year was born Thomas Bliss—although

the names of his parents cannot be traced in the illegible records of the parish. He succeeds to valuable estates, belongs to the yeomanry, and is a Puritan. From this fact arise persecutions. He is imprisoned, fined, and almost ruined in health and purse. He has five children, three of whom are sons; Jonathan, Thomas, and George. The famous Parliament of 1628 is about to assemble. The country is deeply excited over the usurpations of King Charles, and members of Parliament are escorted to London by their determined supporters. Among these are the two elder of the Bliss brothers, mounted upon iron-grey steeds. The King's spies learn their names, and they are fined a thousand pounds for non-conformity and thrown into prison. The three brothers, with several others, are led through the market-place in Okehampton with ropes around their necks. Jonathan dies from a disease contracted in prison.

From these indignities and wrongs the family soon decided to escape by coming to America. Thomas, with his wife Margaret and six children, his brother George, and his nephew Thomas, son of Jonathan, embark in 1635. The nephew settles in Rehoboth, George in Newport, R. I., while Thomas and his family go first to Newtown, and then to Hartford. Thomas soon dies, and Margaret, with her family increased to ten children, removes to Springfield. And from that ten have sprung the larger part of the entire family, now living, reaching the number of nearly nine thousand souls.

The eloquent remarks that have been made to-day upon this platform, concerning early New England women and their influence in molding society, apply with emphasis to Margaret Bliss. She was a woman of remarkable energy, force of character, and intellectual ability. In the midst of the severe hardships of new settlements, she reared a large family, whose characters bore the impress of superior training. She conducted business affairs with great discretion and success. She made exhausting journeys, endured many privations, and, having reached the great age of ninety years, passed away, leaving the record of a noble life. She is described as good looking, with a broad open brow, fair hair, and blue eyes; and the family



traditions declare her to have been, in character, manners, and personal appearance, worthy of any rank in life. How rich was early New England in women of that stamp, and how much of the moral force for which she is distinguished is due to them.

The Blisses have always been an indefatigable and plucky sort of people. Feats of remarkable physical prowess are narrated of some of them. Others have lived to very great age, not seldom passing eighty years, sometimes ninety, and in some instances measuring the limit of a full century. And tradition has it that sometimes they have disputed the advance of death itself. One of our ancestors, though bearing another name, actually died, as was supposed, and was laid out for burial; when she suddenly sat up, and afterward became the mother of nineteen children.—Where is Brother Colton now! The plethora of deacons in his family is hardly worthy of mention in comparison with a fact like this.

By the way, however, that abundance of deacons in the Colton family is easily explained. Not only did the original Captain Thomas Colton, and also his nephew, Samuel, marry Blisses, but the great Quartermaster himself married the widow of a Bliss. The Longmeadow diaconate, it may also be in order to say, has for sometime lacked a Colton. There is none in it now, though there is a Bliss, whose name is Noah; and for forty years before his elevation to office, there was no Colton, but there was a Bliss, whose name was Ebenezer. Evidently, a few more Coltons should have married Blisses.

Like the Coltons, the Blisses are proud of their deacons; but they do not rest their claims to fame on them alone. Look at the facts. Fifth from Thomas of Belstone, through Margaret and Samuel of Springfield, is Daniel, who graduated at Harvard, became pastor at Concord, Mass., was a leading pulpit orator of his day, a friend of Whitefield, and through Phebe, his daughter, who married an Emerson, was the great-grandfather of Ralph Waldo Emerson.

The Blisses have always despised pettifoggers, but taken very kindly to good lawyers, and not a few of them have risen to eminence in the legal profession. Sixth from Thomas of

Belstone, through Lawrence of Springfield, was Jonathan, Chief Justice of New Brunswick. William B., his son, was Chief Justice of Nova Scotia. Seventh from Thomas of Belstone, through Samuel of Longmeadow, was John Murray, Solicitor General and Judge of New Brunswick. Eighth in the same line was Lemuel Wilmot, Solicitor General and Governor of New Brunswick. Ninth from Thomas of Belstone, through Nathaniel of Springfield and Samuel, 2d, of Longmeadow, is Philemon, Chief Justice of Dakota, and afterward Supreme Judge of Missouri. But time would fail me to speak of all our eminent lawyers,—of Alexander of Boston and Washington; of George, and George his son, and George his grandson of Springfield and New York; of Metcalf of Troy; of Asahel of Michigan; of Nezhiah of Chicago; of William H. of St. Louis, and scores of others who have not only won success as lawyers, but have been advanced to high responsibilities by their fellow citizens. One man of the last century should not be forgotten. Hon. John Bliss of Wilbraham, born and brought up in Longmeadow, and early a member of this church, became one of the most prominent men of his time in this region, serving many years as Judge, in three Provincial Congresses, and twenty-eight years in the Legislature, or in the Executive Council.

It also reflects honor upon the family that religious motives so much shaped their actions. How could it be otherwise, springing from such a parentage. The forces of personal character that lead men to look calmly upon the spoiling of their goods, imprisonment, and even death itself, rather than be false to their religious convictions, do not expend their strength in one generation. They perpetuate themselves, and become the unconscious springs and sources of character through successive centuries.

As might be supposed, ministers and missionaries have been numerous in the family. Eighth from Thomas of Belstone, through Nathaniel, one of the founders of this church, is Asher, once a devoted missionary of the American Board to the Indians. In the line of Samuel, are Edwin N. and Isaac G., who have long

been honored missionaries resident in Constantinople; also Daniel, missionary President of Beirut College, Syria. Nor is the last that I mention the least—Emily Bliss Gould, eighth from Thomas, through Lawrence of Springfield,—a devoted Christian woman, who employed her means and leisure, during an extended residence in Rome, to establish a Christian school and church.

Many other honorable professions and pursuits bear a similar witness. Nor has the country, in her repeated perils, called upon them in vain. More than two hundred and fifty have shouldered arms in her defense, serving her in all ranks from the private to the general, and scores of them have died in her behalf. This well accords with the heroism and moral earnestness of those ancestors, who so appreciated the priceless value of a free country, as fearlessly to demand it of a tyrannical king; and failing to obtain the boon from him, sought it in the wilderness, which their self sacrifice has converted into the free and fruitful land we to-day call our own.

Never can we extol too highly the deeds of our fathers. By whatever names our families are known, they all strike their roots into the same rich soil. We are not so much Coltons, or Cooleys, or Keeps, or Blisses, as descendants of the Puritans; of the lineage and household of men who, with cruel persecutions behind them, and hardships and disasters before them, erected here altars whose fires, after two and a half centuries, are to-day burning brightly as ever. No other people upon this round earth have a richer heritage of glorious memories and inspiring examples, than we. In a land made free to us by their toil and sacrifice, with moral purposes inherited from them throbbing in our veins, and with every door of opportunity wide open, we must not,—cannot,—fail to complete their work. When the next centennial shall come, it may be our privilege to revisit with them, in spirit, these scenes of their and our toil and love. If that shall be, God grant that we may then discover no broken links in the golden chain that shall bind the First Puritan Century with the Fourth, in rich and glad prosperity.

The President:—In days long gone, the name of Keep was a familiar one to the Mother's ear, and dear also to her heart. She numbers, indeed, fewer of that lineage among her present children, than of some others; but the name itself is not therefore less dear to her. Any reminiscences connected with it will be gratefully received by her from Rev. John R. Keep of Hartford.

#### REV. MR. KEEP'S ADDRESS.

There are but few of the Keep name, and for this reason; the usual three brothers did not come over, but only a single ancestor; and he with his wife and infant child were cut off by the Indians. The line had to commence again, which it did in the person of an orphan boy of six years old. For what he was—for he became a mighty man of valor, and bore the name of Ensign Samuel Keep—he was indebted to his uncles, Samuel Bliss and Joshua Leonard, under whose guidance he remained until he was twenty-five years old. And what did he do then? Why, he married Sarah Colton, and thus incorporated into his line all the sterling qualities which the Rev. Mr. Colton has so vividly portrayed in his ancestors. Having left his impress, and that of all the Coltons also, upon the appropriate number of Johns, and Samuels, and Matthews, and Stephens, not to mention the daughters, he fell on sleep at the age of eighty-five, and his military title went sacredly upon his tombstone.

A son of Ensign Samuel was my father's grandfather, and the father of my great uncle, Rev. John Keep, the minister of Sheffield. Of the latter I will say a few words. He was born in 1648, and graduated at Yale in the class of 1669 with Dr. Dwight and Dr. Strong of the First Church in Hartford; being the first Yale graduate from Longmeadow. He was a man of deep piety, and was, according to Dr. West of Stockbridge, a man of rare pulpit eloquence;—"the finest pulpit orator he ever heard," are Dr. West's words. As might have been expected, he was the resort of his people in every emergency. The following will suffice as an example. During the Revolutionary war, when the post-riders were infrequent in their journeys through the country, the post-rider who passed through Sheffield

was greatly annoyed by the hindrances which he met with from one woman, who, whatever the weather, would run out and waylay him with the demand for the news. Tired of the interruption, he at length determined to teach her a lesson. Accordingly, one fierce November day, out she comes with her hair and her apron streaming in the wind, and laying hold of the post-rider demanded as usual, "What's the news?" "News enough!" says the postman, "The Indians have cut through the great lakes, and we are all going to be drowned." Without stopping to get her breath, she flies to the minister, Mr. Keep, and rushes in upon his studies, exclaiming in her sharpest tones, "We are all going to be drowned." "O, no, my good woman," said the venerable minister, "we have the promise of the Lord for that." "The Lord! The Lord's nothing to do with it;—it's them plaguey Indians." At the early age of thirty-six, this godly man passed to his reward. His older brother, my grandfather, lived to be eighty-four.

In the next generation, Samuel remained a farmer, and John became a minister. He is within the remembrance of many of you. On his settlement at Blandford, he first put the roads in order, then he rebuilt the school-houses, then set the people an example of good farming. He thus gained their respect and sympathy, and so was sure of a willing ear when he spoke to them. He made his wit subservient to the great end of leading men to God. He was reputed to be an excellent judge of a horse. A man came to him one day to get his judgment respecting a horse which he wished to buy. After carefully looking him over, he observed that his knees were strained and bruised. "Bruised knees are an excellent thing in a minister," said he, "but I should not recommend them in a horse." Later in life he went west and became identified with the institution at Oberlin, Ohio, in whose behalf he undertook a mission to England, and brought thence thirty thousand pounds as the fruits of his solicitations.

Of my brother, Dr. N. C. Keep, I may be permitted to say that in his busy professional life, and amid his new associates, he never forgot his early home, nor ceased to feel a warm interest in the town and in all connected with it.

The President :—It is remembered by the Mother as one of the quaint sayings of that venerable man, Rev. Dr. Robbins of the Hartford Antiquarian Society—himself apparently its greatest antiquity—that whenever he met a Longmeadow man whose name he could not positively recall, he always first addressed him as Colton, and that in nine cases out of ten it proved to be the right name.

Will Dr. Frederick Colton of Brooklyn, N. Y.—an Hebrew of the Hebrews—respond for the Colton, and any other, boys of later years.

### DR. FREDERICK COLTON'S ADDRESS.

*Mr. President:*

Longmeadow is very dear to me; I am proud of her history, and never so proud as to-day. I am bound to her by the living, and by those who sleep among her dead. My arrangements are never made to revisit the old place but I feel the thrill of a boy's anticipation at returning home.

As soon as the train, sweeping around the curve, glides upon the long meadow stretch, and the familiar landmarks are one after another passed, my childhood begins to come back with a delightful vividness. Glancing over to where the Goss house used to stand, opposite the station, upon the river bank, my heart beats quicker; for I recall how, one April day thirty-six years ago, a little fellow with pockets bulging with base balls and hands clutching tightly his cap lest it be lost, struggled hopelessly in the swollen river, until a brave man of the town periled his own life and saved mine. I would that he, the old parish sexton, Mr. Skinner Coomes, were alive, that he might know how gratefully I still cherish the memory of his heroic deed.

With a quaint and pleasing voice all her children were summoned "to celebrate in song and thanksgiving and historic reminiscences the one hundredth birthday of the town." My own recollections stop a little this side of the half-way milestone, but the contrasts between then and now are, some of them, sufficiently sharp.

There was the old meeting-house, with its high pulpit at one end, and choir at the other sustained by the base-viol, violin, and flute. Earnest exhortations from the pulpit, and copious dripings of liquified soot from long spans of stovepipe, furnished



THE MAJOR LUTHER COLTON HOMESTEAD AND ELM.





the spiritual and material droppings of the sanctuary. How delightfully I used to sleep there, if only I could get to my mother's end of the pew, and lay my head on her friendly lap. What jolly excursions into the sanctuary spire, to the great dismay of the swarming bats, when we boys climbed up the winding stairway and out upon the balcony, which commanded that rich view of mountain and meadow, and quiet river.

How eagerly did I watch for the crowing of the gilded cock—the “old Probabilities” of the village, before weather bureaus were invented—assured by gravest testimony that he *did* crow “every time he heard another rooster crow!”

And then the old brick school-house, which stood near by, since gone up in flames, where the brace of elms still chant their mournful requiem. Shall the boys and girls of my day ever forget the story of the ant, with which the good Parson Tupper of the East Parish was wont to point the lesson of perseverance? How that seventy times the insect attempted to climb with its burden before accomplishing its purpose,—which was only a few times less than we heard the story. Shall we ever forget how we used to be got ready for examination by reciting, day after day, the same passages of English history, and placing the same examples on the black-board? And when the great day came, how delighted our fathers and mothers were with our astonishing proficiency; until, one luckless day, a new minister came into town and into the school—he seems almost as young to-day, so lightly do the years rest upon him—and after we had been put through our parrot-like performances as usual, took the questioning into his own hands. How dumb as oysters we suddenly became! I think I can still hear the melodious strains which the master, in shirt sleeves, used to squeeze out of a mammoth accordion, to the tune of “Oft in the Stilly Night;” or those which oftener came from some recalcitrant scholar under the infliction of his ruler.

Ah, those were the days of the ferule code, the thrashings, the dunce cap, standing on one foot, holding the arm extended at a horizontal, or bending the body forward until the hand touched the floor, with an occasional stroke—but I will not dwell longer upon these tender recollections! And of the

"select schools" which followed these juvenile experiences; how gratefully the honored names of Goldthwait and Lawton are remembered by those who enjoyed their instructions.

Those, too, were the days when, on Saturday night, I wished the western mountains were deep valleys, that the sun, going down, might not so soon interrupt my sport; and on Sunday night, that the valleys were high mountains that the Sabbath rigor might sooner end.

Not unknown then, too, were the tavern and the toddy-stick; the horse-racings, foot-racings, and turkey-shootings, which, with their accompaniments, lowered the morals and cheapened the social values of our community.

Who will say that the former days were better than these? Look at yonder beautiful house of worship, evolved as it were from the old, and none more attractive in any village of the Connecticut valley. Fire devoured the old brick school-house; but out of the flames came a better one, and a new enthusiasm which put educational facilities on a higher plane. The best of teachers came, who used a kindlier discipline. Higher studies were introduced; and I have never ceased to appreciate my opportunity to get so far on in college preparation that one year more at Andover made it complete.

It may be that the pendulum is swinging too far from the rigid Sunday observances of the olden time; but sure I am that the day has been brought into greater harmony with the declaration "The Sabbath was made for man."

In addition to the venerable "Benevolent Society," dating back in its origin to Pastor Williams, you have your "May Breakfast" and Christmas festivals; your "Village Improvement Society," and your "T. T. T." clubs; all so conducive to good fellowship among the citizens, and to an enviable reputation among the surrounding communities.

But I will not "extend my remarks," only to say that these days seem to me much better than the former; and to express the hope that, when the great-grandchildren of this generation shall gather under these elms to celebrate the next centennial, it may be not far from the gateway of the millenium.

After a brief interlude by the band, the President said :

With a very tender partiality the Mother looks upon the children of her old age. Some bring it as a reproach against her that these younger children pull so stoutly and successfully away from her apron strings; and that her own attractions seem to have so little power to detain them at home. She herself, however, secure in her own conviction of their loyalty, bids them ever a hearty Godspeed when they go, and as hearty a welcome whenever, as this day, they return. Will the Rev. William W. Leete of Ridgefield, Conn.—under strictest seal of the confessional—indulge a Mother's affection with reminiscences of his own,—or his comrade's—boyish days.

### REV. MR. LEETE'S ADDRESS.

*Mr. Chairman, Ladies and Gentlemen :*

This festal day is one of especial significance and suggestiveness to me. Elder John White, my ancestor upon my mother's side, and Governor William Leete of Connecticut, upon my father's side, from each of whom I am eight generations removed, died, both of them by a singular coincidence, in 1683, just two hundred years ago. It is not likely that I should be called upon to stand here except through my connection with the first of these names. My mother was born here. This ground was probably not unfamiliar to the Elder John. With that little company of one hundred he came under Thomas Hooker through the wilderness to Hartford, and passed through your borders. Again and again he must have traveled on your roads as he went to found Old Hadley, and returned to spend his last days as Elder of the South Church in Hartford.

And I may fittingly mention my other ancestor, Governor Leete, to plead his example as an excuse from following exactly the line of thought which you, Mr. Chairman, have proposed to me. You have intimated that I might present some reminiscences of the nature of a confession of my own boyish sins and those of my companions here. Permit me, rather, to draw from the example of my ancestor from Connecticut a lesson of reticence, at least, if not of charitable oblivion, for any such youthful peccadilloes of ours as you seem to suspect.

When the ambassadors from the Court of England came, on the accession of Charles II, to search in this country for three men who had signed the death warrant of Charles I, they visited New Haven and Guilford. Coming to Governor Leete they desired him to assist them in seizing at once the transgressors whom they had reason to believe were hidden in his neighborhood. The day was the Sabbath, and the Governor's answer was that he could not offend against the sanctity of the Lord's day by engaging in a hunt for regicides. I wish that you would be so kind to-day as to call the misdemeanors of us young children, regicides. They were no doubt unjustifiable, and there ought to be a reckoning for them; but we would not disturb the serenity of this your holy day in seeking them out. If these things must be revealed, let it be before a smaller company, where we should be less embarrassed and also probably more truthful.

But in regard to all else concerning the life of Longmeadow's younger children, I am glad to speak. Many of their faces have brightened the exercises of this hour, and their quick hands ministered to your wants at the noon season. Another company must also be remembered, for I am sure they think of us to-day. How gladly would we take their hands in the midst of our festivities! They are absent only because they cannot be here. But how attractive is Longmeadow to them still. Away in distant homes, at school, journeying, or pursuing the life work of their various avocations—they pause to think awhile of the Mother's birth-day. Nor can we leave out in our computation a smaller company, and yet select, numbering in it some of the brightest, happiest of us all, whom God spared but too short a time in this earthly home, and whose departure started the tears which have not yet ceased flowing.

The impressions which the present generation have of Longmeadow are of the pleasantest kind. I do not here refer to those impressions which quick justice sometimes saw fit to give. They were duly painful at the time and called forth often loud lamentations. But their trace has long since passed away, and in spite of these chastisements it would be hard for us to find a place in which our life could have been happier.

We are persuaded, moreover, that this is a good place in which to lay the foundation for a successful future. Great men have often been born in small places. As our thought roams over the past centuries, we see how, from one place and another, small in wealth and fame, have sprung the men who have stood in the front ranks of the theological, literary, political, and business world. Augustine, greatest of the four renowned fathers of the Latin Church, came from Tagasta, a minor town in Numidia. Anselm, the scholastic philosopher of the eleventh century, sprung from Aosta at the foot of St. Bernard. Jonathan Edwards, our New England theologian, whose voice was heard in the Longmeadow pulpit during the great revival of 1735-40, passed his early years a few miles below us at East Windsor. Shakespeare was christened in the little town of Stratford-on-Avon. Burns was born in the hamlet of Alloway in Ayrshire, the son of a peasant farmer of the humblest class. The republic is proud to tell of those who, like Abraham Lincoln and James A. Garfield, have risen to its highest honors from rural homes.

It may seem out of place to make such allusions, since none of us have attained to any great celebrity. But it is fair to consider the favorable conditions of our past and the possibilities, at least, of our unknown future. How appropriate this broad and sunny green and these overhanging elms, for the early home of such a man as Tennyson sings.

" Whose life in low estate began  
 And on a simple village green.  
 Who makes by force his merit known,  
 And lives to clutch the golden keys  
 To mould a mighty State's decrees,  
 And shape the whisper of the throne."

But if few great things can be reported of the later children of this village, it is fitting to say, that as far as I know, not a single one of the number has become openly vicious and depraved.

One noticeable peculiarity of our venerable Mother's household is the mutual interest here felt by one child for another. The village is like one large family. There is a freedom allowed,

and an interchange of social greeting which would be impossible except in a place as united and homogeneous as this.

It has been my privilege, within the last few hours, to converse with one of the older daughters attending the anniversary. While others were recalling names, a certain gentleman who once lived here was mentioned, and she remarked, "I knew him very well; I was quite fond of him, and I think he liked me." This did not seem so strange; but when several others were named, and she seemed to be equally fond of them all and they as fond of her, it led me to wonder whether social life was in those days, in this respect, at all peculiar. A moment's reflection explained the matter. It was then even as now. The young people of Longmeadow to-day are attached to each other as the children of different families seldom are. To be sure the affinity becomes, in particular cases, so close that union becomes inevitable; and this, I suppose, was just the same long ago. But aside from these special cases, the esteem in which each holds the rest is something remarkable, and for this the younger children are thankful.

I would gladly speak did the time allow of our physical sports and recreations. What games we have had on this spacious green! What long expeditions into the fields and wood for berries and nuts! What enjoyable excursions to the river and ponds for fishing or bathing! And how helpful all these to the muscular life of a boy!

Our thoughts, also, turn fondly to the intellectual and religious element in our early lives. Longmeadow would not be the Longmeadow of to-day without this venerable church. Around it has clustered the happiest associations, from it has emanated the spirit which has purified and beautified the social condition of this village. Here where you now sit stood the old church; its slender and graceful spire, capped by the exultant rooster, of whose size we heard fabulous stories, and within whose body we conjectured all sorts of strange things were hidden. And high as that bird was, even beyond the reach of the arrows which we shot, and the stones which we threw, so high and shining was the ideal of Christian excellence preached within the walls,

set before us by the pastor whom we loved and the teachers in the Sunday-school as the worthy object of our life's endeavor.

There are many thoughts of interest to which I might allude ; some tales, which, if unfolded, could create almost as much commotion, as that which the ghost could have told to Hamlet. But I, like the ghost, will be considerate.

You have alluded, Mr. President, to the fact that the boys go away from Longmeadow. But you cannot wish to keep us all. There is a plant growing by your roadside, which all the summer time is storing up seeds and fastening to them the softest and most delicate wings. Then when the frosts have come, and the fields are golden with autumn glories—the seeds fly away, and borne on the zephyrs or the storms they pass far beyond the house-lot, and the township, and resting at last, repeat in a new soil with the coming spring the same story of life and growth. If we who go forth are as true to your nurture as these humble plants, we shall but be, to your lasting honor, reproducing in other States and lands the characteristics of the place in which we had our training.

We, who are the young, have been asked to-day to listen to the things which have been done in the days of old. We have heard with abundant pleasure what has been told us, and the Mother never seemed so worthy, to us, as she does to-day. But I am sure we have a higher purpose in this celebration than merely to review the past, and to develop a wide self-consciousness. Our poet singing beautifully has also expressed the prayer—

“That the new century  
Break not the olden charm.”

As the good Mother has rested her hands upon our heads in welcome and in blessing, she has turned her ear to catch from us some word of promise. The younger children speaking through me would utter it. ‘Your future fame and glory rests with us. And as the day is closing, and ere we say good bye, we make the pledges to preserve as best we can, in time to come, that ancient and honorable name for sterling character, pure society, and enlightened faith, which has crowned this good old town through all her departed years.’

The President: As the Austrian Empire is said to owe more of its standing among the nations to the matrimonial alliances of its royal daughters, than to its arms, so has Mother Longmeadow through many a daughter's plighted affections wedded herself to fame and fortune. Will the Rev. Dorus Clark, D.D., of Boston, speak of Longmeadow as a mother-in-law?

### REV. DR. CLARK'S ADDRESS.

*Mr. President:*

In obedience to your call upon "the sons-in-law" of Longmeadow, allow me to say, that the first time I saw this town was in the year 1822. I had occasion to go from Springfield to Enfield, and "must needs pass through" Longmeadow. The Rev. John Wheeler, afterwards President of the University of Vermont, then preaching here as a candidate for settlement, was boarding with Capt. Burt, in the house now occupied by Mrs. Medlicott. I called to pay him my fraternal respects, as we had been well acquainted at Andover, and, after a little conversation, he said that his preparatory lecture was appointed that afternoon, and that it would be a great favor if I would stop and preach it. I did so; and, after the service, as we were sauntering up and down this beautiful street, talking over Andover matters, he suddenly turned the conversation into another channel by saying, "Brother Clark, have you got a wife in training yet?" I told him that I had been impervious to the attacks of Cupid unto that day. "Well," he said, "there are a dozen young ladies here, all of them well educated and qualified to be ministers' wives, and I advise you to look around." I replied that my time would not suffice to call on a dozen, but if he could narrow the case to a single individual, and that the right one, I might be open to conviction. "Well," he replied, "here she is; right here" (we were then passing by Mr. Bliss' door). "I know her well; she is just the right one." You know that Davy Crockett used to say, "Be sure you are right, then go ahead." My friend was sure that he was right, went ahead, and introduced me to a young lady, who, within two years, became my wife, and continued my beloved wife fifty-four years. Since her translation I have been a lone wanderer. If sainted spirits are permitted to



visit this world, she is here to-day, for she was deeply interested in everything which concerned Longmeadow. She had a fervent love for the old church, which stood on precisely the spot we now occupy; and, if possible, a warmer regard for the conference-room in the attic of the old brick school-house hard by, where the beams and the rafters were visible, and where large audiences were often densely "compactd together." Sometimes a "Bochim," where the young people poured out their tears over their sins; and sometimes the "land of Beulah," whence they could see the "Delectable Mountains," and, further on, the supernal radiance of the "Celestial City."

Her brother, the Hon. Gad Olcott Bliss, was some five years younger than herself. When I first knew him, he was a stout boy, somewhat rough and brusque in his manners, and very willing to have his own way. He became interested in a young lady in this village, who was five years his senior. The Hon. Patrick Boies of Westfield, who knew the parties well, celebrated that event in heroic verse. One stanza ran on this wise:

"Bliss Olcott Gad, while yet a lad,  
Love did possess him wholly;  
And under age he did engage  
To marry Harriet Cooley."

That early marriage was a benison to him. Harriet Cooley saved him, and she made him; and though he stood at the head of his family and governed it, as by God's ordination every husband should do, yet after all she governed him, and very successfully too, because she did it so cautiously, kindly, deftly, Christianly, and because she had good sense enough *never to tell him of it, and he never found it out.*

Mr. Bliss was a highly respected and useful citizen. He was a man of affairs, and often employed to write deeds, execute wills, settle estates,—the untitled "Longmeadow lawyer." He was a Director of the Chicopee Bank, and at one time a Senator of the Commonwealth. Now, I hold that a young lady who can do what Harriet Cooley did; who can save a young man, make him a man, and "govern" him when he needs it, deserves to be canonized. And, if the young ladies in this great assembly intend to "govern" their husbands, when they get

them,—and some husbands need a good deal of “government,”—I hope they will do it after the fashion of Harriet Cooley.

Longmeadow has never been distinguished for lawyers. When Peter the Great was in London and he saw the law lords in their bag wigs coming out of Westminster Hall, he asked “who those fellows were.” Being told that they were lawyers, he exclaimed, “What! Lawyers! What do they need so many lawyers here for? I have only two in Russia, and I mean to hang them as soon as I get home.” I do not know that Longmeadow people have ever hung a lawyer, but they have starved them all out of the town!

Longmeadow is much noted for her religious activity. She has raised up a large number of eminent clergymen, and qualified not a few young ladies to become the worthy wives of clergymen. She has sent out her sons to “teach the deaf to hear and the dumb to speak.” She has furnished wives for several foreign missionaries,—Mrs. Calhoun, Mrs. Schauffler, Mrs. Temple, Mrs. McQueen, Mrs. Garner,—names lustrous in the annals of Missions.

Of that memorable “dozen” of young ladies who were here when I first knew Longmeadow, only one I believe, Miss Eunice C. Storrs, after the lapse of more than sixty years, now survives. She is widely known, and as widely beloved, respected, and honored. I regret her inability to be with us here to-day, and my fervent prayer for her is, if I may adopt the old Roman supplication, *Serus in cœlum redeas.*

Upon the tomb of John Howard, the English philanthropist, in St. Paul’s Cathedral, London, you will find this inscription:

“*He trod an open, but unfrequented, path to Immortality.*”

Longmeadow has done herself the credit, and the world the benefit, of sending forth many of her sons and daughters, east, west, north, and south, on multiform pursuits of usefulness; and they have trodden the “open,” and yet comparatively “unfrequented paths to Immortality.”

Mr. President, I have nothing but benedictions, of the most heartfelt character, to pronounce upon Longmeadow.

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The last of the series of After-Dinner Addresses was given by Judge William S. Shurtleff of the Probate Court of Hampden County, in reponse to the following introduction by the President :

In her Urban neighbor on the north, Mother Longmeadow recognizes not so much a mother to herself, as, rather, an elder sister, under whose legal guardianship she passed the years of her minority. The period of that guardianship was one of sisterly affection, and of due respect and subordination on the younger sister's part ; and the subsequent years have been fruitful of mutual harmony and happiness. Whether the guardian's final account has ever been rendered, the Mother is not wholly sure. If not, surely no extension of time beyond a century can reasonably be asked.

Will Judge Shurtleff of Springfield, respond for the guardian herself.

#### JUDGE SHURTLEFF'S ADDRESS.

I regret to begin what I have to say to you with the correction of an error which the President of the Day has made, in stating that Springfield has been used to regard Longmeadow less as a daughter than as a ward, and that Longmeadow has been accustomed to consider Springfield rather as its guardian than as its parent.

As far as Springfield is concerned this is not so ; for she has never ceased to regard Longmeadow as a part of herself. Inter-meddlers have drawn a geographical line between the two sections of the old town, but no barrier has ever been established between the people. We do not recognize your right to a separate social existence from us, nor do we admit the validity of any decree that excludes us from co-socialty with you. Nor are we of *old* Springfield, a different people. New comers, during the past century, have crowded in upon us, bearing names strange to the old lists ; but we have still, as you have, the Blisses, the Coltons, the Elys, the Williamses, and certainly more Storr(e)s than you have. The Act of the "General Court" did not sever the ties of family relationship ; and, I repeat, despite the invisible geographical line of separation, we are still of you, and you are still of us, and we are of each other. I am of you, anyhow, and I shall adhere. Besides, I claim kin-

ship with the most vaunted, perhaps, of your noted families—the Williams family—for William's my front name!

But, suppose it were true that Springfield has been, as your President claims, the guardian of Longmeadow—he is unwise in calling for a guardianship account. I should not have thought of bringing up such an unpleasant matter at a festivity like this; but now that the demand has been made upon me, “officially,” and in a manner that implies that Springfield is a delinquent, I am bound to state the case as it actually is; unfavorable as it may be to the so-called “ward” of Springfield.

The fact is, that a hundred years ago, Longmeadow ran away from home, and took with her the fairest possessions and many of the best of the tenantry of Springfield, and set up for herself upon the richest of the outlying lands. Not, I admit, like a prodigal, but like a provident child; for she was then, as now, shrewd and thrift-sighted; and, perceiving that the increase of family, the requirements of fashionable life, and the demands of enterprise at the old homestead would soon make the contributions levied upon individual pockets onerous, she said, “Go to! I will get from under. Let there be drawn between us a line that shall be called a town line, so that it may be lawfully said: ‘Thus far shall the tax assessors of Springfield come, and no further;’” And, carelessly and improvidently, Springfield suffered such a line to be drawn; and, ever since, northward of it there has been grimace, and southward of it smiling, as the tax-gatherers have made their annual rounds. And so it has come to pass that Springfield has been paying anywhere from \$10 to \$18 per \$1,000, while Longmeadow has paid from \$4 to \$8 per \$1,000 taxes, for a century.

And yet, Longmeadow has enjoyed all for which Springfield has thus paid! We have paved our streets and hardened our roads to save the wheels which rolled your garnered harvests to our eager market; we have called, by our allurements, thousands of customers for your productions, and have built school-houses, churches, theatres, hospitals, court-houses, and bridges for their accommodation, that they might content themselves to stay within reach of your thrifty grangers, and you haven't paid one dollar toward the expense of all this. Therefore, the

account of guardianship, as I must render it, in justice to Springfield, shows a balance against the "ward" of—well, the arrears of taxes for a hundred years—say the difference between what you have paid, and what you would have paid but for that thrifty dodge beyond that town line! A little arithmetic will give you the exact sum due.

But, Springfield forgives the debt. You have given her more than an equivalent. You have more than repaid her by the generous hospitality that you have shown to her through all these years, even to the present day. You have given and are giving her lessons in the etiquette of the heart and in the esthetics of sociality, not alone on public occasions like your May Breakfasts and to-day's Fête, but in the private welcomes to your individual homes, that are educating her to a better, more hearty,—the good old-fashioned social life. We are quits; or rather we are, in all save pecuniary matters, your debtors. Give us time, and a little longer good example, and we will try to get even on that score.

I am proud to respond for Springfield to-day, although I must know that I have been called upon as its representative only because those who are more representative than I, are not at this late hour in attendance; and speaking for Springfield, I have to tell you what is her feeling for you. I shall ask my own heart to prompt me, but I feel sure that what it shall suggest to me, the hearts of all of old Springfield, at least, will confirm.

There is an Old and a New Springfield,—the Old, made up of the descendants of ancestors who were fellow-townsmen with yours,—the New, composed of later-comers and the children of later-comers, all strangers to the old times. Old Springfield has for you the love of the olden time. New Springfield admires you, and wonders at you a little. Both delight to visit you. Only the bad Springfield,—and with such a numerous and mixed population we necessarily must have some bad un-Longmeadowish people among us—only the bad Springfield is not attached to you. They find it lonely when they come here. When we want to impress our visitors, we drive them down here and don't let on about the town line, and they say, "What a lovely place Springfield is, to be sure!"

Your historian said, to-day, as he modestly closed his chronicle at the opening of the present era, "We will not praise ourselves, but let our eulogy be left to the next centennial celebrators." I cannot delay so long. I must say now for myself, that I regard Longmeadow as exceptional in the world — my world. It reminds me, most, of one of those delightful quiet English villages in interior England, away from the great mercantile or manufacturing cities, wherein for generations old families have dwelt on broad, fair lands, surrounded by an industrious peaceful, happy peasantry; where for generations have been wealth, culture and comfort undisturbed. Longmeadow and its people, to me, are just what New England and New Englanders were intended to be, and should be;—the Old English culture, comfort, and repose, with the New England independence.

For interior and surrounding beauty it is unexcelled. For the culture of its people it has always been and is remarkable and remarked upon. For honest thriftiness it has been, and is, notable and noted; and for its morality it has been, since I have known it, unequaled. A single term of the Criminal Court of Hampden County would have easily disposed of all the cases of crime committed within its limits for a century. Rarely have its domestic dissensions troubled the divorce courts, and I think fewer law suits have found entry upon the dockets of civil tribunals from here, than from any town of its population in the county. In the position which I have held for more than twenty years, I have had occasion to note and have noted this. Surely I may be permitted on such an occasion as this to say, that in administering the affairs of my court, I have been accustomed to expect integrity from those who have come to me from among you to settle their accounts as administrators, executors, guardians, and trustees, and I have not been disappointed. There have been men among you who are now in honored graves, whose names you will recall without my mentioning them, who have so impressed me that I have come to consider a Longmeadow name as a synonym for rectitude; and there are others now among you charged with affairs with which I have to deal, who are filling the places of their predecessors, and winning the same measure of esteem.

As I have listened to the history of your—of *our* town to-day, and to the words of the speakers who have given utterance to so much genuine enthusiastic appreciation of their old home;—as I have heard of your prosperity in the past;—as I have seen your happiness and prosperity in the present, I have sought the causes: and I came to the conclusion that your past and present enviable condition is due—first, to the foundation laid by the sturdy Christian fathers—second, to the after culture you have so sedulously sought and found,— and third, but less in importance only to the first,— for to the first is most indebted for its prosperity not only your town but every town, city, state in the Republic and the Republic itself,— to the fact, that you have always been, and are, an independent people in your individualities.

You are composed of three classes;—agriculturists, independent because they can produce upon their own glebes all that is essential for their support;—laborers upon your farm lands and in your quarries, independent because by their own industry they are able to be self-providing;—men of wealth, who having acquired or inherited ample means have remained, or come, here to enjoy the ease that competence affords;— independent because they have enough. What is more conducive to happiness, and to moral, intellectual, and social prosperity, than such independence?

Here, many in elegant, all in comfortable homes, self-supporting, drawing only upon your own resources, preserving the old traditions, and respectful of the old moralities, in a location so delightful that no other tempts you away, you have dwelt and dwell, a peculiar people, religious, cultured, independent. Why should you not continue to be prosperous and happy?

I suppose that mine is the closing speech of the day—for I believe that your programme is concluded—and therefore I may without presumption venture upon lay *bene*-diction. Nearly all, perhaps all, of the “visitors” have gone. We are a family party; and I want to say, what some one ought to say, that the day has been a perfect success. It has been a most delightful one to me,— a day of inspiration that I would not have missed for a hundred

ordinary days of life. The exercises have interested me deeply. The Address of Welcome was a prose poem, inspired by the truest appreciation of the poetry of the occasion, and of the heart and soul feast to which it called us. The Historical Address was such as the racy, reverend predecessors of the racier and not less reverend historian would have vied, if they could have listened with us, in applauding ;—perhaps they did ! The poet's heart sang first the verses that his lips have repeated to-day. Truth has been eloquent by the mouths of the sons and daughters who came to tell of their respect, pride, and love for the "Old Mother," who had called them to the old home once more. The Collation was perfect ! It would "go without saying" that a Longmeadow Collation would be perfect ; but both gratitude and history bid me say it, nevertheless. Everything up to the time when your President required you to listen to me has been just right,—refreshing alike the body, brain, and heart of every one present. Evidently all came gladly, have remained gladly, and will go away reluctantly ; bettered by the influences which have here met them. Would that such occasions, in such places, among such people, might oftener come to give us restful pause in these too restless days !

I congratulate the Committee of Arrangements ;—I congratulate their beneficiaries ;—most of all, I congratulate myself for having been here. Up to last midnight I had thought it impossible to be present ; but then the presentiment of regret was so strong that I determined to make it possible, and I did. When I was informed that I might be called upon for a speech, I felt a natural reluctance and embarrassment, and would have been glad to have been excused ; but now, I thank you for permitting me to say what I should be sorry to have left unsaid. Again I congratulate you all. I do not congratulate the "Old Mother" upon having reached her one hundredth birthday, but upon having lived one hundred years so worthily ; and the best wish I can leave with her is, that at her next Centennial she shall exhibit no change in feature or in heart. For her to change would be to deteriorate. And you, fellow townsmen, keep just as you are—Puritans—with all the modern improvements.



## CONCLUDING EXERCISES.

The hour for bringing the exercises to a close had now unmistakably arrived. The chill of an October afternoon was beginning to steal into the tent, which had been wholly comfortable during the day.

Gathering more closely together, at the suggestion of the President, and clasping hands with each other as they conveniently could, the audience and the band united in the good old parting hymn and tune of "Auld Lang Syne," as given upon the programme.

## AULD LANG SYNE.

Should auld acquaintance be forgot, And never brought to mind ?		And here's a hand, my trusty friend, And gie's a hand o' thine ;
Should auld acquaintance be forgot, And days of auld lang syne ?		And we'll take a right guid parting grasp For auld lang syne.

## CHORUS.

For auld lang syne, my dear,  
For auld lang syne,  
And we'll take a right guid parting grasp  
For auld lang syne.

The Doxology in long meter was then sung, after which the Benediction was pronounced by Rev. Mr. Harding, and the centennial services were ended.

A social gathering of the young people of the town enlivened the tent early in the evening ; and finally, with the concurrence of the band, resolved itself into an impromptu serenade of distinguished guests in various homes. Later, the music died away ; one by one the village lights went out ; and the full moon alone looked down, only upon a ghostly tent, with a solitary sentinel watching for the dawn of THE NEW CENTURY.







THE PARSONAGE.

THE REMODELLED CHURCH AND THE CHAPEL, FRONTING ON THE OLD MEETING-HOUSE SITE.

## APPENDIX.

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### A.—CELEBRATION PRELIMINARIES.

The earliest efficient action of the town in regard to a Centennial Celebration was taken by a vote of the Town Meeting, April 3, 1882, adding to the Committee of Inquiry—previously appointed and consisting of Rev. John W. Harding, David Booth, R. S. Storrs, Edwin Indicott, and Oliver Wolcott—the Selectmen, *ex officio*, Charles S. Newell, Abel H. Calkins, and Edward H. Tabor; and constituting the whole a permanent Committee of Preparation, with an appropriation of \$50 to meet its incidental expenses. The following year a further appropriation of \$900 was made to meet the expenses of the celebration and of the subsequent publication of the proceedings; and Rev. R. S. Storrs, D.D., of Brooklyn, N. Y., was designated as Orator of the Day.

At a meeting of this Committee of Preparation in June following—changed in its *personnel* only by the election, meantime, of a new Board of Selectmen, J. C. Porter, Henry Hall, and J. A. McKinstry—the resignation of Mr. Booth, on account of the infirmities of advancing years, was reluctantly accepted, and the vacancy was filled by the appointment of Mr. John McFethries. Mr. Harding was chosen Chairman, and Mr. Storrs Secretary, of the Committee.

At subsequent meetings of the Committee, Rev. Mr. Harding was unanimously chosen as Orator of the Day, in place of Dr. Storrs, whose engagements had compelled him to decline the service; the Secretary of the Committee, Mr. Storrs, was chosen President of the Day; and a special Committee of Preparations was appointed, consisting of Messrs. McFethries, Porter, Hall, and McKinstry, with the following ladies—Mrs. Brinton P. Allen, Mrs. Roman A. Crane, Mrs. John Hooker, Mrs. Edwin Indicott, and Mrs. Charles S. Newell; Chas. S. Newell and William B. Medlicott were chosen as a Committee on Music; Ethan C. Ely was appointed Chief Marshal of the Day,

with five Assistant Marshals from each part of the town, viz., J. M. Burt, William Eaton, Nelson Lombard, J. C. Pease, and Edgar Sellew, from the East part, and Sylvester Bliss, Stephen Colton, Thomas F. Cordis, Sumner W. Gates, and William C. Pease from the West part of the town. Mr. Storrs was chosen Committee upon Invitations and Programmes.

Important assistance was rendered to the Committee on Invitations by several persons, especially by Mrs. G. McQueen in superintending their distribution. The method adopted was to request, by public notice from the pulpits, that all families should send in to the Committee names of their personal friends, and also of non-residents without resident kindred. The memoranda thus obtained were collated and catalogued by Mrs. McQueen, as the basis for the distribution of invitations.

The varied and arduous duties of the sub-Committee of Preparation were still further subdivided and assigned among its own members and invited helpers, to whose cordial co-operation they were greatly indebted. To the almost ubiquitous presence and untiring zeal and energy of the Chairman of this Committee, Mr. McFethries, should be attributed in large measure the success which crowned its efforts.

Each family in town was invited to contribute cake for the celebration, the cheerful response to which suggestion brought to the collation tent more than three hundred loaves. Some of the other items of supplies were 400 lbs. of beef, ham, and tongue, 4,000 rolls, 50 lbs. of butter, 1,500 crullers, 50 lbs. of coffee, 70 lbs. of sugar, 5 barrels of pears, 300 lbs. of grapes, etc.

The seating capacity of the tent, accurately estimated, was more than twenty-three hundred; and, making due allowance for those who took their refreshments in the collation tent, the number of persons dined can fall little short of twenty-five hundred. It was only the exact order and rapid succession in which the various items of supply followed each other in the systematized service of the waiters, which rendered it possible to supply the wants of so large a number so satisfactorily and in so short a time.

Doubtless, also, the experience of the villagers in their annual May Breakfast Festivals during the last fifteen years, had assisted in preparing them for this occasion. Cheerful and experienced co-operation was here, as always, the secret of success.

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## B.—PRESS NOTICES.

*Editorial, Springfield Republican, Oct. 18, 1883.*

The Longmeadow centennial, yesterday, was one of those occasions that should be precious to every Yankee, because in them the undiminished fire and force of New England is shown. It is not in the cities any longer that the noble God-fearing and self-respecting community of the fathers of the nation is to be seen,—it is in the country towns, where every man of foreign birth or foreign tradition who is present must either merge his antecedents in the prevailing sentiment and be thenceforward a whole-souled American,—or stay without and curse the place with a hateful alienism. This country is yet New England,—it is better than the old England, and infinitely better than any amalgamation of European peasantry can make her. The life of the land is shown in such truly representative gatherings as this centennial brought forth.

*From the Springfield Republican, Oct. 18.*

The centennial celebration of Longmeadow, yesterday, was one of the rare occasions whose excellences far surpass their prefatory promise; for nothing of the sort was ever more modestly heralded, and assuredly nothing of the sort was more rich, satisfying, and complete. Almost everything from dawn till dusk was characteristic of New England—old New England; the brass-band, which certainly would have been thought rather elaborate a hundred years ago, was after all a legitimate successor of the fife and drum; and as for the tents, they date farther back, even to the red men themselves, for their local nativity. The golden weather of brave October, though most of the trees are bare, inspired every friend of the old town with a heartiness and courage that at least might sympathize, though it might not be compared, with the spirit of the fathers. The green was early alive with gathering sons and daughters, and through the greater part of the day they continued to come. The scene of the village green was indeed festal. The tents,—the big marquee for the speaking, and the smaller one where the collation was prepared, with their passages and entrances,—were surrounded with groups of young and old in various disposal, and down the eastern road for a furlong the horses and buggies of the visitors made a long row, as if some great church affair had taken place, as in the old times, whereto all the clergy and the deacons of the settlements for sixty miles around had come. The grave-yard fence was lined without by horses gravely contemplating the stone memorials of the founders of Longmeadow, and through the green and in the several yards other horses stood. The trains brought their scores, and the town itself represented fully all that it was in the audience of the tent.

The occasion was pure New England, and that only, from first to last. The elms, that had strewn most of their leaves for carpet on the green, rose in air loftily with their enduring Benedicite, and the old houses that are still numerous along the broad street bore witness to the historic dignity of the town.

There was every arrangement made that could be for the comfort of the visitors, men ready to take care of horses, guides ready to show the way to any place, and the most good-natured and genial of Aids of the day to keep the world still and orderly. The long and generous open green; the houses alongside that confide themselves so unreservedly to the public by taking away their fences, opening so a noble democratic park throughout the village; the church with its hospitable doors, and the social hall so well known to all May breakfasters; everything beneath the benignant brightness of the sky and in the brisk and bracing air breathed the welcome that the speakers uttered.

The celebration in the tent began with perfect fitness for a New England gathering by the singing of the doxology. It was led ably by the principal singers of the village choir, though not lined off as once hymns used to be, or started with the pitch-pipe's toot. All the singing was led in the same way, although the audience were not all sure of their cue, and came in very assiduously in the interlude by the band, with the first lines of the succeeding stanza. But there was good, hearty singing, for all that. After this praise to God, nowhere more consonant than in religious Longmeadow,—came a seasonable reading from the Bible by Rev. A. I. Dutton of the East village; then Rev. Dr. Samuel Wolcott, pastor of the church more than a generation ago, offered prayer, and a hymn of Dr. Wolcott's writing was sung.

The tent, that held over 2,000 persons, was filled, every seat and much of its standing-room, and with solid New England, the best illustration of democracy in the world. The speaker's platform was on the east side, and filled with men and women of consequence. There were present Prof. Edwards A. Park of Andover; Rev. Dr. Dorus Clarke, that veteran of Congregationalism; the eloquent Rev. Dr. R. S. Storrs of Brooklyn, N. Y.; Rev. Aaron M. Colton, formerly pastor in Easthampton; that noble and venerable woman, descendant of Rev. Stephen Williams, wife of the lamented missionary, Rev. W. G. Schaufler, and partner in his labors in Turkey; Rev. Dr. Wolcott of Cleveland (but soon to be again of Longmeadow); Rev. Dr. S. G. Buckingham, Rev. L. H. Cone, and Rev. Charles Van Norden of this city; Rev. Hubbard Beebe of New York, another former pastor; Rev. W. E. Park of Gloversville, N. Y., son of the Andover professor; Rev. Dr. Russell of HoBrook; W. R. Sessions of Hampden, and others. Among the large group of octogenarians now living in Longmeadow and only recently thinned by the deaths of Mr. and Mrs. Eliazer Williams Storrs, aged 81 and 83, and Mr. and Mrs. Jacob Colton, 84 and 83, are



still living Miss Eunice C. Storrs, only surviving child of Pastor Storrs, aged 82; Mrs. Cyrus Newell, 94; Dr. George Hooker, 90; Mrs. Wareham Colton, 86; David Booth, 86, with his sister, Mrs. Margaret Bartlett, 83, from Coleville, Ohio, several of whom occupied prominent places on the platform. Among other notable lady guests on the platform were Mrs. Prof. B. B. Edwards, of Andover, a granddaughter of Pastor Storrs, with her younger sisters Mrs. Prof. Mead of Oberlin, and Miss Billings, her daughter Rev. Mrs. Park of Gloversville, and several other lineal descendants of Pastors Williams and Storrs, to whom, as will be seen, Prof. Park paid his particular respects in his after-dinner speech. The pastor of the church to-day, Rev. Mr. Harding, and the president of the day, Prof. R. S. Storrs of the Deaf and Dumb Asylum at Hartford, were the foremost ornaments of the first session of the day; and no two men could better have accomplished their public service.

Opposite the speakers hung a large placard bearing an inscription; above in the center the date "1644," beneath that "Welcome!" and flanking the welcome on either side the dates, "1783," "1883." It was facing this placard that President Storrs, himself a grandson of the second minister of Longmeadow and a cousin of Rev. Dr. Storrs of Brooklyn—both of them bearing the full name of their common ancestor—uttered his most poetic address of welcome given by Longmeadow to her children. The address is given elsewhere in full; and our readers will notice how naturally it runs into rhythmic melody, and how finely poetic its thought and phrase is throughout. It was in fact a gem of oratory, and was delivered with such grace of gesture and such fervor of utterance as rendered it doubly admirable. The ease of Prof. Storrs' delivery reminds us to say that without doubt it is largely due to his long experience as a teacher of the deaf and dumb in the Hartford asylum; for in that work not a few notable orators have been trained. His speaking was followed by the singing of a hymn he had written for the occasion, to the familiar "Missionary chant," and thereupon came the principal particular of the day, the centennial address by Rev. Mr. Harding.

Mr. Storrs, with that happy facility of speech and fitness of illustration which characterized his chairmanship throughout the festival, introduced the orator of the day as "The Reverend John Williams Harding,—a lineal descendant in spirit, if there ever was one, of the Reverend John Williams of Deerfield." Then the pastor of Longmeadow for a third of a century stood forth to tell his townsmen, the returning children of the town, and all its friendly visitors besides, of the history of the Longmeadow. Mr. Harding did not need an introduction to his hearers,—or certainly to very few of them,—nor does he need an introduction to the *Republican's* readers, who have known him so long and so well. He stood on that platform a rare embodiment of the best qualities of the old New England ministry,—the friend, counselor, and teacher of the whole community, no less in his life

than in the pulpit, and his address caught all the salient features of their notable and representative history, presenting them in an address which, though covering two hours, was so excellent in material, so judiciously wrought, so artistically broken at the right points by freshening humor, so finely informed with the central idea of illustrating the township basis of our republic, and so eloquently rounded with eulogy of the New England character,—that no hearer was wearied, but all were delighted to the very end. Mr. Harding's clear and resonant voice, his unlabored but effective rhetoric, his cordial glance and entire appreciation of the points of his discourse,—all won to him the hearts of his hearers. Long though it was, they would have been glad to hear him still longer.

The collation immediately followed Mr. Harding's address, while music by Little's band of this city enlivened the moments, as it had done at intervals before, besides their accompaniment of the singing. The band in their red coats and with their gleaming brasses furnished the note of color in the tent that way, as well as in their performance, which was always very good and much enjoyed. The collation was as perfectly managed as anything could be. The visitors were not invited to scramble for food at long tables, but the towns-people themselves provided the most attentive and gentle of waiters, who brought the thousands their food as they sat on their seats, and fed them generously and well. The occasion was one of a hundred at least, for this one thing—the perfect skill, tact, and readiness with which its participants were refreshed. This eating time was also a season of social reunion; seats were left and friends hunted up, and a delightful interchange of pleasant comment and remembrance went on while the band played and the people ate. After a while the players upon instruments likewise ate, and nobody noticed that the music had stopped, they were so busy talking. The old grave-yard was visited, where Parson Stephen Williams' mortal dust reposes beneath a monumental table, and the spacious green was rambled over; people went to see the parsonage, the Storrs' house, and Mr. Cordis' noble two-year-old colt; and so they were ready when tattoo was beat, and the tentful came to order to listen to the charming poem of W. E. Boies, with whom also the *Republican's* readers are well acquainted. The poet delivered his fluent verses in an excellent fashion, with spirit and force.

The post-prandial flood-gates now were open, and a great many speakers worth hearing were announced by President Storrs. The first was Rev. Aaron M. Colton, one of the numerous Colton family of Longmeadow, as he proceeded to inform the audience in one of the wittiest of disquisitions on family characteristics; which, if reported ever so faithfully, would lose much from default of the rich humoristic appreciation of the speaker himself. There was much laughter among the audience while this went on,—and a good deal of it might be presumed to have come from where knots of Coltons were gathered, for the name is numerous in Longmeadow still. The next speaker strongly contrasted Mr. Colton, for the aged Mrs.

Schauffler came forward to say a special word that was borne in upon her mind. Her tall, slender, venerable figure, her fine, serious, intellectual face, with deep, vivid eyes beneath a crinkled wave of white hair, won instant admiration, which her affectionate address of mingled reminiscence and missionary appeal soon deepened into loving respect. Woman was certainly worthily represented upon the Longmeadow platform.

Rev. Dr. Richard Salter Storrs of Brooklyn, grandson and namesake of the second Longmeadow pastor, was next introduced. Dr. Storrs makes a strong figure on the platform. Good height, broad chest, sturdy limbs, large and shapely head, a healthy, ruddy complexion, a swift and keen though not large gray eye, side-whiskers, and a magnificent manner,—these equip one of the great orators of our day. The first and indeed the largest part of his speech was devoted to that ministerial story-telling which is the perfection of the art. No other sort of men can tell so many and so good stories and with so adept a skill, as ministers,—and Dr. Storrs did credit to the profession. But from this pleasant persiflage Dr. Storrs launched into a stream of splendid eloquence concerning Longmeadow,—the typical New England village, and the influences which have made it such, . . . closing with a glowing eulogy on the excellences of the town as a select and favored refuge.

That eminent pillar of old New England orthodoxy, Edwards A. Park, so long professor at Andover Seminary, was next introduced by President Storrs with the observation that Rev. John Williams, father of Rev. Stephen, was educated wholly by the liberality of William Park of Roxbury, whence it appeared that the entire culture of the Williams family, so far as Longmeadow was concerned, was due to a Park. Prof. Park's address was a second notable example of the clerical penchant for anecdotes. The memorabilia which he uttered in that short speech of his would set up a corps of story-tellers for a week, and he ought to jot down and publish his store of such delightful *contes*. . . . The speaker told many stories with brilliant ability, but with an unmoved face,—looking with his spare, clean-shaven face, strong, thin jaw, and sunken blue eyes,—the incarnation of Edwardsian logic, severity, and purity. He closed with a fit eulogy on the New England ministry.

There were many interesting speakers as the afternoon went on,—Rev. Charles R. Bliss, Rev. Dr. Wolcott (who, it is understood, is soon to become a resident of the village), Rev. W. W. Leete of Ridgefield, Conn., and others; but the waning hours prevented the calling up of all who had been announced. . . . The speech of Judge W. S. Shurtleff, as the representative of Springfield, the mother of "Mother Longmeadow" herself, concluded the abundant but not for a moment tedious exercises of the centennial day. They ended with a singing of "Auld Lang Syne," with a slightly adapted version of Burns. In the evening the young people held a reception in the big tent for a general jollification, and had a very pleasant time. Longmeadow from first to last did herself thorough credit.

[*From the Springfield Daily Union, Oct. 17, 1883.*]

If, when last August the day was finally fixed for Longmeadow's Centennial Celebration, the rare beauty of last week Wednesday could have been foreseen, doubtless it would have been selected as the day, despite the more exact coincidence of the 17th, with the governor's signature to the act of town incorporation in 1783. Any one who, on that Wednesday of almost oppressive beauty and mildness, had driven through Longmeadow street, and especially through its meadow bright with a thousand tints of brilliant or mellow beauty, could have hardly imagined the change which two days of rain and wind would make in all that beauty. Yet, though less beautiful to the eye on this the centennial day than a week earlier, Longmeadow's welcome to the hosts of incoming guests has been no whit less warm. The bright October skies and the crisp bracing air were favorable for comfort and enjoyment, and old Mother Longmeadow is to be congratulated upon the propitious weather for this centennial occasion. From east and west, from north and south, by team, by train, by bicycles, and on foot, the townsmen and guests of the day poured into the place till it almost seemed as if even the broad street itself, extending from Pecowsic to Enfield, would be too strait for their accommodation. The tent pitched for the accommodation of the public exercises stood on historic ground, occupying the site where for so long stood the village church. Near by is the church with the pastor's study filled with historical relics, the Storrs home-stead, a century old, with furniture that has been in use for 200 years, choice and dainty china, etc., and on either side the hospitable homes of the descendants of the men and women who wrested Longmeadow from the primeval forest and have made it one of the most beautiful and typical of New England villages.

And right here it should be said that the town of Longmeadow is a most illustrious and conspicuous example of the permanent influence of commanding personal character. Especially is this true of the men who have been the pastors of the village church. Rev. Stephen Williams, son of Rev. John Williams, of Deerfield, and himself carried into Canada as a captive, was the first pastor, and went in and out before the people from 1715 to 1782. A graduate of Harvard, Parson Williams represented the best New England culture of that time, and his infinite patience, wisdom, and tact in the instruction and management of his parish rendered his formative influence in that community important and indelible. The diary of Parson Williams is a wonderful revelation of the force of his character and depth of his spiritual life, and is a rich mine of historical fact and incident. Next to him came Rev. Richard Salter Storrs, a graduate of Yale and the husband of Parson Williams's granddaughter. His pastorate extended from 1785 to 1819, and strengthened and deepened the influence of his honored predecessor, and gave the town an anchorage in solid character from which it has never departed nor sought to depart. From 1820 to 1850 there were

four short but quite distinguished pastorates, those of Rev. Baxter Dickinson of Amherst, Rev. Jonathan B. Condit of Hanover, N. H., Rev. Hubbard Beebe, now living in New York, and Rev. Dr. Samuel Wolcott, now of Cleveland, O. Messrs. Dickinson and Condit were called from Longmeadow to fill professors' chairs. Rev. Mr. Harding's pastorate, begun in 1850, has flowed on in unruffled serenity for thirty-four years, and strengthens in usefulness and promise as the years advance. Mr. Harding has thoroughly identified himself with the town in all its interests, and in courtesy and tact has shown himself a worthy successor of the first pastor of the village.

The tent pitched on the green in front of the church was furnished with settees and chairs in sufficient abundance to amply accommodate the 2,000 people or more who listened to the speaking with took place from a raised platform at the east side. On the side of the tent directly opposite the speakers' stand stood forth in bold letters and figures the inscription

1644.  
1783.                      WELCOME.                      1883..

The large audience was a striking one, and listened most attentively throughout to catch every word of the speakers, — the old people especially who occupied seats in close proximity to the speakers' platform. The faces of many Springfield people could be discerned sprinkled about through the large audience, among others Rev. Mr. Simons of the Florence street church, Judge W. S. Shurtleff, Rev. Dr. Rice, and Maj. Ingersoll. Managing Editor Hubbard of the *Hartford Courant* also occupied a seat in the audience. The forenoon exercises were of great interest and excellence, and are reported elsewhere. The afternoon was devoted to speeches of reminiscence and congratulation; but the time was far too short for all there was to be said. President Storrs, personating Mother Longmeadow in his address of welcome, called up Rev. Dr. A. M. Colton of Easthampton to speak for the numerous family to which he belongs, and right wittily did he respond. Then came Mrs. William G. Schaffler, the venerable widow of the honored and revered missionary, Prof. Park of Andover, one of whose ancestors was instrumental in sending Parson Williams' father to college, and Rev. Dr. Storrs of Brooklyn. Other names on President Storrs' list when our reporter left the tent were Rev. Charles R. Bliss, Rev. Hubbard Beebe, Rev. Mr. Wolcott, Rev. Mr. Leete, Rev. Dr. Dorus Clark, and Judge Shurtleff. There were so many speakers and they had so much that was interesting to say that the hours sped away all too fast, but everybody agreed that the occasion had been one of the rarest interest.

It was remarked as a fine instance of journalistic enterprise that copies of the *Union* containing the above, and reports of the forenoon addresses and poem, were on sale at the tent before the close of the afternoon exercises.

*From the Hartford Courant, Oct. 18, 1883.*

A beautiful October day, a well arranged programme of exercises, and a well-planned and a well-carried-out scheme in every detail, all helped to make the Longmeadow centennial celebration, yesterday, one of the most enjoyable celebrations of its kind we have known in these days of centennial celebrations. A large tent was spread in the center of the beautiful, wide, old green, on the site of the original church edifice, which accommodated 2,500 people, among them many who had come from far away to join with the present dwellers in their native place in the celebration of the one hundredth anniversary of the organization of the town. There were naturally many pleasant meetings of old friends and acquaintances, and many happy family reunions. Quite a number of Hartford people who are in some way allied to Longmeadow families, or who came by virtue of the invitation extended to the sons and daughters of Longmeadow and to "every friend to you or herself allied," were present. Among these were Seth Talcott, wife and daughter; Prof. Pratt, of the Theological Seminary, and wife; Misses Julia B. and Katherine Burbank, Miss Goldthwait, Howard H. Keep, Miss Keep, daughter of the Rev. John R. Keep, a descendant of the early settlers; Prof. Robert Keep (now of Easthampton, Mass.), Richard S. Burt, George D. Bartlett, and others.

The formal exercises of the day in the large tent commenced about half-past ten o'clock, Prof. R. S. Storrs, of the American Asylum in this city, being the president of the day. The exercises of the day opened with Old Hundred by the assembly, led by Little's band of Springfield, followed by Scripture reading by the Rev. A. I. Dutton, of East Longmeadow, prayer by the Rev. Dr. Samuel Wolcott, of Cleveland, Ohio, and a commemorative hymn by Dr. Wolcott.

Then followed the "Address of Welcome" by the president of the day, Prof. Richard S. Storrs, of this city. He commenced by reading the quaint invitation of "Mother Longmeadow" to her children, which has already been printed in the *Courant*, and following out the mythological idea of such motherhood as a basis, made an address exceedingly graceful and appropriate; assuming in part to use the words whispered to him by the dear Earth Mother, "in stream, and grove, and rustling field." The address was not alone graceful in language, but was delivered with a refinement of speech, and with a grace and appropriateness of gesture, which indicated that familiarity with the "sign language" taught at the institution with which Prof. Storrs has been so long connected admirably fits one for effective presentation of thoughts and ideas in the pulpit or upon the platform. (The thought occurs that a study of the sign language by those whose professions require much public speaking may be as important as some other branches of study.) The address, in its happy conception and in its language, might in some measure be appropriately made to children of other beautiful towns in the lovely Connecticut valley.

A Centennial Hymn, written by Prof. Storrs, and recited by him after the address of welcome with the same grace of elocution and gesture that characterized the welcome was sung to the tune, "Missionary Chant."

The historical address was delivered by the Rev. John W. Harding, pastor of the Longmeadow Congregational church. This, also, was a model production for such an occasion. It was stripped of tedious details of statistics, and was full of well-painted pictures of the life and experience of the early settlers, of incidents which showed the character of the people, their struggles through the early days of the settlement, and up to the time of the incorporation of the town, 100 years ago. The close attention of the audience was held throughout. This address also was admirably delivered.

An intermission followed this address, during which a bountiful collation was served to the large assembly as they were seated in the large tent. In the afternoon a poem was read by Mr. William E. Boies, of Longmeadow, and a hymn by Mr. Boies was sung to the tune of "America." The afternoon was occupied by addresses by various distinguished speakers, more or less intimately related to the town, all of great interest; . . . . . but the waning hours of the afternoon prevented the calling out of some of the gentlemen whose names had been announced. The exercises closed with the singing of "Auld Lang Syne," followed by the doxology and the benediction. It was a happy day for all present, and this celebration was in all respects highly creditable to the residents of the town who conceived it and carried it out so well.

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*The Congregationalist, Oct. 25, 1883.*

The past week has witnessed another notable commemorative occasion, the centennial of Longmeadow, equally successful in its way with the quarter-millennial anniversary of the First church of Hartford, the week before. We remember no two occasions of the sort which, on the whole, have been made so rich in interest and instruction, with so little drawback of any sort. Dr. Walker seems to have untied some of the toughest old knots of New England history in a complete way, making plain English of what has baffled two centuries. And Mr. Harding's singularly graphic—he called them, and did not overname them, *photo-graphic*—sketches, bringing out the salient points and the remarkable men of that lovely river town, were as successful and instructive in their elaboration as they were original and striking in their conception. We are proud to number such historical scholars—at once so accurate in detail and so broad in scope—among the Congregational ministers of our generation.

## C.—LETTERS FROM INVITED GUESTS.

BOSTON, October 16, 1883.

Messrs. JOHN W. HARDING, RICHARD S. STORRS, OLIVER WOLCOTT,  
and others, Committee on Longmeadow Centennial:

GENTLEMEN: I have delayed answering your kind invitation to be present at the celebration of Longmeadow's one hundredth birthday until the last moment, hoping that the state of my health would permit my replying in person. I may not call myself a *son* of Longmeadow, but I may perhaps claim the title of a *grandson* of your beautiful town, for my father, Dr. John Bliss Stebbins, was born there in 1802, and received his earliest education there at the hands of his uncles, Drs. John and Oliver Bliss; for the latter of whom I am named.

Longmeadow is, I believe, entitled to be called the first child of the State of Massachusetts; that is, the first town organized after the signing of the Treaty of Peace, Sept. 3, 1783, had made the State and the country legally and indisputably, as well as practically free and independent. Allow me, gentlemen, while thanking you for your polite remembrance of me, to propose, if it is proper, as a sentiment, the motto of the society of which I am a member—" *In Memoriam Majorum.*"

Yours very gratefully,

OLIVER BLISS STEBBINS.

SPRINGFIELD, Oct. 13, 1883.

Rev. J. W. HARDING, R. S. STORRS, OLIVER WOLCOTT, and others,  
Longmeadow Centennial Committee:

GENTLEMEN: I regret that I cannot, in my present state of health, take the part in the exercises of your Centennial which you have proposed to assign to me; and I fear that the same cause may debar me from the privilege of attending the Celebration at all.

I regret this exceedingly, because, from the first, I have counted upon visiting Longmeadow on that occasion and uniting with my cousins, the Blisses, the Coltons, the Cooleys, and others, in celebrating the virtues of our common ancestors.

Many of our forefathers and foremothers were remarkable specimens, physically and morally, of manhood and womanhood. It is related of Samuel Bliss, one of the number, that he was a man of great physical powers. He died in 1749 at the age of 102 years. His son John lived to be 94, and his grandson, the Hon. John of Wilbraham, to be 82.

[These statements of Judge Morris seem to find some corroboration in the following extract from the Springfield Records.—EDS.]

"John Bliss is by grant of the plantation possessed of that Part of the Pond in the Longmeadow at the Rear of the Lott he purchased of Anthony Dorchester and is of Like Breadth with the said Lott, and runs to the foot of the great hill Eastward. Registered April 6, 1682. PELATIAH BLISS, *Town Clerk.*"



Quartermaster George Colton, an early settler, was the ancestor of all the Coltons in this region. His name was one of considerable prominence both in Church and State. In 1656 he was on a committee with Pynchon and the two deacons to supply the Springfield pulpit. In 1671 he represented the town in the General Court. About the same time he was one of a committee that laid out the town of Suffield. Late in life, after the death of his first wife, he became the fourth and final husband of Lydia, the daughter of Deacon Wright.

So far as I know, these ancestors of whom I have spoken, were reputable men. I have never heard that any of them was ever charged with any offence, except one George Colton, a son or grandson of the quartermaster. That young man went out to Brookfield to hear the farewell sermon of Rev. Mr. Smith, and his conduct there was so flagrant that the grand jury of the old County of Hampshire indicted him. According to the Court record the charge was that on that occasion "he expressed himself in an Extravagant and Romancing manner relating to Deacon Gilbert's setting the psalm." For this he was admonished by the Court of General Sessions in May, 1723, and discharged upon paying costs. Yours with great respect,

HENRY MORRIS.

ORANGE, N. J., 22 Sept., 1883.

To Mr. R. S. STORRS, Secretary Longmeadow Centennial Committee :

MY DEAR COUSIN: Let me thank you for this very kind invitation just received to unite with the sons and daughters of Longmeadow in celebrating her Centennial next month.

It is with extreme regret that I am compelled to decline its acceptance. But the Synod of New Jersey is to meet on that very day with my church here, and I cannot be absent. I trust you will convey this explanation to the committee, with assurances of my sincere sorrow that I cannot share in what I am sure will be a most delightful occasion.

Beyond this, however, I recognize the claim of the fair town by the "long meadow" upon my filial devotion on such a day. For from her bosom and her still religious life, and all the benign influences flowing from that, my father came forth to his work, the man that he was. That was a kind Providence which set Longmeadow as the home of his childhood. The solemn earnestness of his nature found fit environment in the tranquil silences that brooded all atmospheres for him in these early years. Quiet strength, invincible stability, ripe thoughts, convictions, love; that divine unfolding of humanity toward which we are looking, but which for most of us comes only after long conflict—all seemed to mature rapidly in him under the gracious influences of his childhood's home. He went forth to a great work when scarcely more than a child, yet fitted for it. More than many, then, I have reason for bringing an offering to these services of grateful commemoration.

Almost a sacred duty, too, it seems that I should come at such a time to join with so many others in the loving greetings that will be showered upon dear "Aunt Eunice," now sole survivor of that large group of brothers and sisters cradled in the old Parsonage,—the only representative to us of that vanished generation.

As these and other tender memories will consecrate the day for those who shall gather to it, shall we not all the more reverently adore the God, and religiously maintain the faith that has made Longmeadow what it is, and its history the record of so many saintly lives.

With affectionate remembrances to you and sincere regards for your colleagues on the committee, I am most truly yours,

H. M. STORRS.

BUFFALO, Oct. 13, 1883.

TO THE LONGMEADOW CENTENNIAL COMMITTEE:

GENTLEMEN: Your communication is before me, and it would be very gratifying if I could accept your invitation and be present with you; but my advanced age—94 the 5th of November next—forbids it. I was eleven years old when my father moved to Longmeadow. He, with my mother, were members of the church, and we attended there until they removed their relation to the East Longmeadow church. At 16 I left home, and my studies preparatory to entering Yale College in 1809, were at Monson. During my Junior year an unusual interest prevailed, at which time I, with many others, was converted and joined the College church. I graduated in 1813, and soon after entered the Theological Seminary at Andover. During my vacation in 1816, learning that the Association were to meet at Mr. Storrs' house, I applied for and received a license, and at Mr. Storrs' request supplied his pulpit the next Sabbath. Since that time I have known comparatively little of Longmeadow, though always remembering with pleasure my early associations. I trust that your centennial gathering may be a very happy one and am,

Gratefully yours,

D. L. HUNN.

CITY OF JEFFERSON, Sept. 7, 1883.

TO REV. JOHN W. HARDING, R. S. STORRS, and others:

GENTLEMEN: Your kind invitation to the "Longmeadow Centennial" is received, and hereby gratefully acknowledged. Born and nurtured upon her soil, where have dwelt my grandfather, my father, and my brother, as cultivators of that soil, in unbroken succession, from a date long anterior to that event which you propose to celebrate, I would be base indeed were I to be wanting in respect and reverence for her, or in love for her people. If it be possible, I shall be present.

Very respectfully, your obedient servant,

GEO. C. PRATT.

IOWA UNIVERSITY, IOWA CITY, Oct. 4, 1883.

KIND FRIEND AND "COMRADE IN DAYS GONE BY":

It was very kind and thoughtful in you to send me an invitation to your centennial gathering. As I read, a memory-chamber of my heart opened, and I was a little girl again in your good old town, going to school, happy in my home, with older as well as younger friends. How well I remember the street with its "grand old trees," and the beautiful sunlight and moonlight shadows upon snow and grass; remember also the houses, and the dwellers in those homes! I seem almost to see their faces,—to hear their voices once more. Your home, your grandmother, and dear aunt Eunice, and the portraits in the parlor that always had such charms for me, they seemed so like "*real folk*." I thought of my sister and her babes as resting, with many other loved ones, in your village cemetery. The living friends are widely scattered;—what matter, if all are workers for the Master? As I cannot be with you (save in spirit), I send all good and kind wishes for a happy and highly successful celebration for you all. I feel sure you will extend a loving remembrance to those absent, as well as give loving greetings to those present at your celebration. Kindest regards from

MRS. CORNELIA WOODHULL PICKARD.

To R. S. STORRS, Sec'y Centennial Committee.

BELOIT COLLEGE, BELOIT, WIS., Oct. 10, 1883.

Rev. J. W. HARDING, R. S. STORRS, and others, Committee, etc.:

Longmeadow's call through you to her sons and daughters to gather and celebrate with songs and thanksgiving her one hundredth birthday has reached me, and it means *me*; for in my veins is mingled the blood of her Coltons and Elys, Blisses and Burts. From earliest childhood I have been familiar with her broad street, her grand old elms, her venerable meeting-house, her comfortable homes, and the simple, genial ways of her industrious, godly people. For my school and college vacations the place always had strong attractions,—especially in the watermelon season! Delightful was the companionship of cousins, there born and bred;—alas! that most of them have been already called away from earth;—and yet, thanks to God for the good lives they lived, and for the good record they have left behind.

I am sorely grieved that I cannot appear in person to share in the festivities, and to get a blessing from the goodly fellowship of the occasion. My thoughts will be with you, under the ancestral elms of the olden green, this day a week, and I will call on my soul to be glad and bless our God for all the good people and all the good influences sent out by our revered Mother. Praying that the day may be bright with sunlight, and brighter still with the light of God's favor shed on all who may be gathered, I am,

Yours fraternally,

A. L. CHAPIN.

TUSTIN, Los Angeles Co., Cal., Sept. 25, 1883.

CENTENNIAL COMMITTEE, LONGMEADOW :

It is with sincere regret that I, a "daughter of Longmeadow," am compelled to decline the cordial invitation of our "beloved Mother" to meet under the "ancestral elms" to celebrate her one hundredth birthday." Three thousand miles lie between us, with the Sierras and the Rockies.

One hundred years! What changes and revolutions have they wrought! "A wonderful stream is the River Time;" sixty-three years has it borne me along, until now, the last of my father's family, it has landed me, with my husband, in a pleasant home, among the orange groves of this sunny land of California. We eat the fruit of our own "vine and fig-tree," and summer and winter alike, are surrounded with living green. Still, I look back with fond and loving memory to the place of my nativity, and am "made a child again" as I remember my childhood and youthful days passed in happy freedom in dear old Longmeadow.

To all her sons and daughters who may gather in October to celebrate her natal day, I send my best wishes and kindest regards. Yours truly,

HARRIETT NEWELL KELLOM.

VAN, EASTERN TURKEY, Oct. 1, 1883.

Rev. J. W. HARDING, R. S. STORRS, and others :

DEAR FRIENDS: Yesterday's mail brought the kind invitation from yourself and the other members of the committee for my wife and self to be present at the coming centennial anniversary of the settlement of the good town of Longmeadow. Though my residence in the town of my birth was too short to fully identify me with it, yet the memory of my sainted father who lived and died there, and the continued residence within its bounds of many loved and honored friends, have sufficed especially to endear to me my native village.

And who is there that has ever wandered "under the ancestral elms of the Olden Green," and been permitted to visit in the beautiful, cultured, and hospitable homes that border it on either side, who would not feel honored by an invitation to its centennial gathering, and make every effort to honor the same by acceptance? But alas! too many leagues of sea and land divide us. I regret that I cannot hope that the letter will reach you in time for the celebration, for I would like to ask the many there assembled to entreat the Lord to grant to us here in Van that gracious outpouring of His Spirit's presence, which we so much need.

With grateful acknowledgments and hearty greetings from my wife and self to all who may remember us, I remain yours most truly,

G. C. RAYNOLDS.

SHWEIFAT, TURKEY, Nov. 28, 1883.

MY DEAR COUSIN SALTER :

I was much gratified by the receipt of the invitation from our "venerable and beloved Mother," and still more by the very interesting notice of the celebration in the *Republican*, which I read with the greatest pleasure. With its aid, I can imagine a great deal, though I cannot but wish most earnestly that I could have been there. How pleasant must have been the gathering of relatives and friends, as well as of townspeople, on such an occasion. Dear Aunt Schaufler must have so enjoyed her visit with Aunt Eunice.

I cherish delightful memories of my early home at Longmeadow, and of later visits there. With tender interest I always walk through the quiet grave-yard, and I love, here in my distant home, to recall the grand old elms and beautiful green sward beneath, of my girlhood. That photograph of the old meeting-house and part of the noble street which you so kindly sent me hangs in my own room, and in imagination I see it in its natural coloring.

How many of our precious ones who have walked those paths with us are already garnered above. I often recall the silent, sad moments, after my dear father breathed his last, broken by my grandfather's voice, in quiet tone saying, "Be still, and know that I am God." It is good to lie still in His hands and to learn more and more what a God he is; how merciful and gracious, even when he takes our precious treasures from us. To that heavenly home, with its river of life and trees of healing for the nations, may we all at length attain, to go no more out forever.

Your affectionate cousin,

EMILY P. CALHOUN.

A fitting "pendant" to the letters of those invited guests who were detained from the exercises, might be a series of those since received from guests of the occasion, testifying their enjoyment of it. A single sample from many must suffice.

SPRINGFIELD, Dec. 13, 1883.

Prof. R. S. STORRS, Secretary of the Centennial Committee :

Next to the Bible, I would like the Longmeadow Centennial Volume. Such an enjoyable occasion I never shall forget, and Rev. Mr. Harding's historical address on that gala day for Longmeadow. And all those fine speeches! Ministers are full of wit and are very human, I find, and like fun at the right time as well as professors do. I thank you for starting that ball which assumed such large proportions as the day wore on.

We do not belong to the Colton family. My husband's father was deacon of the church at East Longmeadow, though we were not born deacons—all of us. Please send the book, when it is issued, to Mrs. E. A. B. McNary Chandler.

## D.—EAST LONGMEADOW GROWTH.

That portion of the town now designated as East Longmeadow, was originally an almost unbroken forest, infested with bears and wild cats, which considerably annoyed the early settlers. It was also prolific with deer, turkeys, pigeons, and other wild game. Pastor Williams alludes to the bear hunts which were organized to protect the cornfields in their clearings from this pilfering beast, and also to the more welcome and noble flocks of wild turkeys which used to emerge from the forest into his home lot. The countless pigeons that thronged these woods, tempted our fathers to spread their nets, and furnished them with cheap game in great abundance. A wide expanse of this original forest still remains to separate the two portions of the town, and so extensive and intricate is it, that a wild hog which had been imported from Smyrna by Mr. Francis T. Cordis and had escaped from his enclosure, not many years ago gave an exciting chase of several days duration to a company of expert hunters. This forest, which, by reason of its natural soil and situation, gives promise of indefinite continuance, is traversed by a labyrinth of roads that are much sought for as pleasure drives, and may well be widened and improved in view of their easy connection with the system of "park roads," and the utilization of the adjacent Pecowsic Valley contemplated in the public improvements of Springfield.

The eastern part of the town used to be called "Inward Commons," because it consisted, apart from the scattered clearings here and there appropriated to private ownership, of undivided lands which were used for general pasturage. The early settlers of East Longmeadow acquired their titles either from "Town grants" or "Proprietor's grants." The town originally owned all the land, and made its own grants. The "proprietors" were inhabitants and land owners, among whom were distributed these undivided lands in the time of the tyrannical Governor, Edmund Andros, when he began in other parts of the province to sequester the undivided or "common" lands, and the threatened danger was that the provincial charter might be annulled, and that all such lands might revert to the crown. They were hastily laid out—taking advantage of the saving clause which protected individual property—into long and narrow strips proportioned to the number of polls belonging to each man's family, and to his rateable estate; and they were merged in the course of time by sale and exchange into the more convenient form of compacted farms.

The first settlers from the "street" were Jonathan and Elijah, sons of David Burt; and Silas, son of Thomas Hale, about the year 1740. After them came from various quarters, the Taylors, Dwights, Lathrops, Hancocks, Ashleys, Munns, McGregorys, Cooleys, Wolcotts, Halls, Websters, Indicotts, Hunns, Stebbinses, Hills, Swetlands, Pratts, Billingses, Markhams, Steels, Browns, Scotts, Porters, Peases, Cranes, Ellises, Morgans, Calkinses, Chandlers, Webbers, McIntoshes, Chapmans, and Rumrills.

Notwithstanding the separation by several miles of intervening forest, the two portions of the town were from the outset closely connected by intermarriages, and identified in the same precinct and town, and until 1829, in the same church,—if we except from this statement the Baptist organization of a somewhat earlier date, in the extreme eastern district.

During this more recent period, however, their several interests have been growing more and more divergent and diversified by the formation of new churches, as well as by the thriving industry of the stone quarries, the centralization of business in the East Longmeadow village, and the new railroad connecting it with Springfield and Hartford.

Although in the past the advantages of a richer soil, larger wealth, and larger population have belonged to the old community of the "long meadow," the thrifty agriculture, growing enterprise, and increasing population of the eastern part of the town, are already balancing the accounts. The outlook of the stone quarry business especially gives cheering financial promise. In the chief cities far and near, the Longmeadow red sandstone has gained a national reputation. Of fine grain and durable material, rich and warm in color, it is more and more demanded.

The earliest quarries were upon the lands of McGregory and Pratt, the Lords, Ashley, and McIntosh, who used principally the surface stone and furnished little beyond local demands. As the business extended, it was for a time monopolized and extended by Burgess Salisbury, and Seth Taylor. Then the Messrs. Kibbe and Alfred Taylor engaged in it. Again, it was concentrated in the hands of A. Dwelly of Springfield. In the course of time Edmund Pratt, Sidney Kibbe, and Jerome Billings, took it up. At the present time this industry, with greatly enlarged facilities of labor and machinery, is mainly absorbed by the Norcross Brothers of Worcester, and James and Mara of Springfield, who do a widely extended and increasing business,

The settlers of East Longmeadow were, from the beginning, men and women of the same sterling character and homogeneous stock that peopled the elder community, and their friendly rivalries in all public affairs of town or State administration have been maintained with equal ability. No men have better served the town in offices of trust, both at home and abroad, than such as Joseph W. Cooley, Deacon Abial Pease, Seth Taylor, Burgess Salisbury, Randolph Stebins, and others of like capacity.

One of the elder citizens of East Longmeadow, thus records his early recollections. "There was a large extent of wood land, poor roads, some stone wall and Virginia rail fence, but more of hedge-fence, or piled up staddles and brush. The people were honest, industrious, capable, hospitable, obliging, and Sabbath-keeping. On a Sunday morning a long string of wagons would file into the highway leading to the old church in the street; generally two horse farm wagons with boards across for seats, one covered hack—the Taylor carriage,—and Deacon Burt's chaise; the boys and girls went on foot, and sometimes with their shoes in hand to be put on as they neared the church. As the long line filed out through the woods, the first were the Dwights, then came the Hales, Gowdies, Pratts, Taylors, Cooleys, and Ashleys; from another road the procession was joined by the Burts, Blisses, Hunns, Websters, and others—all worthy names—while in the southeast corner, or Baptist neighborhood, there remained to worship in the old and long school-house, the Peases, Markhams, McGregorys, Swetlands, Indicotts, and Dwights, with some of their neighbors living across the Somers line. Among the educated men furnished by the east part of the town, were Revs. Lathrop Hunn, Joseph Scott, Jonathan Burt, Henry Martyn Tupper, and Hon. Geo. C. Pratt of Missouri, Professor in the State University, and more recently Civil Engineer and Railroad Commissioner. Among the practising physicians may be enumerated Henry White, Edwin McRay, Rial Strickland, Edward S. Beebe, Ralph P. Markham, and Joseph B. Atwater."

From other local sources are gathered the following data. David Lathrop, the present David Lathrop's grandfather, came from East Windsor, Ct., in 1804, and lived where E. K. Sellew now lives; his wife's maiden name was Nancy Chipman. Ephraim Hunn, father of Rev. Lathrop Hunn, came from Hadlyme, Ct., in the year 1800. He was taken prisoner by the British, being at Stonington when Arnold burned the place. He settled where his son Erastus now lives, and



died in 1862, aged 96. Thaddeus Billings settled on the farm now owned by John Allen, and owned all the land reaching to and including the farm where Calvin Webster now lives. He gave the land for the burying ground on "Billings Hill." Ebenezer McGregory, at whose house pastor Storrs used frequently to preach, settled where Elliott B. Markham now lives, 93 years ago; he built a log house in the wilderness and the first winter kept his cattle on brush. He was a blacksmith and used to make nails for the government. He married Susan Bradley from Tolland, Conn. His sons were Ebenezer and Joseph; his daughters, Susan, Thankful, Hannah, and Lucina. The name Ebenezer continued in the family to the fifth generation.

Timothy Brown settled near where Warren Frost's house stands. He died without issue 56 years ago. Dea. Abial Pease was a prominent business man in the early history of the town. He lived to a great age and died without issue. Jacob Hills settled in the wilderness near Watchoag brook, where his son Solomon's widow now lives, 97 years of age. He built a cabin of poles, and after living in it a number of years built a log house which he occupied until 1811, when he built the frame house occupied by his son's family. He was in the Revolutionary war, and present at the execution of Andre. He married Naoma Bishop of Wilbraham. They had a family of nine children, some of whom are still living. Joseph Scott came from Brookline, Mass., and settled on the hill where his daughter Eunice now lives. Israel Swetland settled on the farm where Calvin Kibbe lives, and was probably one of the first proprietors. His daughter, Mrs. Hannah Hall, recently died at the age of 86.

The Dwights of East Longmeadow were descendants of Nathaniel, eldest son of Timothy Dwight of Dedham; the Springfield Dwights being the descendants of Henry, the fourth son of Timothy. Elihu Dwight settled on Pecowsic Brook, in 1784. It is said of him, "A very honest man but much set in his way; a quaint old Puritan, of as strong likes and dislikes as any Dwight ever had." The "Dwight place" was bought for about 83 cents per acre. Elisha Dwight used to bring his family to church in an ox-cart, the custom also of some others. In his old age, he joined the Baptists, and one of his "dislikes" came near preventing his profession of faith. Standing upon the banks of Scantic river when his turn came to go into the water for baptism, he seemed strangely reluctant. Fixing his gaze upon the stream and shaking his staff in a mysterious manner, he would not move. "Come," said Elder Atwell, in a persuasive

tone. But the old man, still gazing into the untried depths would not stir. Finally he broke the mysterious pause. "Paul Langdon killed three big water-snakes right there last June!" But having reassured himself by sundry vigorous passes in the water with his staff, he submitted to the proprieties of the case. His son, Oliver, carried on the coopering business in connection with his farm. He left the old church and joined the Baptist because of his "strong dislike" towards the "seating" arrangement of the committee who "dignified the house." He taught school in "district No. 4," for \$4.00 per month. His son, the late Oliver Dwight, carried on for many years the tanning business.

Elam Hale owned the first one-horse wagon in East Longmeadow, and Dea. Ebenezer Burt the first chaise, about 1812. An Enfield man having been injured by a fall from his wagon in descending Burt's Hill, so that he was laid up in a neighboring house for several weeks, and his condition forbidding his riding in a wagon without springs, his Enfield neighbors came one Sunday and carried him home on their shoulders. The house now owned by Joseph Nichols is the oldest in the eastern part of the town. As late as 1820, there were only five painted houses, and these were painted red. Carpets were unknown, and stoves very rare.

Grindstones were furnished from the quarries for the government, until superseded by the Nova Scotia stone. Coopering was carried on by Solomon and Luther Hills, who also ran a saw-mill. A fulling-mill and several cider-mills were also numbered among the manufactures, and cider-brandy was not neglected. The inhabitants of the eastern part of the town claimed and maintained their equal rights in school privileges, in military affairs, in town offices, and in the administration of the gospel, and shared in the support of a public library which was located in the street. At a later day they established a library of their own. Pastors Williams and Storrs were assiduous in their pastoral visitations in this portion of the united parish and frequently held preaching services in private houses. About 1820 the arrangement was consummated of holding the elections alternately in each part of the town. In 1882, a spacious Town Hall was provided by votes of the town, in the upper story of a new school building, and built at the center of the east village, of the native sandstone, by Norcross & Brothers, at a cost of \$7,000. The recent increase of private buildings stimulated by the quarries and the new Railroad station, gives fresh evidence of the growing thrift and prosperous outlook of East Longmeadow.

THE NEW TOWN HALL IN EAST LONGMEADOW.





## E.—SELECTIONS FROM PRECINCT AND TOWN RECORDS.

During the seventy years of the Longmeadow Settlement no Records appear to have been kept, distinct from those of Springfield, of which it was an integral part. Its separate precinct records, commencing in 1714, are contained in two square octavo volumes, which are curiosities of ancient binding and chirography. One is a Book of Records of Precinct Meetings—the other of the accounts of the Prudential Committees. The latter bears on its fly-leaf the inscription, “The Comm<sup>te</sup> for the Prudential Aff<sup>rs</sup> of Longmeadow precinct in Springfield. Thare Book.” The authority for its purchase is found upon page 17 of the Book of Precinct Records. “Voatted to purchas a book for the Committee for the prudential afaire of the precinct to keep the accompts of the precinct in from time to time; and by the voatt of the precinct the present Committe were ordered to Doe itt on the charge of the Precinct.” Both are strongly bound in flexible hide. The records of the first century of Town history are contained in two large folio volumes of more modern make, and those of the Parishes in still separate volumes. Besides these there is a Road Book, as it is called, containing the record of the doings of the Springfield Committee who originally “modeled” the Longmeadow Settlement on the hill, including the individual “grants” as well as the highway “lay-outs,” besides many other documentary records.

It is the aim of the following selections from all of these Record books to group them in such a way as to tell successive stories of Town history as nearly as may be in the words of our fathers themselves.

The work of deciphering and collating such ancient manuscripts is no light one, as all who have attempted it know full well; but there is a raciness and flavor in the result which amply repays. The incessant challenge which such documentary history necessarily makes upon the imagination of the reader to link the votes together in the unity of the actual occurrences, is far more stimulating than the passive reception into his mind of the historian's narrative. These votes are the collective utterances of our fathers themselves—their very words—and have all the piquancy of actual dialogue and direct quotation, over diffuse narrative and oblique translation. Reviewing such a series of votes and reading between their lines, we seem to see our ancestors themselves enacting before us the drama of their real lives, and to become participants in their passing thoughts and plans. Their policy, their strategy, and all their phases of character become evident and real to us, as no mere description of another could make them.

Our pioneer ancestors were as independent and original in their spelling as in their character, or as the most ardent of modern phonetic reformers

could desire—but not one whit more so than the most celebrated literary characters of those, or slightly earlier, times. Modern precisians who may be inclined to disrespect them on account of their independence in this regard may properly be reminded of Coleridge's dictum in another application; "Until you understand your opponent's ignorance, presume yourself ignorant of his understanding."

Shakespeare is said to have spelled his own name in thirty different ways. Queen Elizabeth spelled the word 'sovereign' in seven. The Duchess of Norfolk, an accomplished lady of the 16th century, writes thus to the Earl of Essex: "My ffary gode lord. Her I fand you in Tokyn hoff the neweyer a glafs of Setyl fet in Sellfer gyld. I pra you tak it. An hy wer habel hit showlde be bater." And to give no further illustrations, Tyndale in his translation of the New Testament spells the little word "it" in the following seven different ways: "Itt—yt—ytt—hit—hitt—hyt—hytt."\* With this explanation the following extracts from the Longmeadow Ancient Records are submitted to the reader:

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### THE BUILDING OF THE FIRST MEETING-HOUSE.

Just as the Gospel Ministry was the crystalizing thought of the Precinct organization, so the story of its Meeting-House is by far the most important in its history. It is simply wonderful to see to what an extent the thought, the affection, and the action of the Longmeadow Precinct concentrated itself upon its Meeting-House. Delete from its Record Book all those votes which have reference directly or indirectly to this, and the residuum would be of very minor amount and importance. The following are a few of them, consecutively arranged in such a way as to tell, of themselves,

#### THE STORY OF THE FIRST MEETING-HOUSE,

from its commencement in 1714, to its sale in 1769:

April 26, 1714. Voated, To proceed in building of a meeting-hous, and to accomplish it so far as to Raise shingle and Clabbord the same by the first day of January next insuing; having a regard to the tennor of the agreement made by those that gave their interest in the meeting hous Timber.

April 26, 1714. Voated, that the meeting hous should be built Thirty Eight foote square; if the Timber that is already gotten will allow it, or if this Timber be too scant to make it sumthing less. As to the place of setting up or raising said Meeting-hous, it was voated it should be left to the determination of the present Committee. Nath<sup>l</sup> Burt Jun. Sam<sup>l</sup> Keep, Thomas Haile, Thomas Colton Jun. and Samuel Stebbins were chosen a Committee to take care to provide workmen and materials to carry on the work of the 1<sup>st</sup> Meeting-hous to that maturity and by the Time as afor<sup>sd</sup>.

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\* *Cornhill Magazine*, May, 1876.

October 11, 1714. Hon<sup>rd</sup> Col. Pynchon being chosen Moderator for said meeting, and for all futch meetings when present among us—Voted to Raife and Gather the sum of one hundred and twenty pounds for the Defraying the charge of building the meeting-hous. Daniel Cooley, Sam<sup>l</sup> Keep and George Colton were chosen as Trustees to receive the said sum granted, and to have the approbation of three of the Committee within the precinct for the dispensing and paying out of the s<sup>d</sup> sum, Viz—Capt. Colton, Serg<sup>t</sup> Joseph Cooley, and George Colton.

It was furer voated the present Committee for the carrying on the work of the meeting hous should proseed to provide for and to lay the floore, and doo sum part of the walling and to set up the Doors and other necessaries of the meeting hous for our meeting in it.

From a record on the fly leaf of the Committee Book it appears that,

“The year 1714 there was a Rate amounting to the sum of one hundred and twenty four pounds four shillings and one pence delivered to Nath<sup>l</sup> Blifs Collector to gather to de-fray the charges arising for the building the meeting house.

THOMAS COLTON. NATHANIEL BURT 2<sup>nd</sup> Com.”

February 10, 1715. Voated, to chuse and appoint a Committee to carry on the work of the meeting hous to the finishing and compleating of the same Except the Galleries by the Month of April, which will be in the year 1716.

That the house was already used for worship, although incomplete, is shown by the following vote from the Committee's Book, providing for its weekly care:

March y<sup>e</sup> 22d Ano. 171<sup>o</sup>. We then agreed with Margaret Cooley to sweep the meeting house for one year from this date, and to give her seventeen shillings if there be no worke don in the meeting hous; for eighteen shillings if there be any considerable.

NATH<sup>l</sup> BURT 2<sup>nd</sup> SAML KEEP 2<sup>nd</sup> THOMAS BLISS.

September 3, 1716. Furer Voated that the Committee for the meeting hous should proseed to lay the Joyce and some bords for a floor in the Gallery of the Meeting-hous.

November 2, 1722. Voatted to Raife the sum of two pounds for to procure sum bords and gice for the laying the gallery floor and sum other work in the meeting-hous.

March 11, 1728. Voatted thatt Dea<sup>n</sup> Natth<sup>l</sup> Burt: En: Keep and Ser<sup>nt</sup> Haille Should be a committee to Do Sum Work in the meeting hous; that is, to make stairs in to the Gallery and to Lay the Gallery floar and saw under the banisters Round the Gallery and to plain the Gice and under side of the flore of the Gallery.

April 3, 1729. It was Determined by Voat to Repaire the meeting hous so far as is needfull: and to finish the wall of the meeting hous with Lath and plaster and white wash and lay the floore and plaster the clabords with Lime in the Bell Chamber.

October 26, 1730. Granted the Sum of twenty five pounds ten shillings for Defraying the Charge of Repaireing and finishing the meeting hous.

Granted to Decon Nath<sup>l</sup> Burt one pounce twelve shillings and sixpense for making stairs into the Bell Chamber.

October 3, 1732. Voted to raife the sum of twenty pounds for Defraying the charge of finishing the Gallery in the meeting hous and sum other work that is to be Don as provideing and laying steping stoness and laying the floore in the west of the meeting hous.

October 5, 1733. Voated to Raife the Sum of ten pounds to defray the charge that

hath been expended on work about the meeting hous; and Sum work that is yet to be Don partly by the Com<sup>tee</sup> of the meeting hous and partly by the precinct Com<sup>tee</sup>; as laying stepping stones at the meeting hous dores, and laying gravel or clay or something of that nature, to preserve the underpinning from foundering by the blowing away of the sand, and also the precinct Com<sup>tee</sup> to Draw out money out of the treasury to defray this charge.

March 12, 1722. Voated that the Committee of the precinct shall take the care of securing the meeting hous and Repaire itt att the corners of the underpinning outt side whar the wind hath blown away the sand.

March 10, 1740. Votted to cover the pulpit Cushen with Green plush and that the precinct Com<sup>tee</sup> take care to Doe itt and to Draw money out of the precinct Treasury to Defray the charge.

Which is supplemented by the following entry on the Committee Book :

March 16, 1740. Mr. Timothy Nash. Cr.  
 By 4 yds Green Plush to Cover the Pulpit Cushion £7 00 00      £ s d  
 By 10. yds of silk . . . . . 0 13 6      7 13 6

Also, November 16, 1741. Granted to Mr. Nash five shillings for an hower glafs.

November 2, 1743. Voted that the Committe that were chosen to pave Round the meeting hous do it as follows : to wit 5 foots wide on the east side and on the west side and on the south side ; and on the north side 3 foots wide.

Aug. 24, 1743. Voted to make two glafs windows on the North side of the meeting Hous on each side of the pulpit and the precinct Commitee to accomplish it.

December 9, 1754. Voted that David Burt John Hale and Serg<sup>t</sup> Sam<sup>l</sup> Keep be a Com<sup>tee</sup> Impowered to View and Buy the Shingle that Deacon Burt Deacon Ely and Josiah Cooley Have Already Got, or May further Get to Cover the Roof of the Meeting Houfe, or to Procure Shingle for the afore<sup>sd</sup> use Other Where If they Cant Agree with the Above Mentioned Persons.

March 24, 1755. Voted that The Roof of the Meeting Houfe be New Covered with Shingle this Present year and also the Waift in <sup>rd</sup> Roof Boarded. Voted that Jonathan Stebbins, Deacon Nath<sup>l</sup> Ely and Deacon Nath<sup>l</sup> Burt be a Com<sup>tee</sup> to Profecute <sup>rd</sup> Work and Provide what is further Necessary therefor.

May 5, 1755. Voted That the Com<sup>tee</sup> Chosen March 24 1755 to Profecute the Covering the Roof of the Meeting Houfe and the Waift in <sup>rd</sup> Roof Cease from Profecuting <sup>rd</sup> Work for this Year or till further Orders from the Precinct.

December 5, 1755. Voted That Ensign Colton be a Com<sup>tee</sup> in the Room or Stead of L<sup>t</sup> Nath<sup>el</sup> Burt Dec'd to Joyne Meffrs Jonathan Stebbins and Deacon Nath<sup>el</sup> Ely who were chosen a Committee March 24 1755 to Profecute the Covering the Meeting Houfe as in <sup>rd</sup> vote is expressed and Provide what is further Necessary Therefor The above Com<sup>tee</sup> are Desired to Provide as Soon as May be Every thing Necessary for the Covering <sup>rd</sup> Houfe Both the Body and Roof.

January 3, 1759. Voted that the Meeting Houfe in said Precinct shall be New Covered in Whole or in Part. Voted that the <sup>rd</sup> Meeting Houfe shall be Covered in the Whole Both the Body and the Roof as soon as Conveniently Can be the Ensuing Year. Voted that Dea<sup>n</sup> Nath<sup>el</sup> Ely Capt Simon Colton John Hale Jun<sup>r</sup> Jonathan Stebbins and Josiah Cooley be a Com<sup>tee</sup> to Take the Whole Care to Profecute and Effect the Covering <sup>rd</sup> Houfe. Voted that the Com<sup>tee</sup> Consider of and make Report to this Meeting in What



form 1<sup>st</sup> House shall be Covered and then take such further Instructions from 1<sup>st</sup> Meeting as they shall think Needful to Give them in 1<sup>st</sup> Affair.

January 29, 1759. The Question being put Whether the Report of the Comtee for Repairing the Meeting House brought into this meeting dated Jan'y 23, 1759 shall be accepted. It passed in the Negative.

Voted that the Comtee . . . are Impowered to Repair the Roof and Body of the 1<sup>st</sup> Meeting House by Patching the same Where it Needs as soon as Conveniently May be at the Precincts Cost.

April 1, 1763. Voted That Josiah Dwight Esq. Dea<sup>n</sup> Nath<sup>l</sup> Brewer and Dea<sup>n</sup> Jonathan White be desired to give us their advise about Repairing our meeting house or building a new one. Voted that John Hale, Dea<sup>n</sup> Nath<sup>l</sup> Ely and Jonathan Stebbins be a Comtee to inform the above 1<sup>st</sup> Gent<sup>n</sup> of this vote, and desire them to lend us their Assistance in 1<sup>st</sup> affair and To Represent the same Unto them and obtain their Judgment thereon.

The result of this advice seems to have been the building of a new Meeting-House, and the passage of this final vote after its completion, in respect to the old one :

January 6, 1769. Voted that the Comtee Chosen for Building the New Meeting House be Impowerd to Dispose of the Old Meeting House for the use of the Precinct in such time and manner as they shall think best.

#### THE CONSTRUCTION OF THE OLD SQUARE PEWS

in the first Meeting-House seems to have been a delicate matter and the occasion of no little discussion :

March 7, 1748. Voted that the two hind seats in the meeting house be taken up and in the room of them to make three pews.

November 1, 1749. Voted to chuse a Comtee to build three Pews at the Lower End of the body of the Seats in Y<sup>e</sup> Meeting hous according to a former vote made in that Affaire to wit Simon Colton, Deacon Burt and David Burt 2<sup>nd</sup> were the men that were chosen.

November 1, 1749. Votted to chuse a committee to build three pews at the Lower End of the body of the Seats as was agreed on by a former vote ; and Simon Colton, Deacon Burt and David Burt 2<sup>nd</sup> be the comtee as afore<sup>d</sup> and to make Use of half a foot of the Alley for that purpose.

December 4, 1749. Voted to Raife the Sum of ten pounds old tenor to be Laid in the Treasury for contingent Charges out of which to pay the charge of building the pews.

December 4, 1749. Voted that the middle pew that is to be maid at the lower end of the body of the meeting house be for the use of the Rev<sup>nd</sup> M<sup>r</sup> Williams family and that this pew be raised five or six inches from the flore not exceeding six inches.

March 5, 1754. Voted that There be Three Pews Built in the Body of the Meeting House Adjoyning to the Pews Last Built there at the Charge of the Precinct and that three Seats through Adjoyning as afore<sup>d</sup> be granted for the Use of Building 1<sup>st</sup> Pews and an Ally for Conveniency to Go into them.

March 25, 1754. Voted that Simon Colton and Deacon Nath<sup>l</sup> Burt be Joynd to John Hale Caleb Cooley and Deliverance Atchinson who were Chosen a Comtee March 5<sup>th</sup> 1754 to Build Three other Pews in the Body of 1<sup>st</sup> House and that the before Named Persons be a Comtee to Build the whole of 1<sup>st</sup> Pews in the Body of 1<sup>st</sup> House.

March 25, 1754. Voted that there be Three Pews Built in the Body of the Meeting House Adjoining to the Alley by the Pulpit in the Room of the foremost Seats there at the Precinct's Cost and that 1<sup>st</sup> Pews be Shaped and Situated and Built by a Comt<sup>ee</sup> to be Chosen for that Purpose.

March 24, 1755. Voted That the Comitty be Desired to Raise the Benches in those Pews in the Meeting House where they are needed at the Charge of the Precinct.

#### THE SEATING OR "DIGNIFYING"

of the Meeting-House, was also the occasion of numerous votes, and of more or less jealous feeling :

March 12, 1716. Voated that the Seats for the Women should be on the West side of the Meeting hous.

October 26, 1730. Voated : to chuse a Comt<sup>ee</sup> to value the meeting hous seats. Voated that the pew that is on the west side of the Great Dores shall be for the improvement of the ministers family to sit in.

November 2, 1730. The Comt<sup>ee</sup> chosen to Dignifie the seetts in the meeting hous brought in a map in to the precinct of there Doings which was excepted by a voat with alterations which map lies in the Clerk's office. Voted to chuse nine men as a comt<sup>ee</sup> to seat the meeting hous.

December 4, 1749. At this meeting the seaters presented a List of there Seating to the precinct which was not excepted but voted that the seaters afore<sup>d</sup> take the work into their own hands again having no regard to what is already done as to their former work but to Doom the seats as they think best and to seat the meeting house as they think proper.

April 8, 1754. At a Precinct meeting Thomas Blis<sup>d</sup> 2<sup>nd</sup> was Chosen Moderator After Consideration and Debate the Question was Put Whether the Meeting Would Nullifie the Vote Past at the Last Meeting April 11<sup>th</sup> 1754 to accept the Report of the Comt<sup>ee</sup> Chosen to Seat the Meeting House Resolved in the Negative.

November 20, 1769. Voted that the Comt<sup>ee</sup> be Desired to wait on the Rev. M<sup>r</sup> Williams and Know His Pleasure what Pew in the Meeting House He Chooses for his Family to Sit in.

November 20, 1769. Voted That Messers Moses Field, Jon<sup>s</sup> Stebbins, Dea<sup>n</sup> Nath<sup>l</sup> Ely, Jon<sup>s</sup> Hale, Sam<sup>l</sup> Colton 2<sup>nd</sup> Dea<sup>n</sup> Colton and Jon<sup>s</sup> Burt 2<sup>nd</sup> be a Comt<sup>ee</sup> to seat the Meeting House and Make Report to this Meeting.

February 19, 1799. Voted that W<sup>m</sup> Colton John Hale and Nath<sup>l</sup> Ely be a *standing* Comt<sup>ee</sup> to provide *seats* in the meeting house for any persons who are or may come into town and shall desire such seats or for any new married people who shall also desire such seats in the lower part of the Meeting House.

#### THE BEATING OF A DRUM

was, for many years, the somewhat incongruous appointed signal of assembling for public worship, as appears by numerous votes similar to the following :

May 1, 1722. Lef<sup>th</sup> Colton being chosen moderator for 1<sup>st</sup> meeting itt was Voated to have a sign of beetting the Drum for Seasonable assembling on the Sabbath for the Space of one year and thatt the Comt<sup>ee</sup> should take the care to provide the sign as afor<sup>d</sup> on the charge of the precinct.

By an entry in the Committee Book it appears that this vote was immediately carried out by the Committee :

June 12, 1722. Then the Comt<sup>ee</sup> agreed with Nath<sup>l</sup> Bliss Jr. to beat the Drum every Sabbath day from this date till the twenty fourth day of March next Infewing this date for y<sup>e</sup> sum of ten shillings.

April 1, 1724. It was voated to have a sign in order to attend the public worship of God att the meeting house, and it was Determined by Voat that the Beet of the Drum shall be the sign for this present year and that the Comt<sup>ee</sup> for the precinctt shall Take Care to provide the sign afore<sup>d</sup> on the charge of the precinctt.

January 7, 1729. Voated that the Comt<sup>ee</sup> Draw outt of the Treasury the mony that was expended for mending the Drum if it be there to find : and be Dispos<sup>d</sup> of to Tim<sup>y</sup> Nash.

#### THE PURCHASE OF A BELL

was a matter, the consideration of which seems to have extended over a period of several years :

April 19, 1728. At this meeting it was Determined by Voat to have a Bell for the meeting hous the price not exceeding the sum of fifty pounds in mony ; and also voated that the Comt<sup>ee</sup> for the prudentiall affairs of the precinctt shall take the care to make inquiry where a Bell may be had and for what price and to make Return to the precinctt of what information they may obtain and if the comt<sup>ee</sup> afore<sup>d</sup> can find a meeting hous Bell that is convenient and suitable for the meeting hous, and not exceeding the price of fifty pounds that they should try and procure itt for the precinctt.

November 3, 1742. Voted to Raife the sum of one hundred and fifty pounds to procure a meeting house Bell for the use of the precinctt old tenor, 100 £ to be Raifed this year and 50 pounds the Next.

November 3, 1742. Voted to chuse a Comt<sup>ee</sup> to Procure a Bell as afore<sup>d</sup> and those that ware chofen for that purpose ware E<sup>n</sup> Stebbins M<sup>r</sup> Nash and Simon Colton.

January 10, 1743. Voted to forbid the Comt<sup>ee</sup> M<sup>r</sup> E<sup>n</sup> Stebbins M<sup>r</sup> Nash, and Simon Colton taking any further care or pains to Procure a Bell as afore<sup>d</sup>.

January 5, 1744. Voted to raife the sum of one hundred and fifty pounds in publick bills of Credit old tenor for procuring and purchasing a meeting hous bell as afore<sup>d</sup>. Voted that E<sup>n</sup> Stebbins, Tim<sup>y</sup> Nash and Simon Colton be a comt<sup>ee</sup> to procure the Bell afore<sup>d</sup>.

January 25, 1744. At a precinctt meeting for prizing Grain to Defray precinctt charges and for granting money to procuring a Meeting House Bell &c Voted to Gitt a meeting house Bell for the use of the precinctt.

The bell was certainly procured about this time, for in the Committee Book appears the following entry :

December 6, 1744. Upon a meeting of the Comt<sup>ee</sup> we agreed with Eben<sup>r</sup> Blifs 2<sup>nd</sup> to ring the bell for one year on the Sabbath. SAML KEEP JUN<sup>r</sup>. EPHRAIM COLTON 2<sup>nd</sup>.

February 19, 1799. [The Town] voted that Messrs Hezekiah Hale Elijah Burt and Nath<sup>l</sup> Ely Jun<sup>r</sup> be a Comt<sup>ee</sup> to procure a new Bell for the meeting House in exchange for the old Bell or otherwise as they shall find to be most advantageous for the Town.

August 29, 1803. Voted that Jabez Colton, Capt Ethan Ely and Col. Gideon Burt be a Comt<sup>ee</sup> to procure the Meeting House Bell to be recast.

December 13, 1808. Voted that the sum of one hundred and twenty five Dollars be paid out of the money in the Hands of the Town Treasurer to procure for the Town a New

Meeting House Bell weighing one thousand one Hundred pounds or more, provided that for that sum and the present Meeting House Bell, and also with the money which may be obtained by subscriptions from individual Persons, a good new Meeting House Bell of the <sup>rd</sup> 1100 lbs weight or more shall be procured for and shall be the property of this Town.

May 1, 1809: Voted to grant the sum of Fifty dollars to procure a New Meeting House Bell in addition to the sum of \$125 Granted December 13, 1808.

The bell having been rung so violently as to crack it in the tumultuous joy of the inhabitants upon the declaration of peace in 1815, it was voted

August 21, 1815, that the Town grant the sum of Seventy five Dollars for the purpose of new casting the Meeting House Bell provided a sum shall be raised by Subscription sufficient to make the Bell as large as it now is.

#### THE SECOND OR NEW MEETING-HOUSE.

More than fifty years had passed from the commencement of the building of the first Meeting House, when the advice of the three Springfield gentlemen, mentioned on page 153, was sought concerning the advisability of its further repair:—that advice having been duly given and considered,

November 5, 1764. the Question was put to the Meeting whether the Precinct would proceed to build a New Meeting House for the Publick Worship of God, and it was voted in the Affirmative.

November 30, 1764, the Question was Put Whether the Precinct would Build a Wooden House for the Publick Worship of God, and it was voted in the Affirmative. Voted that Dea<sup>n</sup> Aaron Colton John Hale and Moses Field be a Comt<sup>ee</sup> to Inform themselves of a Sutable Deminision Both Length Width and Heighth of <sup>rd</sup> House—and also a Sutable Deminision for a Steple to <sup>rd</sup> House and make Report to this meeting.

December 6, 1764. Voted that John Hale Capt<sup>t</sup> Simon Colton and Moses Field be a Comt<sup>ee</sup> to make Enquiry and Get the best Information, they Can the Cost of a Brick Meeting House and the Cost of a Wooden Meeting House and make Report to this meeting.

February 20, 1765. The Questions were Put to the Meeting Concerning the Meeting House Separately—Whether the Parrish would Repair the Meeting House or Build a New One;—and they Both pass in the Negative.

March 18, 1765. Then the Question was Put (agreeable to the Warrant) to the Meeting (*viz*) Whether they would Repair the Meeting House by Covering the Outside—and it Passed in the Affirmative.

January 2, 1766. Voted that the Precinct of Longmeadow Build a Brick Meeting House for Publick Worship Messrs Nath<sup>l</sup> Ely 2<sup>nd</sup> Sam<sup>l</sup> Colton 2<sup>nd</sup> Moses Field Jonathan Stebbins John Hale Simon Colton and Josiah Cooley to be a Comt<sup>ee</sup> To Draw up some Schem proper to Prosecute the Above vote for Building a meeting House and make Report to this meeting.

January 15, 1766. The Comt<sup>ee</sup> Repoart was accepted and it was voted to choose a Comt<sup>ee</sup> to Prosecute the Affair of Building a Brick Meeting House.

January 15, 1766. Voted that the Brick to Build the above House be made on the Ensueing Summer (as Soon as the Season will allow) in the Country Road on Wheelmeadow Brook and That the Above Comt<sup>ee</sup> Chosen to Carry on the Building <sup>rd</sup> House are Desired and Directed to Employ any Persons able to Work (Belonging to <sup>rd</sup> Precinct) that

are Willing to Work or be Employed in f<sup>d</sup> Buiffness and Give them for their Labour Re-  
spectively According to their Labour in the Judgement of f<sup>d</sup> Comt<sup>ee</sup>.

January 15, 1766. Voted that the Wood to Burn f<sup>d</sup> Brick be Provided as Soon as shall  
be thought Convenient in the Judgement of f<sup>d</sup> Comt<sup>ee</sup>.

January 15, 1766. Voted that the Stone to Lay the Foundation of f<sup>d</sup> Building be Pro-  
cured in the most Cheap and Easy way and as soon as Convenient in the Judgement of f<sup>d</sup>  
Comt<sup>ee</sup>.

January 15, 1766. Voted that all Persons that shall Labour in f<sup>d</sup> affair More than the  
Proper Dividend for the Residue shal be Obliged to take their Pay in the Produce of the  
Earth viz Grain Hemp Flax Merchantable bords White Pine Shingles Bief and Pork at  
Current Market Price and that f<sup>d</sup> Comt<sup>ee</sup> Provide good Window timber for f<sup>d</sup> Houfe as  
Soon as they Shall Judge Convenient.

February 26, 1766. Voted that the Brick Meeting Houfe Voted to be Built be 55 foot in  
Length and 43 foot in Breadth and the Brick Wall 25 foot High. Voted that the Steple  
of f<sup>d</sup> Hous be Built with Brick 14 foot square and 50 foot in Height. Voted that the  
Comt<sup>ee</sup> Chosen to Provide Materials for f<sup>d</sup> houfe, be Directed to Procure a Quantity of  
Lime in the best Manner and as soon as they shall Judge Proper.

April 10, 1766. Voted that the vote passed Jan<sup>y</sup> 15 1766 for building a Brick meeting  
Houfe in f<sup>d</sup> Precinct be Reconsidered Nullified and made Void and all other Votes Relati-  
ve Thereto.

April 15, 1766. Voted that the Present Standing Meeting Houfe be Repaired—and  
That Moses Field Josiah Cooley and Dea<sup>n</sup> Aaron Colton be a Comt<sup>ee</sup> to Prosecute f<sup>d</sup> work.  
Voted that the Comt<sup>ee</sup> be and are Directed to Repair f<sup>d</sup> Houfe by Covering the outside by  
Shingling the Roof and Covering the Body of the Houfe and Making New Windows as  
the Comt<sup>ee</sup> Shall think best as soon as may be.

June 3, 1766. Voted that Nehemiah Stebbins and Eleazer Smith be added to the  
Comt<sup>ee</sup> Chosen at this Meeting April 10<sup>th</sup> To Prosecute the Affair of Repairing the Meet-  
ing Houfe. Voted that the Money Now in the Pre<sup>ct</sup> Treasury be appropriated for the  
use of Procuring Materials for the Repairing the Meeting Houfe and be Ordered or Drawn  
out of the Treasury, by the Precinct Comt<sup>ee</sup> as Needed.

September 18, 1766. Voted that the Parrish shall Build a New Timber Meeting Houfe  
for Publick Worship.

October 30, 1766. Voted That the Length Wedth and Height of f<sup>d</sup> Houfe be as  
follows (viz) Fifty six foot in Length and Forty Two foot in Wedth and 25 foot Post and  
that the Steple to f<sup>d</sup> Houfe be 14 foot square and 54 foot in Height. Voted that the  
Above Comt<sup>ee</sup> be Desired to Procure the Timber for f<sup>d</sup> Houfe in the Most Advantagous  
way and Manner for the Precinct and Proceed in f<sup>d</sup> Business the first most Convenient  
Seafon for Cutting Timber—and Also Procure all or any other Materials Necessary for the  
Building f<sup>d</sup> Houfe in the Most Suitable Convenient and Expeditious Manner According to  
the Judgement of f<sup>d</sup> Comt<sup>ee</sup>.

November 24, 1766. Voted that the Comt<sup>ee</sup> chosen for Prosecuting the Building of a  
Timber Meeting Houfe, be Desired to Draw up a Plan to Prosecute the affair and make a  
Report at an adjourned Meeting.

December 4, 1766. And the Report of the f<sup>d</sup> Comt<sup>ee</sup> was Read, Considered and the  
Question Put Whether the Meeting Would Accept the Same and it was accordingly voted  
and accepted and the Sums Therein Mentioned was Voted and Granted to be Raifed for  
f<sup>d</sup> Use in the Manner as Expressed in f<sup>d</sup> Report: the Report of the Comt<sup>ee</sup> is as follows:

Whereas Wee the Subscribers are Chosen a Comt<sup>ee</sup> to Determine and Report a Plan or

Scheem of Operation to Prosecute the Building of a Timber Meeting House for Publick Worship Report as follows viz that the Comt<sup>ee</sup> Chosen to Manage f<sup>d</sup> Affair be Desired to Prosecute f<sup>d</sup> Building as Soon as Possibly May be in Procureing Timber Stone and all other Material Necessary for f<sup>d</sup> House in order that f<sup>d</sup> House with the Leave of Providence may be Set up and Covered Next Summer and that the Precinct Raife the Sum of £67, 18, in money and also the sum of £233 to be paid in Labour Grain Bief Pork Good Merchantable bords White pine Shingles at the Market price. All to be under the Direction of the Comt<sup>ee</sup> who are to Allow Each Perfon for his Labour in f<sup>d</sup> Buiffness According to the Worth Thereof in there Judgement.

SIMON COLTON JOHN HALE JONATHAN STEBBINS NATHL ELY 2<sup>d</sup> AARON COLTON  
MOSES FIELD DAVID BURT 3<sup>d</sup>, Comt<sup>ee</sup>.

November 28, 1766. Voted That the Assessors Assess the Inhabitants of the Precinct the sum of £67-18 in Monny for f<sup>d</sup> Use, and the Sum of £230 in Labour thereon According to f<sup>d</sup> Report and Order the Same into the Treasury.

June 2, 1767. Voted That the Meeting House now in Building be Set up the North Side of the Old Meeting House as near as Conveniently may be and that f<sup>d</sup> House be set the Length way East and West with the Steeple to the West. Voted that the Comt<sup>ee</sup> Chosen to Prosecute the Building f<sup>d</sup> House Hire a suitable Number of Men to Raife f<sup>d</sup> House at the Charge of the Precinct. Voted that f<sup>d</sup> Comt<sup>ee</sup> Provide all such Refreshments Both Victuals and Drink for f<sup>d</sup> Building as they shall think Proper at the Cost of f<sup>d</sup> Precinct.

March 9, 1768. Voted that the Comt<sup>ee</sup> for the affair of the Meeting House be Desired to Make Enquiry and Get the Best Information they Can Concerning the Building the Top of the Steple of f<sup>d</sup> House Whether by Building another Square or Building in the Common Form and Proceed and Finish f<sup>d</sup> Steple According to their Judgement.

April 5, 1768. Voted that the Comt<sup>ee</sup> Chosen to Build the Meeting House be Impow-ered and Directed to Order the Mony out of the Treasury to Defray the Charges of f<sup>d</sup> House.

The Second Meeting-House, as thus finally finished, stood without important changes for more than half a century. In 1828, however, an extensive remodeling took place, the pulpit being removed from the north side to the east end, the galleries reconstructed on the remaining three sides, the old square pews replaced by more modern slips, and the exterior porches all removed. As thus remodeled, repainted, and gradually provided with blinds, the old church maintained itself for nearly another half century as a conspicuous landmark in its commanding central position on the village green. In 1874, however, to meet a growing public sentiment, and to obtain the benefit of legacies conditioned upon its removal from this position, the front portion of the original burying-ground Grant was secured as a new site, to which the still staunch and strongly-knit framework of the old edifice was removed, and wholly clothed upon with new beauty under the advice of a competent architect; the result being a gem of modern church architecture, still sacredly suffused with the sentiment and associations of the past, and giving promise of continued service for at least another half century period to come.

So endeth the story of the Old Longmeadow Meeting-House.



THE REMODELED LONGMEADOW CHURCH AND THE CHAPEL.

A GLIMPSE OF THE OLD BURYING-GROUND IN THE REAR.

ALL AS SEEN FROM THE OLD LANDLORD BURT PLACE

ON THE OPPOSITE SIDE OF THE STREET :

NOW OWNED AND OCCUPIED BY

MR. JOHN McFETHRIES.

DISTANCE FROM THE GOTHIC GATE-POSTS TO THE CHURCH,

ABOUT FOUR HUNDRED FEET :

FORMER MEETING-HOUSE SITE MIDWAY.

THE CHURCH MOVED TO ITS PRESENT LOCATION IN 1874.





## MISCELLANEOUS VOTES RESPECTING THE MEETING-HOUSE CARE

might be multiplied indefinitely, covering even the minutest details of both the sanctuary and its services, but a few only must suffice :

February 20, 1765. Voted that there be Some Suitable Person Provided Upon the Precinct Cost to Instruct us in the Art of Singing-- And that Dea<sup>n</sup> Nath<sup>l</sup> Ely Ezra Stebbins and Eleazer Smith be a Comt<sup>ee</sup> to Hire Some Person for f<sup>l</sup> Purpose and Have the Whole Regulation of f<sup>l</sup> affair, and order the Money for the Payment of f<sup>l</sup> Person out of the Treasury.

May, 1792. Voted that any person put curtains at any of the meeting House windows if it be his pleasure.

To which record some apparently dissatisfied scribe has added the comment, "How much wiser than our Fathers were!"

March 8, 1796. Voted that it is the Will and Direction of this town that ten o'clock be the time in the forenoon of beginning Publick Worship on the Lord's Days in all the Months of the year except December and January and in those months at one half an hour after ten; And from the first day of April to the first day of October the time of beginning in the afternoon be at two o'clock. And in the months of October November February and March at one half an hour after one o'clock, and in the months of December and January at one o'clock. Provided nevertheless that the time of beginning Publick Worship in the afternoon on those Sabbaths on which the Lord's Supper is administered be in all the months at two o'clock. Voted that the Rev M<sup>r</sup> Storrs be desired to give notice of the afores<sup>d</sup> times of beginning Publick worship at the different seasons of the year and the person who shall ring the Meeting House bell is hereby directed to observe the same.

November 4, 1811. Voted that Lieu<sup>t</sup> W<sup>m</sup> White M<sup>aj</sup> Sam<sup>l</sup> Williams Josiah Cooley Joseph W. Cooley and Dea<sup>n</sup> Eben<sup>r</sup> Burt be a Comt<sup>ee</sup> on behalf of the Town to see that the several Pass ways into the Meeting House shall not be encumbered by people standing idly in them and thereby rendering it inconvenient for people passing in and out of the house at times of publick meetings on Sabbaths and other days. Voted that the beforef<sup>d</sup> Comt<sup>ee</sup> shall regulate proceedings at funerals.

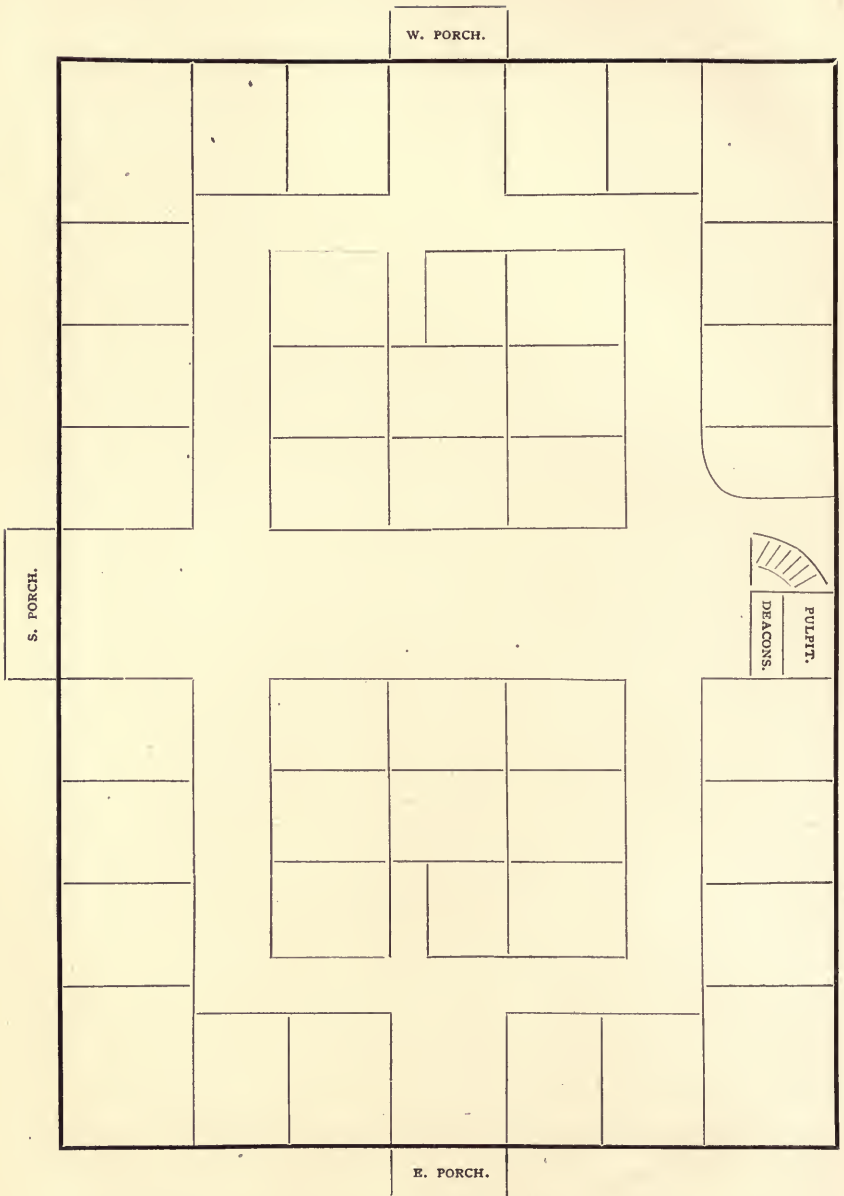
May 1, 1815. Voted that the Comt<sup>ee</sup> chosen to provide preaching for the East Part of the Town be also a Comt<sup>ee</sup> to consult with the Rev. Richard S. Storrs on the propriety of altering the time of the intermission on the Sabbath.

April 6, 1810. Voted to grant the sum of Fifty Dollars to defray the expense of a Stove set up in the Meeting House.

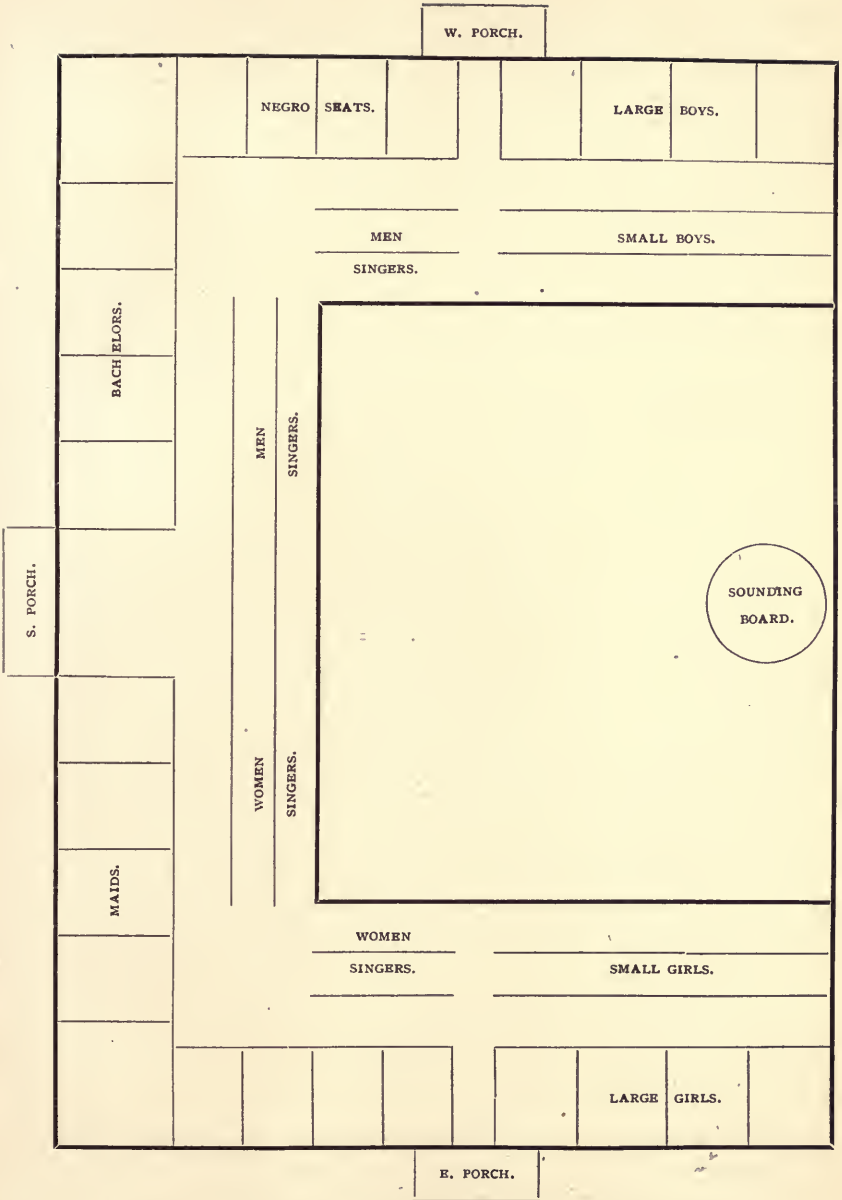
Upon the blowing down of the Church spire in the great gale of 1821 the Parish voted as follows, viz.:

April 2, 1822. Voted to repair the Spire of the Meeting House the present season. Also that a Comt<sup>ee</sup> of three be chosen to devise and prepare a plan for repairing the same and make their report at the next or adjourned meeting of the Parish.

May 6, 1822. Voted to accept the report of the Comt<sup>ee</sup> chosen to devise a plan for repairing the Spire to the Meeting House, which report was made verbally as follows—viz That the Spire be repaired by splicing the same with a stick of timber so as to raise the same as high as it was before it was broken and that an Iron spindje be put in the Timber to fix the weather vane upon—the Vane also to be repaired and the Spire to be painted as far down as the walk. Voted that the Comt<sup>ee</sup> be requested to proceed and repair the Spire according to their report. Voted to grant the sum of one hundred dollars to defray the expense of repairing the Spire to the Meeting House.



GROUND-FLOOR OF THE OLD MEETING-HOUSE, LONGMEADOW, MASS.



GALLERY OF THE OLD MEETING-HOUSE, LONGMEADOW, MASS.

## VOTES IN REGARD TO SCHOOL MATTERS

about throughout the Precinct and Town Records. A few selections are made :

September 30, 1714. Voated to Gitt or have a school-maſter to Teach or Learn our children to Read and Write, perſuant to a vote of the Town bearing date May 30, 1706. It was furder voated that the preſent Comt<sup>o</sup> for the prudential affairs of y<sup>e</sup> precinct ſhould take care to provide futch a ſchoolmaſter for us as afor<sup>d</sup> voted.

Which is ſupplemented by the following agreement from the Committee Book :

Whereas the town of Springfield have given liberty for the inhabitants of Longmeadow to git a Schoolmaſter to teach there children to Read and Write, and alſo that the inhabitants of Longmeadow have ordered the Comt<sup>o</sup> for management of the prudential affairs of the precinct that they provide fuch a ſchoolmaſter from time to time. According to ſ<sup>d</sup> vote, with y<sup>e</sup> approbation of the Selectmen of the town of Springfield we doe agree with M<sup>r</sup> James Gareld to keep the ſchool in Longmeadow for the ſpace of half a year from the date hereof—and for his faithfully attending the work of Schoolmaſter in Longmeadow for the ſpace aforeſ<sup>d</sup> wee promiſe to give him the ſum of fifteen pounds in own pay—or eleven pounds ten ſhillings in money—of which as the town of Springfield pleaſe, unto the true performance of which we do ſet our hands this nineteenth day of March. 1717.

JAMES GERALD.

NATH<sup>l</sup> BURT 2<sup>nd</sup> SAML KEEP THOMAS BLISS 2<sup>nd</sup>.

The following vote preceded the building of the Old Brick School-Houſe, ſo familiar to all Longmeadow people during the firſt half of the preſent century :

March 8, 1791. Voted that the new School Houſe (of the middle Diſtriſt) be ſet 35 rods ſouth of the Meeting Houſe in the middle of the ſtreet. Voted to Grant the ſum of £120 to the Middle School Diſtriſt for the purpoſe of building a houſe for the uſe of ſchools and other occaſional purpoſes of the Town.

The proper care of the ſchool fund derived from the donation of Mr. Nathaniel Burt, often engaged the attention of the Precinct :

December 18, 1751. At a Precinct Meeting Dea<sup>n</sup> Jonathan Ely was Chofen Moderator. Voted that M<sup>r</sup> Stephen Keep be impowered to Make Serch for and bring to the Meeting (If it can be found) a Certain Deed from M<sup>r</sup> Nath<sup>l</sup> Burt Dec<sup>d</sup> to the Precinct of Longmeadow of a Tract of Land in ſ<sup>d</sup> Precinct Called the School Lot.

December 19, 1751. Voted that Jonathan Stebbins Clerk of ſ<sup>d</sup> Precinct Be Impowered to Put on Record in the County Register, at the Coſt of the Precinct a Deed of Gift from M<sup>r</sup> Nath<sup>l</sup> Burt Dec<sup>d</sup> of Twenty Acres of Land Towards the Support of the School in the Precinct of Longmeadow. Voted that Eben<sup>r</sup> Blifs Sam<sup>l</sup> Keep and Simon Colton be a Comt<sup>o</sup> to Enquire into and See upon What Terms the School Lot in ſ<sup>d</sup> Precinct May be Leaſed for and Make Report to Some future Meeting.

December 5, 1755. Voted that En<sup>l</sup> Simon Colton Dea<sup>n</sup> Nath<sup>l</sup> Ely and Jonathan Stebbins Serg<sup>t</sup> Sam<sup>l</sup> Keep and John Hale Jun<sup>r</sup> be a Comt<sup>o</sup> to ſell and diſpoſe of the School Land Given to the Inhabitants of the Precinct of Longmeadow for the Support of a School forever by M<sup>r</sup> Nath<sup>l</sup> Burt dec<sup>d</sup> and ſ<sup>d</sup> Comt<sup>o</sup> are Impowered to give Proper Conveyances and Security for ſ<sup>d</sup> Land in the Name and Behalf of the Precinct and Take Good and Sufficient Security in the Name of ſ<sup>d</sup> Precinct for ſ<sup>d</sup> Land for the uſe of a fund.

February 20, 1756. Voted that the Bonds taken for the Security of the money the school land was sold for be in the Name and Lodg<sup>d</sup> in the Hands of M<sup>r</sup> Jon<sup>s</sup> Stebb<sup>s</sup> Treasurer for the use of the Precinct and the Interest of f<sup>d</sup> money to be disposed of by f<sup>d</sup> Precinct from time to time according to the true Define thereof as they shall think best.

March 24, 1757. Voted that Dea<sup>n</sup> Nath<sup>l</sup> Ely be Collector and Receiver of the Interest Money Due to the Precinct of Longmeadow by Vertue of the sale of the school land Given to the Precinct by M<sup>r</sup> Nath<sup>l</sup> Burt Dec<sup>d</sup> and that the f<sup>d</sup> Collector Pay out the Same from time to time as the Precinct Com<sup>tee</sup> Shall Direct for the use of the School in f<sup>d</sup> Precinct. Voted that the Bonds Given for the Security of the aforef<sup>d</sup> Money to and in the Name of Jonathan Stebbins Treasu<sup>r</sup> for the Use aforef<sup>d</sup> and One Bond Given to Cap<sup>t</sup> Simon Colton and Lieu<sup>t</sup> Nath<sup>l</sup> Ely for the Use aforef<sup>d</sup> Be all Lodged in the Care of the Aforef<sup>d</sup> Nath<sup>l</sup> Ely.

April 7, 1800. Voted to choose a Com<sup>tee</sup> of five, Viz Jabez Colton Joshua Trafk Tho<sup>s</sup> Huntington Hezekiah Hale and Ethan Ely, whose duty it shall be at convenient times to visit the several schools and attend to their regulations, and also see that no teacher keeps a school for any considerable time without their approbation and the approbation of the minister of the Town, as well qualified to keep such a school as the f<sup>d</sup> teacher approved engages to keep. Voted that to excite an Engagedness for Learning the Com<sup>tee</sup> chosen to inspect schools, by order of the selectmen be allowed out of the Town Treasury a sum of money not exceeding seven Dollars to purchase proper Premiums to be bestowed as honorary, upon such schollars who shall make the best progress in the several Branches of Learning during the Term in which any school is kept.

#### THE CHANGE FROM PRECINCT TO TOWN ORGANIZATION

was not effected without prolonged agitation, and against the usual opposition in such matters. The earliest record upon the subject is the following from the Precinct Book, some thirty years after the Precinct incorporation :

“At a Precinct meeting April 1741 to Receive the Repoart of a Com<sup>tee</sup> Chosen to Consider whether it is best to have this precinct Set of a Distinct Town three of the Com<sup>tee</sup> aforef<sup>d</sup> being present, they Report that it was the minds of the Com<sup>tee</sup>—al things consid- erd—not to perfew that afaire at present. Which Report was excepted by the Precinct.”

This seems to have settled the matter for another period of thirty years, when, in 1772, an agitation was again revived, which resulted, after ten years, in the desired change.

February 10, 1772, a meeting was held “to see Whether the Precinct Were Desirous to be set off from the Town of Springfield as a Distinct Town or Distri<sup>ct</sup> with all the Priviledges of a Town or Distri<sup>ct</sup> by Law with Such Bounds as they Now have as a Par- ish; also Such proportion of Moneys in the Town Treasury or any Other Matter or Things Relating thereto as is Common or Reasonable in Such Cafes; and It Passed in the affirmative. A Com<sup>tee</sup> was chosen to Prepare and Prefer a Petition to the Town of Spring- field for that Purpose at the Next Annual March Meeting.

March 27, 1772. Voted that there be a Com<sup>tee</sup> Chosen to Prefer a Petition to the Great and General Court of the Province to Pray f<sup>d</sup> Court to Set off the Parrish<sup>t</sup> of Long- meadow in Springfield from f<sup>d</sup> Town a Distinct or Separate Town or Distri<sup>ct</sup> and Proceed

in 1<sup>st</sup> Affair as to Time and Manner According to their best Judgment. Cap<sup>t</sup> Simon Colton, Dea<sup>n</sup> Nath<sup>l</sup> Ely Dea<sup>n</sup> Aaron Colton En<sup>n</sup> Sam<sup>l</sup> Williams and Jon<sup>a</sup> Stebbins were Chosen a Comt<sup>ee</sup> for 1<sup>st</sup> Purpose.

April 9, 1773. Voted that Dea<sup>n</sup> Nath<sup>l</sup> Ely, Cap<sup>t</sup> Simon Colton, and Dea<sup>n</sup> Aaron Colton Be a Comt<sup>ee</sup> to wait on the Comt<sup>ee</sup> Chosen by the Town of Springfield to look into and Consider the Circumstances of the town and Represent to 1<sup>st</sup> Comt<sup>ee</sup> the Situation that we in this Parish stand in to the Town in Order that Longmeadow May be Set off from 1<sup>st</sup> Town as a Separate Town or District.

December 13, 1773. The Question was Put whether the Precinct were Desirous to be Set off from the Town of Springfield a Distinct Town or District. And it was Voted in the Affirmative.

December 31, 1773. Voted That the Precinctt Make Application to the Great and General Court of this Province at their Next Sessions That the Precinct of Longmeadow be Set off from the Town of Springfield as a Distinct Town or District in Such Mode and form as Shall be Agreed Upon. Voted that En<sup>n</sup> Sam<sup>l</sup> Williams, Jon<sup>a</sup> Hale Jun<sup>r</sup> David Burt 3<sup>rd</sup> Dea<sup>n</sup> Aaron Colton and Dea<sup>n</sup> Nath<sup>l</sup> Ely be a Comt<sup>ee</sup> to Profecute 1<sup>st</sup> affaire.

January 19, 1774. Voted that Two Men More be Added to the above Comt<sup>ee</sup> and That Jon<sup>a</sup> Stebbins and Jon<sup>a</sup> Burt 2<sup>nd</sup> be of the 1<sup>st</sup> Comt<sup>ee</sup>. Voted that 1<sup>st</sup> Comt<sup>ee</sup> be Impowered and Directed to Take all Such Advice and Counsel to Conduct in 1<sup>st</sup> Affair as they Shall find Necessary from time to Time.

January 31, 1774. Voted to accept the Springfield vote of Jan<sup>y</sup> 17, 1774 viz that 'the Town Consent that the Third Parrish in Springfield be set off as a Distinct Town or District With the Limmits as they now enjoy as a Parrish, they too take their proportionable part of the poor in the Town and their part of the stock of Monies or Securities for money in the Town Treasury. Excepting Four hundred pounds Voted to be appropriated or raised in 1<sup>st</sup> Town for the building of bridges acroft Agawam River and Chicopee River.' A Comt<sup>ee</sup> was chosen to present this petition to the General Court; also voted to "send one agent from Amongst ourselves."

February 1, 1774. Voted that the vote passed in the Meeting Jan<sup>y</sup> 31, 1774 To send an Agent from Amongst ourselves to Prefer our Petition to the General Court the Present Sessions be and is reconsidered. Voted That the Comt<sup>ee</sup> Chosen to Profecute the Above Affair be Impowered and Desired to Employ Col<sup>n</sup> Ben<sup>J</sup> Day, as an Agent to Prefer the Petition 1<sup>st</sup> Comt<sup>ee</sup> have Prepared to send to the General Court the Present Session.

March 16, 1774. The Question was put whether the Parish were Still Desirous to be Set off from the Town of Springfield and it Passed in the Affirmative.

November 20, 1775. Voted that we will Prefer a Petition to the Great and General Court Praying that we may be Set off a Separate Town or District from the Town of Springfield. Voted to Choofe a Comt<sup>ee</sup> to Prefer the afore<sup>d</sup> Petition. Voted that this Comt<sup>ee</sup> Consist of three Persons. Voted that Cap<sup>t</sup> Simon Colton Dea<sup>n</sup> Aaron Colton and Jon<sup>a</sup> Hale Jun<sup>r</sup> be 1<sup>st</sup> Comt<sup>ee</sup>.

During the stress of the Revolutionary struggle the agitation seems to have been suspended but in

August 23, 1781, the Question was put whether the Meeting are Desirous that this Parish should be Set off a Separate Town from the Town of Springfield and it passed in the affirmative. Voted to ask the Town if they will consent that the Parish of Long-

meadow be made a Separate Town. Voted that we will prefer a Petition to the General Court praying that the Parish of Longmeadow be made a Separate Town.

August 23, 1781. Voted to Chooſe a Comt<sup>ee</sup> or Agents to Tranſact the Matter of Getting off both in Town and at the General Court.

October 13, 1783. Voted that Jon<sup>a</sup> Hale Jun<sup>r</sup> Lieut<sup>h</sup> Nath<sup>l</sup> Ely and Jon<sup>a</sup> Burt 2<sup>nd</sup> be the Comt<sup>ee</sup>.

Which is the laſt vote recorded before the paſſage of the act of Town incorporation.

The following memorandum among the papers of Dea. Nathaniel Ely, Jr., the repreſentative of Longmeadow at that time at the General Court, gives a hint of the oppoſition then made to the change, and of the grounds of that oppoſition :

“Objection 1<sup>st</sup> That the Petitioners by Accident or Deſine Omitted to Produce a Copy of 1<sup>st</sup> Petition and the Order thereon. 2<sup>nd</sup> the Il Pollicy of Dividing Towns. 3<sup>ly</sup> that it will be a Damage to the Gramer Scholls. 4<sup>ly</sup> that the Diſtance from one to Another is not Greater than is Common between Pariſhes. 5<sup>ly</sup> Altho the meetings have Commonly been held in the firſt Pariſh, they are willing to hold them a Proportionable Part of the Time at Longmeadow. that 6<sup>ly</sup> the Population Eaſt of the Street Can Attend meetings as well at the firſt Pariſh. 7<sup>ly</sup> that Sum of them are Oppoſed to a Division. 8<sup>ly</sup> that the Lands are Better in Longmeadow than in the Other Pariſhes. 9<sup>ly</sup> that the Reſpondants are Traders and the Petitioners are Farmers.”

The following is the vote by which the Precinct of Wilbraham had already been accorded permission to be ſet off if the General Court ſhould ſee “fitt :”

March 10, 1740. Voted that the ſeveral perſons and families belonging to the precinct of Longmeadow Settled on the Eaſt part of Springfield called the outward Commons be ſet off a Diſtinct precinct for the benefit of the Goſpel miniſtry and other privileges belonging to precincts whenſoever the Honour<sup>d</sup> General Court of the province of the Maſſachuſetts Bay ſhall think fitt and proper upon application made to them.

#### THE BROAD AND BEAUTIFUL LONGMEADOW STREET

has been at different times the ſubject of many votes, ſhowing how narrow has been its eſcape from the moſt ſerious encroachments, urged in the intereſt of individuals, or even of the public itſelf. It may ſurpriſe ſome to learn that the preſent central ſection of park-like ſward was originally a long ſand-drift, —ſimilar to many now found in the wood-belt eaſtward,—and that this was reclaimed and converted into its preſent verdure by a proceſs of enrichment and cultivation extending over ſeveral years, carried on by a citizen (Capt. Calvin Burt), who was permitted for that purpoſe temporarily to encloſe a long ſection of the ſtreet. The northern half of this ſame central ſection was alſo by town-permiſſion occupied for many years by a central ſeries of ſhops, ſtores, and manufactories, under forty-year leaſes, in the ſame way that the front portion of the Burying-Ground grant was permitted to be

occupied by a blacksmith's and a wheelwright's shops. These last, unfortunately, by unchallenged occupancy for more than forty years, gained finally a title to the land itself which it cost the Parish several hundred dollars to extinguish when this corner was desired as a site for the remodelled Church edifice in 1874. Fortunately the danger was earlier discovered in regard to the Main Street leases, and the removal of all those buildings was secured at the expiration of the lease-term;—while a sentiment of jealous and loving care now exists which would make their renewal forever impossible. The following are some of the street votes referred to :

November 22, 1787. Voted that the Town Consent that Stephen Cooley have two rods wide out of the street across his home Lot in order to set a House on.

December 8, 1789. Voted the Town Consent that Mr. Jabez Colton have a piece of Land out of the street to set a House on Near Henry Coltons late Deceased if the Court see fit.

March 16, 1790. Voted that Dea<sup>n</sup> Nath<sup>l</sup> Ely and Nath<sup>l</sup> Ely Jun<sup>r</sup> have the consent of the Town to Extend their fence into the street ten feet from the Meadow Gate to the Brow of the hill in front of their Home Lots.

May 3, 1791. Voted to give Rev. Mr. Storrs a deed of the [ministry] land which was sold him by the Town if he will pay £40. Lawful Money for the same with Interest from the 3<sup>rd</sup> of May 1791.

April 2, 1792. Voted to choose a Comt<sup>ee</sup> to sell or lease all or any of the Town Lands—that said Comt<sup>ee</sup> be empowered to give good and lawful deeds of the same, they securing the Town for the Payment. that Messrs Jabez Cotton, Lieu<sup>t</sup> Nath<sup>l</sup> Ely and Col Gideon Burt be s<sup>d</sup> Comt<sup>ee</sup>.

September 2, 1793. Voted that this town give their Consent that the Court of Sessions should grant to certain Persons for the term of forty years who will undertake to build shops for the use of Mechanicks, the following Tract of Land in the County Road in Longmeadow, being seven Rods in length and three Rods in Width, the North End of said Tract to be so far South of the New Brick School House as to be in an East and West Line Parallel with the North side of Sam<sup>l</sup> Coomes Home Lot. and the length to be from North to South in a line parallel with the Street, and to be so laid as to be at equal Distances from either side of the Street. Voted that the Selectmen be directed to make sale of the old Brick School House to the best Advantage for this Town. Voted that the town give their consent that the Court of Sessions Grant for the term of forty years to any person or persons who shall purchase s<sup>d</sup> House the following tract of Land—Viz the Ground on which the s<sup>d</sup> House now standeth together the space of the width of the House extending twenty feet north and a space extending sixteen feet east of s<sup>d</sup> House. Voted also, that the Selectmen stay the sale of the s<sup>d</sup> House till they shall know the determination of the Court of Sessions respecting the grant of the Land.

February 18, 1794. Voted to reconsider a vote passed April 2 1792 Empowering Jabez Colton Col Gideon Burt and Lieu<sup>t</sup> Nath<sup>l</sup> Ely a comt<sup>ee</sup> to sell or lease any or all of the Town's lands that the same be null and void.

March 4, 1794. Voted that Robert Silcocks have the Towns consent to improve a tract of Ground in the Street 100 feet long and 30 feet in breadth to begin 10 feet north of



the Hatter's shop for the purpose of erecting a building for carrying on the Duck Manufactory and that the Town consent s<sup>d</sup> Silcocks improve this ground for the space of forty years.

February 17, 1795. Voted that Cap<sup>t</sup> Calvin Burt have the Consent of this Town to take up a piece of Ground thirty feet Square beginning six feet south of the Hatter's shop and to extend west in a Parallel Line of s<sup>d</sup> shop for the purpose of erecting a Store to promote the Commercial Interests in the Town. Voted that Eliab Washburn have the Consent of this Town to improve a piece of Ground in the Street of thirty feet Square next north of Rob<sup>t</sup> Silcock's Duck Manufactory House for the Purpose of erecting a Hatter's shop on the same. Voted that Jabez Colton have the Consent of this Town to occupy a piece of Ground in the Street Thirty feet Square next north of the Ground purposed to be occupied by Eliab Washburns s<sup>d</sup> Ground to be improved by s<sup>d</sup> Colton for erecting a shop. This point seems to mark the awakening of the town to the danger from such leases, for we find no further votes of this nature after the following :

April 6, 1795. Voted that this meeting do reconsider the vote passed Feb<sup>y</sup> 17, 1795 granting liberty to Jabez Colton to build a shop in the Street.

The necessity, however, which the people coming from the East Part for Sabbath service experienced for having suitable horse-sheds, caused the following among other votes :

February 16, 1796. Voted. That this Town Consent that Sundry of the Inhabitants of the East part of this Town have liberty to erect an Horfe House in the Meeting House Lane, and that Messrs Ethan Ely, Hezekiah Hale, Elijah Burt, David Burt, and Sam<sup>l</sup> Keep be a Comt<sup>ee</sup> to view the Ground and report what place in Said Lane will be the most Suitable for Said Horfe House.

March 8, 1796. Voted that the People in the East Part of this Town have liberty to erect an Horfe House on the North side of the Meeting House lane sixty feet in length and Said Horfe House to adjoin the fence of Mr. Sam<sup>l</sup> Williams and to extend as far toward the Main Street or Country Road as to be parallel with the East side of Said Williams Upright House.

THE PRECINCT RIGHTS IN THE SPRINGFIELD MEETING AND SCHOOL HOUSES which they had abandoned in becoming a separate Precinct, are the subject of occasional solicitude :

January 23, 1718. Voated to Chuse Sum men to undertake in behalf of the precinct to Consult and inquire for advice and Council as to the precinct's proceeding to petition the Town for Some allowance or Recompense for our Right in the Meeting hous and School hous.

February 10, 1719. Voated to chuse sum men to petition the Town in behalf of the precinct for some allowance for our Right in the Meeting hous and School hous in the Town plot.

March 9, 1719. Voated to chuse sum men to petition the Town in behalf of the precinct for sum allowence out of the Town Treasuery towards building a school hous in Longmeadow and too to petition the Town platt together with Chickapuy and Skipmuck Destinct from the other precincts for sum allowence for our Right in the Meeting hous in the Town platt afores<sup>d</sup>; and those thatt ware chofen for that purpose ware Ens<sup>n</sup> Sam<sup>l</sup> Keep Lef<sup>tt</sup> Joseph Cooley Lef<sup>tt</sup> Ephraim Colton.

## THE CALL AND MAINTENANCE OF DR. WILLIAMS,

—the first and only Precinct Pastor,—was the occasion of an interesting series of votes, evidencing no little caution on the part of both Pastor and Precinct:

September 30, 1714. Voted to call a Learned and Orthodox Minister to Dispense the Word of God to us this Winter in Order to a Settlement among us. It was further voted that the present Com<sup>tee</sup> should take care to provide a Learned and Orthodox Minister for us as speedy as may be—and in the First place to Take Advise of the Elders in order to procure one suitable for us.

February 10, 1715. Further Voted to have a meeting of the Inhabitants of the precinct on the first Monday in March next ensuing, at 11 o'clock in the morning at the Meeting-house, to call the Rev<sup>d</sup> M<sup>r</sup> Stephen Williams in the Ministry among us.

March 7, 1715. Voted that the Rev<sup>d</sup>. M<sup>r</sup> Stephen Williams should be our Minister to Dispense the ordinances of Christ to us—it was further voted to Give the Rev<sup>d</sup> M<sup>r</sup> Williams afores<sup>d</sup> the sum of fifty five pounds for this present year; and if God in his providence Continue him in the Ministry among us, to Add as we are able, and his circumstances May Require. Further voted that the one half of his Rate for the present year shall be paid him in April next ensuing, and the other half by November next ensuing. Further voted to fence and break up three or four acers of Land this Spring for an Orchard for M<sup>r</sup> Williams afores<sup>d</sup>, in the hom Lott that he shall chuse.

May 4, 1715. Voted to give the Rev<sup>d</sup> M<sup>r</sup> Stephen Williams for his settlement the sum of two hundred pounds besides His yearly Salary to be paid him in four years time from this present Date—viz: fifty pounds the year if God in His providence Settle him in the Ministry among us. It was further voted that the two hom Lots on the Hill—viz the Minister and Ministry shall be fenced out backward from the street forty Rods and Thomas Haile and Sam<sup>l</sup> Colton were chosen to take Care to Oversee and Cary forward the work afores<sup>d</sup> and to prosecute the former voat made concerning the Land above mentioned.

January 17, 1716. Voted to give Mr. Williams the sum of fifty five pounds yeerly for the term of five years, and then to Add five pounds per yeer until we make it seventy pounds for his yeerly fallery—and further voted for ten yeers If his Necessity Calls for it and then to pay him half his Rate in Grain at Curent Mony price.

February 28, 1716. Voted that at the end of Eight years from May 4, 1715, then to add to M<sup>r</sup> Williams Sallary (which will then be Seventy pounds) five pounds per annum—this present Voat not to invalidate the former Voat made Jan 17. 1716. It was Voted that the present Com<sup>tee</sup> for the precinct should go and treat with Mr. Williams Concerning his settling heer in the Ministry.

September 3, 1716. Voted that the Ordination of the Rev<sup>d</sup> M<sup>r</sup> Stephen Williams should be on October 17<sup>th</sup> next ensuing. further Voted to have a day of fasting and prayer on the fourth day of October next ensuing. It was further Voted to send a Letter of Request to the Rev<sup>d</sup> M<sup>r</sup> Williams of Deerfield, to the Rev<sup>d</sup> M<sup>r</sup> Williams of Hatfield and to the Rev<sup>d</sup> M<sup>r</sup> Howard M<sup>r</sup> Tailor M<sup>r</sup> Brewer and M<sup>r</sup> Woodbridge to be assistants at the Ordination. Further Voted that Sam<sup>l</sup> Keep should make suitable provision for the entertainment of the Rev<sup>d</sup> Elders and other gentlemen that may be here present—and is to have five pounds allowed him by the precinct herefor. Further Voted to make application to the Quarter Sessions that Nath<sup>l</sup> Blifs Jun<sup>r</sup> might have Liberty to make provision for Entertaining of Strangers and others that may be present at the Ordination.

The salary of Mr. Williams having thus been fixed at £55, one-half to be paid in April and half in November, with £200 of settlement money to be paid at the rate of £50 per annum for four successive years, the following extracts from the Committee Book will show the formal steps in carrying out the vote for the first year :

April 15, 1717. The Com<sup>tee</sup> of Longmeadow Precinct met viz Cap<sup>t</sup> Tho<sup>s</sup> Colton Nath<sup>l</sup> Blis<sup>s</sup> Sen<sup>r</sup> Ephraim Colton Joseph Colton Sen<sup>r</sup>. We gave order to the Assessors to Raife a Rate of Eighty one pounds four shillings and eight pence 81-04-08 Seventy seven pounds and ten shillings for y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> Stephen Williams and y<sup>e</sup> remainder of f<sup>d</sup> money to defray y<sup>e</sup> charge of our Meeting hous. December 17, 1717. Att a meeting of y<sup>e</sup> Com<sup>tee</sup> order was given by y<sup>e</sup> Com<sup>tee</sup> to y<sup>e</sup> Treasurer M<sup>r</sup> Sam<sup>l</sup> Colton to pay seventy seven pounds ten shillings out of y<sup>e</sup> Treasury to y<sup>e</sup> reverend M<sup>r</sup> Stephen Williams—fifty pounds of it for his settlement and twenty seven pounds ten shillings for half years salery.

Numerous votes are from time to time recorded of additional sums granted to Mr. Williams on account of sickness in his family, or of the high prices of provisions, showing no little liberality in the dealings of the Precinct with their Pastor. And, on the other hand, the Committee Book contains many autograph signatures of the Pastor to such releases in full as the following :

“ March the 19 1722 Att a meeting of the Com<sup>tee</sup> of Longmeadow Precinct, viz. Lieut Ephraim Colton En<sup>th</sup> Sam<sup>l</sup> Keep, Sam<sup>l</sup> Stebbins, Then Reckoned with y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> Stephen Williams from Nov. y<sup>e</sup> 26, 1721 and Due to y<sup>e</sup> Precinct from him four pounds. two shillings and three pence. I acknowledge this reckoning— STEPHEN WILLIAMS.”

“ Whereas ye Inhabitants of Longmeadow Precinct made a vote March y<sup>e</sup> 7. 1720 to add to my Salery five pounds pr. year for y<sup>e</sup> Term of four years from this present Date in order to procure me fier Wood which Vote amounts to y<sup>e</sup> sum of Twenty pounds. in which y<sup>e</sup> Precinct overcharged themselves five pounds I Doo therefore upon y<sup>e</sup> receipt of fifteen pounds of y<sup>e</sup> Wood money mentioned in y<sup>e</sup> vote acquitt and discharge y<sup>e</sup> Precinct from any further payment Relating to that vote. STEPHEN WILLIAMS.”

Nov. 8. 1723.

“ Att a meating of the Com<sup>tee</sup> of the Precinctt April 20, 1725 The Rev<sup>d</sup> Stephen Williams gave the following discharge to the Precinctt.—April 20, 1725 I acquitt and discharge the precinctt of long-meadow of all that is my due from them to the fourth of May 1725 as witnefs my hand. STEPHEN WILLIAMS.”

All of which shows thrifty caretaking upon both sides.

From the Proprietors' Book of Records is also extracted the following entry of this date, well illustrating the same point :

April 29, 1718. Att a meeting of y<sup>e</sup> proprietors of y<sup>e</sup> Inward Commons assembled according to Law it is voted and granted to give to the Rev<sup>d</sup> M<sup>r</sup> Stephen Williams of the Precinctt of Longmeadow upon the condition that he quits and Relinquishes all Right of Claim and Interest and Improvement to any of y<sup>e</sup> Ministry Land in y<sup>e</sup> Township of Springfield then he shall have y<sup>e</sup> Improvement of the Town Land in Longmeadow sometimes called Longmeadow Commons as it is lying within the field fence for the term of 10 years. he continuing and carrying on y<sup>e</sup> work of the Ministry there in f<sup>d</sup> Longmeadow and If it

prove to be of more value yearly than his share or proportion of y<sup>e</sup> Improvement of y<sup>e</sup> Ministry Land afore<sup>d</sup> then to allow and pay so much more as it is esteemed at to the s<sup>d</sup> Town of Springfield.

(Attest) INCREASE SIKES proprietors Clerk.

Springfield Feb 26<sup>th</sup> 17  $\frac{23}{4}$  at a meeting of the proprietors of the Inward Commons Asssembled according to Law———— The Rev<sup>d</sup> M<sup>r</sup> Stephen Williams desired the proprietors to Resolve the matter how they did understand their vote of Aprill 28 1718 Respecting his Relinquishing his Right to the Ministry Land in the Township of Springfield as set forth therein. Voted. that we understand M<sup>r</sup> Williams Relinquished his Right to the Ministry Land so Long and no Longer than he improves the s<sup>d</sup> Land called the Commons in Longmeadow.

(Attest) INCREASE SIKES, proprietor's clerk.

Towards the close of the Precinct period, however, there are some salary appropriations which seem indicative of a liberality as astonishing as it was, to that date, unprecedented. The large salaries of some favored city clergymen at the present day shrink into insignificance compared with the appropriation of the Longmeadow Precinct, more than one hundred years ago, of four thousand five hundred pounds for a single year's salary of Dr. Williams :

Att a Parish Meeting Legally asssembled on the 8<sup>th</sup> of Dec<sup>r</sup> 1780 at the Brick School House Maj<sup>r</sup> Gideon Burt Chofen Moderator. Voted to Choose a Comt<sup>ee</sup> to Repoart How Dr Williams shall be paid his Salary. Voted that Dea<sup>n</sup> Ely Maj<sup>r</sup> Gideon Burt Jon<sup>s</sup> Hale, Jon<sup>s</sup> Hale Jun<sup>r</sup> be s<sup>d</sup> Comt<sup>ee</sup>. Voted this meeting be adjourned half an hour then to meet at this Place. The Meeting Met according to Adjournment.

Granted to the Rev<sup>d</sup> D<sup>r</sup> Williams for his salary the Present year £4500-0-0 Old Continental Currency.

Granted to Mary Blifs to make good for her sweeping the Meeting House two years ago the sum of Twenty Pounds—£20-0-0.

Voted to raise the sum of Five hundred Pounds for contingant charges out of which the services Done to the Meeting-House as Ringing Bell sweeping and Tending Clock are to be paid—£500-0-0.

Voted that the sum of Five thousand Ninety Nine Pounds Four shillings be affeed on the Poles and Ratable Estate of this Parish and ordered into the Treafury by the Fourth Day of May next and that the same be ordered out by the Parish Comt<sup>ee</sup>—£5099-0-0.

At a Meeting of the Inhabitants of the Parish of Longmeadow Legally asssembled at the Brick School House 15<sup>th</sup> March 1781 Maj<sup>r</sup> Gideon Burt Moderator. Price of Grains for the payment of the Rev<sup>d</sup> D<sup>r</sup> Williams Salary the present year

Viz Indian corn @ 38 Dollars per bushel.	Rice @ 50 Dollars per bushel.
Wheat @ 84 do. do.	Barley @ 50 do. do.
Oats @ 24 do. do.	Pease @ 84 do. do.

#### THE CALL OF PASTOR STORRS,

early in the town period, was preceded by the following series of votes, showing that the same habits of caution still governed the people as at the time of Dr. Williams' settlement :

At a meeting of the inhabitants of the Town Duly Qualified and Legally asssembled at the Meeting House Tuesday. the 19<sup>th</sup> day of July 1785, it was voted. that the Meeting are Desirous that M<sup>r</sup> Richard S. Storrs be desired to continue with us and to Settle with

us in the Gospel Ministry—that the Meeting will proceed to Make Proposals of Settlement and Salary to the 1<sup>st</sup> M<sup>r</sup> Storrs—and to Choose a Comt<sup>ee</sup> to draw up Said proposals for the Meeting and that M<sup>r</sup> Jon<sup>s</sup> Hale, Dea<sup>n</sup> Nath<sup>l</sup> Ely, Jon<sup>s</sup> Burt Cap<sup>t</sup> Gideon Burt, Cap<sup>t</sup> Moses Field W<sup>m</sup> Colton, Cap<sup>t</sup> Eben<sup>r</sup> Colton and Jon<sup>s</sup> Hale Jun<sup>r</sup> be 1<sup>st</sup> Comt<sup>ee</sup> and make Report of their proceeding to this or some future Meeting.

At an adjourned meeting. Aug 2. 1785 It was Voted. That the Incouragement Reported by the above Commit<sup>ee</sup> to be made to Rev<sup>d</sup> M<sup>r</sup> Storrs in order to Incourage him to Settle with us be accepted and be the Incouragement to propose to him.

Aug. 29, at a meeting still further adjourned it was voted that the former Comt<sup>ee</sup> to wait on M<sup>r</sup> Storrs be Desired again to wait on him and to Inform him that the Town Desire him to Return to us again as soon as May be.

The Report of the Comt<sup>ee</sup> to Draw up proposals to Make to M<sup>r</sup> Storrs was that we will Grant him £200 Settlement and £90. Salary Yearly. one half to be paid in the several Species or kinds of Grain at the Current Mony Price to be Priced by the Town at a Meeting Called for that purpose in the month of February. And further Voted to Give him all the use and Improvement of the Ministry Land in the Town and also voted to Give him Twenty four cords of wood Yearly. Sixteen of it Oak. and Eight of it Pine—which Report was Read and Voted to be accepted.

The 21. day of Nov, 1785, at a meeting called to receive the Report of a Comt<sup>ee</sup> to wait on M<sup>r</sup> Richard Storrs and Get his answer whether he is Determined to Settle with us in the Gospel Ministry Also to See if the Meeting will make any addition or alteration in the Terms before proposed to M<sup>r</sup> Storrs or Make any grant of a Sum or sums of Money for Settlement or Salary they shall think Proper. it was voted that at the Expiration of Five years from the Time of M<sup>r</sup> Richard S. Storrs Ordination there be added to his Salary the Sum of Five Pounds. and at the End of five years more the sum of Five Pounds more. Making in the whole at the End of Ten years from the time of his Settlement Ten Pounds addition and Six cords of Wood more which after the Last Mentioned Time will be One Hundred Pounds and Thirty Cords of Wood. Voted that Wednesday the 7<sup>th</sup> day of December next be the Day for M<sup>r</sup> Storrs Ordination. Voted that a Comt<sup>ee</sup> of Five be chosen to Make Provision for the Ordination Council and that Lieu<sup>t</sup> Nath<sup>l</sup> Ely, Lieu<sup>t</sup> Hez<sup>e</sup> Hale M<sup>r</sup> Josiah Cooley, Cap<sup>t</sup> Moses Field and Cap<sup>t</sup> David Burt be Said Comt<sup>ee</sup> and that all Needful Expenses arising on account of said Ordination be Defrayed at the Charge of the Town.

The actual settlement of the account for these needful expenses seems to have been somewhat delayed, for November 11, 1793, it was

Voted to grant to Dea<sup>n</sup> Nath<sup>l</sup> Ely Eight Pounds five shillings and sixpence for Entertaining and keeping the Ordaining Council of Rev<sup>d</sup> M<sup>r</sup> Storrs. Voted also to grant him One Pound eight shillings and ten pence half penny for interest of the above sum seven years at 3 per cent.

#### PREACHING IN THE EAST PART

occasionally engages the attention of the Town, specimen votes of which are given :

April 2, 1804. Voted that this Town will procure Preaching for six Sabbaths in the present year in the East Part of the Town and that Elijah Burt, Cap<sup>t</sup> Ethan Ely and Jabez

Colton be a Comt<sup>ee</sup> to procure a preacher for that purpose—Either to supply in the Meeting House that M<sup>r</sup> Storrs might go thither or to be employed in said East Part.

November 3, 1806. Voted to grant the sum of One hundred and Thirty pounds for payment of the Salary of Rev<sup>d</sup> Richard S. Storrs the year Enfuing. In passing this Vote the Moderator observed that the Rev<sup>d</sup> M<sup>r</sup> Storrs was willing in consequence of the Additional grant to preach Sundry Sabbaths in the Eastern part of the town when his pulpit might be supplied by occasional Help.

#### THE BAPTIST ORGANIZATION

and its relation to the standing order was the occasion of some solicitude at various times, as witness such votes as the following :

May 2, 1808. At this meeting, the Petition of John Endicot and others being read citing this Town to make answer to said petition if they see cause—which petition prays the General Court to incorporate the Petitioners into a Baptist society—Voted that Cap<sup>t</sup> Ethan Ely, the Representative of the Town to the General Court shall on behalf of the Town make such answer to said Petition in the General Court as he in his discretion shall think Proper. Voted, that the teacher of the Baptists in the South East part of this Town may receive of the Town Treasurer the Minister's Taxes paid by those who attend their meetings the Tax granted last November. Provided the selectmen shall think it to be their duty according to the Laws of this Commonwealth to order the same to be paid to him.

November 7, 1808. Voted that if any of the Denomination of Christians called Baptists in this Town is desirous that the Money which they shall pay to this Town for the Ministers Tax the ensuing year should be applied to the Teacher on whom they attend, and shall certify such their desire to the Selectmen, and shall produce to them a Certificate Signed by their Teacher and a Comt<sup>ee</sup> of their Society, certifying that they severally belong to their Said Society and frequently and usually when able attend their said meetings for religious worship, then the Selectmen shall order to be paid out of the Town Treafury to their said Teacher a Sum equal to their several ministers Taxes paid to this Town for the year ensuing.

The proposal to make various additions and repairs upon the Meeting-House of the Standing Order in 1810, and to provide for the expenses from sundry town funds formerly raised, but not expended, for building a Poor House, taken in connection with this jealousy between the Baptists and the Standing Order, gave rise to an amusing series of votes and counter-votes respecting

#### A CHURCH PORCH.

November 5, 1810. Voted that Col Gideon Burt Dea<sup>n</sup> Walter White and Noah Bliss be a comt<sup>ee</sup> to consider of the Buiness of Building a Porch on the East End of the Meeting House.

May 6, 1811. Voted that Cap<sup>t</sup> Ethan Ely, Dea<sup>n</sup> Walter White and Noah Blifs be a Comt<sup>ee</sup> to build or contract for building a Porch on the East End of the Meeting House, and for painting or contracting for painting the said Meeting House as they shall think best, and that the expense of Building said Porch and painting said House be paid out of the property in the Hands of the Treafurer called the Poor House Fund.

June 24, 1811. Voted to grant to the Baptist Society in this Town some part of the property which has been appropriated to the purpose of building a Poor House in proportion to what the Town shall expend in repairing the Meeting House out of said fund.

July 4, 1811. Voted to reconsider that part of a vote passed by the Town May 6, 1811 so far as it relates to building a Porch on the East End of the Meeting House, and applying Money for that purpose. Voted to reconsider a vote passed June 24, 1811 granting to the Baptist Society in this Town some part of the property which has been appropriated for building a Poor House.

July 26, 1811. At a meeting of the Inhabitants of the Town of Longmeadow largely assembled in the school house in the south east part of the Town Voted to build a Porch on the East End of the Meeting House in the Street [89 for. 83 against.]

The explanation of this peculiar place of meeting and of the entry of the number of votes lies in the fact that the "Street" people being a little dilatory in their attendance, and the Baptists by previous concert unusually prompt, the latter adjourned the meeting to their own remote locality, hoping thereby to have a numerical majority in attendance and so carry their point. The "Streeters," however, getting wind of the plan, rallied in force and barely carried their own point;—but using their hardly-won victory with fairness and moderation, as will be seen, the result was an equitable adjustment of the entire controversy :

Voted to appropriate money for that purpose out of what has been heretofore appropriated for the purpose of building a house for the Town's Poor—but Voted to excuse the Baptists and any others if such there be in the Town who do not belong to the Standing Order of Christians, from bearing any part of the expense which may accrue from painting and repairing said Meeting house or building said Porch. Also Voted that the Comt<sup>ee</sup> heretofore chosen to build a Porch to the Meeting House proceed in the business of their appointment to build the same.

May 3, 1813. Voted that the Treasurer be and hereby is directed to pay out of Monies or property in his hands belonging to the Town a sum sufficient to pay what may be deficient in the poor house fund to pay the Comt<sup>ee</sup> bill for a Porch on the East End of the Meeting House and other work about said house and also to pay a sum which was voted to be paid to the Baptist Society in proportion to the Money expended about said House.

#### "THE POOR-HOUSE FUND,"

referred to so frequently in the preceding series of votes, appears by other votes of previous years to have been not really a Meeting-House Fund, as these votes might seem to imply, but sundry

"Notes belonging to the Town in the hands of its Treasurer, and appropriated for the purpose of building an House for the maintenance and employment of the Poor—viz one note for \$233-34<sup>cts</sup> given by W<sup>m</sup> Pynchon Esq<sup>r</sup>—one note for \$100. given by the United States—one note for \$35-15<sup>cts</sup> given by the Commonwealth of Massachusetts and one other note for \$12-33<sup>cts</sup> given also by said Commonwealth. together with the interest which may be due on said notes or Money which may be received for them."

The Poor-House seems never to have been built; however, and the funds

to have remained in the Town Treasury under the above designation until expended upon the Meeting-House Porch, as before described.

The following is the vote preliminary to the organization of the Board of Trustees for

#### THE MINISTERIAL FUND,

derived from the sale of the old ministry lands.

Nov. 5, 1804. Voted that Jabez Colton, Aaron Crane, Capt. Gideon Burt, Capt. Ethan Ely, Capt. Calvin Burt, Major Alexander Field, and Lieutenant Hezekiah Hale be a Committee to look into the Propriety of having some persons incorporated for the purpose of holding and managing a fund to be applied for the maintenance of a Minister of the Gospel in the first Society in this Town; in a manner similar to many incorporations in Societies within this Commonwealth.

The wide range of discussion and action in a New England village Town Meeting is well illustrated in the following, among other votes in the national excitement which preceded and attended the war of 1812. The footprints of the State Capital seemed the natural standard by which to gauge the village step as, shoulder to shoulder, the two presented their united protest against

#### THE EMBARGO ACT.

August 29, 1808. Voted to send a Petition to the President of the United States for the removing the Embargo Law. Voted that this Petition be in form and words conformable to a like Petition from the Town of Boston inserting Longmeadow instead of Boston, and omitting the second sentence in the third Section of 1<sup>st</sup> Petition. Voted that the Selectmen in behalf of this Town transmit this Petition to the President of the United States.

It is a significant fact that the Embargo Act was promptly repealed by Congress the year following this vote of Longmeadow!

That this wholesale appropriation of the Boston Petition was not, however, due to any home incapacity, is demonstrated by the following series of original resolutions adopted a few years later upon the same general subject:

June 29, 1812. At a meeting of the Inhabitants of the Town of Longmeadow legally assembled in said town on Monday the twenty ninth day of June 1812 for purposes expressed in the warrant issued for calling this meeting, which see in the files. Cap<sup>t</sup> Ethan Ely was chosen and presided as moderator. The meeting being unusually full the following Resolves being presented were read and unanimously voted first by Paragraphs and then as a whole and voted also that the same be entered on the Publick Records in the Town and that the Printer at Springfield be requested to publish the same in the Hampshire Federalist.

Resolved that it is at all times the Right, and at times of imminent danger it is the duty of the people, peaceably to assemble to consult for the common good, and to address the Legislature by remonstrance and petition for a redress of Grievances; and that we consider all who attempt to infringe this right and the freedom of Speech, as enemies to the most essential interests of the People.



Resolved that we consider Embargoes and the whole System of measures Restraining the Commerce of the United States, as inconsistent with the principles of the Constitution—as extremely injurious to this Commonwealth, and by diminishing the funds and resources of the nation as rendering the people less able to sustain the burden of War.

Resolved, that while we admit that there may be extraordinary emergencies when the legislative Business of the Nation ought to be transacted with closed doors; yet we see with pain this course pursued by Congress without such apparent necessity, and feel alarmed that while discussing and adopting a measure so essentially affecting the vital interests of the Nation as a declaration of War, the arguments for and against the measure are withheld from publick view.

Resolved That in the present situation of our Nation we cannot see from the facts disclosed to the publick, any reasonable ground for making War upon Great Britain. If it be undertaken to protect Commerce, we apprehend it will completely annihilate this. If it be to recover our impressed seamen, we understand that the British Government has never claimed the right to impress them, nor refused to restore them; but we consider War as likely to involve our seamen in poverty at home or captivity abroad. If, as has been publickly alledged, it be undertaken to conquer Canada, we consider success as worse than defeat.

Resolved That we consider it an extreme hardship that the militia should be called from their farms and other lawful occupations to repel invasions which do not appear likely to take place.

Resolved That we do deprecate as completing the destruction of all we hold dear in society, the effect and tendency of War as leading to an alliance with France and binding us as slaves in the chains of the Tyrant who fears not God nor regards man.

Resolved that we will unite in support of order, and will not cease our exertions to procure an honorable peace, and to effect these desirable objects we will take all constitutional measures to procure an election into office of the friends of commerce impartial neutrality and peace.

Voted to choose Jabez Colton a Delegate to represent the Town in a convention proposed to be holden at Northampton on the 14<sup>th</sup> day of July next; and that he be and hereby is directed to communicate the doings of this meeting, and endeavour to obtain a general concurrence herewith.

JABEZ COLTON Town Clerk.

Nothing in the present appearance of Longmeadow Street would indicate any necessity for the following series of votes early in the present century, respecting

#### VARIOUS CLASSES OF ANIMALS,

which, however, were doubtless not uncalled for at the time:

April 1<sup>st</sup>, 1799, Voted that the Swine have liberty to go at large only being yoked and ringed according to Law.

February 17, 1801. Voted that for the space of one year from this day—it is ordered and directed that Neat Cattle, Horses or horse kind Mules or Asses shall not go at large within the Limits of this Town without a keeper, under Penalty of twenty five Cents for Each Beast agreeable to a Law of this Commonwealth passed Feb 26. 1800.

April 6. 1801 it is Voted that from and after the first day of June next Geefe shall not have liberty to go at large in this Town under Penalty of three Cents for Each Goofe so found going at large—Said Penalty to be recovered with Cofts of Suit of the owner or keeper of Geefe found at large by any person who shall sue therefor before any Justice of the Peace belonging to the County of Hampshire. Voted that Col. Gideon Burt be a Comt<sup>ee</sup> from this Town to obtain the approbation of the foregoing By Law at the Court of General Sessions of Peace at Northampton in May next.

#### A CHANGE OF TOWN NAME,

has, strange as it may seem, occasionally exercised the minds of Longmeadow citizens. The following letter written by Nathaniel Ely, Sr., to his son Nathaniel Ely, Jr., our agent at the General Court at the time of Town Incorporation, shows how little the peaceful and pastoral beauty of a perhaps too familiar name, was then appreciated by even such a citizen :

“LONGMEADOW Oct. 13. 1783.

“SON NATH<sup>l</sup> We received your Second Letter by Mr Adams the Post, by whom I shall send you Five Pounds in Cash. We rejoice to hear of your welfare and al y<sup>e</sup> prospect of your accomplishing the Important Business you have the care of Would Inform you through Divine Goodness we are all well as usual. Nothing remarkable has happened here since you Left home . . . . My kind Compliments to Col. Blifs. Your Mother sends love to you. With my sincere regards and Concern for your welfare and Good Conduct I subscribe myself Your affectionate Father  
NATH<sup>l</sup> ELY.”

“P. S. If we are Made a Separate Town I should Chuse to be Called South Springfield Rather than Longmeadow.”

About twenty years later the matter engaged the attention of the town quite seriously, as appears from the following votes :

April 6, 1812 Voted that Cap<sup>t</sup> Ethan Ely Chester Woolworth Col Gideon Burt. Stephen Taylor and Dr Oliver Blifs be a Comt<sup>ee</sup> to consider of the propriety of having the name of the Town altered and make a report at the Town Meeting in May next.

May 4, 1812 Voted that the Comt<sup>ee</sup> Chosen April 6. 1802 on the Business of Altering the Name of the Town attend further to their Business, and look out a Name which may suit the Town to receive instead of their present Name, and report to the Town at their meeting next November.

November 2, 1812 Voted to petition the General Court that the Name of this Town Longmeadow may be Exchanged for Lisbon and that the Town Clerk make out a Copy of this vote and deliver the same to the representative of the Town for him to petition the General Court that this alteration may be made.

This project was, however, given up upon the fortunate discovery that there was already another town in the Commonwealth bearing the name of Lisbon. The subject, however, was not dropped at once, for

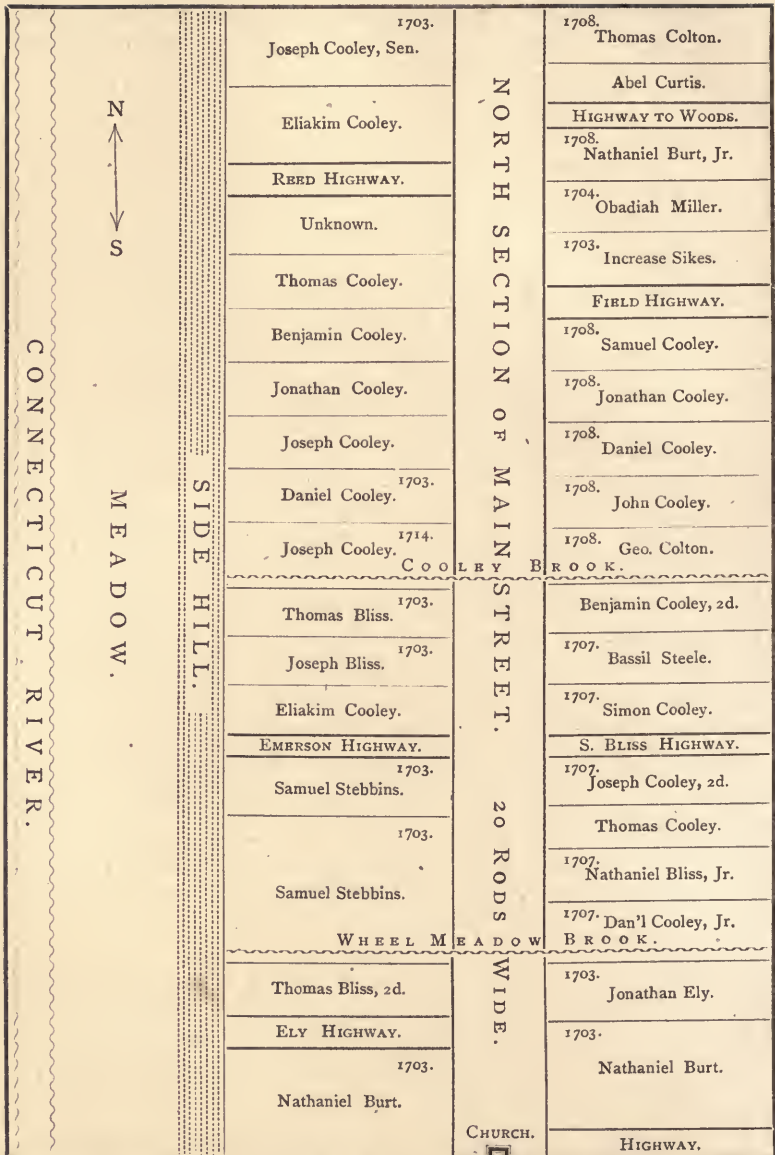
November 12, 1812. Voted that the Comt<sup>ee</sup> chosen April 6. 1812 to find a new Name for the Town be directed to find a name for the Town and if they cannot agree upon any one particular Name they are desired to select a Number of Names most proper and refer them to Roderick Burt to choose one of them and present to the Town at this adjourned meeting.

As no further reference to the matter appears upon the records, the presumption is that no more fitting name than Nature's own was found by Mr. Burt. Long may it be ere the agitation is revived, at least for that portion of the town which was first thus named, and to which it so evidently belongs.

This series of votes illustrating the Municipal Life of a New England Village of the last century might be indefinitely extended. As a strictly proportional exhibit of the public interest upon the varied subjects included, it has indeed some deficiencies,—notably in the educational department. Probably more votes upon this subject than upon any other, except church matters, crowd the pages of both the Precinct and the Town records; but chiefly of a statistical character, which renders them less adapted for present use. Enough of all have, however, been given to demonstrate the intelligently minute yet broadly comprehensive religious and patriotic sentiment which pervaded that ancient town life. It is impossible to read such a series of votes as the preceding without recognizing on every page that sturdy independence, strong common sense, and high moral purpose which have everywhere characterized Saxon civilization. By the sharp attritions of keen minds and the resolute wrestle of strong wills in the close encounters of town debate, all finally mutually consenting in the compromises of a saving common sense, every important question of public welfare has been surely and safely, if not swiftly wrought out. Churches and school houses have been built and maintained, roads constructed, local laws enacted and administered to meet every exigency of social life, and all the varied machinery of municipal government so systematized and sustained as to realize justice and comfort for all;—far more so, at least, than could have been the case under the autocratic rule of any single mind or will, however imperial in intelligence or energy. Under what other civilization could such a record of incorporated yeoman enactment as is here presented be matched?

To impart to this monograph of Ancient Town Life its utmost aroma of antiquity, it has been preferred to present it in veritable antique typography, even at some sacrifice of visual beauty and clearness. For the longer documents however which follow, though of equal or even earlier antiquity, a return to more modern typographical dress will probably not be unwelcome to even the most ardent antiquarian.

SPRINGFIELD LINE.



CENTER LINE.

These two pages exhibit a plan of the entire Longmeadow Settlement as originally modeled and granted by the Springfield Committee. The central street was laid out twenty rods wide and four miles long, extending from Springfield to Enfield. A highway ten rods wide ran eastward from this into the woods, commencing near the middle of the main street, and several highways led from it westward to the meadow at intervals of about half a mile. The church was located about the center of the main street, and the burying-ground on the south side of the highway leading eastward at that point.

CENTER LINE.

CONNECTICUT RIVER.	MEADOW.	SIDE HILL.	1703.	SOUTH SECTION OF MAIN STREET.	CHURCH.	Burying-Ground.	H'way.
			Samuel Bliss, 2d.		1703.	Benjamin Cooley.	
			Samuel Stebbins.		1703.	John Ely.	
			Jonathan Burt.		1703.	Samuel Bliss, 1st.	
			George Colton.		1703.	Jonathan Burt.	
			BOOTH HIGHWAY.			1707.	Nathaniel Bliss.
					1703.	John Atchenson.	
			Thomas Haile.			1703.	Thomas Haile.
			Samuel Colton.			1707.	Samuel Colton.
			Thomas Colton, Jr.			MILL HIGHWAY.	
			HIGHWAY.			1703.	Samuel Bliss, 2d.
						1703.	Samuel Bliss, 2d.
						LONG MEADOW BROOK.	
			Samuel Keep.			Samuel Keep.	
			John Colton.			HIGHWAY (Green Street.)	
		1703.	John Colton.				
		1703.	Thomas Colton.				
		RASPBERRY BROOK.					
		20 RODS WIDE.					
		Nathaniel Burt.					



ENFIELD LINE.

The individual grants usually fronted about twenty rods on the main street, but those former owners of the hill lands who had now given them up for the new settlement were permitted larger allotments; that of Nathaniel Burt, *e. g.*, extending from the meadow gate, south of the later Ely mansion, as far south as the church, besides forty rods front on the opposite side of the street, which he gave afterwards as ministry lands, and still other large allotments both at the lower and upper ends of the street. The dates are those of the respective grants.

## F.—DOCUMENTS OF THE OLDEN TIME.

## THE MEADOW PETITION.

The petition of the inhabitants of the Longmeadow settlement to the town of Springfield for leave to remove from the meadow to the higher ground eastward, is as follows :

January the 29<sup>th</sup> 170 $\frac{2}{3}$  We the Inhabitants of Longmeadow in Springfield do make our Address to this Town of Springfield as followeth we would declare our difficult Circumstances

1<sup>st</sup> Our living in a general Field we are thereby forced to be at great charge to make Lanes or outlets for our Creatures.

2<sup>d</sup> By reason of Floods our lives have been in great Danger our Housing much damnified and many of our Cattle have been lost.

3<sup>d</sup> A third Difficulty which we shall mention in the last Place (not that we count it a matter of least Concernment but because in Reason it will be helpt in the last Place) and that is our living remote from the Publick Worship of God as to hearing the word preached and also our Children are thereby deprived of the Benefit of Instruction by the School Master in the Town.

Now for our Relief we do suppose our best way is to move out of the General Field and build on the Hill against Longmeadow and we have been at the pains to measure what Lands we thought might be convenient to build on for Three score or four score Lots and be twenty Rods in breadth and about eighty Rods in Length. We therefore do desire the Town to grant us said Lands as home lots to build on Also that the Town would order those Lands to be laid out and modled in such way and manner as may be most comfortable for Settling thereon. We desire not this that the Town by granting this our desire should be brought into any snare or inconvenience hereafter but for our own Benefit and Comfort and our Posterity after us.

The answer of the town of Springfield to the above petition is as follows :

March 9<sup>th</sup> 170 $\frac{2}{3}$  At a general Town meeting for the election of Town Officers. At this meeting the Petition of the Inhabitants of Longmeadow presented at the Town meeting January 29<sup>th</sup> 170 $\frac{2}{3}$  was considered and it was voted to give them liberty to build upon the Hill Eastward of said Longmeadow. It was further voted to give the Land from Pecowick to Enfield Bounds and from the Hill Eastward of the Longmeadow half a mile further Eastward into the woods unto the said Longmeadow Inhabitants and to such others as a Comt<sup>ee</sup> appointed by the Town shall allow. In all which they shall be ordered and modled in such way and manner as may be most comfortable to settle on reserving liberty for convenient highways. And Maj John Pyncheon Japhet Chajoin and Lieu' John Hitchcock were appointed to be the Comt<sup>ee</sup> to see to the modling and dividing of those said lands and the Charge of this work to be born by the Longmeadow Inhabitants and such others as shall be added to the Longmeadow Inhabitants.

## HIGHWAY LAYOUTS AND GRANTS.

The records of the Springfield Committee appointed to model and lay out the Longmeadow Hill settlement specify numerous numbered grants, of which, the following are samples :

## I.—THE MAIN HIGHWAY.

The Com<sup>es</sup> hath laid out a Highway or Country Road of twenty Rod wide upon the Hill on the eastward side of the Longmeadow beginning at Pacoufick and so to Run to Enfield Bounds.

## 44.—THE MEETING-HOUSE LANE.

Granted a highway of ten Rods wide on the East side of the Country Road in Longmeadow Precinct Running eastward into the Commons bounded South by Benj<sup>n</sup> Cooley. North by Nath<sup>l</sup> Burt Sen<sup>r</sup>.

## 45.—THE BURYING-GROUND.

Granted out of the Highway aforef<sup>d</sup> one acre of Land for a Burying Place bounded south by Benj<sup>n</sup> Cooley's grant aforef<sup>d</sup> and extending north in the Highway four Rods Bounded west by the Country Road aforef<sup>d</sup> and extending east 40 Rods.

## 15.—THE FIVE-ACRE MINISTRY LOT.

April 28<sup>th</sup> 1793 Granted to Nath<sup>l</sup> Burt Sen<sup>r</sup> two Lots 20 Rods wide Each on the East side of the Country Road bounded southerly by the Highway that leads into the woods Northerly by Jon<sup>n</sup> Ely's Land west by the Country Road Provided it does not prejudice any former Grants.

April 28<sup>th</sup> 1793 Granted to Jon<sup>n</sup> Ely a Lot of twenty seven Rod wide on the east side of the Country Road bounded south by Nath<sup>l</sup> Burt Sen<sup>r</sup> his Land North by Daniel Cooley Jun<sup>r</sup> provided it does not prejudice any former Grants.

## FORFEITURE AGREEMENT.

In the map of the layout of the Hill settlement given upon pages 178 and 179, it will be noticed that a large proportion of the allotments were made within a period of five years, from 1703 to 1708. The following copy of an agreement of certain meadow settlers with a forfeiture condition attached, to encourage early settlement upon the hill, explains this fact:

SPRINGFIELD the 29<sup>th</sup> of November Ano 1703.

These Presents testify an Agreement by the Subscribers hereof. also an Obligation with the Conditions.

Whereas it is discouraging to some particular persons that are about to build on the Hill in Consideration that they shall live far from neighbors and also with respect to highways convenient for them to Carry their Crops up the Hill To encourage those who shall go forthwith up and build and carry on, and in order to collect on the Hill. We the subscribers do bind ourselves to carry on as to making Highways Equal with those that go up at present to dwell there. Also as to our equal proportion of fencing out f<sup>d</sup> ways from particular Enclosures and to maintain f<sup>d</sup> ways.

Here follows several individual agreements of John Colton, Ephraim Colton Jr., George Colton, Samuel Colton, and Capt. Thomas Colton, to give land for suitable highways from the meadow to the Street, which appear to have been laid out three in number, and about half a mile apart. The document concludes with the following p<sup>l</sup>ledge:

Furthermore. we the Subscribers both those who give the Land for the Highways

also all others that have Lotts there viz between Longmeadow Brook and Whealmeadow Brook do oblige ourselves under forfeiture of Ten pounds to build a Good Dwelling Houfe on the Hill within five years to be paid to thofe who go up there before. This is to be underftood under condition that extraordinary troubles by wars or fickness prevent or that any of us move away before that time. We fubfcribe  
 EPHRAIM COLTON THOMAS COLTON GEO COLTON DAVID BURT NATH<sup>l</sup> BURT JUN<sup>r</sup>  
 THOMAS HAIL SAM<sup>l</sup> COLTON JON<sup>s</sup> BURT JOHN BURT SAM<sup>l</sup> KEEP

#### THE PRECINCT ACT OF INCORPORATION.

The following is the Act of Precinct Incorporation, applied for fome years later, as copied from the Book of Precinct Records :

##### “PROVINCE OF THE MASSACHUSETTS BAY.

At a feflion of the Great and General Courtt or Affembly, held att Boston Feb<sup>ry</sup> 10, 1713. It being Represented that the Petitioners Inhabitants of thatt Partt of the Town of Springfield Commonly Called Longmeadow, (altho not fully the Number of Forty Families) are of Good and Sufficient ability to Maintain a Minifter; and oftentimes Cannot with any Conveniency attend the Publick Worfhip at the Meeting Houf that now is in the f<sup>l</sup> Town, by reafon of their great Distance from it.

Ordered that the Prayer of the Petition be Granted, and that a Seperate Precinct for the Gofpel miniftry be and heerby is fet of and established in the f<sup>l</sup> Town of Springfield accordingly with all ufual powers and privileges: To be bounded Northerly by a Line to be Drawn from the mouth of Pecowfick Brook fo Called where it falls into Conecticutt River, to the province’s Land paralel to the Line of the Southern bounds of the f<sup>l</sup> Town of Springfield, Wefterly by Conecticutt River, Southerly by the Town of Endfield and Easterly by the province’s Land Provided that the Inhabitants and Interefted in the f<sup>l</sup> precinct fhall pay to the maintenance of the Miniftry in the other partt of the Town as formerly until they are provided with a Learned Orthodox Minifter and agree to Raife and pay the fum of Fifty pounds at leaftt annually for his Suport.”

#### PYNCHON’S DEED TO QUARTERMASTER GEORGE COLTON.

The following copy of a very old deed from John Pynchon to Quartermaster George Colton, though it bears date of 1678 only, refers to the actual sale, it will be noticed, as having been made “many yeers since.” The memorandum at the end, also, as to the fource from whom Pynchon himfelf obtained his own title, may have historical value as indicating the original allotment of the lands in queftion :

Thefe prefents teftifie that John Pynchon Esq. of Springfield in the Colony of the Maffachufetts, for and in good and valuable confiderations, him and herevnto moving, hath many yeers fince, given, granted, bargained and sold, And by thefe prefents doth with the free confent of Mrs. Amy Pynchon his wife fully clearly and abfolutely give, grant, bargain and fel vnto George Colton of Springfield afore<sup>l</sup> and vnto his heires and affignes for ever, Certain Portions or parcels of Lands, arable, medow and pafure lying and being in the Long Meadow in Springfield or the borders thereof, as follows in this deed mentioned: Imprimis.



[Here follows an enumeration of thirteen parcels of meadow land with reference to former or present ownerships of various persons, viz. : Jonathan Burt, John Lumbard, John Harman, Thomas Hicks, Alexander Edwards, James Bridgman, John Clarke, Henry Burt, Roger Pritchard, George Langhton, the Widow Bliss, Joseph Parsons, and including in the aggregate over seventy acres of meadow land.]

All of which parcels of Land being thirteen parcels, and all the Trees, Timber, Woods and vnderwoods, Fences, profits and other appurtenances therevnto belonging, the <sup>rd</sup> George Colton is to Have, Hold, and Enjoy for himself and his heires and assignes for ever. And the <sup>rd</sup> John Pynchon Esq. doth hereby covenant and promise to and with the <sup>rd</sup> George Colton to save the <sup>rd</sup> George Colton harmless from all manner of Claim, right, title or Interest of any person or persons lawfully Claiming any right or Interest in the <sup>rd</sup> Lands above mentioned, and by these presents sold—From By and vnder him the <sup>rd</sup> John Pynchon Esq. And It is the Intent of these presents that this Deed of Sale shall not be to the prejudice of any highwayes laid out thorow any of those Lands. And in Witness to these presents the above<sup>rd</sup> John Pynchon Esq. and Mrs. Amy his wife have hereto set their Names and Seals this seventh day of March 1677<sup>8</sup>.

Those words in the last line but four [from By and Under him the <sup>rd</sup> John Pynchon] were interlined before signing.

JOHN PYNCHON  
AMY PYNCHON

Subscribed sealed and delivered in the presence of

JOHN HOLYOKE.  
BENJAMIN HINTON.

March 8<sup>th</sup> 1677<sup>8</sup> Mrs. Amy Pynchon acknowledged this Instrument to which she hath subscribed her Name to be her act and Deed, freely resigning all her Interest in y<sup>e</sup> Land above mentioned to Geo. Colton and his heirs Before me JOHN PYNCHON.

Memmorandum That all the thirteen parcels of lands in this Deed mentioned were by Alexander Edwards sold and by sale fully and forever past away over to John Pynchon Esq. and his for ever.

#### JOINTURE AGREEMENT.

The following marriage jointure agreement would seem to indicate the ability of our foremothers to secure all their just rights under legal forms, as well as the willingness of our forefathers to grant them, even in a period so long prior to any Woman's Rights' agitation. Indeed, it is a little suggestive of the formula sometimes attributed to the opposite sex as expressive of their assumed rights, "What's yours is mine and what's mine is my own" :

ARTICLES OF AGREEMENT Made and Concluded Upon between Nath<sup>l</sup> Burt Sen<sup>r</sup>, Plow Right, and Mary Crowfoot Widow Both of Springfield in the County of Hampshire in the Province of the Massachusetts Bay in New England—Witnesfeth—That Whereas a Marriage is Concluded and Agreed Upon by and Between the <sup>rd</sup> Nath<sup>l</sup> Burt and Mary Crowfoot and by the grace of God shortly Intended to be solemnized by and Between them, and to the End that Love Peace and Unity may be Kept by and Between them and Their Children Respectively and that Justice May be Don—It is Hereby Covenanted and Agreed by and Between the <sup>rd</sup> Nath<sup>l</sup> Burt and Mary Crow-

foot—for themselves their several and Respective Heirs and Administrators in Manner and form following, In Case the Said Intended Marriage shall take Effect—That is to Say—

That the Said Nathaniel Burt on his Part Covenants and Agrees with the f<sup>d</sup> Mary Crowfoot—that all such Household Goods and Movable Estate that she shall Put in Possession and Improvement of the f<sup>d</sup> Nath<sup>l</sup> Burt Either Before or After the Time of their Marriage, shall be Returned to the f<sup>d</sup> Mary Crowfoot Immediately Upon the f<sup>d</sup> Nath<sup>l</sup> Burts Decease In Case she survive him, and if the said Mary Crowfoot shall Deliver to the f<sup>d</sup> Nath<sup>l</sup> Burt one Cow for his Use, the f<sup>d</sup> Cow, or Another Cow of Equal Value shall be Delivered to the f<sup>d</sup> Mary Crowfoot in Case she survive Him to be then at her Own Disposal with the Other Movable Estate as afore<sup>d</sup>. But if in Case it shall so Happen that the f<sup>d</sup> Mary Crowfoot shall Decease before the f<sup>d</sup> Nath<sup>l</sup> Burt, then all the Moveable Estate with the Cow as Afore<sup>d</sup> shall be Delivered to the Heirs, Executors or Administrators of the f<sup>d</sup> Mary Crowfoot or to Those Persons to whom she shall Order and Appoint to have and Receive the same. And Further it is Agreed that in Case the f<sup>d</sup> Mary Crowfoot shall survive the f<sup>d</sup> Nath<sup>l</sup> Burt that she shall have the Use and Improvement of one of the lower Dwelling Rooms of the Now Dwelling house of the f<sup>d</sup> Nath<sup>l</sup> Burt being in Long Meadow in Springfield afore<sup>d</sup>—viz. the East Room and such a Part of the Orchard in the Home lot of the f<sup>d</sup> Nath<sup>l</sup> Burt As she shall have Need and Occasion for her own Personal Use and Comfort—but not to Dispose of any of the fruit of f<sup>d</sup> Orchard Otherwise than for her Own Use as Afore<sup>d</sup>, as also such a Part of the f<sup>d</sup> Home Lot as is lying Between the Easterly End of the f<sup>d</sup> House and the Highway—as also so Much of the Cellar Room Under the f<sup>d</sup> House as she shall need, and Liberty of Setting and Keeping some Necessary Household Goods in the East Chamber of f<sup>d</sup> House if she shall have Need or Occasion thereof,—as also the Liberty of Improving the well Near the f<sup>d</sup> House for the Drawing of Water with liberty of Passing to and from the f<sup>d</sup> Well as she shall have Occasion—as also Liberty of a convenient Passage from the Great Door of f<sup>d</sup> House, to the street upon the south side of f<sup>d</sup> House—and so long as she shall Remain his Widow and no longer if she die Cause—but not to Lease or Let the same to any other Person, . . . . And the f<sup>d</sup> Nath<sup>l</sup> Burt Further Agrees with the f<sup>d</sup> Mary Crowfoot that all such Estate which the f<sup>d</sup> Mary Crowfoot shall be Possessed of and have Right and Title to at the Time of the Marriage Afore<sup>d</sup> shall be and Remain to her, her Heirs and Assigns in the same state and Condition as they would be in Case the f<sup>d</sup> Intended Marriage should Not Take Effect—Excepting what Movable Estate she shall Deliver to the f<sup>d</sup> Nath<sup>l</sup> Burt as Afore<sup>d</sup>—and that she shall have Power and Authority at Any time During her being the wife of the f<sup>d</sup> Nath<sup>l</sup> Burt to Give, Grant and dispose of her f<sup>d</sup> Estate in such way and Manner as she shall see Cause—and the f<sup>d</sup> Nath<sup>l</sup> Burt from all Right and title or Interest therein by Means Hereof shall be Secluded and Debarred Save Only What he is to have the Use of as Afore<sup>d</sup>.

And the f<sup>d</sup> Mary Crowfoot on her Part Covenants with the f<sup>d</sup> Nath<sup>l</sup> Burt that all such Estate Both Real and Personal—he shall Die Seized and Possessed of or which he shall have Right and Title to at the Time of his Death (In Case she Survive him) shall be and Remain to the Heirs of the f<sup>d</sup> Nath<sup>l</sup> Burt or to those Persons he shall Give and dispose of the Same Unto them their Heirs and Assigns—and that from all Right and Title to and Interest Therein she The f<sup>d</sup> Mary Crowfoot her Heirs and Assigns shall by means Herof be Secluded and Debarred.

In Witness Whereof that this Agreement shall be held good and Valid by and between the f<sup>d</sup> Nath<sup>l</sup> Burt and Mary Crowfoot Their Heirs, Executors and Administrators According to the True Intent and Meaning Thereof—They Have Hereunto

Set Their Hands and Seals this Ninth Day of May in the Thirteenth Year of his Majesty's Reign. Annoque Domini 1740.

Signed sealed and Delivered In p'refence of

NATHANIEL BURT Sen<sup>r</sup>  
MARY CROWFOOT

#### INDENTURE AGREEMENTS.

The following indentures of apprenticeship of the olden time have both a literary and sociologic interest :

I This Indenture Witneffeth that Nath<sup>l</sup> Ely Jun<sup>r</sup> of Springfield in the County of Hampshire and Commonwealth of Massachusetts Guardean in Law to A. C. of Springfield Afores<sup>d</sup> have and do by these Presents Put the s<sup>d</sup> A. C. an Apprentice to John Dewey of Suffield House Joyner in the County of Hartford State of Connecticut to serve him from the Day of the Date hereof untill he Arrive to the full Age of twenty one years During all which time he the s<sup>d</sup> Apprentice his s<sup>d</sup> Master shall faithfully Serve his secrets keep his Lawfull Commands Every where Cherfully Obey he shall do no Damage to his s<sup>d</sup> Master nor see it done by Others without Giving notice thereof to his s<sup>d</sup> Master. he shall not waft his Masters Goods nor lend them unlawfully to Others. he shall not Commit fornication nor Contract Matrimony within the s<sup>d</sup> term at Cards Dice or Any unlawfull Games he shall not Play, to the Damage of his s<sup>d</sup> Master. with his own Goods or the Goods of Others During the s<sup>d</sup> Term without leave from his s<sup>d</sup> Master he shall Neighther by nor sell. he shall not Absent himself by Day or Night from his s<sup>d</sup> Masters service without his leave. nor haunt Alehouses Taverns or Playhouses but in all things behave himself as a faithfull Apprentice Ought to do During the s<sup>d</sup> Term. And he the s<sup>d</sup> Master Shall use the utmost of his Endeavours to Teach or Cause to be Taught and Instructed the s<sup>d</sup> Apprentice in the Trade or Mystry he now Profeseth Occupieith or followeth and Procure or Provide for him the s<sup>d</sup> Apprentice Good and Sufficiant Meat Drink Washing and Lodging futable for an Apprentice both in Sicknes and In Health During the s<sup>d</sup> Term and he the s<sup>d</sup> Master Shall Pay all Rates and Taxes that shall Arise on his the s<sup>d</sup> Apprentices Account or Any moneys that may Arise on Account of his the s<sup>d</sup> Apprentices being Clafed or Drafted to Go into the War During the s<sup>d</sup> term. and also to teach the s<sup>d</sup> Apprentice to Read and Write and Instruct him in the Principles of the Prodistant Religion. and for the true Performance of Each and Every of the s<sup>d</sup> Covenants and Articles we hereunto set our hands and seals this Twenty first Day of August AD 1781. in the fifth year of the Independance of the United States of America.

JOHN DEWEY NATH<sup>l</sup> ELY Jun<sup>r</sup>

Sind Seal<sup>d</sup> and Delivered in Presents of

EBENEZER COLTON NATH<sup>l</sup> BLISS

II This Indenture witneffeth that Calvin Burt Joseph W. Cooley and Ethan Ely, Selectmen of the town of Longmeadow in the County of Hampshire by virtue of a Law of the Commonwealth in such cases made and provided, have placed and by these presents do place and bind out as an Apprentice, a poor child named A. S., daughter of E. S. dece<sup>d</sup> unto Hezekiah Hale of s<sup>d</sup> Longmeadow, to learn the art of housewifery, the s<sup>d</sup> A. S. after the manner of an Apprentice to dwell with and serve the s<sup>d</sup> Hezekiah Hale from the day of the date hereof until the day when she the s<sup>d</sup> A. S. shall if living arrive to the age of eighteen years or shall be lawfully married, during all which time or term the s<sup>d</sup> A. S. her s<sup>d</sup> Master and Mistres well and faithfully shall serve, and his lawful commands every where readily obey; she shall wil-

fully do no damage to her s<sup>d</sup> Master or Mistres or to their property, or willingly suffer any to be done by others, from the service of her s<sup>d</sup> Master or Mistres she shall not absent herself, but in all things and at all times she shall carry and behave herself as a good and faithful apprentice ought, during the whole time or term afores<sup>d</sup>. And the s<sup>d</sup> Hezekiah Hale on his part doth hereby promise and agree to teach and instruct the s<sup>d</sup> A. S. or cause her to be taught and instructed in the art of housewifery in the several branches of business which are common and proper for a maid to be instructed in, and also to teach or cause her to be taught and instructed in reading and writing as much as is proper for such a girl—and well and truly to provide her with good and sufficient food, drink and clothing, lodging and other necessaries, in sickness and health, suitable for such an apprentice during the term afores<sup>d</sup>. and at the expiration of the term afores<sup>d</sup> shall give unto the s<sup>d</sup> A. S. two suits of wearing apparel, one suitable for Lords days and the other suitable for working days, and also shall give her a Bible.

In testimony whereof the Parties afores<sup>d</sup> have hereunto interchangeably set their hands and seals the 18<sup>th</sup> day of Decemb<sup>r</sup> AD 1804, CALVIN BURT ETHAN ELY  
Signed, Sealed and delivered in presence of JOS. H. COOLEY HEZE<sup>h</sup> HALE.  
GIDEON COLTON JUN<sup>r</sup> LUTHER BURT.

#### INVENTORY OF THOMAS BLISS.

[Husband of Margaret Bliss afterwards of Longmeadow.]

The Inventory of the Goods Chattells and Cattle of THOMAS BLISS of Hartford deceased taken by Joseph Mygatt and Nath<sup>l</sup> warde this 14<sup>th</sup> Feb<sup>y</sup>. 1650.

It: his wearing Apparell—02 : 00 : 00—It: one bedstead with 2 feather bedds upon it with sheets and Blankitts—08 : 00 : 00—It: a trundle bed, a flock bed upon it with sheets and Blankitts 1 pr of each—03 : 00 : 00—It: pr sheets and table Cloths and yarns in y<sup>e</sup> house—03 : 00 : 00—It: 2 brass potts, 1 Iron pott, 2 kettles, 13 skillet and a Mortar—03 : 10 : 00—It: in milk vessells and other small dishes—00 : 10 : 00—It: in pewter as much as comes to—01 : 15 : 00—It: 1 Spitt, 1 frying pan, 1 tramell, 1 firepan and tongs—00 : 08 : 00—It: 1 beetle some wedges—00 : 06 : 00—It: one ould trunk, 2 chests, and one boxe, old ones—00 : 10 : 00—It: 2 pair of scales and weights m<sup>y</sup>—00 : 06 : 08—It: 2 old bibles—00 : 05 : 00—It: one powdering tubb and a Cowle—00 : 07 : 00—It: one braxe vessell and old tubbs—00 : 12 : 00—It: 2 wheeles and 2 seives—00 : 08 : 00—It: 1 chaire and 2 old stooles—00 : 02 : 00—It: 1 charne, 1 buckett and 2 payles—00 : 06 : 00—It: 1 Loom with baner and Slaves, and one Wheele—02 : 16 : 00—It: 2 axes and 4 old hoes—00 : 09 : 00—It: 2 Sawes and one spade—00 : 12 : 00—It: 2 coves and 2 yeare old calves—16 : 00 : 00—It: dew to him in a debt—02 : 00 : 00—It: his howse and Lott belonging to it—02 : 00 : 00—It: of meadow and upland 35<sup>£</sup>—35 : 00 : 00—It: another house Lott—02 : 10 : 00—Total—86 : 12 : 08.

Feb: 14<sup>th</sup> 1650

} NATHA: WARDE  
} JOSEPH MYGATT.

mary parsons of Springfield the daughter of Thomas Bliss Late of Hartford deceased, doth testifie, that when her father Lay on his death bed, shee heard her mother Ask him, how hee would dispose of his Estate, he Answered hee would give it to her, who should have it alone, her mother asked him if he would not dispose of it to his Children, her father Answered again no, her mother should have it, this shee shall bee ready to testifie if called thereunto:                      witness,

JOHN PINCHEON  
HEN: SMITH

Feb<sup>r</sup> 20<sup>th</sup> 1650

This Court taking into consideration the Estate of Thomas Bliss, deceased, according to the evidence given in, doe give unto his relict power to Administer upon the whole Estate w<sup>ch</sup> shall remaine in her hands and for her use, and the education of her Children during her natural life (if she so long continue a widdow) and after her death to be divided amongst the Children whose names are in the margin [Laurence Blifs, John Blifs, Sam: Blifs, Hesther Blifs, Eliz: Blifs, Hannah Blifs, Sarah Blifs] in such proportion as she shall apprehend them to deserve, but if shee shall marry again then security shall be given in, before shee bee Contracted to the satisfaction of the Courte for the sum of fifty pounds to be divided amongst the Children aforesaid.

This was done by this Courte (as appears in the Records thereof) with the consent of the f<sup>d</sup> Relict only with the proviso "except the elder Children can give just grounds and reasons that they should come in with the younger Children for a proportion of the Estate:"

#### PULPIT NOTICES.

The following are specimens from a great variety of public notices read from the pulpit in the olden time :

FEBRUARY the 11<sup>th</sup> 17<sup>30</sup>/<sub>30</sub>.

I These may Certifie to Whomsoever it may Concern that Wee the Subscribers are Consenting that our son Robert Harris of Springfield Should Marry with M<sup>rs</sup> Bathsheba Pynchon of f<sup>d</sup> Springfield DANIEL HARRIS JOANNAH HARRIS.

II These may Certifie that on y<sup>e</sup> 18<sup>th</sup> day of August Anno Dom<sup>i</sup> 1732 David Burt of Springfield y<sup>e</sup> 3<sup>d</sup> Ent<sup>d</sup> his Intentions of Marriage with Sarah Colton of f<sup>d</sup> Springfield and that on y<sup>e</sup> 19<sup>th</sup> day of f<sup>d</sup> Month Publication thereof was made as y<sup>e</sup> Law Directs by posting a Notification of y<sup>e</sup> same. Att<sup>ts</sup>

W<sup>m</sup> PYNCHON JUN<sup>r</sup> Clerk of Springfield.

III This may Certifie that on y<sup>e</sup> 11<sup>th</sup> day of April Anno Dom<sup>i</sup> 1735 Frances Sikes of Brimfield Entered his Intention of Marriage with Elizabeth Knowlton of Springfield and that on the 12<sup>th</sup> day of f<sup>d</sup> April Publication was made by posting a Notification of y<sup>e</sup> same as y<sup>e</sup> Law Directs And also that on y<sup>e</sup> 23<sup>d</sup> day of f<sup>d</sup> April the Banns of Matrimony between the f<sup>d</sup> Persons was forbidden by Elizabeth Sikes of f<sup>d</sup> Springfield Wid<sup>w</sup> Att<sup>ts</sup> W<sup>m</sup> PYNCHON JUN<sup>r</sup> Clerk of Springfield.

IV Mathew Keep and his Wife Desire the Name of GOD may be praised for his goodness to him in Preserving him Whilst abroad and Returning him hum and restoring him To such helth as he is able to atend the Publick Worship this day they Desire they may be helpt to Live answerabel to the mercies Received.

V Stephen Keep Jun<sup>r</sup> Being about to go Into public service in the Army Desires the prayers of this Congregation for him that God would keep him from sin and all Evils hee may bee exposed unto and bee Returned home again to his friends In safety his parents Join with him.

Ephraim Brown 2<sup>nd</sup> with his wife Desire to Offer Publick thanks to god for his goodness to them in appearing for hur in an hour of deficulty and Destress and making hur the Mother of a Living and Perfect Child they desire Prayers that god would be Pleas<sup>d</sup> to Restore his handmaid to her usual helth and strenght again and Ennable them to live to his Praife and glory. also Desir Baptism—the Child name is Afa.

## THE WILL OF DR. WILLIAMS.

The following is a copy of the will of Rev. Stephen Williams, D.D., the first Longmeadow Pastor :

## IN THE NAME OF THE ETERNALL JEHOVAH AMEN.

The twenty sixth day of March Anno Domini 1771 and of the Reign of King George the 3<sup>d</sup> y<sup>e</sup> eleventh ; I Stephen Williams of Spring<sup>fd</sup> (clerk) in the county of Hampshire, and of the province of the Massachusetts Bay in N. E. being in a comfortable state of Health, and of sound mind and memory (for which God be prais<sup>fd</sup>) calling to mind the mortality of my body, knowing that *tis appointed to all men once to dye* do make and ordain this my last will and Testament viz. principally and first of all I do Give up my Soul into the Hands of God my Creator through the Lord Jesus Christ my Redeemer thro the merits of whose death and passion I hope for the forgiveness of my sins and to inherit eternall life ; my Body I comitt to the Earth to be decently (not pompously) buried at the discretion of my friends, having hope of the Resurrection of the same &c. And as touching such worldly Estate which the divine Bounty hath been pleas<sup>fd</sup> to lend me, I do give and dispose of the Same, in the following manner viz : first my mind and will is, that all those debts and dues, that I do owe in right or confidence, to any person whatsoever shall be paid by my Executors (Hereafter to be named) in a suitable time after my decease. And my mind and will is that the meat, meal, Tallow, candles, sugar &c and such like necessaries in the House, as likewise the Grass, and Grain that shall be on the Ground, and the Hay and Grain that shall be in the Barn, at the Time of my death, and the Grain that shall be in the chambers or Garretts of the House, shall not be reckoned as part of my Estate, to be accounted for in the division of it ; but they shall be for the use of my family and for the family of my son Sam<sup>l</sup>. Item. my mind and will is, that my Executors take speciall care that the Agreement made between me and my present wife Sarah, be fulfilled and comply<sup>d</sup> with according to the true intention and meaning thereof, by procuring for her what she is to Have by<sup>fd</sup> Agreement, or jointure, which was made before our marriage : I do also giye to my dear wife Sarah (in case she outlive me) my mourning ring, besides what she is to have by the above<sup>fd</sup> Agreement or jointure.

Item. I give and bequeath to my son John Williams, His Heirs or Executors &c —my Quarto Bible, containing the Apocrypha &c—and twenty shillings worth, or value of my other English books or pamphlets, &c.

Item. I give to my son Sam<sup>l</sup> Williams, His Heirs, Executors, &c. M<sup>r</sup> Burkett's edition of the New Testament, that is now in the Hands of his brother Nathan. I give him also twenty shillings worth of my other English books or pamphlets of practicall piety or devotion &c. Item I give to my daughter Eunice Stebbins, Her Heirs, Executors, &c. D<sup>r</sup> Guise's Paraphrase of the Evangelists, (which was given me by His Excellency Governor Belcher, deceas<sup>fd</sup>.) I give her also of my other English books or pamphlets &c. y<sup>e</sup> value of twenty shillings &c. Item I give to my daughter, Martha Reynolds, Her Heirs, Executors, &c.—the Rev<sup>d</sup> M<sup>r</sup> Willard's Exposition of the Assemblies Catechism, as also to the value of twenty shillings of my English books and pamphlets.

My mind and will is, that my sons John and Sam<sup>l</sup> do take care of, and provide for Phillis negro, what is proper and needfull, and comfortable for her, so long as she lives, and in consideration thereof, I do give to my<sup>fd</sup> sons, John and Sam<sup>l</sup>, their Heirs, and Assigns, my negro servant Peter, to John and Sam<sup>l</sup> I say, in equal pro-

portion; that is that one shall have one half, and the other the other half, of right or interest in him.

Item. I give and bequeath to my sons John and Sam<sup>l</sup> their Heirs, Executors, and that in equall proportion, all my stock of Horses, neat Cattle, Sheep and Hogs, and all my Husbandry utensils, carts, ploughs, chains, &c &c; my saddles, bridles, &c—that I shall dye possessed of, and all my money, or what is due to me, (excepting what is due for Land, sold to M<sup>r</sup> John Kirtland in Merryfield). this Bequest of creatures, Husbandry utensils, money, &c.—is upon condition that they, (i. e. my sons John and Sam<sup>l</sup>) pay all the debts and dues from me at my decease, and fullfill the Articles of Agreement between me and my present wife Sarah made before our marriage; as also that they are at the expence of my funerall; as also that they take care of me and my wife, *during my naturall life*, without expence of their Brethren or Sisters, or any deduction from the Bequests that shall be made to them or either of them, &c.

Item. I give and bequeath to my Belov<sup>d</sup> son, John Williams, His Heirs and Assigns, besides Farm at Somers, that he lives upon, (and which I have given him a deed of), I give him; I say, ten acres of land in *Wales*, belonging to or part of the Land, granted to Cap<sup>t</sup> Thos. Colton, deceas<sup>d</sup>, lying and being in a place called *Wales*. I do also give to my son John, His Heirs, &c. all the Land belonging to me lying East of the Farm that was Ebenezer Jones so as to extend to the stream or brook called *Scantick*, and this bequest has these conditions annexed to it, viz. y<sup>t</sup> he pay his brother Warham y<sup>e</sup> sum of two pound, lawfull money, within one year after my decease if he does not do it before; and to each of his sisters (i. e. Eunice and Martha) one cow, within a year after my decease, if not done before, &c.

Item. Whereas my son Sam<sup>l</sup> hath lived with me and labour<sup>d</sup> for me, from his arriving to the age of twenty one year to the tyme of his marriage, (which was near ten years), which service meritts a particular notice and reward, I desire this may be born upon y<sup>e</sup> mind of all my children: and let it be remembered, that I do give and bequeath to my Belov<sup>d</sup> Son, Sam<sup>l</sup> Williams, His Heirs and Assigns, my Home Lot, mansion House and Barn, and all the buildings on the Lot, and I do give and bequeath to him &c—all the Land I have in Longmeadow or any other part of Springfield, as also all my Land in *Wales* (so called) lying East of the Rivulet called *Scantick*, excepting what is devised and given to my son John; the land I give to my son Sam<sup>l</sup> in *Wales* is thus Bound<sup>d</sup> viz. south on the province line, east on Brimfield, north on Land that did belong to M<sup>r</sup> Joseph Chaffee, and west on the Brook call<sup>d</sup> *Scantick*, and on y<sup>e</sup> ten Acres bequeathed to my son John; these lands, Buildings and Appurtenances belonging to them I do give and bequeath to my son Sam<sup>l</sup>, His Heirs and Assigns, upon condition, that he y<sup>e</sup> s<sup>d</sup> Sam<sup>l</sup> do give a deed of that land lying and being in *Wales* afores<sup>d</sup>—that I gave him a deed of, (i. e. so much of it as lyeth west of the afores<sup>d</sup> Rivulet or Brook) unto his Brother John Williams, and do pay to his Brother Warham Williams, the sum of two pound, lawfull money within a year after my decease &c and to each of his sisters a cow, within a year after my decease, if it be not done before.

Furthermore with respect to my other five children, viz: Stephen, Warham, Nathan, Eunice and Martha, I do declare that my mind, and will is that including what they have Allready had, for Education, and what has been advanced to them for settlement, and what I have ordered and directed my sons, John and Sam<sup>l</sup>, to advance for and pay to Any of them, my mind and will (I say) is that they shall have each of them, to the Amount or value of two Hundred, thirty one pound, eight shilling, and four pence, which I expect, will and order, that they have or receive out of my Land,

in Stafford in Connecticut, and my land east of Stockbridge, (in a Tract of Land, called the minister's Farm, or the minister's Land), which Land I estimate or value at the following rates or prices, and expect they be so accounted in the Bequeaths or devises, hereafter mention<sup>d</sup>. I do I say, Estimate the Land I have lyeing and being in Stafford, in the colony of Connecticut, (which is two hundred and fifty acres), I do I say estimate or value it, at ten shillings lawfull money per acre; and the Land lyeing and being East of Stockbridge (which I account is two hundred and forty or fifty acres), I estimate and value at ten shillings per acre, yet so, that if it prove but two hundred and forty acres, y<sup>e</sup> whole shall be account<sup>d</sup> of y<sup>e</sup> value of one hundred twenty five pound,—these things premis<sup>d</sup> or what I expect to be observ<sup>d</sup> or attended to: I do proceed to say, that inasmuch as I have advanced to my belov<sup>d</sup> son Stephen Williams the sum of one hundred pounds for his Education at School and College, and towards his Settlement I have advanced the sum forty Eight pound, four shilling and eleven pence, I do now will and bequeath to him, thirty one pound, seven pence to be paid out of y<sup>e</sup> money, due to me, upon the mortgages of y<sup>e</sup> Land at Merryfield, which mortgages were given to me by John Kirtland, of s<sup>d</sup> Merryfield. I do further give, bequeath and devize to my s<sup>d</sup> son Stephen, His Heirs and Assigns, to y<sup>e</sup> value of fifty two pound, three shillings and ten pence, which he is to receive or have out of my Land in Stafford afores<sup>d</sup>: the whole advanced to him before and now bequeathed, amounting to the sum of two hundred thirty one pound, eight shillings, and four pence.

Item, inasmuch as I have advanced to my Belov<sup>d</sup> son Warham Williams, y<sup>e</sup> sum of one hundred pound, lawfull money, for his Education at School and College, and for and towards his settlement, I have advanced y<sup>e</sup> sum of one hundred twenty eight pound five shilling, so that I do account he has received of me, two hundred and twenty eight pound, five shillings; I do give and bequeath and devize to him my s<sup>d</sup> son Warham, His Heirs and Assigns to y<sup>e</sup> amount or value of three pound, three shilling and four pence, out of the Land lyeing east of Stockbridge; I do likewise give and bequeath to my s<sup>d</sup> son Warham, His Heirs and Assigns, all the land I have left at New-Haven, yet unfold; that descend<sup>d</sup> to me or to my brother (the Rev<sup>d</sup> Warham Williams, late of Waltham, deceas<sup>d</sup>) from our Honour<sup>d</sup> uncle Warham Mather, Esq<sup>r</sup> late of New Haven, deceas<sup>d</sup>. . . . I have purchas<sup>d</sup> of the heirs of my B<sup>r</sup> Warham above mentioned—all their right and title to s<sup>d</sup> land.

Item, inasmuch as I have advanced to my Belov<sup>d</sup> Daughter, Eunice Stebbins, for and towards her settlement, y<sup>e</sup> sum of ninety pound, one shilling and four pence, and have advanced to her in money, fifty three pound, nine shilling and five pence, and have ordered her Brethren John and Sam<sup>l</sup> (*Each of them*), to pay or deliver to her a good cow, which I estimate at three pound each cow; so that I account she has receiv<sup>d</sup> or secur<sup>d</sup> to her y<sup>e</sup> sum of one hundred forty nine pound, ten shillings and nine pence; I do further give, bequeath and devize to my s<sup>d</sup> daughter Eunice, her Heirs and Assigns, to y<sup>e</sup> value or amount of seventy three pound, six shillings, eleven pence out of my Land, lyeing and being in Stafford afores<sup>d</sup> and to y<sup>e</sup> value and amount of eight pound, ten shilling, and eight pence out of my Land lyeing East of Stockbridge—y<sup>e</sup> whole advanced to her and now bequeathed amounts to y<sup>e</sup> sum of two hundred, thirty one pound eight shilling and four pence.

Item, inasmuch as I have advanced to my Belov<sup>d</sup> Daughter Martha Reynolds, for and towards her settlement, y<sup>e</sup> sum of one hundred fifteen pound, seven shilling and five pence, and have order<sup>d</sup> her Brethren John and Sam<sup>l</sup>, each of them, to pay or deliver to her a good cow, which I value at three pound pr cow, and I have advanced to her in money, fifty pound; so that I account she has receiv<sup>d</sup> or has secured



to her, to the amount of one hundred seventy one pound, seven shillings and five pence, and I do further give and bequeath and devise to her, <sup>d</sup> Martha, Her Heirs and Assigns to y<sup>e</sup> value or amount of Sixty pound and eleven pence, out of my Land lyeing East of Stockbridge, the whole advanced to her and now bequeathed amounts to the y<sup>e</sup> sum of two hundred thirty one pound, Eight shilling and four pence.

Item, inasmuch as I have advanc<sup>d</sup> to my Belov<sup>d</sup> son Nathan Williams y<sup>e</sup> sum of one Hundred pound, lawfull money for his Education at School and at College, and for and towards his settlement I have advanced thirty three shillings and three pence, and have advanced to him, by Land, (convey<sup>d</sup> to him, in Merryfield, by M<sup>r</sup> John Kirtland, purchas<sup>d</sup> or paid for by me) to the amount of forty five pound, so that I account he has receiv<sup>d</sup> of me to the amount of one hundred seventy Eight pound, three shillings and three pence, and I do further give bequeath and devise to my <sup>d</sup> son Nathan, His Heirs and Assigns to y<sup>e</sup> value or amount of fifty three pounds, five shillings and one penny out of my Land lyeing and being East of Stockbridge, y<sup>e</sup> whole advanced to him and now bequeathed amounts to the sum of two hundred thirty one pound, Eight shillings, and four pence.

Furthermore, my mind and will is, that all my Books not already dispos<sup>d</sup> of or given away, and all my indoor moveables, such as beds, bedding, tables, chairs, linnen, pewter, Bras, iron, *Silver cup*, Silver spoons, looking Glasse, yea all proper indoor moveables or Household Stuff, be estimat<sup>d</sup> or valued, (either by my children themselves, or some other persons they shall choos<sup>e</sup>), and when estimat<sup>d</sup> or valued, be divided into five equal parts, as to worth or value, and I do give and Bequeath to my five children, that is to say, Stephen, Warham, Nathan, Eunice, and Martha, to each of them respectively, their Heirs, Executors, Administrators, and Assigns, one fifth part of the whole ; i. e. to Stephen, His Heirs, &c, one fifth part ; to Warham, His Heirs, &c, one fifth part ; to Nathan, His Heirs, &c, one fifth part ; to Eunice, Her Heirs, &c, one fifth part ; to Martha, her Heirs one fifth part, the three sons to have the Books, as far as they will go towards their parts ; and the daughters to have the first choice, as to y<sup>e</sup> movables. I desire Stephen may have D<sup>r</sup>. Guife's Paraphrase, Warham M<sup>r</sup> Stackhouse's Body of Divinity, and Nathan M<sup>r</sup> Henry's Annotations &c.

But principally and above all, I give, and bequeath as my last legacy, to all my dear children, my serious and solemn advice, that they choos<sup>e</sup> the Lord Jehovah for their GOD. "He hath been my Father's God, and I trust and humbly hope, mine also, He hath been with me in great difficulties, and troubles. He has remarkably helped, delivered, and saved me. I do recom<sup>d</sup> him to my children, solemnly charging them to make it their first care to seek peace with *God* and reconciliation thro' a crucify<sup>d</sup> *Christ*, and being reconcil<sup>d</sup> to make it their perpetuall study to please him in all things ; it is my repeated charge to them *all* to follow GOD, follow him early, follow him fully. I have devot<sup>d</sup> you all to God ; and there is nothing I so much desire for you, my dear children, as to HAVE this stand ; that you may be the Lord's, and serve him, with a perfect heart, and willing mind ; the LORD GOD himself determine your hearts to seek him, and may he be your portion and provide for you." See Chronicles xxviii : 9.

Finally I nominate and appoint my belov<sup>d</sup> sons, John and Sam<sup>l</sup>, to be my sole executors of this my last will and Testament, and I give and bequeath, my black cloak, and my two best black coats, to my three sons, Stephen, Warham, and Nathan, they to agree, to take each one of them, one of these garments, as may best suit &c.

And inasmuch as I expect, and direct, my executors to discharge all my debts and dues (as specify<sup>d</sup> in the first leaf, or folio of this instrument) I do further give and bequeath, to my above mentioned executors, my sons John and Sam<sup>l</sup>, all my wearing apparell of every kind, the cloak and the two black coats, above mentioned, excepted. I do also give and bequeath to my <sup>rd</sup> executors, all the right, and title, I have to the land in South-Hampton that was my Honour<sup>d</sup> uncle's Warham Mather, Esq. late of New Haven, deceas<sup>d</sup> I do give to them, their Heirs and Assigns, equally my right and title to <sup>rd</sup> land; to them also I give all my estate—whether reall or personall, that I have anywhere, whatsoever, that I have not alienat<sup>d</sup>, bequeath<sup>d</sup>, devis<sup>d</sup>, or given away by this will or some other way. And I do by these presents, revoke and disannull, all wills and testaments, by me made heretofore, declaring them to be null, and of no force, or virtue.

And I do confirm this to be my last will and Testament, in witness whereof I have hereunto set my hand and seal, the day and year before mentioned.

STEPHEN WILLIAMS.

Signed—sealed—publish<sup>d</sup> and pronounced by <sup>rd</sup> Stephen Williams, that what is above and contained in the three preceding pages, or folios, is his last will and testament, in presence of us, who sign as witnesses, in the presence and at the desire of the Testator, &c.

NATH<sup>l</sup> BURT,  
GIDEON BURT,  
NATH<sup>l</sup> ELY, 4<sup>th</sup>,  
JACOB CHAPIN.

#### A CODICILL OR SCHEDULE TO MY WILL OR TESTAMENT.

Know All men, by these presents, that I Stephen Williams of Spring<sup>rd</sup>, Clerk, do on this eleventh of August, 1773, declare my approbation and confirmation of my will dated the sixth of March 1771. And now add this Codicill, or Schedule thereto. viz. I do give to my dear wife Sarah, in case she outlives me, the free use and improvement of the North Room of my House, and the use of the Cellar, as far as she needs, with free liberty of passing to and from the <sup>rd</sup> room, to the well, and street, &c, so long as she continues my widow; this is to be understood as liberty for her and family to live in, and not to Let or Lease to any other persons. Item, inasmuch as my son John Williams is in an infirm state of health, I do nominate and appoint my Belov<sup>d</sup> Son-in-Law, Sam<sup>l</sup> Reynolds, Esq<sup>r</sup> of Somers, an Executor of my last will and testament, in conjunction with my Belov<sup>d</sup> sons, John and Sam<sup>l</sup> mentioned in my will, and expect my <sup>rd</sup> son-in-law be paid for his trouble and pains out of money that may be due to me at my decease, or out of the stock, or Husbandry utensils, &c.

STEPHEN WILLIAMS.

Sign<sup>d</sup> seal<sup>d</sup> and pronounc<sup>d</sup> by <sup>rd</sup> Stephen Williams, that the above Codicill is his will and mind, in the presence of us who sign as witnesses in the presence and at the desire of <sup>rd</sup> Stephen Williams.

NATH<sup>l</sup> BURT,  
GIDEON BURT,  
JACOB CHAPIN.

## QUARTERMASTER GEORGE COLTON'S WILL.

I George Colton of Springfield in Hampshire of the Province of the Massachusetts Bay in New England being sensible of the weakness of my Body and yet through the Mercies of GOD having comfortable use of my Understanding and Memory and not knowing how soon my Change shall come, do make this my last Will and Testament as followeth. Imp, I commit my soul into the hands of GOD who made it, and unto Jesus Christ who hath redeemed it, and my Body I desire when it shall please the Lord to release me hence, that it may be committed unto the Earth in decent manner, there to lie till the Resurrection of the Just when Body and Soul shall be united by a Joyful Resurrection, which I hope for through the Lord Jesus Christ. And as for my Worldly Goods and Estate which the Lord hath graciously bestowed on me I dispose of it as followeth.

I give and bequeath unto my four sons Isaac, Ephraim, Thomas and John all my Lands in Springfield to be after my decease equally divided between them, and to continue to them and their male Heirs and of their own Bodies lawfully begotten forever, and for want of male Heirs, to their Female Heirs of their own Bodies lawfully begotten forever. Provided always and my further will and meaning is that my <sup>1<sup>st</sup></sup> four sons Shall pay unto their three natural Sisters, my own Daughters, the sum of Forty Pounds apiece in good merchantable form at current Prices, or in Cattle as they shall be indifferently prized (Horse flesh only excepted unless they desire them.) Further my will is that the Forty pounds apiece which my three Daughters are to receive shall be paid to them or their Heirs within the Compass of Six Years after my Decease. Further my Will is that my <sup>1<sup>st</sup></sup> four sons shall pay unto my daughter Sara, deceased her three Children Rebecca, Sam<sup>l</sup> and Joseph the sum of Forty pounds in Current pay as afore<sup>d</sup> viz, unto Rebecca Twenty Pounds and to Sam<sup>l</sup> and Joseph ten pounds apiece when they come to be Married and Settled in the World. Provided always and my further will is that if my son John shall have a male Heir that his Land shall pay unto his now Daughter Abigail Fifty Pounds in Current Country pay, and in case of no male Heir then the afore<sup>d</sup> Abigail shall pay out unto the rest of the Children if there be any what indifferent Judges shall think to be convenient. And for the performance of the Legacies afore<sup>d</sup> to my <sup>1<sup>st</sup></sup> three Daughters all my afore<sup>d</sup> lands shall be obliged to be responsible, provided always. and my further will and meaning is that if either of my sons their Heir or Heirs or either of them do or shall attempt or go about to do any act or acts, thing or things to alien or discontinue the Lands bequeathed unto them or any Part or parcel thereof as above<sup>d</sup> by me bequeathed unto them either by sale Feoffment Mortgage or otherwise by any ways or means, so that the <sup>1<sup>st</sup></sup> Lands and every Part and Parcel thereof may not or cannot descend, come, revert and remain and be in manner and form as before in this my last Will and Testament limited declared and appointed and according to the true intent and meaning hereof, that then immediately and from thenceforth the Estate, Interest or Title of him or them so attempting or going about any such Act or Acts, thing or things (as afore<sup>d</sup>) of and in the <sup>1<sup>st</sup></sup> Land and any part thereof shall cease and be fully and clearly determined and extinguished and that then immediately and thenceforth the same remain and belong to such person or persons as by this my last Will and Testament is limited and appointed in such manner and form and upon the like Conditions as though he or they so attempting or going about any such Act or Acts, thing or things as afore<sup>d</sup> in form afore<sup>d</sup> were departed this Life anything before in this my last Will and Testament mentioned and declared to the contrary notwithstanding.



the cost and charge of the owner, and if the owner do not pay the Sum or Sums of money so assessed upon him within the 1<sup>st</sup> four Days, then the 1<sup>st</sup> Distress or Distresses so taken you are to Expose and openly Sell at an outcry for payment of the 1<sup>st</sup> money and Charges, notice of such Sale being posted up in some Public place within the same precinct twenty four hours beforehand and the overplus coming by 1<sup>st</sup> Sale if any be besides the Sum or Sums of the Assessment and the Charges of taking and Keeping of the Distresses to be Immediately Restored to the Owner and for want of Goods or Chattels whereon to make Distress, you are to seize the Body or Bodies of the person or persons so Refusing and him or them Commit unto the Common Goal of the 1<sup>st</sup> County there to Remain until he or they pay and Satisfy the several Sum or Sums whereat they are Respectively assessed as afores<sup>d</sup> unless upon application made to the Court of General Sessions of the Peace the same or any part thereof shall be abated.

Dated in Longmeadow in Springfield the 22 Day of January. In the twenty first year of his majesties Reign Anoq Dom. 1749. (Signed)

EPHRAIM COLTON JUN<sup>r</sup> }  
 JOHN HALE } Affessors.  
 AARON COOLEY }

#### TOWN INCORPORATION ACT.

An Act to incorporate the Second Parish in Springfield called Longmeadow, into a Town by the Name of Longmeadow.

Whereas it is represented by the Inhabitants of the S<sup>d</sup> Parish, that they labour under great burdens and inconveniences by reason of their Situation, and the Separate Interests in the S<sup>d</sup> Town; and it appears to this Court to be expedient that the S<sup>d</sup> Parish be incorporated into a Separate Town :

Be it enacted by the Senate and Hous of Representatives in General Court assembled and by the authority of the Same. That the Second parish in Springfield called Longmeadow, in the County of Hampshire and all that tract of Land known by that name and bounded as Follows, viz. West on Connecticut River, South on the towns of Somers and Endfield, East on Wilbraham and North begining at the mouth of Pecoufick-Brook (so called) and runing east on the parish line to the Town of Wilbraham, be, and hereby is incorporated into a Town by the Name of Longmeadow, with all the powers privileges and immunities that towns in this Commonwealth have or do enjoy; and that the S<sup>d</sup> town of Longmeadow pay its just proportion of publick taxes assessed on the S<sup>d</sup> town of Springfield, agreeable to the present valuation, and untill a new valuation is taken, and bear its due proportion of the expence and charges towards the Suppoart of the present poor thereof, and pay its proportional part of the publick debts now owed by the S<sup>d</sup> Town, and receive its Shares of publick Moneys and Debts now due to the S<sup>d</sup> town, and the common Stock thereof, in the Same proportion that they paid to the last State tax assessed on the town of Springfield.

And be it further enacted that the Honor<sup>ble</sup> John Blifs Esq<sup>r</sup> be and he is hereby impowered to issue his warrant to Some principal inhabitant of the S<sup>d</sup> town of Longmeadow requiring him to call a Meeting of the S<sup>d</sup> inhabitants in order to chuse Such officers as by Law towns are impowered to chuse in the month of March annually.

This act Paffed October 13<sup>th</sup> 1783.

## DROWNED LANDS' WARRANT.

The following warrant for the compulsory levying of a tax upon the proprietors of the flooded "Drowned" or "Pond" portions of the meadow land, under the highest authority of the Commonwealth nearly a hundred years ago, may well engage the attention of the same proprietors, or of the town itself, as a possible precedent at the present day, when the area of the same lands is apparently annually increasing and their malarious influence more and more suspected :

COMMONWEALTH OF MASSACHUSETTS HAMPSHIRE Ss.

To Ebenezer Blifs Collector for the Proprietors of the Drowned Land in the Town of Longmeadow within this Commonwealth of Massachusetts in the County of Hampshire Greeting—

In the Name of the Governor and Council of the 1<sup>st</sup> Commonwealth of Massachusetts you are hereby required to levy and Collect of the several Parsons named in the List herewith Committed unto you each one, his respective proportion, therein set down, of the Some total of such list, it being £20.16.6 each proprietor proportion of a Tax or Assessment of twenty Pound, Sixteen Shilling and Six pence, Agreed upon by the Commissioners appointed by his Excellency the Governor and Council afore<sup>d</sup>, at a meeting appointed for that purpose in 1<sup>st</sup> Longmeadow on the fifth Day of May Seventeen Hundred and eighty five, for defraying the necessary Charges of Dreading and Flowing 1<sup>st</sup> weat or Drowned lands of 1<sup>st</sup> proprietors and you are to transmit and Pay in the same unto M<sup>r</sup> Sam<sup>l</sup> Keep Treasurer and receiver of the above 1<sup>st</sup> Tax, appointed by the Commissioners of 1<sup>st</sup> weat lands or to his successor in that Office, and to Compleat and make up an account of your collection of the whol sum on or before the first Day of April, seventeen Hundred and eaghty eaght and if any parson shall refuse or neglect to pay the Sum he or she is assessed in the 1<sup>st</sup> list to Distrain the Goods or Chattels of such parsons to the Value thereof and the Distres so taken, to keep for the space of four Days at the Cost and Charges of the owner and if he or she shall not pay the same so assessed, within 1<sup>st</sup> four Days then you are to sell at Public Vandue the Distres so taken for the payment thereof with Charges, first giving forty eaght hours notice of such sale by posting up advertisements thereof in some public place in the Town, and the overplus arising by such sale if any there be, besides the sum assessed and the necessary Charges of taking and keeping the Distres, You are immediately to restore to the owner; and for want of goods or chattels whereon to make Distres (besides tooles or implements necessary for his trade or occupation, beasts of the Plough necessary for the cultivation of his improved lands, Arms, utensils for hous-keeping necessary for upholding life, bedding and apparel necessary for himself and family) for the space of twelve Days, you are to take the body of such parson so refusing or neglecting and him Commit unto the Common Goal of the County, there to remain until he or she pay the same or such part thereof as shall not be abated by the Commissioners for the time being, or the Governor and Council of this Commonwealth.

Given under our hands and Seale by Virtue of a Commission from the Governor and Council afore<sup>d</sup>, this first day of June, in the year of our Lord one thousand, seven Hundred and eaghty six, in the tenth year of the Independence of the United States. (Signed)

Longmeadow March 10<sup>th</sup> 1788.

GIDEON BURT	} Commissioners.
SAM <sup>l</sup> KEEP	
JOSIAH COOLEY	

## TITHING MAN'S COMPLAINT AND WARRANT.

To Ethan Ely, Esquire one of the Justices of the Peace within and for the County of Hampden, complains upon oath William Burt, Tithing man within the Town of Longmeadow in 1<sup>st</sup> County. That L—— N—— of Longmeadow, labourer resident in the family of Amos Parker, on the twenty second day of March instant, being the Lord's Day, at 1<sup>st</sup> Longmeadow, Did within the walls of the Rev<sup>d</sup> Baxter Dickinson's meeting house being a house of public worship in 1<sup>st</sup> Longmeadow behave rudely and indecently against the peace and dignity of the Commonwealth and contrary to a law of the same, and entitled, An Act providing for the due observation of the Lord's Day and repealing the several laws heretofore made for that purpose.

WM. BURT.

Dated at Longmeadow March 27<sup>th</sup> 1829.

Hampden SS. The above named W<sup>m</sup> Burt made oath to the truth of the foregoing complaint, March 27<sup>th</sup> 1827. before me ETHAN ELY, Justice of the Peace.

Hampden SS. To the Sheriff of the County of Hampden or either of his Deputies or either of the Constables of the town of Longmeadow in 1<sup>st</sup> County Greeting.

Forasmuch as the foregoing complaint hath this day been made upon oath to me the Subscriber, one of the Justices of the Peace for the County of Hampden, These are therefore in the name of the Commonwealth of Massachusetts to require and command you forthwith to apprehend the body of L—— N—— therein mentioned and bring him before me or some other of the Justices of the Peace for the 1<sup>st</sup> County of Hampden that he may be examined touching the premises and delt with as to law and justice shall appertain, and you are alike required to summon the Complainant to appear and give evidence relative to the subject matter of 1<sup>st</sup> Complaint when and where you shall have the 1<sup>st</sup> L—— N——.

Given under my hand and seal this 27<sup>th</sup> day of March AD. 1829. ETHAN ELY.

Hampden SS. 28<sup>th</sup> March 1829. By virtue of this warrant I have arrested the body of the within L—— B. N—— and have him before Ethan Ely one of the Justices of the Peace for the 1<sup>st</sup> County, and also have summoned the within Complainant to appear at the time and place mentioned. JOSEPH PARKER Constable.

Fees. Service 50c. Travel 8c. Summoning witnesses 10c. Travel 8c. Keeping prisoner & attendance 1.00—1.76.

March 28. 1829 There came before me L—— N—— and answered not guilty to the within complaint and put himself on trial before me ETHAN ELY, Justice of the Peace. upon full hearing of witnesses it appears that the defendant is guilty and is fined \$1.00 and cost of prosecution comp<sup>t</sup> & warrant 50c. entering examination &c 75c. witness W<sup>m</sup> Burt attend 34c. travel 8c. office fees 1.76. Total \$8.43.

## DEED OF MINISTRY LAND.

The following deed of the north half of the "Ministry" five-acre lot originally given to the Precinct by Nathaniel Burt—it being a portion of his grant No. 15, (see page 181)—and subsequently sold by the Precinct to Pastor Storrs, is of interest both as incidentally showing the terms under which the Precinct originally received the whole property from Mr. Burt, and also the somewhat complicated legal steps necessary for its subsequent transfer to Pastor Storrs in fee simple. It seems to have been thought necessary for the pastor himself to join

with the Precinct Committee in relinquishing his right in the land as "Orthodox Nonconformist Incumbent" for life and the Precinct's rights in fee, respectively, to an indifferent third party, Wm. Ely of Springfield; by whom upon the same day, and for the same sum, the same property was then re-transferred to Pastor Storrs personally.

The former only of these deeds is here given, the latter being nearly its duplicate in substance :

To all People to whom these presents shall come Greeting

Whereas M<sup>r</sup> Nath<sup>l</sup> Burt of Springfield in the County of Hampshire by his certain Deed dated the first Day of May Anno Domini 1716 did convey and make over to the then Parish of Longmeadow in Springfield being the Present town of Longmeadow among other Lands therein described—one certain Part or Parcel of Land lying a little north of the meeting house in f<sup>d</sup> Longmeadow and butting Westerly on the Street or highway—containing five Acres more particularly described in f<sup>d</sup> Deed to have and to hold the same and the same to be and remain to the use and improvement of the Orthodox Nonconformist ministers of f<sup>d</sup> Parish Successively forever And whereas at a meeting of the Inhabitants of f<sup>d</sup> Town of Longmeadow on the Twentieth Day of February in the Year of our Lord one thousand seven hundred and eighty six legally convened for that purpose it was Judged expedient and for the furtherance of the Intentions of the original Grantor to Sell and dispose of the Same Land and it was then and there voted by the f<sup>d</sup> Inhabitants that Nath<sup>l</sup> Ely Gentleman Moses Field Gentleman and Jon<sup>a</sup> Hale Jun<sup>r</sup> Esq<sup>r</sup> all of f<sup>d</sup> Longmeadow be a com<sup>tee</sup> vested with full power and authority in behalf of f<sup>d</sup> Town to bargain and sell the same Land and in behalf of f<sup>d</sup> Town to make and execute good and sufficient Deed or Deeds of the same according to Law.

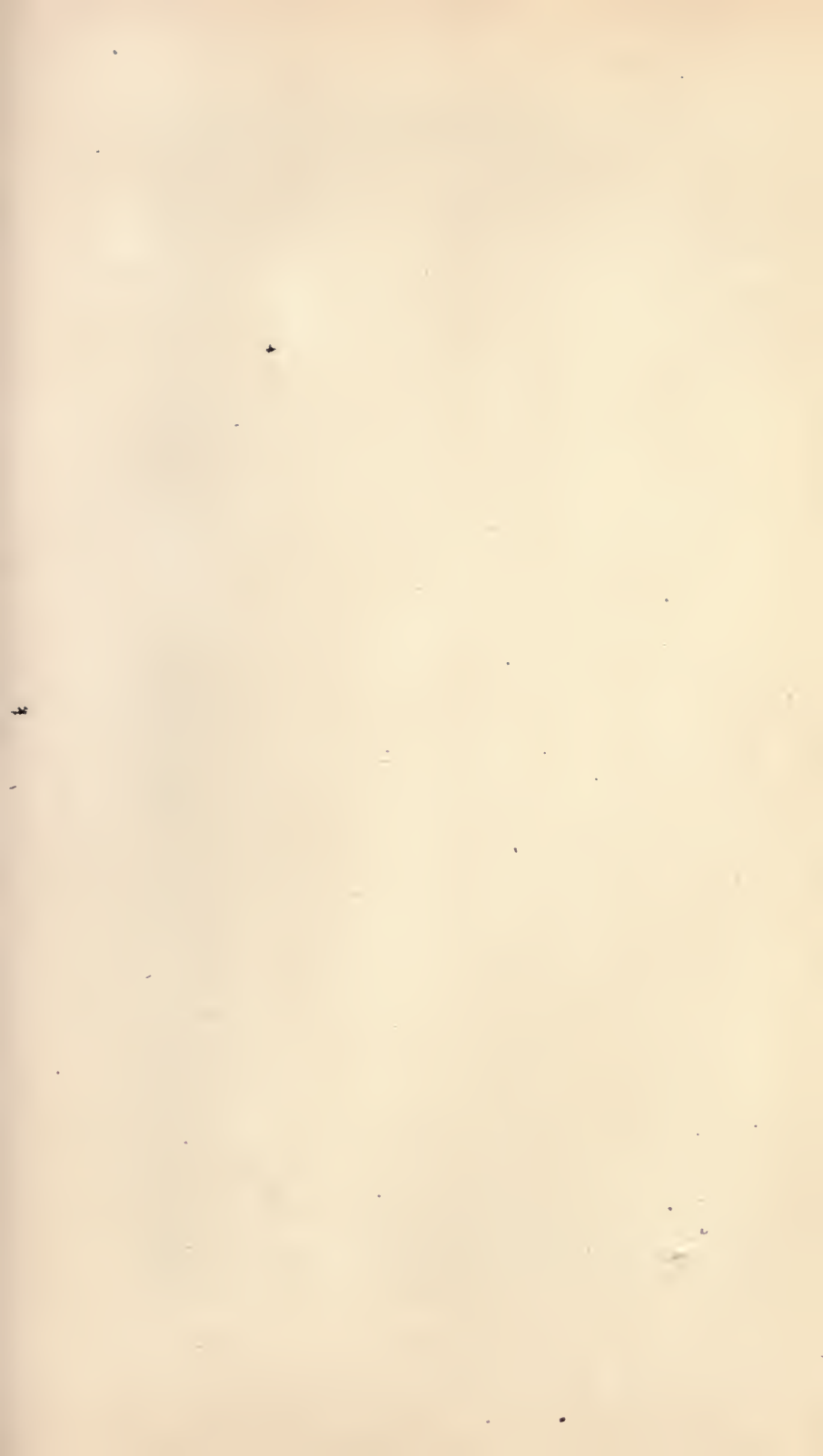
Therefore know y<sup>e</sup> that We Richard Salter Storrs of f<sup>d</sup> Longmeadow Clerk and incumbent minister of f<sup>d</sup> Town of Longmeadow formerly Parish of Longmeadow afore<sup>d</sup> and the f<sup>d</sup> Nath<sup>l</sup> Ely Moses Field and Jon<sup>a</sup> Hale Jun<sup>r</sup> in f<sup>d</sup> Capacity for and in consideration of the Sum of forty Pounds lawful Money to us in Hand paid before the enfealing hereof by W<sup>m</sup> Ely of Springfield in f<sup>d</sup> County of Hampshire Gentleman the Receipt whereof we do hereby acknowledge have bargained Sold and conveyed and do by these presents bargain Sell and convey and confirm to him the f<sup>d</sup> W<sup>m</sup> Ely his Heirs and Assigns the Northerly half of the afore<sup>d</sup> Tract of Land bounded west on the Highway afore<sup>d</sup> North on Land of Azariah Woolworth east on land of Sam<sup>l</sup> Williams south on the remaining part of said Lot extending ten rods north and south and forty rods east and west, containing two acres and an half To have and to hold the afore<sup>d</sup> Premises with the Appurtenances to him the f<sup>d</sup> W<sup>m</sup> Ely his Heirs and Assigns as a good and indefeasible Estate in fee simple forever. In Witness whereof We the f<sup>d</sup> Rich<sup>d</sup> Nath<sup>l</sup> Moses and Jon<sup>a</sup> have hereunto set our Hands and Seals this Twelfth Day of September in the year of our Lord one thousand seven hundred and Ninety one.

Signed Sealed and delivered in presence of

JOHN BLISS  
DAVID BURT.

RICH<sup>d</sup> S. STORRS  
NATH<sup>l</sup> ELY  
MOSES FIELD  
JON<sup>a</sup> HALE JUN<sup>r</sup>







Pastor Storrs' Monument.

Pastor Williams' Table.

Capt. Thomas Cotton's Table.

The Ely Obelisk.

The Merchant Colton Tables.

THE FRONT AND OLDEST PORTION OF THE OLD LONGMEADOW BURYING GROUND.

## G.—BURYING GROUNDS.

The old burying ground of the Town of Longmeadow consisted originally of just one acre of land "granted" out of the town highway leading eastward from the main street into the commons—literally a "God's acre," in area as well as in assignment of sacred use. By the records of the Committee charged with the duty of modeling and laying out the Longmeadow settlement upon the hill  $170\frac{2}{3}$ , it appears that this highway was first laid out ten rods wide, and that then a strip four rods wide upon the south side of the highway, commencing at the Main street and extending thence eastward forty rods, was granted out of this "for a burying ground."

The earliest interments appear to have been made at the eastern end of this grant, remotest from the Main street, and thence in successive years for more than a century westward, until the interments had approached within two hundred feet of the Main street. Further interments in this direction were then prohibited, and an additional strip of land eastward of the original grant, and of the same width, and extending so far east "as to come within five rods of the east end of the home lot of Major Luther Colton deceased," was by formal vote of the Town assigned for the same purpose. Four years later twenty rods of this extension was enclosed with the occupied portion of the original grant, leaving about two hundred feet of the front portion of the old burying ground grant upon the corner of Meeting House Lane and the Main street unenclosed. The expediency of selling or leasing this corner was more than once considered in town meetings, as appears from such votes as the following :

"April 7, 1788. Voted to raise a Committee of Five to look into and consider the propriety of leasing some part of the burying ground on any consideration and to make report to some future meeting. Capt. David Burt, Deacon Nathaniel Ely, Josiah Cooley, Ebenezer Bliss and Hezekiah Hale were chosen said Committee."

A portion of this corner was subsequently occupied—presumably under a forty-years lease, though no record of the fact appears—by a blacksmith's and a wheelwright's shops; whose unchallenged occupancy for a longer period ultimately gained for them a right of possession which it cost the parish several hundred dollars finally to extinguish.

The remaining portion of this corner was in 1853, by formal vote of the Town, granted to the First parish, and was then occupied by it, first as a location for its new chapel building, and afterwards, upon the removal of this to the lot southward in 1874, as the site of the removed and remodeled church edifice. By this apparently fortuitous

course of events the old burying ground has become at last in truth the church-yard, and the latter building has found, it is to be hoped, a final location not less appropriate than its former central position upon the village green.

By further votes of the Town in 1808, the burying ground was extended still further eastward "to come within twenty feet of the west side of Widow Ann Field's dwelling house," successive portions of which extension were by votes of the Parish, in 1837 and 1857, enclosed and laid out into burial lots which were gratuitously assigned to such heads of families as applied for them. By vote of the Town also, in 1846, permission was given to the Parish "to remove the fence on the north side of *their* burying ground to the north side of the row of trees standing near the said burying ground, and to improve said land thus enclosed as they shall think proper;" which grant furnished about ten feet of additional space for the roadway, which now extends the entire length of the burying ground upon its northern side.

It was at this critical point in the history of the old burying ground, when nearly two acres in all had been thus fully occupied, and the limit of desirable extension eastward had been obviously nearly reached, and when the unfortunate experience of so many other ancient burying grounds might so easily have become hers, in the diversion of public interest and affection to a new and perhaps remote modern cemetery, resulting finally perhaps in the disuse and neglect of the old one—it was at this critical point that the opportune purchase of an equal area immediately adjoining the old burying ground upon the south, by a legally organized Cemetery Association consisting of twenty prominent citizens, all deeply interested also in the old burying ground, solved the problem of cemetery extension for at least a century to come, and secured for the sacred resting-place of the fathers and the children a perpetual unity of enclosure and of interest.

A Contract of Record was at once entered into between the two burial properties, as represented by the Parish Prudential Committee duly authorized thereto and the executive officers of the Cemetery Association, by which all separating lines and fences were at once and forever abolished, and perpetual rights of way across each mutually secured; so that the eye of the sharpest observer now recognizes only one burial enclosure in the whole. The Contract of Record, by which this unity of use and interest was secured, is perhaps of sufficient infrequency, interest, and importance, to warrant the insertion of its main text here in full, as a possible precedent for other places. It reads as follows:

"This agreement made and executed this Thirtieth day of July in the year of our Lord eighteen hundred and seventy-two by and between the First Parish in Longmeadow in the County of Hampden and Commonwealth of Massachusetts and the Longmeadow Cemetery Association in said Longmeadow, witnesseth; that whereas the lot which the said Association has appropriated for its cemetery adjoins the burying ground of said Parish, now for the more convenient use of the grounds by the parties respectively for the purposes of burial, it is hereby agreed as follows :

I. All fences separating the said cemetery lot and the said burying ground shall be removed, and no fence nor wall nor other partition shall ever be placed between the same.

II. Each of the said parties shall perpetually maintain a sufficient and suitable fence upon all other portions of its own boundary except that separating the two lots.

III. Each of the said parties shall have all rights of way across the grounds of the other necessary for convenient access to said lots respectively.

IV. Said lots shall respectively be forever devoted to purposes of burial, and neither party shall make nor suffer to be made any use thereof inconsistent with said purpose."

With all the usual legal formalities of execution and registry in the Hampden Registry of Deeds ; in which office also was recorded a plan of the cemetery lots, as the basis of the Deeds which the Association gives to the purchaser of its individual lots and records in its own Registry of Deeds.

It is for the loving care and adornment of this entire burial property as thus constituted that an effort has been recently inaugurated toward securing a Perpetual Cemetery Fund, to be held in trust by the Cemetery Association and administered by it, in co-operation with the Parish Prudential Committee, for the impartial benefit of the whole property.

As the first fruits of this effort, and of the interest probably stimulated by the Centennial celebration, nearly a thousand dollars has been already pledged by friends from abroad, while an equal sum is substantially assured from home contributors. The donors thus far are Mr. Gideon Cooley Hixon, of Lacrosse, Wisconsin, \$500. Rev. John R. Keep of Hartford, \$100. Mrs. Susan H. Page of Boston, \$100. Mrs. Geo. G. Crocker of Boston, \$100. Mrs. S. D. Warren of Boston, \$100. Mrs. G. W. Hammond of Boston, \$50.

It is hoped that the success already attained, encouraging as it certainly is, may prove but the beginning of an universal interest alike among residents and non-residents, which shall result in a fund whose annual income shall insure such affectionate care of the entire grounds as shall make the Longmeadow burying ground a model one among New England rural cemeteries. Subscriptions to this end may be addressed to the care of R. S. Storrs, Secretary and Treasurer of the Longmeadow Cemetery Association.

Similar subscriptions and manifestations of interest on the part of non-resident friends of the East Longmeadow burying grounds will be also welcome there, though no similar effort has been there organized.

In regard to the several burying grounds in that part of the town, no record appears until April 14, 1806, when it was voted that Stephen Taylor, Israel Spencer, Thaddeus Billings and Elijah Burt be a committee to find a suitable place for a burying yard in the eastern part of this town. No record appears of the success attending this search; but April 6, 1818, a vote is recorded requesting the selectmen "to view the several places for burying grounds in the east part of the town, and see to the title of said grounds and make report thereof to the next meeting, so that the town may fence the same if they see fit." Also, that the selectmen "may order the burying grounds aforesaid to be fenced provided they shall receive a satisfactory title." And May 8, 1818, it was voted that the selectmen "be directed to order the sum of eight dollars to defray the expenses of fencing each of these several places of burying ground, respectively near Capt. Luther Markham's, Henry Fuller's, and Thaddeus Billings, Jr.'s, provided they shall obtain a satisfactory title to them," and "Capt. Luther Markham, Aaron Crane, Ensign Daniel Porter, Gideon Gardener, Henry C. Fuller, Abel Pease, Theodore Billings, Jr., Theophilus Swetland, Loring Lathrop, and Lieut. Thaddeus Billings were appointed a committee to superintend the fencing of the aforesaid burying grounds."

It may be of interest in this connection to note a few of the oldest precinct votes in regard to the fencing and care of the original burying ground.

Jan. 23, 1718. It was further voted to fence and clear for a burying yard, ten rods in length of that parcel of land granted by the Committee of the Town for the precinct and four rods in breadth as they have granted and the committee for the prudential affairs of the precinct shall pitch upon the plan most convenient and see that the work be accomplished as aforesaid on the charge of the precinct."

"March 18, 1742. Voted that the committee provide a biere for the use of the precinct on the charge of the precinct," and

Nov. 3, 1742. As appears by the Committee Book they "Granted to Nathaniel Burt for making a byer for the use of the precinct ten shillings old tenor. Granting also at the same date twenty shillings old tenor to be laid in the Treasury out of which to prepare the burying yard."

March 17, 1779. The following votes are recorded in the Precinct Book showing how near the old burying ground came, more than a hundred years ago, to being enclosed with a stone wall from the East Part quarries.

"The meeting met at 6 o'clock according to adjournment and voted that the burying ground be fenced with a wall of ruf-stone. Voted that the Parish Committee be directed to enclose the burying ground with all convenient speed and expedition with stone agreeable to the last vote and to make a just appraisement of the same." Which vote seems to stand as yet both unreconsidered and unaccomplished.

The following are sundry votes of the Town in regard to monuments :

March 23, 1784. Voted to raise a monument over the grave of Rev. Dr. Williams on the Town's cost, and that the selectmen be desired to see the same effected.

Voted to grant the sum of £3 to procure a decent pair of grave stones for the grave of Nathaniel Burt who gave lands to this town for the use of the ministers and for the use of schools, and that the selectmen be directed to procure said stones with a proper inscription on the same.

April 4, 1820. The Parish voted to grant the sum of Twenty-five dollars to procure a monument to be placed at the grave of the Rev. Richard S. Storrs.

The total number of monumental stones now standing in the old Longmeadow burying grounds is 914, viz.: in the oldest part, with the head toward the north, 444; in the first extension eastward, reaching to and including the Burt tomb, 333, with the head toward the west; and in the second extension eastward from the tomb, 137; with some twenty later interments in the new cemetery addition on the south. Of these 200 bear the family name of Colton, 65 that of Burt, 59 each of Bliss and Cooley, 37 of Keep, 34 of Hale, 29 of Stebbins, and 24 each of Ely and Field; these nine family names comprising considerably more than half of the total. The oldest stone now standing in the yard is one indicating no actual interment, but brought from Springfield by permission of its authorities, when the old Springfield graveyard was ploughed through by the track of the Southern Railroad, and all its monumental stones removed to the new cemetery. The following is the partial inscription upon this fragmentary stone :  
MARY COLTON—ALIAS MARY DRAKE—WHO DIED OCT. 10, 1682—MY DAYS ARE FEW—MY GLASS IS RUN—MY AGE 32 AND ONE—YET AM \* \* \* The following are a few of other inscriptions copied *verbatim et literatim* with the termination of lines typographically indicated by upright bars :

In Memory of | The Rev. STEPHEN WILLIAMS D.D. | who was a prudent and Laborious Minister, | a sound and evangelical Preacher, | a pious and exemplary Christian, | a sincere and faithful Friend, | a tender and affectionate Father and | Comfort, a polite and hospitable | Gentleman, and a real and disinterested | Lover of mankind; departed this life | with humble and cheerful hope of a | better, June 10<sup>th</sup>, 1782, in the 90<sup>th</sup> year | of his age, and 66<sup>th</sup> of his ministry |

Softly his fainting head he lay	His Maker kiffed his soul away,
Upon his Maker's breast;	And laid his flesh to rest.

In Memory of M<sup>rs</sup> ABIGAIL WILLIAMS, | the Amiable Comfort of the Rev<sup>d</sup> STEPHEN WILLIAMS. | born July 14, 1696, | died Aug. 26, 1766 | Genesis 35, 20 | And Jacob set a Pillar | Upon Her Grave |

In Memory of M<sup>rs</sup> SARAH WILLIAMS | Late wife of Rev<sup>d</sup> | STEPHEN WILLIAMS D D | Who Died Nov. 18, | 1790 | in her 85<sup>th</sup> Year. This stone stands but to tell | where her dust lies, not what she was | when faints shall rise that day will show | the part she acted here Below. |

Sacred | to the memory of | the Rev. RICHARD | SALTER STORRS | Pastor of the  
Church | in Longmeadow. | He was born | at Manfield Conn | Aug. 30<sup>th</sup> 1763. |  
Graduated at Yale | College in 1783. | Ordained Dec 7, 1785. | died Oct 3, 1819.

In the private rela | tions of life He emi | nently illustrated | the graces of the |  
Christian charactter. | As a Minister of Christ | He was distinguish | ed for his ap-  
propri | ate perspicuous and af | fectionate Exhibition | of Evangelical Truth, |  
for propriety rich | nefs and fervor in social | prayer, and for his in | structive con-  
versation | and Christian sympathy | in pastoral duties.

In testimony of | their affectionate | remembrance of | his personal worth | &  
high regard for, | his Ability, Zeal, and | Usefulness as their | Christian Pastor, | his  
mourning | Congregation | erect this | Monument.

“RELIGION. | Her Almighty breath Amidst that calm | of sweet repose

Rebuked the winds | and waves of death ; To Heaven his | gentle spirit rose.”

“Blessed are the | dead who die in the | Lord. for they rest | from their labour | &  
their works do | follow them.” |

Sacred to the Memory | of SARAH Consort of the | Rev<sup>d</sup> Richard S. Storrs and  
| of their infant E. WILLIAMS. | M<sup>rs</sup> Storrs at an early | period of her life gave |  
reason to hope that she | was a vessel of mercy | preparing for Glory. | Possessed of  
superior | natural and acquired | accomplishments she filled her station with | dig-  
nity and usefulness ; | exhibiting an eminent | example of the conjugal | and parental  
virtues and | of all social and Christian | affections | In the full assurance of hope |  
and in the triumph of faith | she died Jan 29<sup>th</sup> 1798 aged 33 |

In Memory of SARAH W. relict of | Rev. | RICHARD S. STORRS | & Grand-  
daughter of | Rev. | Stephen Williams | D.D. | She died Feb. 7, 1846 | Aged 81 |

In Memory of | M<sup>r</sup> | THOMAS BLISS | who died | Aug<sup>st</sup> 12. 1758 | In His 85<sup>th</sup> |  
year | — | Our Life is Ever | on the Wing | And Death is Ever Nigh | The Mo-  
ment When Our Lives Begin | We all Begin to Die.

In Memory of | M<sup>r</sup>. EBENEZER BLISS | who died | March 2<sup>nd</sup> 1808 | aged 82.

Blessed are the dead which | die in the Lord, that they | may rest from their la-  
bours | and their works do follow them. |

MR. NATHANIEL BURT. | a respectable and worthy | Father of the | Town of  
Longmeadow | was born A.D. 1636 | and died Sept 29<sup>th</sup> 1720. | This Monument is  
erected to | his memory | by the inhabitants of said Town | as a token of gratitude  
for | donations in lands made by him | to them, for the support of the | Gospel and  
public Schools | —Isaiah 32. 8. The liberal deviseth | liberal things, and by liberal  
things | shall he stand.

How art thou fallen in the | Midst of the Battle | O very pleasant hast | thou  
been. | In Memory of | LIEUTENANT NATHANIEL BURT | Who was slain in the  
memorable | Battle near LAKE GEORGE | September 8<sup>th</sup> 1755 | When his COLONEL  
and other | BRAVE OFFICERS fell | Yet a signal Victory was obtained | Over the  
ENEMY. | Mr Nathaniel Burt | Was A Deacon of this Church | An Exemplary  
Christian | A Man of PUBLICK Spirit | & A good SOLDIER, Well beloved at home  
and in y<sup>e</sup> Army A concern for pure RELIGION | caused his going into y<sup>e</sup> military  
| Service. He died in his 45<sup>th</sup> year. | 2 CHRON. 35<sup>th</sup> and 25<sup>th</sup> | & JEREMIAH |  
lamented over | JOSIAH. |



In Memory of | Adj<sup>t</sup> JONATHAN BURT | who departed | this life in a sudden | and  
Surprising manner | April 18<sup>th</sup> 1794: | in his 56<sup>th</sup> year. |

How short how precarious how | uncertain is life. how quick the | Transition  
from time to Eternity? | How soon the thread of life is spun | —A breath a gasp a  
groane or two | and we are seen no more. | Yet on this brittle thread of life | hangs  
a vast Eternity. |

In Memory of | CAPT ISAAC COLTON | who died | Jan<sup>y</sup> 23<sup>rd</sup> 1757 | In his 57<sup>th</sup>  
year. Capt. I. Colton had a military Genius, commanded a Company | at Louif-  
bourg in 1745. | Was respected and useful at Home. | Was a man of Prayer. | Ifa  
31: 3. For Behold the Lord | Doth take away the Captain.

HERE LIES INTERR'D THE BODY | OF CAPT THOMAS COLTON WHO | DEPARTED  
THIS LIFE SEPTEMBER | THE 30<sup>th</sup> 1728 AGED 77 YEARS. | PRO. X, 7. THE MEMORY  
OF | THE JUST IS BLESSED. |

In Memory of | M<sup>rs</sup> HANNAH | Wife of | Cap Thomas | Colton | who died | Nov<sup>r</sup>  
6<sup>th</sup>, 1737 | In Her 73<sup>rd</sup> | Year. | Pro. 11. 16 | A virtuous Woman | Retaineth  
Honour. |

Here lies interr'd y<sup>e</sup> | Body of MR SAMUEL | COLTON who was born | Jan<sup>y</sup> 17,  
1679 and dyed | March 13 174<sup>3</sup>/<sub>4</sub> Our | Life is a passage to | Eternity and ought to  
be a | preparation for Eternity. |

Here lies Buri'd the Body | of MRS. MARGARET COLTON | Wife of Mr. Samuel  
Colton | Who was born Sept 11th | 1684 and dyed Jan<sup>y</sup> | y<sup>e</sup> 19<sup>th</sup> 173<sup>3</sup>/<sub>7</sub>. | A true  
Christian has | Nothing to fear beyond | the Grave. |

Sacred to the Memory of | Mr SAMUEL COLTON | Merchant | who departed this  
life | Nov. 5, 1784 in the 57<sup>th</sup> year | of his age. |

The Sun's too quick revolving beams	Then happiest he whose lengthened fight
Apace dissolves the humane dreams	Pursues by virtue's constant light
And brings the appointed hour.	A hope beyond the skies
Too late we catch his parting ray	Where frowning Winter ne'er shall come
And mourn the idly wasted day	But rosy Spring forever bloom
No longer in our power.	And Suns eternal rise.

In Memory of | M<sup>rs</sup> FLAVIA Wife of | M<sup>r</sup> SAMUEL COLTON | Who died April  
19. 1763 | In her 22 Year | My fellow youth stop here awhile | & View my Monu-  
mental pile | Once I like you alive But ah ! | am nothing now but Native clay.

Sacred to the Memory of | M<sup>rs</sup> LUCY COLTON | Relict of M<sup>r</sup> Samuel Colton, Mer-  
chant | She died Dec 7 A.D. 1799. Æt 57. | She possessed a mind much above | the  
common standard and | practiced the social virtues | in an eminent degree. She  
was an | affectionate and faithful Partner | Parent and Friend. Being | liberally en-  
dowed, she judiciously | and liberally contributed to public | purposes and caused  
the heart of the | Widow and the Fatherless to rejoice | Thus she honored the  
Lord with her | Substance and her Memory is blessed. | She was an understanding  
Believer | in the doctrines of Christianity | Serious attendant on Divine | In-  
struction, & died in the hope of an | immortal and glorious life.

Death ! Great proprietor of all ! 'tis thine  
To tread out Empires and to quench the stars.  
The Sun himself by thy permission shines  
And, one day, thou shalt pluck him from his sphere.

In Memory of | Mrs. LUCRETIA wife of | Rev. SIMEON COLTON and | daughter of  
 Capt Gideon | Colton. She died at Pal |mer July 14. 1821 aged 33; | her husband  
 being at that | time Pastor of the Church in | that place. With her are de | posed  
 two still born children | Affectionate in her disposition, | fervent in her piety, she was  
 | eminently useful in her station, | and in death was much | lamented. Enjoying  
 the conso | lations of religion in her last | moments, she with calm refig | nation  
 committed her soul to | her Saviour, and died in the full | hope of a glorious  
 resurrection. | "Blessed are the dead who die in the Lord."

To the | Memory of | ELIZA W. CONdit | comfort of | Rev. Jon B. Condit | who  
 died Jan. 7. 1835. | E<sup>t</sup> 24. | Selah S. Woodhull | their Son, | died March 15. 1835  
 | E<sup>t</sup> 3 Months & 4 days. | —How slender all the proudest ties | That bind us to a  
 world like this. |

In Memory | of | Ensign | Samuel | Keep | Who died Aug<sup>t</sup> | 23<sup>rd</sup> 1758—aged 85.

In Memory of | DEA. WALTER WHITE: | who died July 14. 1819: | Aged 54. | In  
 a long & distressing | sickness he proved himself | to be the man of God | & exhibited  
 the excellenc'y & | pure supports of the | Christian Religion. | In the duties of his  
 office | he was signally faithful, | in the home of the mourning | a comforter, in the  
 | conference room a Guide. | Help Lord for the godly man ceaseth.

A notice of Longmeadow burying grounds would not be complete without mention of an aboriginal one which antedates all the others. Many years ago, at the lower end of the long meadow, the encroaching freshets in their annual assaults upon the river bank laid bare projecting human bones which examination showed to be regularly interred Indian skeletons. These were usually found, when the floods had not already disturbed them, with the lower limbs somewhat drawn up, but without other observable peculiarity of interment. The number of skeletons found and other indications do not warrant the belief that this was a principal Indian burying ground, which probably would be found in some more secluded and sheltered portion of the adjacent Pecowsic Valley; but it was probably the adjunct of the summer camping ground of the tribe when the meadow cultivation invited their more exposed sojourn near the main river bank. Not very far from this place abundant traces have been found of what must have been a sort of manufactory of stone arrow-heads, hatchets, hoes, etc.; the ground being literally full of the chippings incident to such manufacture, with occasional specimens of the rudely finished articles themselves as well as of Indian pottery; of which the present owner of the spot, Mr. David Booth 2d has collected quite a respectable little museum—the sole present relics of the former lords of the meadow manor.

“ And as sunbeams leave a blessing,  
 Fading slowly in the West,  
 Grudge we not our benediction  
 To the red man's place of rest.”

## H.—THE REVOLUTIONARY PERIOD.

The Longmeadow history abundantly illustrates the patriotic sentiment as well as the daily anxieties, and what pastor Williams calls "tumults and uneasiness" of a highly sensitive and more or less divided community. A few selections from his diary will suffice to put us into the very midst of those perilous days.

April 15, 1775.—By the accounts brought by the post, things appear more threatening. The court at home seem determined to treat us as a people in rebellion. Great uneasiness in the nation.—17. 'Tis reported this day by the way of New York, from home, that the court have purposed to put off their violent measures for the present to see what we will do in this land.

20—This morning as soon as it was light, the drum beat and three guns were fired as an alarm. The story is that some of the troops had marched from Boston to seize some military stores at Lexington, or Concord, and that some men had been killed, but the accounts are vague—we must wait. The Lord mercifully prepare us for the tidings we may have. The minute men are gone to town and men are collecting from various parts, and we have reason to fear that much mischief is done.

21—This morning at 4 o'clock another message is come advising that there has been a smart engagement at Concord between the regulars and our people, and many killed, but we have but an uncertain account. 'Tis said houses are burnt, and women and children killed—sad work, indeed—more men are collected and going forth. I prayed with a company. The Lord be pleased to go with them and prosper them; keep them in thy fear. This day we met together for prayer in the meeting house and I offered some remarks from the 3d chapter of Jonah.

[The muster-roll of the Longmeadow minute men who marched at the Lexington alarm, on April 21st, 1775, is as follows :

First Lieutenant and Acting Captain,	-	David Burt.
Second Lieutenant, - - -	-	Jonathan Hale.
Sergeants, - - - - -	-	{ Ebenezer Colton, Samuel Keep.
Corporals, - - - - -	-	{ Nathaniel Ely, Josiah Cooley.
Privates—Abner Colton, - -	-	Oliver King,
John Colton, - - -	-	Nehemiah Rumrill,
Ebenezer Bliss, 2d, - - -	-	Thomas Stebbins,
Aaron Bliss, - - -	-	Sam <sup>l</sup> Morgan,
Sam <sup>l</sup> Smith, - - -	-	James Parker,
David White, - - -	-	Gad Lamb,
John Ackley, - - -	-	Ebenezer Stebbins,
Elijah Burt, - - -	-	Sam <sup>l</sup> Burt.]

Richard Woolworth.

22—This morning the post, Mr. Adams, came along, and we got his account of matters; they are very indistinct, but we learn that there has been a battle between the king's troops and our people, and that on both sides it was supported with great spirit; thus a war is begun. In the evening our people, excepting the minute men, came home and bring an account that the king's troops are gone back to Boston; the account of the battle is yet very uncertain. It is said that Gen'l Haldiman is killed.

23—By the post from Hartford, 'tis said that a number of men at H. went to the P. O. and took away a packet of letters to Gov'r Gage. This is a very unadvised, imprudent measure, in my opinion, and doubtless we shall be looked upon as in a state of daring rebellion.

24—Various reports; accounts of men's gathering together from all parts of the country, and 'tis said that a number of men from R. I. went to Marshfield and killed and took a considerable number of the king's troops, and laid many houses in ashes of such people as took part with the king's forces.

25—Reports still various; some things reported yesterday, contradicted this day. In the P. M. we met for prayer. Jonathan Stebbins and Dea. Colton prayed. I read a sermon of Dr. Doddridge's from Deut. 23: 9, and we concluded with singing.

26—The story of Marshfield being laid in ashes is contradicted, and whether any persons have been killed there is yet uncertain; the most probable account is that they are contriving to collect an army to be raised by the N. E. provinces and colonies. Messengers are sent to Hartford, where the Conn. Assembly is now sitting. The Lord give wisdom, prudence, discretion, and moderation. I learn the people are very ready to misrepresent my words, even in prayer. The Lord be pleased to direct and assist me and keep me from doing anything displeasing to His Majesty.

27—I perceive the people are out of humor with me for things that I have said and done. My own conscience don't upbraid me for what they pretend to be uneasy at. I desire to refer myself to the Lord and cast my care upon Him, praying that I may be kept from sinning against God and that my usefulness may not be obstructed.

April 28—George Cooley, who went with a wagon and provisions, is returned. He says that our men, who went from home, are stopped at Waltham at present. I wish that they may behave as becoming their Christian profession; reports are so various that we know not what is to be depended upon.

May 5—Various reports indicating the disquietness of the times.—6—Our country is in tumult by reason of the late measures taken by the king's troops; blood is shed and people are in a great uproar and distress, especially in Boston, where the inhabitants are shut up, as prisoners and people are got to be jealous of one another, because they have different opinions as to the times and measures taken. The accounts from home are very different; some are for violent measures with the colonies and provinces, some for lenient and moderate measures. The Lord be pleased to help, pity, and reform.

11—A public fast. Mr. Trotter of Stafford came hither to preach for me; his forenoon text, from Job 36: 18; P. M., from Luke 18: 1-8. He appears a bold and daring man, was very popular, and doubtless greatly pleased our warm people. Some of his notions I could not join in with; but I hope his calls to repent, reform, and engage God's presence may be well attended to. I myself shamefully fell on sleep in the time of the forenoon sermon. The Lord be pleased to humble me.

16—Report as if Ticonderoga had been taken possession of by some of the king's troops from Montreal, but that a party from N. England had dispossessed them, and without shedding blood. Thus we are evidently in a state of war, and I fear we shall feel the horrors of a civil war. But our God is infinitely wise, powerful, and merciful. He reigns, he governs the world; to Him I desire to look, and upon Him alone have my dependence.

23—I perceive a coldness among my own people towards me because they apprehend I don't think with them as to the present times and measures. I heartily desire their welfare and happiness. My conscience is void of offense. As to people's jealousies, reproaches, hard speeches, they are but trifles in comparison with what many others, very excellent men, have met with. Oh, my heavenly Father, forgive and bless those that have in any measure and manner been unkind to me.

June 16—'Tis said that there are considerable numbers of troops arrived at Boston.—17—The post confirms the account of more troops, but makes light of it as to their numbers. Gen. Gage has published a proclamation inviting people to lay down their arms, and promising favor to those who do so; but in his proclamation Mr. Hancock and Mr. Samuel Adams are excepted.

20—This day we have a sorrowful account from our troops—that there had been an engagement between them and the regulars at Bunkers Hill, in Charlestown, and considerable numbers slain on both sides. Our people were driven out of their entrenchment and the town of Charlestown was burnt down by the king's troops. I hear of no particular persons being killed but Dr. Warren, who was president of the Provincial Congress. The slaughter was probably great, but we at present have only flying reports. My wife's son Nathaniel (Lieutenant of the Longmeadow company) is returned home, for which God be praised. He was not far from Bunkers Hill where the fight was, and saw the fire at Charlestown, and heard the hurras and shoutings among the troops.

23—We hear that all was still at Boston on Wednesday noon. 26—We are looking, hoping, waiting, fearing. Still various reports. A quantity of powder carried to-day through the town for the army. A general action expected by some. 29—This day Mr. John Hale came home from the Congress. Things look exceeding dark to me.

July 1—The sword of civil war is drawn in this land; the fruits of the earth languish; the earth is parched; the drought is distressing.—3—From the accounts brought this day, the clouds thicken. 'Tis said the Canowaga Indians have taken up the hatchet against the English; skirmishing on the sea-coasts; vessels taken and retaken; substances wasted and destroyed.

18—This day I saw in the Hartford paper a declaration of the General Congress at Philadelphia which will doubtless be called a declaration of war with Great Britain. 21—News from England that when the news of the Lexington and Concord fight got thither that the mob gathered and were much out of humor, and that Lord North promised that there should be no more troops sent to America; but whether they dispersed upon that 'tis not said, and truly what the news is and how it comes, I don't know, but expect when the post comes along, we may learn something.

January 1, 1876—Grant us help in this day of trouble; a very remarkable year past; the most that I ever saw—unnatural war, great sickness, and remarkable drought. 100 years ago we were in a struggle with the Indians, who rose up in rebellion and designed the ruin of the country, but God preserved us. In the year past the leaders of our nation have sent troops to subdue and bring us under in this country, to submit to their arbitrary and tyrannical measures. Much blood has been shed—towns destroyed. I do humbly pray that God would humble and reform us, and heal our backslidings, and yet regard us in our low estate, and relieve us in this calamity, and grant that real religion may yet revive and flourish, and that we may know God and turn to Him and accept the punishment of our sins, and answer the ends of it.

5—By post we have the king's speech to Parliament and observe that he seems resolutely set to bring the Americans under. O Lord, be pleased to restrain the wrath of man and cause it to praise thee.—12—Report that the great mortar and some cannon are brought through the woods from Ticonderoga. What the design is I do not know. The Lord mercifully regard and help; otherwise all these schemes and pains and labors and expenses will be to no purpose.

March 28—This day our military company was called together and chose their officers. I prayed with them at the meeting house.

April 9—I hear of tumults and disorderly practices, stupidity, hardness of heart, atheism, and unbelief prevail. The British ministry breathe out cruelty against the colonies still. Things look darker and darker. 21—Sabbath, and a quiet Sabbath. No alarm or tumult, praised be God.

May 1.—A report of 20,000 troops at Halifax from England, not yet confirmed.

July 24.—A number of people gathered together, some dressed like Indians with blankets, and manifested uneasiness with those that trade in rum, molasses, sugar, etc. I understand that a number went to Merchant Colton's and have again taken away his goods. I don't see the justice or equity of it. Many don't approve of it, but have not resolution enough to interpose and endeavour redress. I am fearful of special troubles in this place, not only on account of Samuel Colton's goods, but also because several of our people are going into service in Connecticut, and so our quota will be deficient, and possibly men may be drafted.

August 11.—This day I read publicly, being required thereto by the Provincial Council, the Declaration of the Continental Congress for Independence. 21.—Joseph Bumstead (a trusty man servant of the family) and grandson Stephen set out for Roxbury to join the army.

[The following directions are found in a letter addressed to this grandson:

MY DEAR GRANDCHILD—As you are going abroad, and may be exposed to difficulties and dangers to sickness, and possibly to y<sup>e</sup> sword of y<sup>e</sup> enemy; as also you may be in danger—Great danger—of sin, I Give you these directions:

1st. Take care of your health, don't unnecessarily expose yourself to heat and cold; be careful as to your diet, and don't be too free with fruits that are like to chill your stomach and expose you to y<sup>e</sup> dysentery and diseases common to y<sup>e</sup> fall of y<sup>e</sup> year.—2d. Obey y<sup>e</sup> orders of your officers, don't expose yourself to military punishment by disregarding y<sup>e</sup> orders of your Superiors: be kind to your companions and fellow soldiers.—3d. Avoid temptation to sin, to all manner of sin: don't accustom yourself to drinking, to sit with those y<sup>e</sup> meet together to drink. Don't take God's name in vain, for the Lord will not hold him guiltless that taketh his name in vain. Carefully avoid *Gaming*, playing at cards, and dice; those persons that do so, Generally fall into much sin.—4th. Fear God and keep his commandments. Eccl. 12: 13.—5th. Attend upon the public worship of God, when you can.—6th. Pray to God in secret. Matt. 6: 6.—7th. Read y<sup>e</sup> Scriptures daily. John 5: 39.—8th. Avoid quarreling and contention. Get some acquaintance with my Relations in Roxbury and let them know who you be.

Behave with decency and modesty, and so as to credit religion, to adorn the Doctrine of God our Saviour. The Lord be with you and keep you in his fear. Hear oh my Grandson, and receive my saying, that the years of thy life may be many. If the Lord please I hope I may yet see you in the Land of the living. The Lord prepare for what his pleasure may be as to that.

I am your loving Grand-Father, STEPH<sup>n</sup> WILLIAMS.]

L.m. Aug<sup>t</sup>. 20, 1776.

14—Sabbath. This day a number of soldiers came from town on their march to the southward and breakfasted eastward of Dea. Ely's. Not so much interruption as we feared. The men behaved with moderation. They are under the conduct of Gen. Lee, who is gone down the other side.

16—Report, probably true, that our forces at Quebec have met with a great rebuff. Gen. Montgomery killed, Col. Arnold wounded, 70 men killed, 300 taken.

Sept. 4—Awful work; our troops driven from Long Island; reports more affecting and distressing; thousands destroyed, especially Connecticut people. 6—A gentleman of intelligence came from New York and gave me a more favorable account. 12—Report of regulars and Indians coming down the Mohawk river towards Albany; likely to divide our forces and distress us on every side. Report that the General Court has voted that every fifth man of our militia be ready at a minute's warning. 14—In the evening an order came to have the militia ready at a minute's warning. Sabbath disturbed.

Oct. 1—Several persons inimical to American liberty brought to town some confined in the jail; others carried to Worcester, brought from the Westward, near Hudson river.

Nov. 16—This day a number of men called tories were escorted by a party of armed men and came to Dea. Ely's and breakfasted, from Long Island, who have showed themselves unfriendly to the liberties of America. Lord grant moderation and kindness. 25—Dark weather, dark things, stupidity, and obstinacy; disregard of the business of the house of God.

30—Military Co. called together at a minute's warning to go wherever called. *People don't appear forward.*

December 4—Our soldiers begin to return that enlisted for a stated time, and people seem engaged to get money, and I fear by oppression and unjust measure. 6—Reported a large fleet appears before New London. People are in a fright and the Connecticut militia flocking down to New London.

31—The last day of the year. It has been one of the most remarkable in the history of America. The people, by their Congress, have declared Independency, and the king's troops and fleets are come against us. Battles have been fought; forts and towns taken; much blood shed; many taken captive and wounded; many sick, and many have died in our army. Sick-ness has everywhere prevailed; deaths have been many; a day of darkness indeed.

And so the good old pastor's diary goes on in alternate rumors, forebodings, and spiritual lamentations, giving us a vivid insight of those troublous times. The Revolutionary period might also be illustrated by many other papers of old Longmeadow families, muster-rolls, officers' commissions, certificates of soldiers' claims, etc., all showing how close and sympathetic was the relation of this New England precinct to the great national struggle. We have also, revealed, honest differences of opinion, hinted at in Parson Williams's remembrance of the king continued till he was reminded of its untimeliness by the sudden sitting down of his patriotic auditors when that petition came; in his reading from the pulpit the Declaration of Independence "being required thereto by the Provincial Congress;" and in his sympathetic allusion to the Merchant Colton case, a fuller explanation of which is given in the following section.

As the case progresses towards its close, gleams of sunshine light up the clouded pages. On the day of the surrender of Cornwallis the diary records "great rejoicing in town; great guns fired; bells rung; rockets played at y<sup>e</sup> Court-house; taverns illuminated. Rev. Mr. Breck and many people went into y<sup>e</sup> meeting-house; he prayed; the people sang psalms and hymns."



## I.—THE MERCHANT SAMUEL COLTON DOCUMENTS.

The original documents in the care of Merchant Colton, referred to in the Historical Address, page 42, and in Appendix H, page 210, are of great interest as throwing light upon some of the transactions of those troublous times. The petition of the citizens to the General Assembly for an act of indemnity, when they were afterwards threatened with civil suits to compel their restoration of the property they had taken, and the counter remonstrance of Merchant Colton prepared for, but vainly presented to, the next General Assembly, are both able and interesting documents; and only their great length precludes their publication in full. A synopsis of each is, however, given and, as far as possible, in the very words of the documents themselves :

To the Hon<sup>ble</sup> Senate and House of Representatives of the Commonwealth of Massachusetts in General Court assembled on the first Wednesday of January the 7<sup>th</sup> 1881 :

The Petition of Nath<sup>l</sup> Ely, Festus Colton, Azariah Woolworth all of a Parish called Long Meadow in Springfield in the County of Hampshire humbly sheweth, that at the Beginning of the present Contest between Great Britain and the American States there was a Considerable Time when the courts of Justice were shut up and the Operation of the Laws of the Land suspended and all Power having originated from the Body of the people reverted back to its source and Fountain and was in Fact exercised by them in some Instances and in others by Comt<sup>ees</sup> appointed by the People for that Purpose; That it was found absolutely necessary at that Time to guard against Evils and Mischiefs which then threatened the Destruction of the whole Body, that for that Purpose it was found Necessary to hinder some Members of the Community from acting Contrary to the general Welfare Just as their Humor or malice should Direct as to imprison those that were hostile to seize on Private property where necessary and in some Instances to prevent People from Using their Property in such a Manner as essentially to injure the whole. That in some Instances whole Towns or Parishes arose in a Body to Correct or prevent Something which appeared inconsistent with the general Good and in some Instances the people when thus assembled acted for themselves without Delegating Their Authority to any others that on other occasions when the people were assembled they chose several Persons out of their Body to act for them, and that usually when People were assembled in Town Meetings they chose general Comt<sup>ees</sup> of Safety to manage the Pudentials of their Constituents for some Limited Time but as all Power was vested in the body of the people, they had a Right to Delegate it to others in any Way they thot best and the power Derived was the same in each of the above Cases, that at those times many things were done by the body of People and by their Comt<sup>ees</sup> which Could not be Justified at a Time when Justice was administered by the Law of the Land tho at the time of doing them they were not only Justifiable but necessary and Commendable as being done for the general Good. That on the Happy Reestablishment of order and Justice as administered by Law there was Danger that those that had escaped themselves for the public would be ruined by the Malice and Revenge of their Enemies, in order for the Prevention Whereof the Legislature have passed several Acts of Indemnification and Pardon but unhappily for your

Petitioners the provision already made Does not extend to all Cafes that Come within the fame Reason and require the fame or fome other Remedy.

To this Merchant Colton replies by first exposing at equal length 'the Artifice of the Petitioners,' in first concealing from him for two weeks the knowledge of the citation upon him which they had procured from the General Assembly, to show cause within twenty days why such an act of indemnity should not be passed, and in finally serving this citation upon him at a distance of a hundred miles from Boston only six days before the expiration of the time allowed; and in then using their own knowledge of his partial answer thus hurriedly prepared, and his plea for a longer time for preparation—which had accidentally fallen into their hands instead of those to whom it was sent—to hasten a meeting of the Assembly Committee appointed to consider the case, to compel the attendance and answer in his behalf of counsel uninstructed by him and wholly unprepared, and in thus finally procuring the passage of the desired act upon a hearing which was really only an "ex parte" one, through their 'Artifice.'

Replying then more particularly to their preamble, the remonstrant says that he "Cannot but Take Notice of the Artful Manner in which the Subject is Introduced." Conceding then most fully all which they have claimed, so far as it applies to periods when the laws were indeed suspended, he yet claims that the whole case of the petitioners lies outside of this line of argument, as they have themselves practically admitted by asking for a peculiar act of indemnity in addition to those general ones which they cite as precedents.

To the further allegation of the petitioner that

The f<sup>d</sup> Sam<sup>l</sup> Early shewed an unfriendly Disposition to the Liberties of his Country and exerted himself with the People to blast the Power and Influence of the Congress of the United States and the general Court of this State as we Can shew by a Variety of Instances, and Contemning and Dispising the Recommendations and Authority of both and fordidly preferring his own private Interest to the general Welfare of the whole he acted in direct Opposition thereto in Divers Instances particularly he raised Considerable on the prices of his Rum, Salt, &c on Hand and declined selling unless for silver Money whereupon after moderate Measures to Reclaim him had been found ineffectual, the Body of the People of f<sup>d</sup> Parish moved with Just Indignation at his Conduct Deprived him of the Possession of f<sup>d</sup> Rum Salt &c, whereupon f<sup>d</sup> Colton desired his Goods might be Restored to him which was Done on his Promising freely to Dispose of them at the usual Prices of those Articles but he very soon relapsed into his former Conduct the people then arose a Second Time and Retook the Goods from f<sup>d</sup> Colton and Delivered the same to your Petitioners and some others who were appointed a Comt<sup>ee</sup> for the Body of the people of f<sup>d</sup> parish to Dispose of the same whereupon an exact Account of the Quantity of each was taken by a Person under Oath for that Purpose, and a Particular account kept of the Quantity sold to each person and the price also which we Can now produce. the price was high as the Regulated Price for the same Articles the next Spring and no Deduction made therefrom for selling and the Money arising from the Sale of the whole soon Carried to the House of the f<sup>d</sup> Sam<sup>l</sup> and there left for him tho he then declined accepting thereof, but there is no Doubt but he afterwards Converted the Money to his Use.

The remonstrant replies that—it is True your Memorialist was Possessed with a Considerable Quantity of west India Goods in July 1776 and at the time as Mentioned In the Petition which he was selling and Retailing at such Reasonable Prices as He could afford the same, but that he ever manifested any Unfriendly Disposition to the liberties of his Country by any Predilection or Attach' to Britain or the British Government (which no Doubt is the Idea Design<sup>d</sup> to be Convey<sup>d</sup> by the Terms) he utterly deny<sup>s</sup>. Nor Does he think this was ever his Character however his Enemies may Represent him to antwer their Own particular private views. on the Contrary he hath always Entertained the most Cordial Esteem Regard and attachment to the Liberties of this Country and of Mankind and a sincere abhorrence of Tyranny in all its forms But Then Being a Person Naturally of a Good and Steady Temper of mind and a Lover of peace and order in society and one that avoided Contention and Strife as much as Possible throughout the whole Course of his Life he did not fall in with all the madness and Extravagances of the Times or act the part of one who might be Justly called Liberty Mad. Or that your Memorialist ever Exerted himself or did any act Either by himself or in Connection with others to Blast the Power and influence of Congress or of the Gen<sup>l</sup> Court he utterly Denys or that he ever Contemn<sup>d</sup> or Dispis<sup>d</sup> their Recommendation or acted in Direct opposition thereto knowingly in any Instances Is what he Likewise Denys tho' possibly he may have Done it Thro' Inadvertence or inattention. on the Contrary he hath Constantly Endeavoured to Demean himself as a Peaceable Member of Society and Govern himself by and Conform to such Regulations and Recommendations as were made from time to time by The Hon<sup>le</sup> Congress or Gen<sup>l</sup> Court in Like Manner as other of his fellow Citizens did at the same time. But now as to the particular Instances that are given your Memo<sup>st</sup> Begs leave to observe some things more particularly, and As to his . . . and Raising upon the prices of Goods then upon Hand which is first Mentioned this your Memorialist Conceives not to be Contrary to or in Direct Opposition to any Recommendations of Congress then in force. But that the Resolution of Congress for that purpose had been some time Before Repealed Not indeed before it had Lost its Effect and operation Throughout the whole Continent for it is a Matter of too publick General knowledge to Question it that the prices of almost every Article of Foreign goods and most articles of this Country Produce were then Raifed Considerably higher than Before the War, of which the scarcity of the Currency was the Undoubted Cause and your Memo<sup>st</sup> thinks he may With Truth and Confidence say of himself that the Articles Mentioned Rum and Salt were sold by him at Lower and more Reasonable Rate than by other Dealers In Gen<sup>l</sup> at that Distance in the Country and that Both by Whole Sail and Retail and of which he trusts he can give your Honours undoubted Proof. as to the other Instances Given, that your Memorialist Declin<sup>d</sup> Selling only for Silver Money this your Memorialist presumes to say is as false as it is invidious and Malicious and what your Memo<sup>st</sup> is abundantly able to disprove, all his Neighbours and others that delt with him Know the Contrary and that He Received Both Silver and paper Indiscriminately In Payment for his Goods but chiefly the Latter, And indeed he furnished the Publick with very Considerable Supplies which were paid only in paper Bills; and So far has your Memorialist Been from Taking advantage of the times to Encrease his Estate by Oppression Extortion Or Monopily so far from fordidly improving his own Interest to the Gen<sup>l</sup> welfare as is Suggested that he Believes he may Truly say he Hath Suffer<sup>d</sup> more in His fortune and Lost more of his interest During the War Than the whole Parish Beside and he is Confident that before he was

Robbd<sup>d</sup> of His Goods by the Petit<sup>rs</sup> and others he had furnished more Supplies to the publick and that chiefly upon Credit, than the whole parish Beside, and Every one Knows the Publick had Nothing but Paper Bills to pay their Creditors with. Your Memorialist, therefore Hopes your Honors will Consider these Falsè Ground-les Allegations as the mere fruits of Slander and abuse and as Calculated and De- signed to Bring an Odium upon him and his Cause. . . .

To the further allegation of the petition that

Said Colton was at that time adjudged by the general Comt<sup>ee</sup> of Safety for the whole Town to be unfriendly and Inimical to the Liberties of his Country and unanimously agreed to be advertized as such, as will appear by the Depositions of the Chairman and one other of the s<sup>d</sup> Comt<sup>ee</sup> hereto annexed and which was prevented not by any Reformation of the s<sup>d</sup> Colton but by a singular Circumstance which we Decline mentioning at present.

The remonstrant replies that

As this appears to him to be a Matter of Great Consequence, he hopes for your Hon<sup>rs</sup> Indulgence and patient attention to what he has to offer in his own vindication, and here he hopes your Hon<sup>rs</sup> will call to mind the intempered Heat and Furious Zeal manifested at the Beginning of the present Contest against most of the Traders in the Country who continued in the ordinary Course of their Busines which constrained many of them to Store and Leave off Trade intirely and it was your Memorialist's misfortune to have some of these over Zealous Persons who Either thro' Enmity or Envy or perhaps only from their over Zealous Temper of Mind Rais<sup>d</sup> a Clamour against him in the year 1775 a time when the minds of too many were full of jealousy and Suspicion and this occasioned a Complaint to be made against him to the Comt<sup>ee</sup> of Inspection and Safety for the Town that he had Rais<sup>d</sup> upon the prices of his Goods, upon which he was Called and accordingly appeared Before the Comt<sup>ee</sup> to Vindicate Himself and the only particular Charge or instance Eleged in the Complaint as far as your Memori<sup>st</sup> can Recolle<sup>ct</sup> was his Selling some Liver Oyl at a higher Rate than before the War, and that he had rais<sup>d</sup> and increased the price of this Article which as all Dealers in it well know is very apt to Leak and wast by being kept any length of Time, which was the fact with this, so that he Could not afford it so cheap as Before without being a Loser and this your Memor<sup>st</sup> offer<sup>d</sup> as his Excuse and for his Vindication to the Comt<sup>ee</sup> and this he Thought Sufficiently Satisfactory. Sure he is that it must be so to all Reasonable unprejudiced Persons. this he Conceives to be the Simple State of the Case Neither was there ever any Pretence of any other Charge against him that he knows of nor any . . . of his Gen<sup>l</sup> unfriendly Disposition to the Cause of his Country or opposition to it much less of his attachment to Britain and the British Government and even for this, after the most Carefull Inquiry of the Members of the Comt<sup>ee</sup> he does not find they ever Came to any Resolution to Convince him much less to Publish him as an Enemy to his Country as is asserted in the Pet<sup>n</sup>. Sure he is he had never any Knowledge of any such Thing. Not that he Doubts but Some of the Comt<sup>ee</sup> had Inclination enough to do it to Gratify their own private Enmity or intemperate Zeal as some would every Person who at this time had Been found to have Taken Only a Cup of Tea. But the Generality of the Comt<sup>ee</sup> were of a Different and more Cool Temper and Prevented most of the Excesses of these over Zealous persons of all Which your Memor<sup>st</sup> hopes abundantly to Satisfy your Hon<sup>rs</sup> by the Testimony of a Number of the Comt<sup>ee</sup> Themselves and that therefore the

Persons who make the application Annex<sup>d</sup> to the Pet<sup>n</sup> Labour under some very great Mistake Respecting the Matter. they are Certainly Mistaken in Supposing that they were of the Comt<sup>ee</sup> at all in the year these goods were Taken away from your Memor<sup>st</sup> as will appear from the Town Records themselves and what that Singular Circumstance may be which prevented your Memor<sup>st</sup> from being Published as an Enemy Referred to in that Pet<sup>n</sup> your Memor<sup>st</sup> cannot even guess.

To the allegation of the petitioners in their preamble that at the time these goods were taken from him, viz., in July, 1776, we were without law and the administration of justice, the remonstrant replies that at the time these Goods were Taken from him, (viz) in July 1776 'tis a matter of Publick Notoriety that Both the Justice of the Supe<sup>r</sup> Court and Justice of the peace were then Commissioners who Might sufficiently restrain and Punish all Delinquents and Offenders against the Laws tho' no civil Matters were then Heard or tried in the Country. to Represent your Memor<sup>st</sup> therefore as a Dangerous Person and an Offender against the Laws and then Bring no civil Authority to Try and Punish him for his Suppos<sup>d</sup> Dangerous Crimes and that therefor on this account, the Petitioners with others solely with a view to the Public good were as it were obliged to Interfere of their own Heads and Deprive him of his property Which he was using in such an invidious Manner and to the Hurt of Society must be sure idle. . . . If your Memor<sup>st</sup> was an evil doer he might Certainly be punished by the Proper authority and then no occasion for private violence and this must Convince all Judicious and Imparcial persons that some other motive than pure Patriotism and a Regard to the good of the Community was the inducement to Rob and spoil your memor<sup>st</sup> of His property.

To the allegation of the petitioners that they acted by the concurrence and advice of two of the General Committee of said town, being all of that body that lived in that Parish, the remonstrant gives a brief statement of the circumstances of the transaction, and then shows that the petitioners really acted in direct opposition to the advice of the committees of the town, and of the several towns in this section met in convention.

In July 1776 a Great Number of Persons Blackt and in Disguise Assembled Together at a late Hour of the Night at your Memor<sup>st</sup>'s House, He and his family being then within and Retir<sup>d</sup> to Rest upon which he begs Leave to observe that pure Honest Patriotism Does not need any Disguise neither does it seek the Darkness of the Night for a Covering. these are rather the marks of Spoilers and Robbers and no Doubt their Number and Disguise were Disign<sup>d</sup> to Terrify and intimidate your Memor<sup>st</sup> and Being thus assen<sup>d</sup> they forcibly Took and Carried away a Large Quantity of his Goods, to the amount of about Two or Three Hundred pound Hard Money. it is True your Memor<sup>st</sup> obtain<sup>d</sup> and got Back a part of these goods again into his Possession But not many Days after without any new Cause given the same Persons and perhaps others with them assembled again in the Night, forcibly Brake open his Store Locks and Took and Carried away the whole of his Rum and Salt &c, Except a Trifle Left for private use, Ransacking and Searching his House from top to bottom Plundering and Carrying away what they Saw fit—this a True account of the Manner and Circumstances attending the Transaction. How These Goods were afterwards Dispos<sup>d</sup> of is Best known to y<sup>r</sup> Petitioners nor is it of any

Consequence to your Hon<sup>r</sup> tho' we Cannot keep from observing that it is impossible for the Petiti<sup>r</sup> or any person else to know or ascertain what Goods were taken or what Quantity or that the whole was ever Brought to Any Account what ever. Suffice it to Say that the whole were Divided among them or Dispos<sup>d</sup> of as they saw fit and no part were ever Restor<sup>d</sup> to y<sup>e</sup> Rightful Owner, Contrary to the Advice of the Comt<sup>ee</sup> of the Town and of the Comt<sup>ees</sup> of the Several Towns in this County met and assembled in a County Convention at Northampton soon after; who upon application to them made in this Behalf advised and Earnestly Recommended to all the good People of the County to abstain from all acts of violence upon the persons or Properties of others and to Restore to the Rightful Owners Whatever had been in any instance Taken away as Appears by a Copy of their proceedings ready to be Shown to your Hon<sup>r</sup> and so far is it from being True What is pretended by the Petiti<sup>r</sup> that they acted by the Advice and Concurrence of the Comt<sup>ee</sup> they acted in Direct Opposition thereto.

To the claim of the petitioners that they kept a fair account of the sales and disposals of all the goods taken away, and soon after brought and offered the whole of the money received for them to the memorialist which, upon his refusing to accept, they left with him, the remonstrant replies that

He has to observe that the Money was not Brought and offer<sup>d</sup> till some time in the Year next after, when paper Bills had Considerably fallen and Depreciated and probably would not fetch and purchase more than one half the Goods that were taken away from your Memor<sup>al</sup>. he therefore absolutely Refused to Receive it or have any Thing to do with it whatever; and as to what the Peti<sup>on</sup> Mentions of their having Been sued already by M<sup>r</sup> Church and his Recovering Judgment against them for one Hoghead of Rum taken out of your Memorialist's Store at this Same Time, it is True that M<sup>r</sup> Church Recov<sup>d</sup> Judgment upon a fair Trial at Law in y<sup>e</sup> inferior Court and afterwards in the Sup<sup>r</sup> Court upon a Reference to three very Judicious Disinterested Persons who all Lived at a Distance from the parties and Unanimously after a full and fair Hearing Reported in favour of f<sup>d</sup> Church. . . .

To the further allegation of the petitioners that

They have great Reason to believe that between the Time of the first and second taking of f<sup>d</sup> Rum Salt &c from f<sup>d</sup> Colton he applied to Several People out of his own Parish to befriend him and to take of him a Hoghead of Rum or Salt &c each, and that Sham Bargains with that View only were made, and that in fact if any Money was ever paid to f<sup>d</sup> Colton therefor, that the same has long since been paid again by f<sup>d</sup> Colton as the Goods were never Delivered to the pretended purchasers and now we are threatened by f<sup>d</sup> Colton and others the pretended purchasers to be Sued for the Remainder of f<sup>d</sup> Rum Salt &c which may prove our total Ruin at the present Price of f<sup>d</sup> Articles. and that they Have Endeavored to settle with f<sup>d</sup> Colton by leaving the whole affair to Disinterested and Judicious Men, but he will not consent thereto excepting we will agree wholly to leave out of the Submission the Consideration of his Inimical conduct and Character and also the Money we left at his House to pay for the Rum Salt &c which proposal of his is so unfair and Dishonorable that we Cannot and we Trust your Hon<sup>r</sup> will think we ought not in Justice to our own Selves to Comply therewith.

The remonstrant replies that

This is what he often propos<sup>d</sup> and wish<sup>d</sup> for Himself and by them as often Declin<sup>d</sup>

unless to such Men and upon Such Terms as he would not by any means Consent To. not but that he thinks it may be settled with as much Justice and fairness and Quite as Little Expense in a Course of Law. he knows and feels himself greatly injured and abused and at the Same time is conscious to himself that he Hath never deserved it. he therefore hopes in some way or other He shall obtain personable Satisfaction either in a Legal Course Or By the Judgment of Indifferent persons either of which are very immaterial to him.

To the final appeal of the petitioners that

Being informed that no Provision that is yet made by the Legislature Will Extend to our Case and that being no general Comt<sup>ts</sup> of a Town we are not included in any Indemnification that has been passed by the General Court, we yet Trust your Hon<sup>rs</sup> will think that our Case comes within the same Reason as that of general Comt<sup>ts</sup>, and that a Veil of Eternal Oblivion ought to be Drawn over the Transactions of those unhappy Times and that the Law which was designed for the Protection of the Innocent, should not now be used to their Ruin and Destruction.

The remonstrant replies that

For Your Hon<sup>rs</sup> to now interfere and by Act of Supreme Sovereign Power preclude and Cut off your Memorialist from all Tryal of his Right in any Way which is the thing pray<sup>d</sup> for he apprehends to be Contrary to the Principles of Natural Justice and tho' it may be Reasonable that a veil of eternal Oblivion should be Drawn Over many Transactions of the Late times when we were without the Due administration of Justice in Course of Law, so far as the publick is Concerned and that Men should not be Cal<sup>d</sup> in Question or Punish<sup>d</sup> for Crimes Against the peace by them Committed and this were what sound Policy may Dictate, yet it will not from thence follow that it will be Either Just Reasonable or Politick to Preclude any one from Obtaining Due Reparation and Legal Satisfaction for any violation of Private property, so far as the Publick are concerned. the Publick Legislature No Doubt have a Right to Decide But in all Matters of Private Right and Questions of Private property your Memo<sup>rs</sup> apprehends with all due Submission the Legislature have no Right to interpose and Deprive any one of a Tryal in the Due Course of Law. The Law of the Land by the Great Charter and the Bill of Rights as well as the Express Provisions of the Lately Establish<sup>d</sup> Happy Constitution is the Birthright of every free Man and by This Law every one Who is injur<sup>d</sup> in his Property hath full Right and Liberty to Seek Redress and Endeavour to obtain Satisfaction in a legal Way—and with all due Submission your Memo<sup>rs</sup> apprehends That the Legislature themselves are as Much Bound and will Conform themselves to the Principles of the Constitution and Bill of Rights as the Executive are Bound and obliged to Conform to the Laws Themselves. your Memo<sup>rs</sup> has Rec<sup>d</sup> Manifest Injury his Rights and property openly invaded and violated attended with Circumstance of Great Insult and abuse as every unprejudiced Person in the world must acknowledge for which he hath Rec<sup>d</sup> no Legal Satisfaction and Shall he now by an act of Sovereign power be Cut off from all hopes of Redress and Depriv<sup>d</sup> of his Birth Right the Benefit of the Law which is the Birth Right of Every Englishman. this favours So much of Cruelty as well as injustice that he Trusts Your Hon<sup>rs</sup> will not be induc<sup>d</sup> by any Consideration to Comply therewith or pass any act of Indemnity as Pray<sup>d</sup> for.

To the final plea of the petitioners that

Your Hon<sup>rs</sup> would pass an Act of Indemnification for us or others under like Circumstances or find out some Method to Save us from that Ruin and Destruction which threatens us.

The remonstrant replies, with shrewdness and earnestness, that He Can't but Observe what Little Reason the Petitioners have to Cry out of the Danger of their being Ruin'd if Your Memo<sup>r</sup> should obtain a Just Recompense for What hath Been so unjustly taken from him since they are Supported by such Members who no doubt ought and will and Many of them have engag'd to bear their Due proportion. this in stead of a Reason for the Indemnity Pray'd is a very good Reason against it Since the Loss Whatever it be will be less felt and easier Bourn by a Number than by one Individual. . . . .

But Concerning this Multitude of Subscribers with Which the Pet<sup>n</sup> is Back'd he craves leave to say a few Words. Many of these persons were Children and Minors when these Matters were Transacted and some of them perfect strangers who have come into the Place Since, others of them were Parties and as much Concern'd in the original Treppass and Violence as the Pet<sup>r</sup> Themselves and have engag'd and oblig'd themselves to Indemnify them or at Least Bear their Proportion of any Damage or Expence that may Be sustained. many Others are Nearly related and Intimately Connected with Those that Did it. others have Shar'd in the Spoil and plunder and think themselves oblig'd in Justice and Hon<sup>r</sup> to Endeavour to Serve those that have Supplied them at Such Reasonable Prices and no Doubt many others have sign'd their names Mearly through importunity and Solicitation. But Let the Case be whatever it may and how Great soever the Number be, still the Nature of things is not Altered by any such Circumstances. Truth and Justice Remain Still the Same And he Trusts that Your Hon<sup>r</sup> will not be induced thereby to do anything against the Principles of Natural Justice and Sound Policy—and he Humbly hopes your Hon<sup>r</sup> Will be thereby induced to Dismiss the Pet<sup>n</sup> intirely. But if notwithstanding anything he hath already Said and urg'd against it your Hon<sup>r</sup> Should give Leave and a Bill Should be Brought in agreeable to the prayer of the Pet<sup>n</sup> he hopes and Earnestly prays your Hon<sup>r</sup> Would give him Leave to be Heard by his Council Against its being Pass'd into a Law, who he Doubts Not will be able much more Clearly and fully to Shew and State to your Hon<sup>r</sup> the Injustice and Inexpediency of Passing the Same and as in Duty Bound Shall Ever Pray.

Springfield (Longmeadow) May 30. 1781.

SAM<sup>l</sup> COLTON.

The desired act of indemnity was, however, granted and no subsequent efforts of Merchant Colton availed to obtain any redress. Is it strange that the old man, conscious to himself of his own loyalty, not only to his king but to his native country, but broken now in health and in heart by what seemed to him such cruel injustice, should ever after refuse to exchange even a word with any of those who had thus injured him?

The actors in an exciting drama are not the best critics of its passing scenes. A century's remove is an interval none too long for ripening that historical candor essential to a just judgment of the men and measures of such an excited period as our Revolutionary struggle. Nothing is more certain than that our liberty-loving ancestors were sometimes hurried by the very passion of their patriotism into acts which neither their own cooler judgment, nor that of their descendants, can wholly approve, as in the case here described.



## J.—THE WILLIAMS DIARY.

Among the superior advantages for illuminating Longmeadow history, by no means exhausted in this volume, not the least is the diary of Stephen Williams, in ten manuscript volumes, beginning January 1, 1716, and ending June 1, 1782. Its peculiar value consists in its quaint simplicity, and perfectly ingenuous record of daily occurrences. The thorough internal evidence that it was never meant for the public eye makes it all the more valuable, and imposes a sacred obligation to use as not abusing it. Aside from its historical utility in illustrating particular periods or events, a somewhat continuous section of it cannot fail to interest the reader, not only for its personal revelations of the man, but also for its incidental contributions to the history of the period.

Opening then the diary at hap-hazard, without any search for matters of peculiar interest, let a few glances from page to page suffice the present purpose.

May 30, 1754.—I preached to y<sup>e</sup> convention (the Massachusetts Convention of Congregational ministers still continuing its annual meetings in Boston). I believe some were gratified by my sermon—some I conclude were not pleased. I endeavored to deal faithfully concerning some matters, and I hope I delivered the mind of God; and if God approves, I disregard y<sup>e</sup> displeasure of men.

September 6.—The Bears are about in great numbers; they kill hogs and sheep. (On the 9th he goes out into the woods with his neighbors on a bear hunt.) On the 26th.—Was at y<sup>e</sup> tryall of poor Michael Fowler; fair and impartial; found guilty. Oh, that God would pity and pardon y<sup>e</sup> poor man and have mercy on his soul. Blessed Jesus, pity him as thou didst y<sup>e</sup> poor thief when thou wast upon y<sup>e</sup> cross. (His visits to this prisoner are quite frequent.) 28.—One Newton convicted of making and uttering counterfeit coin; sentenced to be pilloried and whipt. Joseph S— and Eunice W— convicted of incest, and are to stand upon the gallows, &c. Oct. 5.—One Taylor and Crawford got some hair from a dead Indian at Stockbridge and pretended that they had killed an enemy; but their sin has found them out. 16.—Reuben W. has run away with John W.'s wife. 22.—I am much concerned for Billy Stebbins who is weak and discouraged. I have been to see him, and am glad to find his spirits up so well as they be.

Nov. 14.—Attended at y<sup>e</sup> vendue of some land sold by y<sup>e</sup> proprietors committee and proposed that they put off y<sup>e</sup> sale of the land below my pasture to see whether the town inhabitants or y<sup>e</sup> proprietors would not consent that the land might be left for y<sup>e</sup> use of y<sup>e</sup> ministry in Longmeadow in case they relinquish their right to the ministry land in y<sup>e</sup> Town. I hope that I did not go beyond my line in what I did. Dec. 10.—Wife went out to her daughter Eunice. Came home in safety, tho' the beast she rode on fell.

Jan. 18, 1755.—Precinct met to set price upon grain. They sent for me to pray with them, and they desired me to tarry—they proceeded, and that without heat—and concluded peaceably and without confusion. I rejoice at it. Pardon for Michael Fowler—tho' he does n't know it. 21.—Went to Town to consult with y<sup>e</sup> gentlemen there about the publishing the pardon of poor Fowler, and they have thôt best to do it before y<sup>e</sup> day appointed for y<sup>e</sup> execution—to prevent the meeting of y<sup>e</sup> people which will occasion much expense of time and money.

March 7.—This day my neighbors sledged wood for me. They appeared in general engaged in y<sup>e</sup> affair, and brôt me more wood than common. The Lord grant love and unity may be encouraged. Samuel Cooley died in a fainting fit. 9—Sabbath.—I endeavored to back y<sup>e</sup> late Providence by a discourse, Matt. 13. 33.

March 11.—Fifty-one years ago I was taken prisoner and carried to Canada. Oh, that God would affect me with his dealing toward me, in preserving me among y<sup>e</sup> Barbarous Heathen ; in returning me and continuing me to this day. Repeated a sermon to Capt. I. Colton who is still confined and a number of neighbors attended. 22.—Sore broken and grieved because of y<sup>e</sup> uneasiness of my *dear wife*. Know not what to do. O, that God would shew me my duty ; compose and calm me. (The trouble that afflicts his wife is elsewhere spoken of as “ the vapours.”) 29.—Hear my poor sister Eunice was alive at last January in Canada. O, that the Lord will have mercy on her soul. (Notwithstanding these constant prayers for his captive sister, she remained to the end of her life wedded to her Indian life and her Roman Catholic faith.)

30.—This day I began to read y<sup>e</sup> Scriptures publickly in y<sup>e</sup> congregation. wish and pray it may be serviceable and a means to promote Scripture knowledge among us. (This was an innovation which Stephen Williams had some difficulty in sustaining. The first pulpit Bible was used Jan. 1, 1808, 54 years afterwards; a royal folio, price \$30, the gift of Lieutenant Hezekiah Hale.)

April 1, 1755.—Have been into y<sup>e</sup> woods to look after spruce that they make beer with. I think we have found it, and if so, I hope it may be of advantage, since 'tis reckoned very wholesome. (“Tar water” was one of Stephen Williams' favorite panaceas and tea of violets another.) April 3.—Son Nathan home from college. God be praised that we see y<sup>e</sup> child so comfortably of it.

8.—Noise of the expedition against Crown Point begins to increase. 11.—Military companies of y<sup>e</sup> Town called together in order to enlisting of men. 14.—Mr. Breck here—tells me that I shall be applyed to, to go on y<sup>e</sup> present expedition. If I should, I entreat the Lord would make y<sup>e</sup> way of my duty plain before me. May 5.—Received a letter from y<sup>e</sup> Hon. J. Osborn, Esq., desiring me to go as a chaplain in y<sup>e</sup> expedition. I know not what to do. 6.—Went to Town to discourse with Col. Worthington, but I desire to have my eyes with y<sup>e</sup> Lord, to show me what He w<sup>d</sup> have me to do.

(The neighbors come in and greatly perplex the good parson about his invitation.) 8.—This day I referred y<sup>e</sup> matter of my going to my Heavenly Father. I enjoyed an happy serenity and calm. Here I am—the Lord do as it seemeth him good. 9.—Lecture. Mr. Breck preached from 2 Chron. 14, 11, a pertinent sermon, and then the congregation were asked whether they w<sup>d</sup> consent, if I should comply with the call given me to engage in y<sup>e</sup> expedition. Y<sup>e</sup> major part voted affirmatively. Thus I have the voice of y<sup>e</sup> people—but yet, after all, I refer the matter repeatedly to God. Col. Worthington and J. W. and E. W. (Ephraim Williams) were here to discourse, &c. I am still at a loss. (He goes to Boston, finds his friends there generally desirous of his going.) “Y<sup>e</sup> Rev. Dr. Sewall, who has treated me as a familiar friend, joined with me in special prayers to God for direction in y<sup>e</sup> affair. We prayed in his chamber. O, how good it is to draw nigh to God and ask His counsel in difficult affairs. I have been brôt to think it my duty to go.”

26. Dear M<sup>r</sup> Raynolds (the Enfield minister) and his consort here. We had an opportunity to confer &c and we prayed together. June 16. Fast in the Parish—M<sup>r</sup> Hopkins and Raynolds preached. 18. Lecture at Town by M<sup>r</sup> Breck who addressed the soldiers a pertinent sermon. 19. Companies mustered. Officers took the oaths. I took y<sup>e</sup> oaths with the rest. 25. The soldiers of this place gathered at Dea<sup>n</sup> (Lieut.) Burts. I went over to the Deacons (opposite the present parsonage.) We sang the 121. Psalm and prayed together and then they went off to town.

The following is a sample of his addresses to soldiers: I would exhort you who are going abroad in the public service. My dear friends—remember that you are under Bonds to God by y<sup>r</sup> Baptism, and let me entreat you, if you have not done it already, that you w<sup>d</sup> now personally and particularly dedicate yourselves to God; instantly, by private transaction of y<sup>e</sup> covenant between God and y<sup>r</sup> own souls. This may be done by every one of you if God dispose y<sup>r</sup> hearts to it. I am very sorry it is done by no more in a publick, solemn manner as it was done by most of y<sup>e</sup> young people in this place above 16 years of age in some of the first years of my ministry. I urge this matter upon you that are now going abroad; thus truly to dedicate yourselves to God. Take an oath of allegiance to God, that the Lord shall be your God, that you all be for Him and none other. You are wont in y<sup>r</sup> notes for public prayer to ask that you may be especially preserved from sin, and some add it—the worst of evils. Yes—so indeed it is—I hope and desire you would second your own desires with answerable endeavors to keep yourselves pure, to keep at a distance from all sin. Be careful to do violence to no man of your friends and countrymen in any places where the army may be called to reside. Dont take the name of God in vain; dont give yourselves to intemperance, to gaming, stealing, uncleanness, quarrelling. Be much in prayer, and watch as well as pray. Acknowledge God in all your ways. Live sensible of your entire dependence on God. I do now, my dear friends, bid you farewell, and may the Lord preserve your going out and coming in from this time forth and even forevermore. Amen.

July 1. I expect to move this day to join the army. I desire to give up myself to y<sup>e</sup> Eternall Jehovah, praying He w<sup>d</sup> grant me his gracious presence and enable me to do y<sup>e</sup> work, business, and service justly expected of me. Gracious God, be pleased to take care of my family and flock at home. I leave them with a Gracious Covenant God. If it be thy pleasure, be pleased to return me in safety and peace. Y<sup>e</sup> Lord is my God, and my Father's God. O Lord, I am thy servant.

(During that campaign occurs the battle of Lake George, September 8th, in which his kinsman, Col. Ephraim Williams, and his deacon, Lieut. Burt, are both killed.)

Oct. 28. 1755. I returned to my home in safety and find my family in comfortable circumstances. (He blesses God for the cordial welcome of his neighbors, who flock into the parsonage, and for his opportunity on the Sabbath with his dear flock in the public assembly.)

Dec. 5. I hear that 8000 hand cuffs were found aboard a French vessel taken near Louisburg. Alas! were they designed for poor Protestants?

Dec. 10. The people in y<sup>e</sup> place are fond of disposing of the school land by sale or lease. I wish they were not so hasty. I pray God to grant them prudence and discretion in managing y<sup>e</sup> publick affairs. Dec. 26. This day we have an acc<sup>t</sup> of an awfull Earthquake at Lisbon and Cadiz. A previous entry, November 18th, records "About 4 A. M., awaked and surprized with the amazing shock of an earthquake that shook the bricks from the chimney."

Jan. 6. 1756. It is proposed than my son Davenport should ride post this week to Boston. 12. I have been at some pains to get some Sassafras roots, hoping that they may be serviceable to purify the blood. O that God would purify my heart.

Feb 29. 1756. Sabbath—My subject was awfull: y<sup>e</sup> text Matt 25. 41. O that God w<sup>d</sup> speak to the consciences of poor sinners.

(While the pastor's daily petitions are continually being offered in connection with passing events, on the day preceding the Sacrament of Communion there is almost invariably recorded a special prayer of preparation, unusually copious, thoughtful, and minute:.) March 6. Tomorrow Sabbath and Sacrament Day. After abundant confessions of unworthiness and shortcomings: "Cleanse me from my sin; sanctifie me thrô-out; sweeten me for y<sup>e</sup> enjoyment of Thyself; give me to do duty as duty, in obedience to thy commands—shew me my duty upon all accounts. If there should be any application made to me to go again in y<sup>e</sup> Army, be pleased to make y<sup>e</sup> way of duty plain. If thou would<sup>st</sup> not have me go, give me to see and know y<sup>e</sup> mind of God." After full petitions for the nation, "in all these provinces and colonies," and in view of the peculiar exigencies of the pending war, and after supplications for the town and precinct: "Oh Lord, be pleased to bless my dear family; comfort, console, and calm my consort; bless my children that are gone out into families; let Samuel be preserved and protected and taught now he is abroad; let Davenport have y<sup>e</sup> gracious

Presence of God and health; let Martha's health be precious in God's sight and bring her willingly to sit at Jesus' feet"—(and so on, not forgetting any members of the family, whether children or servants.)

March 3. People in a ruffle about choosing a deacon insisting upon y<sup>e</sup> deacon's being ordained, which I can't see to be duty, unless we have a church stock which many of the brethren are averse to. 11. I attended the Weekly Lecture—but many were absent. I fear they are tired with the service. I don't know but it will be best to lay down the Lecture for a season.

16. Town Meeting. I preached. The publick affairs went on with good agreement, but we were interrupted by a number of rude soldiers who came along and behaved riotously and wounded severall men that attempted by order of Authorities to seize them. M<sup>r</sup> Tom Hopkins was knocked down, but I hope may do well, tho' much hurt.

19. Received a letter from Brigadier Gen<sup>l</sup> Dwight inviting me to go as a Chaplain in y<sup>e</sup> army again. 21. Sabbath. I was warm and affectionate in my addresses to y<sup>e</sup> people, and I do pray that God would speak to y<sup>e</sup> hearts of my hearers. 23. This day I went to Enfield to see my Dear Friend and B<sup>r</sup> M<sup>r</sup> Raynolds and his family—had an opportunity to pray with him, and had great pleasure and comfort in so doing. 29. At y<sup>e</sup> Lecture I preached from John 8. 39 and endeavored to show how unreasonable y<sup>e</sup> papists are in denying y<sup>e</sup> use of y<sup>e</sup> Scripture to y<sup>e</sup> Laity. May 2. Sabbath and Sacrament. I had my children severall of them about me at the Lords table. O, y<sup>e</sup> amazing love and grace and condescension of God. I hope I have had some sense of it. Would that I might be one of y<sup>e</sup> poor in Spirit, for theirs is y<sup>e</sup> Kingdom of Heaven.

26. Now I have passed my Grand Climactericall year. I w<sup>d</sup> not think any other than that my times are in God's hands and I rejoyce that they are so. 27. I hear Co<sup>l</sup> Ruggles is gone along and it is expected we march speedily. 31. The Church met and brôt in votes for a deacon. M<sup>r</sup> Aaron Colton had the majority of votes but not so great a majority as I could wish for.

Dec. 10. Y<sup>e</sup> inhabitants of y<sup>e</sup> Precinct met to grant money. They are desirous that I remit a part of my salary, because I had (they apprehend) good wages when abroad. I can't see it my duty, since they were so well provided for in my absence. They have adjourned the meeting and made no grant to me. I pray God to keep them calm and give me prudence and meekness, and prevent confusion among us. 12. Sabbath. I have enlarged considerably extempore as I was preaching and hope and desire that my so doing may not be hurtful, but serviceable. 14. I don't know but people will get into a heat about my salary. I pray that they may be kept from wrong measures. 15. Nathan invited to be Tutor of Yale. 23. The conversation among the neighbors is yet about my salary. Their spirits are evidently raised. The Lord be pleased to calm and quiet their spirits, and keep mine calm and composed. 26. Sabbath. Some rain and many people absent from the publick worship. We need *resolution*.

Jan. 2. 1757. Sabbath and Sacrament Day. I enjoyed calmness and serenity at y<sup>e</sup> Sacrament, though my affections were not moved as at some times. Jan. 6. I have signified my mind to the Clerk of the precinct in writing respecting my salary. 9. Sabbath—very stormy—had prepared a new Sermon, but preached an old one because the assembly was small, and not able to write new sermons sometimes ; hope I did not indulge sloth.

24. Funeral of Cap<sup>t</sup> Isaac Colton, attended tho' a stormy day by a great number of people. Thus honour was done him as one that had been useful among us. 26. Concerned about my son Davenport who acts as Deputy Sheriff. Y<sup>e</sup> Lord give him to do justly and grant that he may behave with tenderness and prudence. 27. Went down to see my Dear M<sup>r</sup> Raynolds and family and find that he is perplexed at y<sup>e</sup> conduct of his people who incline to go to y<sup>e</sup> Separates. The Lord be pleased to support and comfort his servant, and teach and restrain that people.

Feb. 15. Council at Blandford—adjourned to Westfield. The minister imprudent and the people violent and almost outrageous. (This Council, adjourned from time to time, appears to have been conducted with something like legal form, "P. Nelson. Complainant. A Rising. Appellant." and consumed much time, the Council besides using the daytime, sitting up late at night, and the final result not, after all, of much avail.)

Feb. 24. Long talk with Cap<sup>t</sup> S. Colton and Serg<sup>t</sup> D. Burt (two of precinct Committee) about y<sup>e</sup> affair of my salary. I am in fear peoples spirits and tempers are too much raised ; and so *mine may be*. The Lord keep us from dishonoring his great name. 23. Oh Lord, lead me not into temptation, but deliver me from evil. 26. Sabbath. I found myself more composed than at some times and some what enlarged. I have been concerned lest I become ruffled and discomposed because of y<sup>e</sup> conduct of my people. Oh, Lord, don't leave me to myself and my own counsels.

13. Sabbath. I have used great plainness of speech in cautioning against lewdness and lasciviousness. Y<sup>e</sup> Lord grant his blessing may follow these cautions and make them really serviceable. April 7. Letter from Nathan that Yale College is about to form a Collegiate Church. July 4. We have had thôts of buying another negro, but am at a loss in my own mind. I pray God to help me do my duty to those under my care. 8. This day a shock of an earthquake at 2 o'clock P. M.

Aug. 11. Hear Co<sup>l</sup> Ruggles is gone along and left a pressing message for me to follow him. Went to Town—met S<sup>ir</sup> W<sup>m</sup> Pepperell and S<sup>ir</sup> John S<sup>t</sup> Clair.

Oct. 19. M<sup>r</sup> Raynolds and his consort came here to ask our daughter Martha for their son Samuel. The young man is in Good reputation and of Good Behaviour. The family is most agreeable to me. I hear that Rev<sup>d</sup> M<sup>r</sup> Edwards is chosen President of a New Jersey College. Jan. 18. 1758. Last night I met the young men at y<sup>e</sup> School House ; prayed with them, advised and counselled them.

Feb. 1. I perceive that there is some notice taken of y<sup>e</sup> school y<sup>t</sup> M<sup>r</sup> Wheelock and others have projected for the poor Indians by Lord Halifax and others in England. 26. Sabbath. Lord London and his attendants passed by. I am sorry there are such examples of travelling on the Sabbath by Great men.

March 14. I am at a Great loss what to do ab<sup>t</sup> Settling my Estate—how to do justice among or to my Children. I do pray that He y<sup>t</sup> is wonderfull in counsell would be pleased to direct and help me. 23. Co<sup>l</sup> Ruggles has writ to me again to engage in the expedition. I do fear that it won't do for me to think of it because of my age and infirmities.

April 3. This morning Cato was taken with a cold shaking fit. I hear that the Rev<sup>d</sup> M<sup>r</sup> Jon<sup>s</sup> Edwards is dead (he dyed in the Jerseys) a valuable man—and a great loss to y<sup>e</sup> church of God. 7. Y<sup>e</sup> Lord be pleased to pour out of his Spirit upon us in order to our Reformation—morall means of themselves, will not do it. 10. This day we hear y<sup>e</sup> Alarm of War, y<sup>e</sup> beating up for volunteers. I prayed with y<sup>e</sup> company.

July 31. This day M<sup>r</sup>s Edwards—y<sup>e</sup> relict of y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> Jon<sup>s</sup> Edwards and her son Jon<sup>s</sup> were here. This Gentlewoman has had sore bereavements of Late. I pray God to be her support.

Aug. 1. I attended upon the children at y<sup>e</sup> publick Catechising. 28. I catechised y<sup>e</sup> children—a fine sight of Children in y<sup>e</sup> place. (The good pastor rejoices in his frequent catechisings. He has generally about eighty present.) Sept. 7. We have had an opportunity for Sociall prayer at the House of G. D. Praised be the Lord.

8. A memorable day—this day three years ago we had our fight at the Lake. I desire never to forget it. 16. What a poor stupid creature am I. Oh for wisdom and patience and a care to redeem time. 20. Dear M<sup>r</sup> Raynolds visited me and we prayed together. I bless God for such a friend.

Nov 19. 1760. 'Tis said a man y<sup>t</sup> came from y<sup>e</sup> Army and was lodged at M<sup>r</sup> Sam<sup>l</sup> Bliss's in y<sup>e</sup> Town is supposed to have y<sup>e</sup> Small pox and is carried to y<sup>e</sup> pest-house; 'tis feared y<sup>t</sup> he has communicated y<sup>e</sup> disease. (His fears are sadly realized. The disease spreads; a hospital is established at Matthew's swamp for those who voluntarily contract the disease by inoculation, about which doubtful remedy there is great excitement and difference of opinion. His son Stebbins, Jonathan Ely, and a number of others are inoculated. His son's house and the "new room" in the parsonage are occupied for a time as hospitals, but as the disease spreads, all infected persons are removed either to the "Swamp House" or the pest-house.) Feb. 29. 1761. This day my son Sam<sup>l</sup> carried out in a sleigh six persons y<sup>t</sup> have taken y<sup>e</sup> Small pox by inoculation. Y<sup>e</sup> L<sup>d</sup> be pleased to be with them and carry them well thró. March 11. This day my son Raynolds and others came hither in order to prepare to receive y<sup>e</sup> small pox.

12. Last night about 2 of y<sup>e</sup> clock there was a considerable shock of an earthquake. (He improves "y<sup>e</sup> late Providence" in next Sabbath's discourse.)

13. This day the doctor is here and inoculated y<sup>e</sup> Gentlemen with us.  
 19. Town meeting. M<sup>r</sup> M<sup>e</sup>Kinstry preached a good sermon. A turmoil is raised among y<sup>e</sup> people in y<sup>t</sup> Town as to y<sup>e</sup> affair of inoculation. Several of y<sup>e</sup> persons y<sup>t</sup> were at Matthews Swamp are removed this day. I hope and pray y<sup>e</sup> infection may not be spread by them. (As time proceeds the inoculation process seems to prove successful and gains favor. The good pastor goes out to the swamp from time to time and confers with his infected parishoners through the window.)

30. This morning Cato has moveingly advertised me of my mortality by asking me what he shall do when I am dead, which he says will be *by and by*. The Lord help me to realize this, and to wait on the way of faith, repentance, and new obedience till my change come; and y<sup>e</sup> L<sup>d</sup> be pleased to take care of the poor fellow, and enlighten him with y<sup>e</sup> knowledge of Christ and bring him home to Thyself.

April 12. Sabbath. I have been preaching about publick reading of the Scriptures. I hope people may be convinced of y<sup>e</sup> duty and y<sup>t</sup> we may attend it with seriousness and reverence. (On the next Sabbath he *again* sets up the practice of reading the Scriptures from the pulpit.)

April 27. This day y<sup>e</sup> doctor determined that Joseph Chapin's wife has got the small pox. We are in a toss, but all our care will be to no purpose unless God help us. 28. There seems to be a Tumult among us upon y<sup>e</sup> acc<sup>t</sup> of J. C's children who are put into y<sup>e</sup> School House. May 8. I returned home from Tolland—y<sup>e</sup> place in an uproar. Several of J Chapin's children sick with y<sup>e</sup> Small pox. Y<sup>e</sup> mother is carried up to y<sup>e</sup> pest-House in a chair and four of the children, and E. M. (M<sup>r</sup> Woolworth's apprentice) is broke out and is carried to the pest House also. Y<sup>e</sup> L<sup>d</sup> preserve and help and mercifully prevent the spreading of this awfull disease.

9. This morning George C. Cooley came to me to desire I w<sup>d</sup> go and Baptize a child of his born last night, and not like to live in y<sup>e</sup> opinion of M<sup>r</sup>s Warner y<sup>e</sup> midwife, and I went and Baptized it—a number of neighbors being present. This afternoon my son Samuel's wife was safely delivered of a daughter. I bless God who by his Providence seems to be speaking the continuing of my house for awhile to come—this being y<sup>e</sup> fifth Grand child born in y<sup>e</sup> space of half a year. O Lord be pleased to establish thy Covenant with me and mine—to be a God to me and to my seed after me.

June 28. Sabbath. I have used plainness of speech respecting the support of y<sup>e</sup> Gospel ministry—a part of y<sup>e</sup> Counsell of God y<sup>t</sup> I thot it my duty not to shun to declare. I desire that it may be well received.

30. This day my Sister Eunice, her Husband, her daughter Katherine and others come hither from Canada. Y<sup>e</sup> L<sup>d</sup> Grant it may be in mercy to her y<sup>t</sup> She makes this visitt. We have no interpreter and So can't say what her intentions and pretensions are. (His sister Eunice was taken captive with the rest of the family, at the sack of Deerfield, she then being 7 years old and he 11. She was brought up by the Indians, embraced the Roman Catholic faith, and married an Indian chief who adopted the name of Wil-



liams. When this Indian party in their blankets, beads, and moccasins arrived at Longmeadow, and encamped in the orchard behind the parsonage, there was a great stir in the village. The most assiduous efforts were made to induce her and her family to remain. The Legislature of Massachusetts offered a grant of land in case she would consent.)

July 1. I have been seeking for an interpreter—have sent to Deerfield. Thus I am in concern. Y<sup>e</sup> L<sup>d</sup> be pleased to direct and bless me—Grant I may take prudent measures. 2. We attended y<sup>e</sup> meeting before y<sup>e</sup> Sacrament, and after meeting people came in Great numbers to see my Sister. I am fearful that it may not be agreeable to be gazed upon. I am sending hither and thither to my children and friends, and I pray God to bring them together that we may have a comfortable and profitable meeting. My cares increase. I have an interpreter come from Sunderland—sent by Sister Williams of Deerfield—but I fear he does not understand y<sup>e</sup> Language very well—but hope he will be somewhat serviceable.

4. Sabbath and Sacrament. My daughters Eunice and Martha are now here with me upon y<sup>e</sup> *joyfull sorrowfull* occasion of my poor Sister Eunice who is now with me—also her Husband; Katherine and her Husband, and a little son of Mary. I beg God to Direct me what to do for my Sister; be pleased, to incline and dispose her and her Husband to come into, or comply with, such measures, as may have a proper tendency, to promote her Spiritual and Eternall Good, and that of her family and offspring; oh that y<sup>e</sup> vail might be removed from her eyes, and that God w<sup>d</sup> give her to know y<sup>e</sup> truth as it is in Jesus.

6. My children, John and his wife, Stephen, with our interpreter, M<sup>r</sup> Dodge, are come hither. Our company and cares increase. Y<sup>e</sup> L<sup>d</sup> Grant us his guidance. 7. This day my son Nathan and wife, Cap<sup>t</sup> Grant and wife came hither. I had a sad discourse with my Sister and her Husband, and find they are not at all disposed to come and settle in y<sup>e</sup> Country. I am at a great loss to know what course to take, what measures to go into. I do pray God to direct me and show me my duty. About night M<sup>r</sup> Salter and others came hither. Our numbers increase. My daughter Raynolds returned Home wearied and Fatigued. July 8. Cap<sup>t</sup> Grant and M<sup>r</sup> Salter went from us. At night my son Warham came hither, John and his wife went home. 9. Hot—and we are fatigued and full of Company—at night my wife poorly.

10. This morning my poor sister and company left us. I think I have used y<sup>e</sup> best arguments I could to persuade her to tarry and to come and dwell with us. But at present they have been ineffectual. I must leave y<sup>e</sup> matter with God—this I desire to do. N.B. Y<sup>e</sup> when I took my leave of my sister and her daughter in the parlour they both shed tears, and seemed affected. Oh, that God w<sup>d</sup> touch their hearts and encline them to turn to their Friends, and to embrace y<sup>e</sup> religion of Jesus Christ.”

Would that some master painter might depict this touching scene.

## K.—THE DAUPHIN (?) WILLIAMS.

The name of Eleazer Williams is related to Longmeadow not only by his reputed relationship to the first pastor, Dr. Stephen Williams, the brother of Eunice Williams, Eleazer's grandmother, but also by his own early residence in the village for several years while he was acquiring an education. It was at the earnest request of Deacon Nathaniel Ely of Longmeadow that his parents were induced to allow him to receive this education thus, and the liveliest interest was felt in Eleazer, not only then but in all his subsequent life, by many Longmeadow citizens.

The following hitherto unpublished letter of Pastor Storrs to Rev. Dr. Romeyn of New York, will be found of much interest in this connection, not only as a clear statement of the facts relating to Eleazer's early residence here, but as casting a strong side light upon subsequent claims in his behalf. The statement of Thomas Williams, Eleazer's father, as to the origin of Eleazer's baptismal name is of special significance.

LONGMEADOW, April 6, 1811.

*Very Dear Sir:*—Yours of the 1<sup>st</sup> inst was received yesterday. The subject of our correspondence has long been to me one of importance;—that it has become apparently so to you, and to other New England friends, is highly gratifying.

In addition to those cares which are common to me, I have on hand special concerns—a circumstance which must excuse me while I attempt nothing more at this time than a plain statement of a few facts concerning which you enquire.

Eleazer Williams came to this town in January of the year 1800; the May following he was 12 years old—the friends here have never known any other name of the family than that of Williams. Eleazer was baptised, as is supposed, in his infancy by a Catholic priest. His father informed me that he named him after his great uncle, Eleazer Williams, first minister of Mansfield, Connecticut. [N. B. It has been a serious question with Eleazer since he became hopefully pious whether he ought not to be rebaptised by a Protestant. Dr Romeyn's opinion on the subject would give pleasure.]

The great grandmother of this lad, Eunice Williams, though she lost the knowledge of her native language, never lost the knowledge of her native friends and country. She married in early life and had two children, viz: Catharine and Mary, who lived to grow up and were married. Mary, the mother of Thomas the father of Eleazer, on the bed of death, gave her son to her sister Catharine, who never had children.

After his return from captivity and re-settlement at Deerfield the Rev<sup>d</sup> J. Williams, unto the day of his death, did not cease to labor and hope for the



THE DAUPHIN OR THE LOST PRINCE (?).  
*Charles Williams*



redemption of his daughter Eunice, but he never witnessed the fruit of his exertions, nor an answer to his prayers and the prayers of his numerous relations and acquaintances. His son Stephen, the first minister of this town and my immediate predecessor, was so happy, after many fruitless attempts, as to obtain an interview with this sister in Albany, New York, in the year 1740. She, with her husband and children, were persuaded to accompany him to Longmeadow and spend a week in receiving the visits and largesses of their friends in New England, who flocked together to see her. She and her family at three different times afterwards came down from Canada to New England and spent one whole winter in this quarter. She lived till the year 1786 or 7.

The grandson Thomas, the father of Eleazer, was here on a visit in the latter part of 1796 or beginning of 1797, bringing letters from her and from Gen<sup>l</sup> Schuyler of Albany; when it was proposed to him by Dea<sup>n</sup> Ely to send on one of his sons to receive an education here. The proposal seemed to give him pleasure, but we heard nothing from him until some time in Decem<sup>r</sup>, 1799. One of our neighbors who was going to Montreal took on a letter from Dea<sup>n</sup> Ely, in which he expressed a desire to Thomas that he would immediately forward one of his sons, agreeable to the proposal which he had formerly made to him.

Accordingly, at the close of the month following, viz, Jan<sup>y</sup>, 1800, he came with two of his sons, Eleazer and John. He left them both, and they were with us about three years, attending school the most of that time, learning to speak read and write our language; in all which branches they both made good proficiency, especially Eleazer. It was an object with us to have them, however, retain their Indian language, which Eleazer did. In the winter of 1803 their parents both came to visit them, and informed us that unless they carried one or both of them home, their priest (who had expressed great displeasure from the beginning with the business) would excommunicate their mother from the church. Taking John, they were persuaded to leave Eleazer for two years longer. John was at home one year, perfectly regained his knowledge of the Indian language, and returned to us again. He remained in these quarters about four years more, learning to read and write and perform tolerably well most kinds of farming business. He then returned to his father's, where he now is, never having manifested any special regard for labor; nor any abiding sense of religious things. Eleazer has made but two visits to his parents; the last a few weeks since, having heard that his mother was near to death. He has at all times to this day been able to speak readily his native language. Canawaga lies across the river about nine miles from Montreal. It contains about 300 families of Indians, who are a part of the Six Nations.

As to overtures made by Episcopalians, I know nothing only what I had from his own mouth. He told me and several others in this quarter that Dr Moore of New York, or some of his church, invited him to place himself under their care; for they would do anything and everything for him in

completing his education and preparation for the missionary service. Likewise that an Episcopalian clergyman in Montreal, I think he said 'twas D<sup>r</sup> Montain, urged him to join their communion, urging similar and many other motives; this was at a time when we were diffculted to procure money for his support.

He is now with Rev<sup>d</sup> M<sup>r</sup> Hale, of Westhampton, in this county. When I saw him in Decem<sup>r</sup> last, he told me that he had read six books of the *Ænead*, several of Cicero's orations, and one or two of the gospels in Greek; he has spent much time upon the Latin, as he has found that the most difficult language, except his mother tongue, to pronounce. He is greatly desirous to obtain a knowledge of the Greek and Hebrew; for he says that when he presses the Friars with a passage of Scripture as it stands in the English Bible, they tell him that it is not translated right, and he is unable to contradict them.

I have heard it objected to Eleazer that he appeared fickle; but who would rationally expect that an Indian would at once become steady. I have heard it said that he was assuming; this no one will think strange who considers how much he has been flattered and caressed by many of the first characters in New England. For some time past I must say that to me he appeared more stable, more meek, and in every respect more promising. His whole soul seems swallowed up in the idea of becoming a preacher of Christ among his own countrymen. In a letter received from him since his last return to Canawaga, he says he had much conversation with them, and they expressed great desire that he should come and be their religious teacher immediately.

My dear friend, do not the designs of Zion's King, who is also Lord of Providence, in permitting the awful destruction of Deerfield, and in counteracting all subsequent exertions for the redemption of Eunice Williams from Indian captivity, begin to develop themselves.

Your brother in Christ,

R. S. STORRS.

Whether Eleazer Williams was really the grandson of Eunice Williams, or the son of Marie Antoinette, will probably always remain an open question—at least for persons of large credulity. That he was strikingly European, and even Bourbon, in physiognomy is unquestionable; the one fact which gives some coloring of plausibility to the whole tissue of newspaper and oral gossip constituting the staple of Mr. Hanson's book entitled "The Lost Prince."

Most of this gossip carries upon its face the evidence of its improbability, and scarcely deserves any attempt at historical analysis. Mr. Williams's own statements and reminiscences in its corroboration depend for their value entirely upon the degree to which he was, perhaps unconsciously, influenced by his personal interest in the case. No law of mental action is more imperative than that desire long indulged

comes greatly to influence every faculty of the mind; and to this law Mr. Williams was probably no exception. Nothing can be more incorrect than the impression which Mr. Hanson would give, that Mr. Williams was a man of such guileless simplicity and of such comparative indifference to the personal bearings of the case as to be in no danger of accepting his reminiscences from his imagination instead of his memory. He was, on the contrary, very keenly alive to his own possible historical importance, and brooded upon it so long and intensely as to become at last apparently quite liable to mistake the unconscious cerebrations of his sleeping hours for actual reminiscences. Such wildly improbable stories as the alleged De Joinville interview in the cabin of a Western steamboat, with solemn deeds of abdication soliciting the poor missionary's signature, and very much else of his evidence both subjective and objective—can hardly be explained except upon this supposition.

The writer was well acquainted with Mr. Williams—his supposed kinsman and frequent guest—and has often discussed the whole subject with him; receiving from him more than once the playful promise of a French premiership whenever Mr. Williams should attain his royal rights. It was always interesting to listen to the story, literally ever new as he rehearsed it in these successive interviews with ever increasing detail of circumstance and dramatic illustration from his constantly growing collection of royal relics—a robe of Marie Antoinette, a Bourbon snuff-box, etc., etc. But every such rehearsal only left upon my mind a still stronger impression that I was merely listening to the excursions of a lively imagination into the realms of pleasant possibilities under the stimulus of a strong self-interest, rather than to the clear deliverances of memory, or the sober deductions of reason.

Possibly Mr. Williams did come at last to believe that where there were so many assertions and affidavits there must be some basis of fact; and that it was his own duty "to put himself"—like a presidential candidate—"into the hands of his friends;" not only doing nothing to contradict their claims in his behalf, but even rendering them the support of a grateful and quickened memory.

Be this as it may, it is quite certain that the memory which could possibly accept the stupendous dream of the De Joinville cabin interview as a veritable fact, is fatally discredited throughout. And equally certain that no really reliable evidence, subjective or objective, has been yet adduced to connect Eleazer Williams with the throne of France; or to disconnect him from a legitimate Longmeadow relationship as the grandson of Eunice Williams.

## L.—THE DAVENPORT WILLIAMS COMMUNION CUP.

The destruction by fire in 1846 of the old Williams parsonage in Longmeadow was undoubtedly a very severe loss to antiquarian research in the Connecticut valley. It was occupied at that time by a bachelor grandson of Dr. Williams, who kept its treasures of manuscript and of printed Americana jealously locked up in the old attic, scarcely permitting any one access to them after the abuse of his former confidence by a noted antiquarian who had, as he believed, surreptitiously conveyed some of them away. The fire took upon the roof from the cinders of the old Burnham place upon the opposite side of the street, and but little comparatively could be saved from such exposed and combustible material. Among rescued matter, however, were most fortunately the ten manuscript volumes of Dr. Williams' diary covering the entire period of his ministry, with the exception of one missing volume, and a small collection of original letters and other manuscript, all now in the possession of the writer. Of special interest among them is the following original document showing the seed-thought of one of the most noted of early American publications, "The Redeemed Captive Returning to Zion":

Mem<sup>dm</sup> for the Rev<sup>d</sup> M<sup>r</sup> Sam<sup>l</sup> Miles

The Lott of Bills of Exchange Payable to Yourself I desire may be disposed of by advice of the Rev<sup>da</sup> of the Clergy of this town and M<sup>r</sup> John Williams of Deerfield for the Procuring an acc<sup>t</sup> about the English Captivity of the late Wars in Canada; how they were used there in general, but in particular what Ways and Means they used to make them become Roman Catholics and Indians; and towards the printing some small tract concerning a Difference of our Religion against the Roman Catholics and Indians, to be conveyed to them privately in Canada &c; and in doing of these things you will all oblige him who is

Yo<sup>r</sup> most affectionate friend  
and faithful humble serv<sup>t</sup>

Boston Dec<sup>r</sup> 25 1714.

FFR. NICHOLSON.

Among other more bulky articles in lower rooms, and hence more easily rescued, were the old oak writing table and the inkstand of Dr. Williams now in the church pastors' room, two very old bureau and buffet pieces of furniture whose painted ornamentation includes the arabesque initials of Abigail Davenport, an extremely old and odd pistol which unbroken tradition refers to the former ownership of John Williams of Deerfield, and, most curious of all, a long, slender wooden tube, about six feet in length and an inch in diameter, octagonal at one end and round at the other and fitted at either end for



ear and mouth pieces now, however, missing, which has for generations been known as the "Courting Stick." Whether it was really used for that purpose, as tradition has it, by young people sitting in the usual place for young people, upon opposite sides of the old-fashioned fireplace, to carry on their whispered love-making unheard by their elders more honorably located in front of the blaze, or whether it was simply used, as experiment now easily demonstrates it might have been, as a very effective ear tube for good old Dr. Williams, it is in either case a curiously unique relic of the olden time.

But by far the most interesting and important of these material relics of the old parsonage, is the Davenport Williams silver communion cup, now in the possession of the first church in Longmeadow, of which some more particular account should be here given.

The inventory of the estate of Rev. John Davenport of New Haven, made in 1670, mentions, among other items, silver plate to the value of £50. The will of Abigail Davenport, widow of his son John Davenport of New Haven, probated in 1718, the very year of the marriage of her granddaughter Abigail to Dr. Williams, bequeaths "unto the Church of New-haven my Silver caudle cup, desiring a cup to be made thereof for the service of that Church, as Likely as y<sup>t</sup> will afford for the Vessel and its making, out of my love and affection to the house of God." The cup thus made is still in Communion use by the First Church of New Haven.

The will of Rev. John Davenport of Stamford, a signed copy of which is in the writer's possession, in a codicil (which is not given with the printed document in the Davenport Genealogy) bequeaths to each of his minor children "a silver cup market at y<sup>e</sup> bottom outwardly."

[From the same codicil also are the following curious provisions:

"Alfo, I give and bequeath to my Loving Wife Elizabeth besides y<sup>e</sup> thirds of my personal Estate w<sup>ch</sup> I expect she take in other parts of my Estate than what I now Name I say I give my f<sup>d</sup> Wife Elizabeth my two negroes to say Dick and Su who were both hers before my marrying her to be to her y<sup>e</sup> f<sup>d</sup> Elizabeth all y<sup>e</sup> term of her being my widow, and after that that both be to my f<sup>d</sup> Children. Alfo I absolutely give to her my f<sup>d</sup> Wife Elizabeth to her Assigns my Mulatto boy Vannall who therefore my mind is that he f<sup>d</sup> Vannall be not put in my Inventory; but if f<sup>d</sup> Su shall have any more child or Children while under y<sup>e</sup> Improvement of my f<sup>d</sup> Wife Elizabeth my mind is y<sup>t</sup> such child or children every of them continue with f<sup>d</sup> Su under y<sup>e</sup> care of my f<sup>d</sup> Wife Elizabeth, but then to be accounted my Estate and on y<sup>e</sup> expiration of f<sup>d</sup> term of her being my widow then to belong to my f<sup>d</sup> Children. John, Deodate, Abraham, James, Abigail, Martha, Sarah, Elizabeth."]

The married children had previously received a similar cup also "markt at y<sup>e</sup> bottom outwardly," and that of Abigail, brought by her to Longmeadow, was in family use by old Dr. Williams until his death, as his own personal drinking cup. The little recess above the fireplace, in which it stood with the wine-toast liquid which constituted his occasional refreshment, is well remembered by his great-granddaughter Miss Eunice C. Storrs, still living in Longmeadow. This cup, "markt outwardly at y<sup>e</sup> bottom," with the initials "A. D."—Abigail Davenport—and upon the side with those of John Davenport, her great-grandfather—J. D.—was at the death of Dr. Williams willed by him to his children, and coming ultimately into the possession of his granddaughter, the second wife of Rev. R. S. Storrs, was by her presented to the church in Longmeadow as a Communion cup. The history of the cup from about the time of Cromwell to the present time seems thus reasonably established. It is of hammered silver—English make—and was almost certainly among the plate brought by John Davenport of New Haven from England in 1639—and probably considerably antedates any similar Communion cup in this section except that of the New Haven Church, of which it is nearly the fac simile, and which was probably, with it, a part of a social drinking set belonging to Rev. John Davenport. The accompanying engraving is an accurate representation of the Longmeadow cup :



THE DAVENPORT-WILLIAMS SILVER COMMUNION CUP.  
FIRST CHURCH OF CHRIST IN LONGMEADOW.—1718.

## M.—RELIGIOUS ASPECTS AND EVENTS.

The Precinct of Longmeadow was equivalent, as to its religious aspect and intent, to what is now known as the Parish or Religious Society. Its germinant principle and immediate occasion was the fact that a sufficient number of families—or about forty—had gathered, and were competent to the independent support of the gospel ministry. On this ground their petition was heard by the “Great and General Court” and they were incorporated as a Precinct February 17, 1713.

When, three years after, the spiritual body of the church, in distinction from the prudential body of the Precinct, was organized, it was under no denominational name. Its appellation was “The Church of Christ in Longmeadow.” The original tendency was towards a synodical government. At the second church meeting, February 19, 1716, it was voted

“Y<sup>t</sup> we acknowledge power in Ecclesiasticall Councils and do judge it our duty to be subject to a Council of y<sup>e</sup> Churches (if we in a difficulty should call them) till some Superiour Council be set up in y<sup>e</sup> Province unto which we may appeal.”

But this High-church Congregationalism was gradually modified until it finally disappeared, as appears from the following votes :

Oct. 22. 1770. The church voted their full concurrence with y<sup>e</sup> 6<sup>th</sup> section of the 13<sup>th</sup> Chapter of y<sup>e</sup> Cambridge Platform. Feb. 14. 1775. Y<sup>e</sup> church met to reconsider this vote, and the meeting was adjourned to y<sup>e</sup> 13<sup>th</sup> of March.

March 13. Y<sup>e</sup> church met and passed the following vote—viz: As to the exercise of Government and discipline in the church, we agree to take y<sup>e</sup> Word of God, for our Guide, which is the only rule, our Great Lord and Master, has bestowed for the regulation of our Conduct in that affair; being willing to receive light and help from any forms of humane compofure agreeable thereto; and do in speciall Adopt the Cambridge Platform, as to the Substance of it, and as far as agreeable to Scripture.

The last clause is a gentle relinquishment of the Cambridge Platform and the precursor of its vanishing away.

The Longmeadow church set out under the “Half-way Covenant;” an insidious and, as it proved in the after history of this and other New England churches, a dangerous error. Cotton Mather, one of Stephen Williams’s ancestors, had lamented the exclusion of many of the children of his day from baptism, and from the “Ecclesiastical Inspection” which should accompany baptism. The Half-way Covenant permitted those who had themselves been baptized in infancy to renew their “Baptismal Covenant,” although not ready “to come up to that experimental account of their own regeneration, which would sufficiently embolden their access to the other Sacrament.” Solomon Stoddard of Northampton, who gave the charge to Stephen Williams

at his ordination, made the tendency of the Half-way Covenant looser still, by holding that "the Lord's Supper is instituted to be a means of Regeneration."

During the first year of the church thirty-seven were admitted to "our fellowship" or full communion, and forty "owned y<sup>e</sup> covenant." The Confession of Faith and the Covenant were the same for all.

#### CONFESSION OF FAITH.

You believe that there is one only liveing and true God ; y<sup>e</sup> Father, Son and Holy Ghoſt ; that God entered into a covenant of works, with man on condition of perfect obedience ; that our firſt Father by Eating the forbidden fruit, caſt himſelf, and all his poſterity, into a ſtate of Sin and miſery ; that God out of his mere mercy, Sent his only begotten Son, who in our nature hath borne the curſe, and answered y<sup>e</sup> law for us : that all who believe on him, are juſtified, and will be kept by the power of God, through Faith unto Salvation. You believe that the Scriptures of the Old and New Teſtament are the word of God. You believe that at the Laſt Day, Jeſus Chriſt will deſcend from Heaven, and condemn all ungodly men to Everlaſting Fire with y<sup>e</sup> devill and His Angells ; and invite his Saints to y<sup>e</sup> poſſeſſion of the Kingdom prepared for them, before the foundation of the world.

#### THE COVENANT.

You do here take hold of the Covenant of the Lord, and deſire to Give up yourſelf to God the Father, Son, and Holy Ghoſt, and you do promiſe to Submit yourſelf, to the Government of Chriſt in this Church, and that you by God's grace will walk in Brotherly Love, and Seek the peace of this church, So long as God ſhall continue you here.

#### RESPONSE OF THE CHURCH.

We promiſe (by God's Grace) to walk toward you in Brotherly Love, and to watch over you, for the Good of your Soul, and make you partaker of the ordinances of Chriſt among us, that belong to thoſe in your ſtation.

Thoſe y<sup>e</sup> own the Covenant and aſſent to the Confession of Faith as above do then acknowledge—That by Baptiſm I have been dedicated to God, a favor I thankfully acknowledge, and do now Subject myſelf to the Government of Chriſt in his church, and to the regular adminiſtration of it in this church, while his providence ſhall continue me here, promiſſing alſo to take pains to obtain yet further preparation of y<sup>e</sup> Sanctuary, y<sup>e</sup> may Embolden me to wait upon God in all his ordinances.

It was voted by the church Feb 19. 1717 That if any Baptized perſon living among us, ſhould fall into any Scandalous tranſgreſſion, though he hath not actually owned y<sup>e</sup> covenant, yet we will proceed with him as if he had owned y<sup>e</sup> covenant, and when he makes ſatiſfaction, he ſhall explicitly own y<sup>e</sup> covenant.

There is no certain evidence that Stephen Williams adopted Solomon Stoddard's extreme view of the Lord's Supper as a means of regeneration ; but evidence enough that the half-way covenant was unhappy, as time went on, in its devitalizing and unſpiritual effect. Happy for all concerned when the "Great Awakening" of 1740 rooted it out.

Previous to that remarkable event there were no "revivals," in the modern ſenſe of that term, but there were "reformatiſms." They were revivals in the very genuine and ſtrenuous purpoſe and endeavor to renew covenant obligations, and translate them from the letter into ſpirit and life.

“A Covenant for Reformation,” which is subjoined, well illustrates the spiritual condition and necessities of the time. Stephen Williams had long been mourning with great heaviness of spirit over the decay of vital religion. He had been prominent among his ministerial brethren in urging a “reformation.” At a conference of the churches in Chicopee he had exhorted as follows. The question before them was: “What methods are proper for us to take in order to y<sup>e</sup> suppression of vice and revivall of Religion?” First, he opens the “Facts.” Vices abound—visible and manifest evils among us—decay of y<sup>e</sup> power of godliness—divine institutions neglected by many—some unbaptized—great multitudes never join themselves the churches of Christ—low esteem of ordinances—strifes and contentions—extravagant dress beyond our estates and degree—family gov<sup>t</sup> and instruction neglected—how many children ignorant of the first rudiments of religion and without civility—yea, and without instruction in reading and writing—intemperance, much drunkenesse, tavern haunting and cheating one another; breaches of the 7<sup>th</sup> command<sup>t</sup> and not to insist on the abounding of adultery, how amazing does y<sup>e</sup> sin of fornication abound, sinful company keeping, and wanton managements which possibly may be meant by the apostle when he speaks in Romans 13, 13 of chambering and wantonness.

The faithful pastor deplores the general unconcern concerning a reformation—“Nay, don’t many oppose it, and have not sinners many advocates?” He then exhorts to combined action—“That we bear our testimony against y<sup>e</sup> Sins we are sensible do prevail among us. I mean a particular testimony by particular and set discourses, y<sup>t</sup> we be frequent, full, and plain in our cautions, warnings and reproofs. See Ezek. 3, 17, 18, &c, Isa. 68, 1. The direction is to *show* them their sins. And here I would ask whether it may not be expedient and proper for us as ministers to endeavour to engage some of our civil rulers to endeavor to promote a reformation by putting y<sup>e</sup> laws in execution and to directly encourage it.” See Ezra 10. 2. 34.

He then urges an explicit renewal of covenant in which “y<sup>e</sup> sins of y<sup>e</sup> times should be engaged with, and reformation of ourselves (in the name and help of Christ) be promised before y<sup>e</sup> Lord.” Ezra 10. Nehemiah 5. 10.

The more frequent and instructive catechising of youth is also urged. “I am persuaded that there is a want of knowledge among us even such knowledge without which the heart can’t be good—many are destroyed for lack of knowledge.” He suggests a good and popular exposition of the Assembly’s Catechism. He urges more systematic and thorough pastoral visitation, the stirring up the people to more earnest and united prayer, greater ministerial industry and diligence, and especially in “inculcating upon our people those things especially wherein vital piety doth consist, earnestly endeavoring to further y<sup>e</sup> saving conversion to God, y<sup>e</sup> growth and flourishing in holiness, and that y<sup>e</sup> people may be well principled against y<sup>e</sup> vices of the age. And let us my brethren, be carefull that we be examples to our flocks, let us by our own walk hold forth and represent y<sup>e</sup> graces of our Lord, and that the holiness of His doctrine be without reproach.”

As the appointed day for owning the Covenant of Reformation that he proposes for his own people draws nigh, we perceive the travail of his soul. "August 19. 1728. I pray God to give me prudence and wisdom to manage myself in this affair on foot about renewing y<sup>e</sup> Covenant. 18. Sabbath. This day I urged with all y<sup>e</sup> solemnity I could y<sup>e</sup> duty of appearing on y<sup>e</sup> Lord's side as called thereto; y<sup>e</sup> Lord grant y<sup>t</sup> (what is agreeable to his will) has been offered may be well accepted and well improved; that it may not be despised and rejected to y<sup>e</sup> hurt and damage of this people. 19. I perceive y<sup>t</sup> some are pretty much ruffled at y<sup>e</sup> notion for a reformation, and object and reproach me particularly as accounting me a forward instrument in y<sup>e</sup> cause. What an honour is done me y<sup>t</sup> I should be counted worthy to suffer shame for Christ's name. I am more fully convinced y<sup>t</sup> y<sup>e</sup> thing is agreeable to y<sup>e</sup> mind and will of God, because of y<sup>e</sup> opposition y<sup>t</sup> it meets withall from some men as oppose it. There are caballings and confederatings ag<sup>t</sup> it. God grant y<sup>t</sup> we may rather be animated to promote'it. I pray God to give me zeal and prudence. Ye Lord be pleased to forgive those y<sup>t</sup> reproach and vituperate it. 21. I find many objections against y<sup>e</sup> method proposed to bring about a reformation. I pray God to give me wisdom and prudence, as well as a becoming zeal to manage as I ought in this affair.

22. This day was observed as a day of fasting and prayer in this place, and the covenant for reformation was publicly consented to by y<sup>e</sup> greater part of y<sup>e</sup> communicants and those y<sup>t</sup> had recognized y<sup>e</sup> Baptismall Bonds. Y<sup>e</sup> Lord graciously be pleased to own and accept of his people, and keep it allways in y<sup>e</sup> thôts of y<sup>e</sup> hearts. 23. I am tired and spent with yesterday's Service, but it was in my Lord's Service and it matters not, if I had been much more tired and spent, for I desire to spend and be spent for Him."

As appears by the Church Records, the covenant was assented to "by standing up when it was read and by lifting up the right hand thereunto as a token of it—both males and females." Those of the communicants that did not consent were Capt. George Colton, John Cooley, Samuel Miers, and Matthew Cooley. Of those that had recognized their baptism and did not consent were Samuel Stebbins, Sr., William Colton, William Cooley, and John Hodge.

#### A COVENANT for REFORMATION.

Affented to in Long-Meadow, in Springfield, August 22<sup>nd</sup> 1728.

**T**HE LORD our GOD, who is Holy in all His Ways, and Righteous in all His Works, has lately by many Rebukes of His Providence, shewn His displeasure against us in this Land; Particularly by a distressing War; and by very great and fore sickness, especially in some Places; and by awful and distressing Storms and Tempests; and by an amazing EARTHQUAKE in the Year past; whereby the Inhabitants of the Land have been greatly terrified; and very lately by a very fore and distressing Drought, whereby the Fruits of the Earth with us, have withered and languished, and were in danger of being wholly lost; whereby GOD is calling upon us, to acknowledge and confess our Sins; which are the procuring Causes of His Judgments. 'Tis true, and ought with all thankfulness to be acknowledged, that GOD has not proceeded to Extremity with us, but in Wrath has remembered

Mercy, has bestowed very many Favours upon us; gives us Health in a considerable measure; and favours us with Peace at present, and considerable Plenty; gives us a space to repent, and calls upon us, to amend our ways and doings, and obey his voice. Jer 26: 13. We desire to be in the use of all proper Means to promote a Reformation; and particularly we desire to promise carefully to endeavour to reform those GOD provoking Evils, that prevail among us; and conscientiously to discharge those Duties, that are wickedly neglected. We would therefore (relying upon GOD's Grace to assist us) solemnly give ourselves to GOD the FATHER, GOD the SON, and GOD the HOLY GHOST; Looking for Help, and Acceptance through CHRIST alone; who is the Mediator, between GOD and Man; Especially, for Grace to do the Duties, we now particularly promise to Endeavour conscientiously to discharge, Which are as followeth, viz. We promise,

I. THAT we will carefully, and religiously keep up the Worship of GOD in our Families.

II. THAT we will Endeavour to carry it becomingly, and obediently to those the LORD has set over us in Civil and Sacred Authority; and becomingly to Equals and Inferiors.

III. THAT we will carefully Endeavour to behave Our selves Soberly, will not unnecessarily frequent Taverns, or Drinking Houses, or tarry long in them; we will endeavour to avoid the very appearance of the Evil of excessive Drinking.

IV. WE will deal justly with all Men, abstain from Violence, Fraud, and Oppression, carefully pay our honest Debts; or if disabled by the Providence of GOD, we will take due care, to inform our creditors of it, and desire their allowance and forbearance awhile.

V. WE will endeavour to behave our selves Chastly, and Modestly, avoid immodest Carriage, forbearing Wanton Songs, lascivious Discourses &c; and will endeavour to possess our Bodies in sanctification and Honour. And particularly do we declare our Abhorrence of that notion advanced by some of late, viz. that it is no breach of the Seventh Commandment for Persons that have made private Promises, to one another, to have carnal knowledge of one another, altho' not joined in marriage.

VI. WE will watch against unpeaceable Behaviour, avoid ungoverned Passion, and Speeches, profane Murmuring &c.

VII. WE will not forget to Communicate to the Needy, as our Duty is. Heb. 13: 16; Deut 15: 7-12.

VIII. WE will be faithful to our Promises, and careful of one another's good Name.

IX. WE will take particular Care of our Families, to give Children good Education, and keep our Families under Government; will take Care that our Children, and Servants, and those under our Care, do duly attend the Worship of GOD, in the Family, and in Publick; and particularly that they attend on the Publick Catechising, and we will take Special Care that they be not out unseasonably at Night.

X. WE will not allow, nor wittingly entertain, Company in our Houses unseasonably, nor any such debauched Company in our Houses at any time; lest we bring guilt on Our selves.

XI. WE will carefully endeavour to keep holy GOD's holy Sabbaths.

XII. WE promise faithfully to watch over one another and cheerfully, and willingly to give and receive Christian reproof as there may be occasion.

This covenant was printed as an old-fashioned Broadside, with the following address of the pastor appended, and distributed through the parish :

DEARLY BELOVED—

**W**HAT you have (on the Day of Humiliation appointed for that purpose, and to humble our selves before the LORD, for our Breaches of Covenant) Publickly and Solemnly assented to, is now by the way of the Presb put into your Hands; and that to help your Memories, and to assist you in the great Duty of Self-Examination; and 'tis hoped that by a particular Survey of the several Heads of Duty, a due Humiliation for defects may be promoted; and that by frequently perusing these articles, Covenant faithfulness may be furthered. The good LORD be pleased to keep these things forever, in the imagination of the thoughts of your hearts; and prepare all our hearts unto him; and give to every one of us a perfect heart, to keep his Commandments, his testimonies, and his statutes, and to do all these things.

#### THE GREAT AWAKENING.

While the moral and spiritual condition of things which existed as the background of this Covenant of Reformation belongs to the record of honest history, it should be said in extenuation that it pertained to a period which Jonathan Edwards in his narrative of the "Great Awakening" that soon followed—1734-1744—describes as "a time of extraordinary dulness in religion." It should also be said that the conflict of the churches and ministers of that day with flagrant immorality was open and manly; church discipline was not neglected; there were no intentional and final betrayals under promises of marriage; confessions, both explicit and public, were demanded and secured; and not only confessions, but such amendments as were meet for repentance. The sacred obligations of marriage were maintained by a public sentiment that held its own, and was greatly strengthened and purified when the "Great Awakening" came.

Drs. Isaac Watts and John Guyse in their preface to Jonathan Edwards' "Narrative" of this "Surprizing Work of God," published in London in 1737, signalize it as one of the most remarkable spiritual events since the first ages of Christianity. "There is a spot of Ground, wherein there are twelve or fourteen Towns and Villages near the banks of the River of Connecticut within the compass of 30 miles, wherein it pleased God two years ago to display his free and sovereign grace in the Conversion of a great multitude of souls in a short space of time, turning them from a formal, cold and Careless Profession of Christianity to the lively exercise of every Christian Grace and the powerful Practice of our holy Religion."

Longmeadow is specially mentioned by Jonathan Edwards in this narrative as among these towns and villages, and Stephen Williams throws further light upon this remarkable revival. "Jan. 15, 1740. I hear there is an hopeful revivall of religion at Deerfield and at Northampton,—especially among young ones. I rejoyce to hear of this, and I pray God, Grant this may be y<sup>e</sup> case in all our Towns and parishes."



He speaks often in these days of his "being warm and affectionate" in his preaching. "Feb. 2. I hope there is some thòtfull concern in some in y<sup>e</sup> place. To God all the praise belongs. Oh blessed Spirit be pleased to follow thine own work." The next Sabbath "some of y<sup>e</sup> auditory seem to be affected." "March 30. Dear Brother Raynolds was here—we took sweet counsell and prayed together. Oh Lord keep us in thy fear—direct me by Thy spirit, and make me thankfull and humble, holy, and courageous and prudent. April 2. I perceive some religiously disposed women in y<sup>e</sup> place meet together to pray. Oh y<sup>t</sup> God w<sup>d</sup> pour out a spirit of prayer upon y<sup>e</sup> place in Generall."

On the 14th he attends a lecture preached in the West Parish of Suffield by Jonathan Edwards. The ministers of that day are continually helping each other. About these times he has increasing "calls and opportunities to advise and direct souls" and his prayers are very earnest for "wisdom to deal with souls." He laments some religious extravagances that are rife and is especially filled with "Great Concern that his dear brother Davenport is like to hurt y<sup>e</sup> Kingdom of our Great Lord and Master. May 8. Y<sup>e</sup> acc<sup>t</sup> y<sup>t</sup> we have from abroad of y<sup>e</sup> revivall of religion are very various. Some represent matters as very encouraging, others as discouraging. June 6. I hear of strange and unusual things at Suffield and elsewhere. I don't condemn them—but suspend my sentiments, and pray God to carry on his own work prosperously." The people come to him in increasing numbers for spiritual counsel. "10. There is evidently a concern among y<sup>e</sup> people of this place." He hears of "strange things—extasies &c, y<sup>t</sup> people fall into," and is full of fears.

The signs of religious concern multiply. He preaches here and there in private houses, which are full of hearers. Goes to Enfield on July 7th. Mr. M—— preaches "a close sermon to a grave and Attentive congregation;" thence the same afternoon to Suffield, where on the previous Sabbath ninety-five had been added to the church, and where a "remarkable outpouring of the Spirit of God" is in progress. "About sun an hour high we had an exercise on y<sup>e</sup> Meeting-House Hill. M<sup>r</sup> M—— began with prayer and B<sup>r</sup> Williams preached. Congregation remarkably attentive and grave, and some after y<sup>e</sup> exercise seemed to take on for others. In y<sup>e</sup> evening M<sup>r</sup> M. preached in y<sup>e</sup> meeting house from Heb. 3, 12, and there was considerable crying out among y<sup>e</sup> people, in one part of y<sup>e</sup> House and another—yea—and a Screeching in y<sup>e</sup> street. One woman came to y<sup>e</sup> House where I lodged, y<sup>t</sup> was Greatly distressed, but she Gave a very imperfect acc<sup>t</sup> of things. July 8. This forenoon M<sup>r</sup> M. preached from 2 Cor. 5. 20 and M<sup>r</sup> W. from Acts 7. 51. Y<sup>e</sup> discourses solemn and y<sup>e</sup> Congregation considerably affected and many cryed out. We returned to M<sup>r</sup> R's and dined, and then went over to Enfield, where we met dear M<sup>r</sup> Edwards of Northampton who preached a mostt awakening sermon from Deut. 32. 35" (a sermon and an occasion historically famous) "and before sermon was done—there was a great moaning and crying out thro<sup>ut</sup> y<sup>e</sup> whole House—'What shall

I do to be saved? Oh! I am going to Hell. Oh! what shall I do for a Christ &c &c:—So y<sup>t</sup> y<sup>e</sup> minister was obliged to desist—y<sup>e</sup> shrieks and crys were piercing and Amazing. After some time of waiting—the congregation were still, so y<sup>t</sup> a prayer was made by M<sup>r</sup> W. and after that we descended from the pulpitt. and discoursed with the people—some in one place and some in another—and, Amazing and Astonishing—y<sup>e</sup> power of God was seen—and several souls were hopefully wrought upon y<sup>t</sup> night. And oh! y<sup>e</sup> cheerfullness and pleasantness of their countenances y<sup>t</sup> received comfort—oh, that God would strengthen and confirm. We sung an hymn and prayed, and dismissed y<sup>e</sup> assembly.”

“July 9. In y<sup>e</sup> morning, when I awoke, I had a great desire in my soul, y<sup>t</sup> God would give me to see at Longmeadow, what I had seen at Enfield. I was affected and ready to dissolve into Tears—but can’t well tell why.”

He comes home and finds his family and flock in what “seemed to be a different posture from what was usuall. A great assembly were got together and I wept at looking upon some of y<sup>e</sup> congregation. M<sup>r</sup> M. preached from Matt 25. 41, and M<sup>r</sup> W. from Job 29. 8. There was considerable shrieking and trembling, before y<sup>e</sup> discourse was finished. When they were dismissed, those concerned and wounded were directed to go to my House, whither y<sup>e</sup> ministers repaired. I myself was called to Serg<sup>t</sup> N. B’s where J. B. had been carried in great distress. I prayed at y<sup>e</sup> House and Some Seemed Smitten and struck down in y<sup>e</sup> time of prayer. After prayer, and giving some counsell and advice, I returned home, and found the concern had increased, and many were crying out in distress, and among them my son Warham with his classmates—and Phyllis. Severall received some comfort and joy at my house—and so did J. B. at her uncle’s house when I returned. Her distress was great and her comfort remarkable. From the greatest anguish, she became calm and composed, and cry<sup>d</sup> out ‘Thanks be to God for Christ, his loveliness! Oh, I could dye to be with Christ.’ She had (I believe) such a discovery of Christ, y<sup>t</sup> was almost too much for y<sup>e</sup> humane frame to Bear. After dinner we went to Town where M<sup>r</sup> W. preached from John 9. 38. He was enlarged and solemn. Some children cryed and took on y<sup>t</sup> sat in y<sup>e</sup> Allay before the pulpitt—and y<sup>t</sup> was all. Twas dark when we came out of y<sup>e</sup> House—we went to D<sup>r</sup> B’s. But presently heard a crying out in y<sup>e</sup> yard—when lo!—I found my own son John (who conducted the home farm) speaking freely, Boldly and earnestly to ye people, and warning them against damnation, and inviting them to come to Christ. I spake to him, but he seemed beyond himself, and had great discoveries of y<sup>e</sup> love of Christ, and great concern for souls. He said he wondered at himself. He spoke what was reasonable and just; expressed great concern for those y<sup>t</sup> frequent taverns &c.” (His conscience as a farmer had been perplexed as we perceive by a conversation with his father, recorded elsewhere, about the propriety of selling cider to tavern keepers.) “We persuaded him into y<sup>e</sup> House where he expressed a great love to his uncle W. and would say ‘O, y<sup>e</sup> Dear Lambs y<sup>t</sup> have this day been brôt to Love

Christ, &c &c.' Y<sup>e</sup> concern in y<sup>e</sup> yard increased, and we went out and discoursed with y<sup>e</sup> people. Mr M. prayed with them and so did I and dismissed them. John seemed weak and faint but he came home with us and we had a comfortable night.

"10. In y<sup>e</sup> morning about 9 o'clock we had another lecture. Mr W. preached from Isa. 50. 10. Y<sup>e</sup> word came with mighty power and N. H. and J. Steel were made to tremble as with an Ague, and others were much affected. My dear Brethren then took leave. Y<sup>e</sup> Lord reward them for their Labour of love. . . . My son John seems to have a great sense of God's Sovereignty and Justice. The Lord graciously strengthen him."

The diary goes on with daily accounts of experiences of spiritual distress or recovery that are singularly fraught with powerful emotion, a contagious movement of the sensibilities which sometimes impairs the bodily strength. It is no wonder that being in continual contact with such excitements the record for July 11th is, "This day I feel weak and spent. N. H. was here and seems overborne almost. I fear whether his nature will bear it. Oh Lord, keep him from distraction and give him relief."

On the Sabbath, July 12th, he improves and applies the vision of the dry bones, Ezk. 39, and is "somewhat enlarged and earnest." "13. Poor Zick (one of his negro servants) comes to me this morning, giving me an account of the distress he is in. Y<sup>e</sup> word touched him yesterday. Will God in very deed, own and bless and succeed me, a poor worthless worm? N. B. Last night, my wife seemed to have a great sense of y<sup>e</sup> great things God had done for her, and was doing among us—was much affected with Gods Sovereignty &c. She spake in an unusuall and (to me) surprising manner of divine things—kept herself awake a Great part of y<sup>e</sup> night, and me very considerably. Toward night several came in to seek advice and direction. 14. My wife is still full. Oh what is there in y<sup>e</sup> fountain." In evident despondency, the worn-out pastor cries, "Oh, Lord be pleased to bless me—even me also, and graciously manifest thy love to me. In y<sup>e</sup> evening there came in a great number of young people from Serg<sup>t</sup> Cooley's meeting crying and taking on—greatly distressed." The next day Rev. Mr. H. came to join his services and the pastor remarks: "He seems dissatisfied as to y<sup>e</sup> work of God here—y<sup>e</sup> Lord be pleased to remove his doubts."

Whatever doubts the reader, who belongs to these different days, may have concerning some of the features of this remarkable revival, there can be little question of its great efficiency in correcting moral defects and in lifting the churches of this region, and the whole community as well, to a higher level of life and conduct. Afterwards, indeed, from 1745 to 1792, including the Revolutionary period, there prevailed another spiritual declension, but never falling back to the level of religious apathy which preceded the "Great Awakening."

## N.—CHURCHES AND MINISTERS OF THE PRESENT CENTURY.

Until the 3d day of October, 1819, which closed the pastorate of Richard Salter Storrs, by an attack of epidemic fever at the age of 57, the inhabitants of the town had been generally united in the original church under what had been for a century essentially the same ministry,—Williams having laid strong foundations, and Storrs building thereupon with uninterrupted success. From an early period, however—about 1727—there had been occasional dissentients whose sympathies went with the “irregular” ministrations, as they were deemed by the “standing order,” of lay exhorters and private meetings. They were the “Separates” of that day, and their sympathies went with the revivalists like Gilbert Tennant and James Davenport. The term Separates, perhaps originated in the provocation of a Connecticut law which forbade any person, under any pretense whatsoever, to assemble in any meeting-house provided for public worship without leave of the minister and congregation for whose use it was provided, under penalty of ten shillings for every person so offending. “Nor shall any persons neglect the public worship of God in some lawful congregation, and form themselves into *separate* companies in private houses, under penalty of ten shillings for every such offense.”

The practice had been to compel every town to support by tax assessments the regular ministers, or such as were called “Orthodox.” As the contention waxed hot, however, over compulsory support of the “standing order,” the General Court passed a law in May, 1728, that no Anabaptists or Quakers duly enrolled in their several societies, who allege a scruple of conscience against the support of ministers of the churches established by law in the town where they dwell, shall have their polls taxed, nor their bodies taken in execution to satisfy any such ministerial rate or tax assessed upon their estates, provided that such persons do usually attend the meetings of their respective societies, and that they live within five miles of the place of such meeting.

By degrees the “Separate” movement,—more rife in Connecticut than in Massachusetts, and productive at one period of heated ecclesiastical strifes, though fortunately never so in Longmeadow,—became merged into the denomination of Baptists. Stephen Williams alludes to them sometimes as “Sectaries” and again as Baptists, but always mentions them with kindness and respect. “Sept. 14. 1727. I hear M<sup>r</sup> Callender is in town among y<sup>e</sup> Baptists. I hope he teaches

y<sup>e</sup> people he visits piety and vertue, and if they grow in vertue and piety, I shall rejoyce." In the following little passage at arms, however, which did occur at the outset of the movement, the honors do not perhaps appear to have rested, exclusively at least, upon the side of the "standing order."

In 1727, Jonathan Worthington and fifteen other persons of Springfield, which then included Longmeadow, sent a letter to the Baptist church in Boston, desiring that their pastor, Elder Elisha Callender, might be sent for further instruction, to understand the true institution of baptism according to the Word of God."

To the Church of Christ in Boston, under the care of Elder Elisha Callender, the subscribers hereunto send greeting :

Beloved: Although we are no church nor members of any church, yet we have formerly looked upon ourselves, at least some of us, to have been members of such church or churches whose faith and practice is to baptize, or rather sprinkle, infants; but through God's goodness, by searching the Scriptures, and such other helps as we have received from some of your church, we have been made sensible that our former practice with relation to baptism, has been grounded too much upon the traditions of men. And as, through grace, we hope we have in some measure been made sensible of the error that the churches in this land in general are in with respect to baptism, both as to manner and subject, the which, in times past, we have too fondly imbibed and embraced, so we desire to renounce and forsake the same, as not the least corresponding with the Word of God. And understanding that the church at Boston practices and allows of no other but believers' baptism; we do therefore spread our case before the church, humbly entreating your advice under our present circumstances; and if it agree with the pleasure and advice of the church (in order for the attaining further knowledge in the ways of God), to grant that Elder Elisha Callender may give us a visit and preach some sermons among us, who as yet, the most of us, never heard a sermon preached by a Baptist. And now, leaving our concern with God, desiring the prayers of the church that God would carry on the work which we hope through grace He has begun, we desire to subscribe, though unworthy, your brethren in the bonds of the gospel.

JONATHAN WORTHINGTON (and fifteen others).

Elder Callender accordingly came, and on July 23, 1727, baptized eleven persons, not, however, without a "remonstration" sent to him three days before by pastors Stephen Williams, Daniel Brewer, and Samuel Hopkins of Springfield, Ebenezer Devotion of Suffield, and Nehemiah Bull of Westfield. Their letter is worthy of being read in full as illustrating their spirit and the temper of the times :

Reverend Sir: We had a desire to have seen you and discoursed with you in a Christian, moderate, and calm manner, respecting your visiting the people of our parts and charge, and to have known from you whether it can be that the Kingdom and interest of our glorious Lord Jesus is likely to be advanced, and the welfare of precious souls furthered by the measures you are now pursuing. We are not fond of men's being called the followers of Paul or Apollos, but, if the good of men's

fouls be furthered, we shall rejoice. But, Sir, if heats, debates, and divisions do follow, (as we fear they will,) to the wounding of religion, and the danger of vital piety, we ask whether blame must not be at your door? If you esteem of us as ministers of Jesus Christ, and would have been pleased to have conferred with us, (Elder Callender appears to have sedulously avoided an interview), we would, any of us, have endeavored to have given you as true account as we were capable of the circumstances of these people; and would have been glad to join with you, or any good man, in doing anything for the revival of decayed piety, &c. But we cannot think preaching to or treating with particular persons, in a private manner, to insil into them doctrines which, we think, are not according to truth and godliness, to be so Christian-like, and we assure you, is not what we expected from Mr Callender, whatever we might have feared from others; and we should have thought it more fair if you had desired to have preached in one of our pulpits where we might have heard you, and have an opportunity to have made our remarks and replies if we thought it not according to truth. See Matthew 10. 26. 27.

Springfield. July 19. 1727.

EBENEZER DEVOTION,  
STEPHEN WILLIAMS, ETC.

When Elder Callender came the next year he received the following letter from the Springfield ministers of the standing order:

Reverend Sir: Our laboring to wait upon you together on last year not being well received by some, we shall not now take pains after any such thing, but take this method to ask you whether you came prepared for and expecting of a public dispute concerning the subjects and modes of baptism. Please, Sir, by a line or two, to favor us with a reply to this as soon as possible, directing it immediately to me, D. B., or (if an opportunity offers convenient) immediately to Mr Williams at the Meadows.

DAN<sup>l</sup> BREWER,  
STEPHEN WILLIAMS,  
SAM<sup>l</sup> HOPKINS.

Springfield. Sept. 16. 1728.

To this Elder Callender replied:

Reverend Sir: It is not my custom and manner to go about the country to dispute and debate and wrangle with those who differ from me in opinion. It is well known that I am for peace with all men, and for Christians to live in love and charity, and for every man to act as he is fully persuaded in his own mind. But if you will not be quiet and easy, and will insist upon it that your people must hear what is to be said in opposition to what I think contrary to truth and godliness, you may inform, Sir, your humble Servant.

ELISHA CALLENDER.

To the Reverend Mr DANIEL BREWER.

Springfield. Sept. 17. 1728.

With which parting shaft of the Elder the exchange of letters seems to have ceased, and, as no public discussion ensued, it is inferable the pastors of the standing order in this vicinity made up their minds to interpose no further hindrance to the movement.

From the repeated visits of Elder Callender, Elder John Comer of Newport, and others, there resulted the organization of a Baptist church in Springfield, October 14, 1740, with Edward Upham of Malden pastor, a graduate of Harvard in 1734. In Stephen Williams'

Longmeadow diocese, however, although Baptist ministers frequently held meetings in private houses, no church was organized, until, on the 19th of September, 1807, a branch of the Baptist church in Enfield, Conn., was constituted in the extreme eastern district of the town comprising twenty-three members. The next year they engaged Elder George Atwell of Enfield, who had been greatly efficient in frequent visits, to "officiate as their Teacher of Divinity one-fourth of the time for the ensuing year," while Elder Alvin Bennet was engaged for the other three-fourths; the former to be paid \$55, and the latter \$75. The year after—1809—Elder Atwell was secured for half the time with \$100 salary, having to keep a horse and support a wife and nine children, while Elder Bennet, being a young man without family, received for his half of the time \$50. But many gifts for the larder, the wood-pile, and the spinning-wheel, eked out the scanty pay. On one occasion Elder Atwell received from his people forty-seven runs of yarn.

From time to time the church deplores its remissness with respect to discipline; it chooses committees to go and talk with delinquent members, and votes that no members be allowed to go to any dancing assembly. May 16, 1810, the church voted "to petition Enfield church to be set off by ourselves," and also "heard the report of E. Terry's conduct and accepted the same, and we got rid of him as easy as we could."

June 23 a council of neighboring churches was convened who gave the branch church fellowship as a separate church. In 1821 the question whether it was legally constituted gave occasion for another council, and the result is recorded that "the Brethren and Sisters in Longmeadow were legally constituted." February 10, 1820, it was voted that "the tax made out against Deacon Abial Pease be paid back to him with interest when he shall make a gift of \$100 to the Society." January 4, 1821, it was voted to raise \$150 to pay for preaching the ensuing year, and also to choose a collector and that the collecting business be put up at vendue. Daniel Billings bid it off for \$4.50 and gave bonds to the satisfaction of the Society. The records show an interesting variety of changes in the methods of raising money; one year by voluntary assessment on polls and estates; the next by subscription, and the next by "a tax of equality upon the polls and estates and to collect the same by a legal process of law." In 1824 the Society voted that their prudential committee serve with the church committee in hiring preaching for the year to come, and also that "the Committee report the precise sum annexed to each in-

dividual name which he has paid, and expose the names of those who do not pay in our next annual meeting." The same year the church acknowledges the gift of two pewter tankards and five cups from the First Church in the western part of the town by the hands of Dea. Ebenezer Burt.

After long and hard wrestling with the problem of how best to raise money, the church voted to pursue the method which the gospel points out, viz., "an equality among brethren of each his temporal substance as God hath prospered them." In 1831 the church voted to have nothing to do with speculative Free Masonry." In 1832 a warrant was issued by Seth Taylor, Justice of the Peace, warning the members to meet and see if the Society will build a Meeting-House, and adopt measures to carry the same into effect. The new Meeting-House was finished and occupied for the first time in February, 1833, and the "old, long School-house," low, weather-beaten, and uncomfortable, was sold at auction for \$22. In 1855 the Meeting-House was remodeled and furnished with vestry, tower, and bell. In 1873 the "Society" was dissolved, and its records passed into the hands of the clerk of the church.

The church has been favored with several special seasons of revival and ingathering, and with a succession of faithful pastors in the following order: George Atwell, Alvin Bennet, Buckley Waters, Henry Barrett, Elder Sawyer, Geo. B. Atwell, Elder Gage, Nicholas Branch, Henry Tonkin, John M. Hunt, Moses J. Kelley, James Squires, N. W. Miner, F. Bestor, A. S. Lovell, M. Kennie, L. H. Wakeman, T. O. Judd, H. G. Gay, W. S. Phillips, O. R. Hunt, and the present minister, Rev. L. H. Copeland.

The "Second Congregational Church of Christ in Longmeadow," in the eastern part of the town, was organized April 22, 1829, at the house of Ezra Taylor, with a membership of forty-five persons, forty of whom were dismissed from the First Church. Ebenezer Burt was at the same time chosen a deacon. Five months afterwards, September 29, a society connected with the church was organized with the title of "The Third Religious Society of Longmeadow." In 1828 a Meeting-House was built at a cost of \$3,500, and in 1859 removed from its location on the hill, located in the center of the village, and remodeled.

The first pastor, Rev. Calvin Foote, was installed April 13, 1831, on a salary of \$450. The installing council held a prayer meeting at



the house of William Lathrop at 9 o'clock in the morning, with special reference to the success of the ministry about to be established. An unusual solemnity pervaded the installation service. It was the beginning of a revival which continued through several months, and was fruitful in the addition of sixty-three converts to the church during that year. During Mr. Foote's successful ministry of four years and three months, ninety-nine were received into the church. He was a native of Colchester, Conn., a graduate of Middlebury College, Vt., and died in 1867.—He was succeeded by Rev. Martyn Tupper, who was installed October 7, 1835, and during a ministry of fourteen years proved himself worthy of the tribute given in the commemorative discourse by Rev. E. P. Blodgett: "An instructive, discriminating, and practical preacher; a sympathizing, affectionate, and helpful pastor; characterized by honesty, sincerity, and fidelity in all his conduct." He was a native of West Stafford, Conn., a graduate of Princeton College, and for two years in Yale Divinity School, and died in 1872 at the age of 72. During his ministry in East Longmeadow ninety-five were added to the church.—Rev. William E. Dixon, a native of Enfield, Conn., and a graduate of Williams College, was installed October 14, 1852, and dismissed May 30, 1854.—He was succeeded by Rev. Joshua R. Brown, December 13, 1854, who after a faithful service of four years died September 7, 1858, of a fatal epidemic, to which several in the parish fell victims.—Rev. A. B. Peabody, a native of Boxford, and a graduate of Andover Theological Seminary, was installed May 24, 1860, and after a useful ministry of six years and ten months was dismissed March 26, 1867.—Rev. A. J. Dutton, the present pastor, a native of Stowe, Vt., and a graduate of Middlebury College and Andover Theological Seminary, was installed December 8, 1869. His ministry of nearly fifteen years—the longest of any—has been eminently successful. The church is active, benevolent, and progressive; has been blessed both recently and throughout its history with several revival seasons, and has received during the fifty-five years of its continuance about 290 by profession of their faith.

The Methodist Episcopal Church in East Longmeadow was organized in June, 1853, Rev. David K. Merrill being the preacher in charge. A board of nine trustees was elected, Oliver Wolcott being Secretary, which office he has held to the present time. During the same year a church edifice was built and dedicated. In 1880 it was thoroughly renovated. In 1860 a commodious parsonage was erected, and the church property is free of all indebtedness. The pulpit has

been favored from time to time with the continuous ministrations of such distinguished clergymen as Rev. Miner Raymond, D.D., and the professors of Wesleyan Academy at Wilbraham, Rev. William Rice, D.D., and other resident clergymen of Springfield. The regular conference ministers have been: 1856-7, J. M. Clark; 1860-2, R. Mitchell; 1862-4, T. C. Pratt; 1866, A. T. Eddy, a young man of fine character and great promise who died after a few months of faithful labor; 1867-9, G. D. Brown; 1869-71, J. Candlin; 1871-2, J. W. Lee; 1872-4, W. Wignall; 1874-5, N. F. Stevens; 1875, J. Cadwell, who died suddenly after a long ministry of much usefulness; 1876-8, Joseph Scott; 1878-9, J. W. Price; 1879-82, J. Marcy; 1882, J. H. Gaylord. The church, although not large in membership, is prosperous and hopeful.

The Roman Catholic Church of St. Mary, in the western part of the town, had its beginning in a committee of citizens constituted August 11, 1868, and consisting of Michael Quinn, Martin Hartigan, John S. Waters, Patrick Connors, and Peter Ward—Martin Hartigan being chosen Clerk and John S. Waters Treasurer. An appropriate building, formerly known as the Lawton School-house, was purchased and removed to a site on Williams Street, north of the Village Cemetery, on the basis of a subscription made by the Catholic citizens of \$245, to which was added a donation of \$77 by the congregation of St. Michael's Church, Springfield, and generous donations from inhabitants of Longmeadow, including many from those of the Protestant faith. The Catholic citizens contributed also largely of their labor in preparing the site and remodeling the building, which was completed at a total expense of \$1,119.25, and dedicated free from any debt October 2, 1870, by Rt. Rev. Joseph O'Reilly. The parish priests have been Rev. P. Healey, Vicar-General of the diocese, who gave much valuable counsel and oversight in the earlier stages of the church's history, Rev. J. J. McDermott, Charles E. Bourke, William H. Goggin, and Rev. E. Pelletier at present in charge. The parishioners of St. Mary's are good attendants on public worship as well as good supporters of it, and the church is in a prosperous condition.

In East Longmeadow a considerable congregation of Roman Catholics meet stately for public worship in the Town Hall under the curacy of Rev. E. Pelletier, and contemplate the speedy organization of a church and the erection of a church edifice.

After the death of Pastor Storrs in 1819, the First Church called Mr. Baxter Dickinson, who was ordained March 5, 1825, and dismissed October 20, 1829. He was a native of Amherst and graduated from Yale College in 1817, and from Andover Theological Seminary in 1821, with high honors. His pastorate of six years in Longmeadow has been already characterized as one of singular ability and fidelity. Another highly useful ministry of six years as pastor of the Third Presbyterian Church at Newark was terminated by an appointment in 1835 to the Chair of Sacred Rhetoric and Pastoral Theology in Lane Theological Seminary, Ohio. After four years' service there, he was called to the same department of instruction in Auburn Theological Seminary, New York. In 1839 he was honored with the moderatorship of the Presbyterian General Assembly. After eight years of service at Auburn, he gave instruction for a time in Sacred Rhetoric at Andover in the chair made vacant by the transfer of Professor Park to the department of theology, and then labored for ten years in the service of the American and Foreign Christian Union. The last eight years of his active life was devoted to a family school for young ladies at Lake Forest, Illinois. His declining years were spent at Brooklyn, N. Y., in the beautiful home repose of a serene old age, well concluding a long life of laborious usefulness. That usefulness was perpetuated in the distinguished usefulness of his sons. The elder, Rev. Richard Salter Storrs Dickinson, became pastor of the Houston Street Presbyterian Church in New York City in 1848, and in 1852 associate pastor with Rev. Albert Barnes of Philadelphia, and was cut off in the midst of the highest promise by sudden death at Edinburgh, Scotland, while on a journey abroad. The younger son, Rev. William C. Dickinson, late of Lafayette, Ind., and now of College Hall, Cincinnati, is still in honorable and active service as a minister of the Presbyterian Church.

The successor of Baxter Dickinson was Jonathan Bailey Condit, ordained July 14, 1831, and dismissed October 4, 1835. He was a native of Hanover, N. J., a graduate of Princeton College and Theological Seminary, and after his Longmeadow pastorate, characterized not only by eminent usefulness but by the peculiar fascination of his rare eloquence and personal attractions, he occupied the rhetorical chair of Amherst College for about three years, and afterwards became the successor of those distinguished preachers, Edward Payson at Portland, Me., and Edward Dorr Griffin at Newark, N. J. He was afterwards Professor of Sacred Rhetoric and Pastoral Theol-

ogy at Lane and Auburn Seminaries, and died at Auburn, N. Y., January 1, 1876. He was honored with the moderatorship of the Presbyterian General Assembly in 1861.

Dr. Condit was succeeded by Hubbard Beebe, a native of Richmond, and a graduate of Williams College and Andover Theological Seminary; ordained October 18, 1837; dismissed March 21, 1843. He afterwards became the Principal of Westfield Academy and acting pastor at Chester Factories till 1848. He subsequently occupied successive pastorates at South Wilbraham, Sturbridge, and West Haven, Conn. For the last twenty-four years of his active life—1855-79 he has been in the service of the American Sunday School Union, the American Bible Society, and the American Seaman's Friend Society, and now, laid aside by failing health, resides in New York City.

The successor of Rev. Hubbard Beebe was Samuel Wolcott, a native of South Windsor, Conn., and graduate of Yale College and Andover Theological Seminary. He was installed August 30, 1843, and dismissed December 27, 1847. After graduating at Andover he became for two years an assistant of the secretaries of the A. B. C. F. M. at Boston, and was ordained in 1839 as a missionary for Syria, where he remained till 1843. His labors in the Mount Lebanon region, though assiduous, were much interrupted by the civil wars that then prevailed, producing an unsettled condition of affairs. His archæological researches, published in various journals, for which his travels in Syria and Palestine gave opportunity, have placed his reputation high among oriental scholars, and his poetic skill has enriched our American hymnology. Since his Longmeadow ministry, he has occupied the pastorate of Belchertown, the High Street Church in Providence, R. I., the New England Church in Chicago, Ill., and the Plymouth Church in Cleveland, O. His recent years since 1874 have been devoted to the service of the American Home Missionary Society, as District Secretary for Ohio, Western Pennsylvania, and West Virginia. Having resigned that work he is about to remove from Cleveland, and take up his residence in Longmeadow amid the familiar scenes and still surviving friendships of his former pastorate.

The ministries of both Dr. Wolcott and Mr. Beebe were signalized by several seasons of revival and numerous accessions to the church.

The successor of Dr. Wolcott is John Wheeler Harding, the present pastor, a native of Waltham, and a graduate of Yale College and Andover Theological Seminary, who was ordained January 1, 1850.



REV. J. B. CONDIT, D.D.  
1831—1835.



REV. BAXTER DICKINSON, D.D.  
1823—1829.



REV. J. W. HARDING.  
1850.



REV. SAMUEL WOLCOTT, D.D.  
1843—1847.



REV. HUBBARD BEEBE.  
1837—1843.



## O.—LONGMEADOW WOMEN.

The history of the town cannot be fairly written without special mention of the true-hearted and noble women, who have, in every best sense, been always helpmeets to its men. And not alone as wives and mothers. The single women—the Eunices, the Hannahs, the Lucys, the Rhodas, and many more whom these familiar names represent, deserve their full measure of grateful and enduring praise. The portrait of Mary Raynolds Schauffler adorns these pages not only as a beautiful personality, but as a pictorial type of the great company among the living and the dead who shall be hailed as “blessed among women.” Not, indeed, so tangible and evident their traces as those of masculine endeavor, nor recorded in town or precinct books, in buildings and highways; but theirs the gentler and moulding forces of the hidden kingdom of the heart, that builded the New England home without which the republic had never been. They were, too, every whit as strenuous workers as the men. Without formal suffrage their personality of character and influence was entwined with every important movement. At farthest remove from the playthings of the oriental harem, or the butterflies of luxurious society, or the rude peasantry of rural districts in other lands, they have been from the earliest times intelligent, self-poised, well-bred women of affairs, the competent mistresses of well-ordered households, distinguished not less for their solid virtues, than for that refinement which adds ladyhood to womanhood.

While every Longmeadow family might contribute its illustrations, a few must stand for all the rest. In the first American genealogy extant, so rare that only two copies exist, viz., of the family of Mr. Samuel Stebbins, and Mrs. Hannah Stebbins, from 1707 to 1771, and printed in the latter year at Hartford by Ebenezer Watson, Luke Stebbins the compiler thus writes concerning his mother:

“Nor can I forget the mentioning our dear and honor<sup>d</sup> Mother, by whose mild, tender, and pious care we were so gently nursed up; the Labour and Travail of which, none but Mothers can tell. Her Piety, Faithfulness, Meekness and Patience make her memory precious to us all. True it is, that through a feeble Constitution, together with the Concern and Burden that naturally lay upon her, she was brought into a low State of Health till by Degrees it terminated in almost a confirmed State of Melancholly; yet it never prevented her devout Attendance on all the outward Means of Grace, both public, private, and secret. She daily read much in the Holy Scriptures, especially the New Testament, the Psalms, and those Prophets that wrote most of Christ. She never neglected any opportunity in partaking of the Holy Communion, for which she had a great affection and Reverence. But yet the gloom that

fat upon her mind might very naturally prevent those clear views of the Virtue and Excellency of that all sufficient Sacrifice, which JESUS paid once for all, which she had in a better State of Health (as she expressed it to me). One thing may not be improper to mention, which she told me, viz: When the Rev<sup>d</sup> M<sup>r</sup> Whitefield (of precious memory) first came to New England, who was so famous, and whose preaching had so much success attending it, she was in great Distress, knowing her bodily Health was so impaired she could not attend on his preaching when he should come to Springfield. He preached at the old Parish about four miles from Longmeadow, where she lived. Thus it continued for several Days before he came; she fearing being left while others were taken, or Denied that Comfort which others enjoyed. She fought unto the LORD, and spread her Cause before him, who was pleased to give an Answer of Peace; for when the Day came, and all were gone to hear him; (Stephen Williams led his flock in welcoming Whitefield) she had Views of the Glory of JESUS CHRIST, and a comfortable Hope of her saving Interest in him; and those blessed Words came to her with animating and reviving Power, 'Daughter, be of good Cheer, your Sins are forgiven you.'" It is a finishing touch to this sketch of his mother when he continues thus: "It was this weak State of her's that gave Occasion for that peculiar Tendernefs, Wisdom and Prudence exercised by our honor<sup>d</sup> Father towards her. What Cost did he spare? What Pains did he not take to comfort and relieve, to counsel and advise? A great Deal of Time he spent in reading to her some of the best Authors, on subjects most adapted to her present Case; among which was a Book of the Rev<sup>d</sup> and famous M<sup>r</sup> Baxter's, one of the most suitable in Cafes of Melancholy perhaps of any now extant."

It must be said that, so far as their letters and diaries testify—the only literature they have handed down—these excellent women were considerably given to somber views. And yet this impression may be owing in part to a fashion that prevailed in those days of interlarding all epistolary and even business documents with more or less of pious phraseology.

The following extracts are from a letter of twenty pages of closely-written manuscript, carefully covered and stitched in pamphlet form, and inscribed upon the title page in ornamented letters,

"NATHAN WILLIAMS, HIS PAPER & LETTER," 1746.

Various juvenile pictorial devices upon the same page show the tender age of the child, then only 11 years old, to whom these pleadings of a mother's heart were addressed. Preserved, however, and pondered by him with filial reverence, they bore fruit in riper years, when the boy had become, as did several of his brothers, the reverend minister and Doctor of Divinity. The letter is a sample of many similar maternal wrestlings of New England foremothers with a covenant God in behalf of beloved children.

It is quoted at what might otherwise seem a disproportionate length because it also forcibly illustrates the burdens and heart-struggles laid on such a true mother heart by the unscriptural dogmas of the then



current theology ; especially that terrible tenet that one should be consciously willing to be forever lost, and even to see one's dearest friends forever lost for the glory of God.

MY DEAR SON :

In what frame these lines may find you I Know not but I can assure you they are the overflowings of a heart full of motherly affections to you, and of tender concern for your best Interest of Soul and Body for Time and Eternity. I trust it is from God that I am Inclined to Get this Letter Writ and that his Blessed Spirit will direct in the inditing of it and accompany the same in his good Time to your Heart. if it should not make so deep an Impression at present, yet the time may come when some of the last Counsels of your dying Mother will seem quite otherwise to you than they have hitherto done.

After admonishing her son of the danger of his own early death, and assuring him of her unspeakable joy if he should become early converted, and narrating to him some of her own experiences of God's supporting grace under severest trials, and of her sense of His goodness to her in many family mercies, including His giving to her this latest son, she continues :

O, My dear Child. Can I Bear the thoughts that the Son that was given me in answer to my Prayers, that I bore with so much pain, that I have nursed and brought up with So much care and tendernefs night and day, The Son that I have so many Thousand Times prayed and wept over and counselled and warned, That this beloved Son, I say Should be the possession and property of the devil, Should serve him all his Days and be miserable as he is and be with him in hell fire forever. how can I bear to think of y<sup>e</sup> dreadful day when I shall See my poor undone Child if he turn not Speedily and thoroughly, Stand trembling before the Judgment Seat of Christ his face gathering blackness horror and anguish, and despair Staring through his Eyelids to hear y<sup>e</sup> Amazing Sentence pronounced on him depart y<sup>e</sup> curfed henceforth to See him Seized by mighty Angels, bound hand and foot in everlasting Chains and cast Into y<sup>e</sup> dreadful lake of Fire, and the adamant Gates shut and barred by him that Shuts and no man opens. Such thoughts as these are ready to tear my heart in pieces. . . . I know if I be so happy as to find mercy of the Lord in that day I shall have no painful Sympathy with you but Shall rather rejoice that God's Justice and power will be forever glorified in your Condemnation ; but how will your heart Endure how can your hands be strong. I know you have often heard these things and had Them Set Forth before you in a far more affectionable manner than it is possible for me to represent them. I know too if I had been in y<sup>e</sup> other world and seen the terrors and Glories of heaven and hell with my Bodily Eyes and were Come Back again with the tongue of an angel to speak of them to you it would have no Saving effect. If you hear not Moses and the prophets neither will you be persuaded though one arose from the dead. But I know, y<sup>t</sup> if the good Spirit of God is pleased to accompany my words to your heart they will do you more good than all you have heard in your Life before. You know by Sad and Long experience how little all the best of means Signify without the Powerful Co-operation of y<sup>e</sup> Spirit and you know too by Some Experiences how means work, how a person feels when, y<sup>e</sup> word is Set home upon the Soul by the Spirit in a way of conviction and Terror ; oh that you knew also what this work of Regeneration is that I am aiming at so as to make you sensible how much your dependence Is on y<sup>e</sup> Sovereign and free Spirit of

God. Y<sup>e</sup> Life and death of your Precious Soul is in his hand, and he Acts with Absolute Liberty Like the wind which bloweth where and whither it Listeth. and feeling it thus I would fain have you think Solemnly how much it concerns you to take heed you don't provoke the Spirit finally to Forfake you for then your case is as bad you know as if you were already in hell. This I hope and trust is not yet; Also if I knew it were I should have nothing to say to you About your Soul only to caution you not to fill up a greater measure of Sin and to Increase your treasure of wrath Against the day of wrath. but I hope better things Concerning you, and things that Accompany A Possibility of Salvation. I trust your day of Grace is not over and that the Spirit of Grace has not yet finally left you and oh for your Soul's Sake do nothing to grieve him away. Lay aside every wait, and y<sup>e</sup>. Sin that most Easily begets you. I need not tell you what it is. Conscience points it out while you are reading these lines, if it be not asleep. Do my dear Child, Stir up yourself, Shake off Sloth and discouragement, and get up, and be doing. you don't know how soon A merciful God who delights not in the death of a Sinner but had rather he should turn and live, may appear to you and work Effectually on your Soul.

After cautioning her son against certain suggestions of discouragement from Satan, and setting before him all the encouragements he should have to resolve on God's service, and suggesting to him some sentences of high and holy resolution, she continues :

Some such Language I would fain imagine I hear you breathing out in your Solicitous hours. And may the Father of Mercies hear your Meditations. May he come by his Blessed Spirit, Awaken you, convince, humble, convert, and Sanctify you. Amen. Lord grant this for thy dear Son's Sake Amen Amen.

Assuming him now to have resolved thus, she goes on to give him the most tender and earnest counsel as to his future Christian life, in words of richest and ripest Christian experience, a part of which, in justice to her, we cannot forbear to quote :

If then you should be so inexpressibly happy as to receive the Lord Jesus into your heart by faith Oh be Careful to walk in him. You must be continually coming to him Every Day and hour of your life. You must live upon him every moment—he must be your Life, your Light, your Joy, your trust, your wisdom, your righteousness, sanctification and everything. You must never rest without Daily Communion with him and communication from him. If he withdraws from you at any time and hides his face you must mourn after him and Seek him Sorrowing and let Nothing Else Content or Satisfy you.

If ever you truly believe in Christ you will give up all you are and have and can do unto him and you will only wait to know how he will have you dispose of all for him. You will consider yourself a Steward of what God gives you and you will be bountiful and liberal to such as you know the Lord has made his receivers. You must live in Love. This is the fulfilling of the Law. . . .

You will have many better Counsellors than your poor Mother. but I presume you will take particular notice of what comes from her. I beg you to take these as the last words of your dying Mother and which are the copy of her very heart and soul as it works toward her dear Son. I break off My dear Child leaving you with a God infinitely able and willing to do for you above what I can ask or think. I subscribe myself your most Affectionate and Solicitous Mother,

A. D. W., [ABIGAIL DAVENPORT WILLIAMS.]

The womanly piety of the former days was specially characterized by a certain awe-compelling view of the divine sovereignty. It was the great Jehovah veiled by clouds and darkness, rather than Jesus sitting by the well. One of the sweetest and most saintly of the Longmeadow women was Sarah Williston Storrs. Loving, gentle, full of tenderness and sympathy, the grace that she seemed to be grasping after most was submission, rather than hope. And yet through that gate of submission hope entered unawares. At the age of 30, on a Communion Sabbath, she wrote,—

“I have this day been allowed a feat in God’s house and a place at his table. He has shined in such a manner upon my soul as perfectly transported me especially in receiving the same. I have long been pleading for a sealed pardon,—a clean, white robe, and white raiment; and if he had been there in person, and told me with his own mouth, and confirmed it by an oath, that these my desires were granted, I could not have been more sure. The ordinance, somehow, was enough,—a sufficient testimony or pledge. I cannot express the gratitude, the joy, the amazement, the astonishment of my soul on a view of his grace, condescension, and mercy in this blessed institution, this plan of atonement! I longed to fulfil my part of the covenant. I longed to *live* holiness, to feel it and act it out, in every breath and thought. Oh that love! let it ever and forever constrain me to love; let thy grace, O blessed God, be sufficient! Subdue, captivate, regulate, mortify, and break in pieces as Thou pleasest; only effect the work! I cannot be denied; and Thou wilt not deny me. I am sure Thy Word has gone forth; ‘He that believeth shall be saved.’ I can appeal to Thine omniscience, and believe Thy promise. I know that ‘strait is the gate and narrow is the way that leads to life, and few there be that find it.’ But, glory to God! I hope I am one of *that* number. This ardent love, this longing of the soul after perfect enjoyment, is a full testimony to myself that he will enlighten the dark valley, and bid me a joyful welcome into his presence on high! Oh that state, that world! I cannot but *now* join your Chorus! How sweet are your employments! Eternity! Eternity! Oh delightful thought! always wrapped up and growing in the knowledge of the great Jehovah. Oh blessed, blessed work! This is my God; and He will be my portion forever.”

The long and useful life of Sarah Williams Storrs, the second wife of Pastor Storrs and the granddaughter of Pastor Williams, perhaps as well illustrates those womanly and Christian virtues which were most truly characteristic of our Longmeadow foremothers as do the intensities of Christian fervor already quoted; while her continuous residence in Longmeadow, from her birth to her burial, makes her somewhat more truly their real representative. The following tribute to her character is from the pen of one to whom she became and for many years remained a tenderly loved and honored second mother—Rev. R. S. Storrs, D.D., of Braintree :

To all who knew her, her gentleness, purity of sentiment, strength of affection, and unwearied assiduity in promoting the happiness of others, were at once apparent. As a wife, mother, sister, friend, and follower of Jesus, she aimed, habitually and successfully, to keep a conscience void of offence by responding promptly to every call of duty, whatever personal sacrifice or self-denial it involved. During the almost twenty-seven years of her widowhood, trusting in her own and her father's God, she sustained the trials of her condition with fortitude, discharged her duties with cheerfulness, and diffused around her the sweet influences of a matured and unostentatious piety.

Nor is it more true that she loved, than that she was beloved. From her birth she had dwelt among her own people—the people of her husband's charge. All knew her well, and all testified their high esteem, through the whole period of her widowed loneliness, by many and substantial tokens ;—it was beyond all her expectations, even as it was far beyond the experience of most who are placed in similar circumstances of bereavement. Gratitude and affection prompted her to ascribe it to the uncommon veneration and love cherished for her husband's memory—but a cordial esteem for human excellence of character had far more to do with it than her humility permitted her to acknowledge. A case like this, it is to be feared, is of rare occurrence—where for so many years, and amid so many changes of the ministry, so tender and unremitting regard has been shown to the widow of a deceased pastor. Among the four pastors who have successively occupied the pulpit of her husband, each has cordially united with the people in their efforts to comfort the widow's heart by kind words, and by the charity that never faileth. For such a people and such pastors, heaven has rich rewards in store, in which coming generations shall share.

Beyond their home influence, the women of Longmeadow have been represented on three continents by their missionary zeal. The Schauflers, Calhouns, Temples, Raynoldses, Blisses, all eminent missionary names are interwoven in descent through various lines with pastors Williams and Storrs, and deacons Nathaniel Ely, Samuel Raynolds, and Ebenezer Bliss. There was nothing singular that these particular individuals went abroad. It was only significant of the missionary spirit and training of their home life.

Mrs. William Gottlieb Schaufler, who may well stand in these pages as a missionary representative, was the great grand-daughter of Stephen Williams, and the daughter of deacon Samuel Raynolds. She was born in 1802, in the house of deacon Nathaniel Ely. For a while a teacher in New Haven, her cousin, Martha Temple, having departed as the bride of Rev. Daniel Temple, missionary to Greece, she caught the missionary impulse, and went to Constantinople with the family of Rev. Josiah Brewer, the first unmarried missionary who entered the foreign field. She was the pioneer of that system of female education which has proved one of the most benign fruits of gospel influ-

ence in the Orient. In 1834 she became the wife of Dr. W. G. Schaffler and has been identified through her long and useful life with his distinguished missionary career in the Turkish and Austrian Empires.

As a representative woman among the unmarried sisterhood, the name of Miss Hannah Ely will readily occur to every Longmeadow resident of the past century. Like most others of that honorable sisterhood she was a "spinster" in the happiest sense of the word; receiving her investiture as such at the old time spinning wheel, to whose homely accompaniment the maidens of old sang as cheerily as do those of the present day to piano or guitar. None the less, however, could she boast her accomplishments of painting and embroidery, and move with all the old time dignity and grace through the mazes of the minuet and quadrille.

Her mother's failing health devolved on this eldest daughter a mother's full share of housewifery, and her taste and skill found congenial development in making home really "sweet home." For a while her accomplishments in the higher education found appropriate scope as the popular preceptress of Monson Academy. Returning to her shining vocation as mistress of the mansion of her widowed father, she became and remained to him the chief stay and support of his declining years. When age had withdrawn him from active service in church and parish and town, the filial and devoted ministrations of his "Hannah" made the secluded evening of his life pass serene and contented to its close.

For many years after her father's death which occurred in 1848 she continued, as sole mistress of the old Ely mansion, to dispense the most generous and graceful hospitalities. Her competent means, the ample accommodations of the old mansion, and her own executive tact as its accomplished mistress made it a chosen center of hospitable attraction, and a favorite resort for ministerial candidates and numerous other guests, and for the large family circle of brothers, sisters, nephews, and neices to whom she was ever the beloved and loving "Auntie;" the single word that is placed upon her headstone as most fitting to summon up a host of memories almost as precious as if "Mother" stood in its place. The church, the benevolent and social institutions, everything wise and good in the village stood identified with the large heart, judicious counsel, and helping hand of Hannah Ely.

## P.—INSTITUTIONS AND CUSTOMS.

The germinal institution of this, as of other New England Towns, was the family—the intelligent, independent, and reverent household. The families were large, numbering from eight to fifteen children; second and even third marriages were not uncommon, and divorces were unknown. The next institution, in order of time, was the civil compact of the town or precinct meeting; and that was for the prudential ordering and maintenance of the common welfare—a little republic in itself. The Meeting-House, not an ecclesiastical edifice alone, but a civil one as well, is first erected, and without unnecessary delay a “learned and orthodox minister” is chosen as the indispensable spiritual leader—the spiritual interests leading all the rest. The schoolmaster is his right-hand man; perhaps “Master Jabe,” Yale graduate, classical teacher, and theological expert, capable of training divinity students, as Jabez Colton sometimes did; or perhaps some collegian who occupies his long winter vacation or his post-graduate year in conducting the public school. Another valuable coadjutor is the village doctor; it may be Dr. Charles Pynchon. “This day”—a rate day—writes Stephen Williams, “I have been reckoning with Dr. Pynchon, who is very ingenious and handsome. The Lord be pleased to reward his kindness. I am exceedingly well pleased with this gentleman’s being in the neighborhood.” He sometimes assists his pastor in the public services, delivering his own meditations.

A community thus manned and equipped must have, besides the family, church, and school, corresponding institutions of various kinds. We find in the handwriting of Master Jabe, “Rules and Regulations of the Longmeadow Library Society.” This is the preamble:

“The Improvement of the Mind in Knowledge and Virtue is the most important Object of Humane Pursuit and most easily obtained by the Perusal of instructive Books. And as the expense of a valuable Collection of these is too great for most persons in their individual Capacity; We the Subscribers, Inhabitants of the Town of Longmeadow, having heretofore formed ourselves in Some sort into a Society by contributing a Sum of Money and purchasing a Considerable Collection of Valuable Books, and being sensible of the Deficiency of our former Rules and Regulations; We therefore Do unite Ourselves into a New and Voluntary Association for the purpose of better Regulating, Maintaining, and increasing our Library for the Benefit of ourselves and those who may hereafter become Proprietors in the Same.” Then follow sixteen articles about as elaborate as the Constitution of the United States in Master Jabe’s best legal style. One provides that the librarian, who is entitled to such compensation on library days as the Standing Committee shall judge reasonable, “shall give notice of the Time to receive the Books” (from 9 A.M.

to 2 P.M. with two hours' grace for those who live more than two miles away) "and of the Time of drawing Books" (from 5 P.M. to 8 P.M.) "by causing the Meeting House Bell to be rung at said times." It is also provided that "No Book shall be delivered to any Proprietor but by an audible mentioning of the Title; and the Proprietor who shall first signify his desire of the Book so mentioned shall receive it unless some other Proprietor desire the same. And if two or more Proprietors are desirous of receiving the same Book, it shall be set up at Auction, and the Highest Bidder shall have the same upon paying the Money so Bid to the Treasurer; provided however that the desire or Bid of any Proprietor shall be considered of none effect if the Price of the Book desired or Bid for together with the price or prices of the Book or Books already received by the Proprietor desiring or Bidding shall exceed such Proprietor's share or shares in the Library." . . . "If any Proprietor shall neglect to return his Books by the times limited he shall pay at the following rates—viz: For a Folio, eight pence; a Quarto, six pence; an Octavo, four pence; a Duodecimo, two pence; and the like sum or sums for his neglect at each succeeding Return day till the same are returned."

If the proprietors became too dilatory a wagon was sent around to gather in the books. Ponderous books they were in general, bound in heavy calf, and having no remotest resemblance to the dime novel of the present day, such as "The Spectator," "Flavel's Fountain of Life," "Memoirs and Writings of Dr. Robert South," "England's Reformation: A Poem," "Child's Friend."

This association died in the process of time of folios, dry rot and an auction. Its successor, the "Young Men's Library Association," formed December 16, 1839, with Simeon Newell librarian, and Diamond Chandler, the next year assistant librarian, James Bliss, William Burt, Alford Cooley, Samuel C. Stebbins, committee, was discouraged by the fire that consumed the library with the old brick school-house in 1852. It however revived October 9, 1854, through a union that was then consummated with the Longmeadow Lyceum, Dr. T. L. Chapman President, D. E. Burbank Vice-President, W. E. Boies Secretary, S. C. Newell Treasurer, J. W. Lawton Librarian. The Lyceum has become extinct, but the library still exists in a state of suspended animation.

The town meeting, with which the previous precinct meeting was to most intents identical, was an invaluable training school for the rights, duties, and privileges of American citizenship; the votes recorded in another section of the Appendix are a sufficient illustration. Dr. Williams, or some other clergyman of Springfield, was invited not only to open the town meeting with prayer, but to preach a sermon. The opening prayer is still retained as a Longmeadow custom. At the request of the moderator, with uncovered heads, the citizens reverently acknowledge their need of the divine wisdom.

Dr. Williams writes, March 20, 1759, "I went to town and preached y<sup>e</sup> sermon to y<sup>e</sup> inhabitants; y<sup>e</sup> Lord be pleased to help his people aright to

improve y<sup>e</sup> privileges, and graciously help those y<sup>t</sup> have y<sup>e</sup> conduct of y<sup>e</sup> publick affairs of the Town." His text on this occasion was Ps. xxix: 9—"The meek will He guide in judgment and the meek will He teach His way." It was a practical and searching homily on pride and its concomitant vices, extravagance, self-seeking and idleness; an excellent civil service reform tract for the times. "Pride," said the good parson, "is a most impatient vice and can bear nothing. . . . Accustom yourselves to candour and take everything in the best sense. Why should you suppose your neighbor desirous to affront you, when really, he had not the least thought of it?"

The "Charity Meeting" was the vigorous tree early planted and assiduously nurtured, from which have branched out the various benevolent organizations that for the last half century have been combined in the "Longmeadow Benevolent Association," connected with the old parish, and in similar institutions that have sprung from the same good seed in other parts of the town. More than \$40,000 have been disbursed in various forms of charity by this society alone.—The Thanksgiv-  
ing collection for the poor is of ancient origin.—"Women's Boards" are nothing new, as the following document will testify:

To Mrs. Rev. R. S. STORRS, Longmeadow—DEAR MADAM:

The Committee of the Trustees of the Hampshire Missionary Society, take the liberty of transmitting to you, a plan of a FEMALE ASSOCIATION for the purpose of raising a fund, for the purchase and charitable distribution of the Holy Bible and other pious Christian writings among the needy inhabitants of the new settlements of the United States. . . . Benevolent and devout women, liberally ministered to our Lord's necessities when he was here on Earth. Many such, now, minister to the spiritual and temporal necessities of his disciples and friends while he is in heaven. This he receives and rewards as a kindness done to himself.

Various Associations of this or a similar nature are, already, instituted by the virtues of your sex in New England and have done and continue to do eminent service to our blessed religion.

We solicit you, dear Madam, to be an active instrument of our divine Redeemer by sending the truths of his life-giving word among the poor and suffering inhabitants of our New Settlements.

The Committee flatter themselves, that the cause of Jesus will obtain material aid by the benevolent exertions of the liberal and pious women in our town; and believe that the approbation of your own consciences and the tender mercies of our blessed Redeemer will be your rich and abundant reward. With sentiments of esteem, we are, Dear Madam, your humble servants,

JOSEPH LYMAN, SOLOMON WILLIAMS, WILLIAM BILLINGS, CHARLES PHELPS,  
Westhampton, Aug. 9, 1803. ENOCH HALE, Committee.

This appeal resulted in a Female Association "of women, either married or single, who shall subscribe our Articles"—the most important of which was the pledge of each subscriber to pay one cent a week, or fifty cents by the year for the charitable purposes above men-



tioned. Sally Storrs is the leading subscriber, followed by Flavia Field, Anna Hale, Abigail Corkins, Lydia Field, Lydia Field, Jr., Jemima Woolworth, Sebria Cooley, Kezia Steele, Mercy Cooley, Anne Hale, Eunice Cooley, Freeloove Chandler, Betsy Williams, Polly Avery, Hannah Perkins, Urania Stebbins, Lydia Field, Eunice Cooley, Jr., Polly Marble, and others, the vanguard of over 200 members, who during the twenty-two years that elapsed before the association became merged into the present "Ladies Benevolent Association," raised and expended for their charitable work \$884.03.

The Washington Benevolent Society of Hampden County, instituted April 27, 1812, John Hooker President, Edmund Bliss Secretary, had a considerable and highly respectable membership in Longmeadow. Its badge—a portrait of Washington being crowned with a laurel wreath by a female angel blowing a trumpet—with the motto, "Pro Patria," was accompanied by a little volume containing each member's certificate and Washington's Farewell Address, handsomely printed by Thomas Dickman of Springfield, editor of the *Federal Spy*. It confined its "benevolence," so far as appears, to promoting the interests of the Hamilton-Ames or Federal party of that day, as wrestling hard with the Jeffersonian or Republican party.

The first Temperance Society in Longmeadow was organized in August, 1828; Elisha Burnham President, Captain Elijah Colton Vice-President, Dr. Hiram Bliss Secretary; Rev. Baxter Dickinson, Ethan Ely, Esq., Dea. Samuel Raynolds, Major William Burt Directors. It started with large membership and much enthusiasm on the following basis. "No member shall—except as medicine in cases of sickness—use any *distilled* spirits in ordinary cases, or furnish any for laborers in his employ." It continued with occasional revivals of interest, but on the whole in diminishing ratio, till April 8, 1841, when it expired.

In 1842 a new Temperance Society was formed, Chauncey Baker President; Carlos Nichols, Adolphus D. Kent, James Bennet, and John Burt Vice-Presidents; Samuel C. Stebbins Secretary. It was called "The Longmeadow Washingtonian Society," and organized on the total abstinence pledge: "We will not drink any spirituous or malt liquors, wine or cider as a beverage;" signed by 130 males and 145 females, of whom there are living at present nineteen males and eighteen females. A review of these names leads to the conclusion that a pledge is not apt to remain in permanent force, unless sustained by religious obligations. The final record of this society is dated November 19, 1845.

A "Thief Detecting Society" became necessary at one period, and particularly because of the propensity—not yet altogether extinguished—to steal watermelons, which were extensively raised and of choice quality. The watermelon thieves were so alert that it required considerable adroitness to catch them. One moonlit night a marauding party from Enfield had tied their horses to the highway fence not far from an attractive watermelon patch. The Longmeadow detectives found the horses, and having fastened one of the fore legs of each to one of his hind legs with twine small enough to be invisible, but strong enough to hold, the leader, Matthew Keep, divided his forces; a part creeping round to the further side of the watermelon lot, and the rest hiding near the horses. When the onset was made, the thieves having been allowed time to throw their sacks across their horses' backs and mount, the ambushed men rushed forth—to enjoy the easy capture of the frantic riders and their stumbling nags.

A Cemetery Association was formed in 1872 in the western part of the town, with the object of extending the area of the old burying-ground by the purchase and improvement of adjoining territory. Its first, continuous, and present officers David Booth President, R. S. Storrs Secretary and Treasurer. See Section G, page 209.

Kindred to the above-mentioned association there was formed, October 9, 1876, the "Longmeadow Street Improvement Association," also belonging to the western part of the town, whose general object, as stated in Article 1 of its Constitution, "shall be to improve the outward appearance of the village, particularly in respect of roadways, sidewalks, and the planting and proper care of trees." The association was organized October 21, 1876, by the election of Dr. T. L. Chapman President, E. K. Colton Vice-President, T. F. Cordis Secretary, D. E. Burbank Treasurer.

The "May Breakfast Association" was organized in 1869 at the suggestion of Captain and Mrs. William H. Seamans, its first officers being William H. Seamans President, Thomas F. Condis Treasurer, and William F. Winter Secretary.

It is a social festival and fair, enlisting the united and best efforts of the inhabitants, and especially of the younger portion, with the object of lending a helping hand in any parish or public exigency demanding pecuniary assistance. For several years it accumulated a provisionary fund for furnishing the new church edifice, including the organ, and afterwards was efficient in canceling the debt left at the completion of the new church. It has raised clear of all expenses by its annual celebrations \$5,922.35, and proved itself not only a remarkably attractive social occasion but a well managed business enterprise.

Going back to the former days, there was another institution of which Longmeadow is not inclined to boast. Domestic slavery prevailed to a considerable extent. Frequent mention is made in old documents of negro servants. In the old church they had their pew in the gallery, and in the burying-ground their appointed place was the southeast corner. But as no monuments commemorated them, and their descendants have passed away, their history is but ill preserved. In "Marchant" Colton's day-book for 1769, May 20, is this entry: "George Cooley, Somers, Cr. By a negrow man named Jack, S<sup>d</sup> Cooley Gave me a bil of Sale of s<sup>d</sup> negrow for £60"—(\$200). After the merchant's death, Jack became somewhat uppish, and in his grumblings one day muttered in the hearing of his mistress, the Widow Colton, "Isn't me as free as anybody?" "To be sure," replied she, "Go about your business." "Me will," says Jack, "if you turns me out." She accordingly led him to the door and *manumitted* him, in the ancient legal fashion, by a literal shove of the hand out of her door into the wide world of freedom. Jack used to come back and plead for restoration, but unavailingly. He became an impecunious citizen of Springfield, and occupied a cabin on the east side of the town brook, about where the Second National Bank now stands. His motto of freedom was "The State 'bliged to 'stain me."

Tradition says that Merchant Colton, who became the richest man of the precinct, being orphaned at the age of 17, complained of his uncle Ephraim as being hard with him, and set up for himself; being allowed his own cows for a support, and his negro servant Tony for a helpmate. March 26, 1719, Stephen Williams, then in the third year of his ministry, writes: "This day I bought me a servant man. Some of my neighbors think it may be for the better; others think not." The negative opinion may have resulted from his having got so little profit from Nicholas, a body servant who attended him and his wife on their horseback journeys. Oct. 21, 1718. "I went to Deerfield and sold my boy Nicholas. He seemed to be very concerned what he was sold about; and surely I was grieved for him; but yet I thôt it w<sup>d</sup> be for his benefit to be sold to a master y<sup>t</sup> w<sup>d</sup> keep him to business, as well as for my profit." Mention is also made at various times of Tom, Peter, Cato, Phyllis, Scipio, and Stanford. April 11, 1754. "This morning poor Tom behaved saucily and unbecomingly, so that we were forced to tye him up. He appeared penitent and I forgave him." In his prayers frequent and tender supplications are offered for "the servants of the family." Oct. 17, 1731. "I baptized our

negro boy Scipio, I and my wife publickly promising that we would endeavor (God assisting us) that he should have a Christian education." The church records mentions such instances. July 13. Cæsar, negro servant to Capt. Geo. Colton and Zick, negro servant of Thos. Field, were "baptized and subjected themselves to y<sup>e</sup> covenant of Christ on his church." Feb. 17, 1733, Peter, negro servant of Sergeant John Cooley and Phyllis, servant of Stephen Williams, were baptized and made a public profession of their reformation.

It appears from Dr. Williams' diary that his intimate friend, President Wheelock of Dartmouth College, owned at least four negroes.

Of the old-time customs, there were both good and bad. The people were shut in upon themselves—both for their enjoyments and their strifes. Their own community was their little world; they knew each others' affairs pretty thoroughly, and there was abundant opportunity for the meddling. Hospitality was a virtue and a solace. The pastor set a large example. He speaks of having one day twelve chance guests at his table, and during another seven arrivals to spend the night. The blazing fire of logs on the ample hearth sizzled and snapped and roared a cheery evening welcome. The tobacco-box, with its long and short pipes, hung in a handy place. The straight-backed, rush-bottomed chairs tipped back against the wall, and the high-backed settles that beat back the draughts and reflected the ruddy glow invited to free and easy talk. For the convenience of the young lovers, there was no next room, but courting sticks—prophecies of the telephone—long wooden tubes that could convey from lip to lip sweet and secret whispers. The merry blast of the stage horn was a more stimulating sound than is to us the distant shriek of the locomotive. The flip irons were always ready on the tavern hearth, and "tavern haunting" was one of the bad customs. Carousings, excessive drinking, "company keeping," "frolicks" among the young people, "all night" sometimes, if Pastor Williams is correctly informed, must have been known or else some of his faithful sermons were works of supererogation.

The wood sleddings, when the woodpile at the parsonage began to vanish away, were joyful occasions for the parson, with just a little tinge of apprehension. Never does Stephen Williams forget to make a note of them. Jan. 25, 1757. "Neighbors sledded wood for me and shewed a Good Humour. I rejoice at it. The Lord bless them that are out of humour, and brôt no wood." A selected load of hickory, expressly for his study fire, rejoiced the good man's heart still more.

The "rate days," too, were tests of character and feeling. In the great scarcity of money, the rates were paid in grain which the minister made into beef and pork to pay his debts. "I declined taking some corn that Capt. C. sent here this day. I think I acted upon a principle of justice. I desire that the Captain may be kept calm and composed."

And the spinners came to help the parson's family, and the quilters, and there were "repasts of cake and pies" and merry times. The reapers and mowers also lent a hand when the grass and grain of the "ministry land" were ripe; but the rum provided by the parson must be of good quality, or there might be "uneasiness."

The customs of that day looked towards mutual help. At every raising the community gathered, and with plenty of drink and great good cheer, sometimes "too merry," the parson thought. For a long time there was no appointed sexton, the neighbors dug and filled the grave, and carried the bier.

The old-time minister had no stipulated vacation, but he indulged in long journeys, election weeks, and commencements, and when the Sabbath found him absent, Dea. Aaron, or Master Jabe would read a sermon.

The Sabbath day was strictly kept, although considerably infringed upon in the war times, from sunset on Saturday to sunset on Sunday; and yet there was more or less of worldly conversation about the church doors before service, and in the horse-sheds and neighbors' houses at noon. The tithing men also had to watch with considerable vigilance the boys and girls in the galleries.

The church creed was brief, but the real creed was the Westminster Shorter Catechism, recited at the home fireside in connection with the family worship, and on Saturday forenoons, instead of spelling, in the common schools. Dr. Williams held frequent "catechisms" for the children; he met the young men in the school-house for familiar questionings and instruction, the young women also by themselves; he held household meetings for prayer in cases of special need; he repeated sermons in private houses for the benefit of invalids and aged people. A weekly lecture, set up by the ministers of six adjacent parishes, was for a long time largely attended, and on one of these occasions "after Mr. Brewster's Lecture, Goodman B—— was set in the pillory before the Congregation." That there were tramps in the former days we have this testimony from Dr. Williams: "Jan. 31, 1766. "We have many persons, passing along, y<sup>t</sup> appear to be mere cheats, y<sup>t</sup> impose upon people and get money from them."

## Q.—INDUSTRIES AND MANUFACTURES.

In the early days of Longmeadow, the men and women, boys and girls, were all workers if they would maintain the best repute. Idlers and drunkards were the rare exceptions. There was very little cash : trade was mostly by barter, the exchange being either of labor or produce. Agriculture was the fundamental resource and the manufactures were generally home-made or carried on within the limits of the community. There were the great and the small spinning-wheels, and the clacking looms and the darting shuttles, all making household music. There were the spinning and the quilting bees, the candle-dippings, the fulling-mills, the cloth dressers, and the dye-tubs. The shoemakers, like Azariah Woolworth and Jonathan Stebbins, wrought in their little shops with their apprentices, or shouldered their packs and went from house to house to shoe the family by the day or the week, when the tanners, like Oliver Dwight and Gaius Bliss, had prepared the hides ; the tailors and tailoresses, like Isaiah Morgan and Betsy Colton, peregrinated in like fashion, when the home-made cloth was ready. The boys shook the trees and picked up the apples ; the cider-mills crushed them, and the stills produced the brandy. The cabinet-makers, like David and Walter White, made the furniture, and made it well ; the millers, like Abner Chandler and Joseph Morrison, ground the corn and sawed the timber ; the coopers, like Elijah Colton, provided the barrels and tubs ; the blacksmiths, like Chandler Colton and Daniel and Israel Gates, shod the horses ; the wood-workers and wheelwrights, like Eli Taylor and Sabin Colton, made the carts ; the carpenters, like George Reynolds, framed the houses ; surveyors, like David Booth, measured the lands ; and there were masons, hatters, powder manufacturers, ink makers, printers, brick-makers, net-weavers, rope-makers, broom-makers, and, indeed, all the handicrafts that were needed for the uses or comforts of those days. Seven brick-yards, and as many shoe-shops, 17 cider-mills, and 6 distilleries can be enumerated as belonging to the western part of the town alone, and at least 17 other manufacturing industries, besides those carried on in the private houses. "My children," writes Stephen Williams in his diary for Sept. 16, 1762, "have been trying the new machine for the winding of silk from the balls, and have been so far successful that I apprehend that there may be some profit in raising silk even in this country." While the women of his household spun and wove, every farmer was something of a mechanic ; or he could exchange his day's work or his farm products

for the skilled labor of the village artisan. There were no middlemen. Every householder, even the minister, killed his own beef and pork, and loaned or borrowed, as convenience suited. Longmeadow had less need of Boston or New Haven merchants than they had of her farmers to do their winter teaming, although in quiet times of peace large quantities of goods went round by water. The teamsters carried eight barrels of flour to a two-horse load, and their charge for freight to Boston was about \$1 per hundred pounds.

Nor should the Longmeadow flat-boatmen, like Capt. John Cooley and William Hixon, be forgotten, as belonging to the old days when the Connecticut River was whitened with the great white sails of the flat-boats, and merry during the summer season with the shouts and songs of the jovial watermen. As for her own merchants, Samuel Colton, Jonathan and Hezekiah Hale, the first built his own vessels, and they all exported staves, hoop-timber, tobacco, or some other home product for their rum, sugar, salt, or drygoods. A bill of lading for Merchant Colton's brig Friendship has been cited in the historical discourse. Here follows an invoice of Jonathan Hale & Son, consigning 425 pounds of tobacco to Jonathan Smith, "shipped By and on the Resque of Ebenezer Smith, Esq., on Board the Briganteen Gotton Burgh, Wm. Claghorn, Commander, Bound for gotton Bourgh in Sweden," and procuring in exchange "23 lbs. of white lead, 14 lbs. of pepper, one silk handkerchief, one set of Cheney, and 3 Snuff Boxes."

In those ante-railroad days the Longmeadow merchants rivaled those of Springfield or Hartford, and dealt with a large extent of country. It was a frequent sight to behold on some fair day the west side of the highway above and below "Merchant Colton's" lined for nearly a quarter of a mile with the horses of his customers, who had come with their saddlebags from Somers, Monson, Stafford, and all the region round about. When the Revolution broke out they were put to severe straits by the emission of the Continental currency. While "Marchant Colton" refused it at par value, Jonathan and Hezekiah Hale, with a wiser foresight, submitted, and no doubt under stress of the following document, in the handwriting of "Master Jabe":

To M<sup>r</sup> Jonathan Hail and his son Hezekiah Hail—

SIRS: it is matter of great grief that you Should give us cause to call upon you in this uncomon way. Every man whose actions are unfriendly to the comon Cause of our country ought to be convinced of his wrong behaviour & made to reform, or treated as an open enemy. We find you guilty of very wrong behaviour in selling things at extravagant prices, particularly West India Goods. This conduct plainly tends to undervalue paper Currency which is very detrimental to the Liberties of

America. We therefore as your offended Brethren demand satisfaction of you the offenders by a confession for your past conduct & a Thorough reformation for time to Come. We warn you to be careful not to endeavour to sell anything at Such an extravagant Price as you have done before ; that you Sell West India Goods at no more than the following Prices: West India Rum at Six Shillings by the Single Gallon ; Molafes at Three Shillings, D<sup>o</sup> ; Sugar at Nine pence p<sup>r</sup> Pound ; Salt at Six Shilling by y<sup>e</sup> Single Bushel ; and if you Sell those articles by the large Quantity you are to Sell proportionably Cheaper. We expect an answer to this whether you Comply or not ; as if you do not Comply you must be Treated with as obstinate enemies to your Country. The space of an hour is granted for an answer for which we shall wait on you.

By whom signed, if it was signed at all, does not appear. In Merchant Colton's case the "Committee of Safety" were disguised. When soon after Col. Gideon Burt joined the Hail firm, we find them doing a good business in gunpowder for the Continental army. An invoice of nine barrels of powder, dated Boston, April 17, 1782, and signed by their consignee, Thos. Foster, records the sale of two barrels to Samuel Bradstreet, and one each to John Fairservice, Capt. Cordis, Wm. and Josiah Brown, Capt. Amasa Davis, Dawes & Coolidge, Sam'l Salisbury and Thos. Newell, Jr., footing up a total of £134,-3,-6.

The farmers as well as merchants of those days were good book-keepers. "Thomas Colton, his Count Booke Bought Feb. 4, 1701-2, of Mr. John Pynchon 3d and price—00—06—08," contains accounts with 156 different persons, paged, indexed, and the credit and debit sides properly balanced. Several such account-books remain to testify to the business accuracy of the ancient Longmeadow farmers.

The following list, taken at random, of Capt. Thomas Colton's charges and payments, will throw light upon the prices of various articles in his day, reckoning six shillings to a dollar :

By 8 pare of shoos (made by Ebenezer Blifs at my house) £2. 4. Setting a pach on my shoo 6d. Side of upper leather £1. 12. Making a Barrill 3s. 6. Meat barrill 4s. Hay Knife 17s. Coming 12 pounds of Wool 12s. To my jurny to Chick-  
 ebe 2s. Mans work one day 2s. do, mowing 2s. 3d. 1000 tenpenny nails 13s. Cow-  
 hide 59 lbs £4. 8. 6. Horfe 2 days to ride to town 2s. Oxen one day 1s. 2d. Oxen  
 and Cart one day 3s. 6d. 8 bushels Indian corn, cash, 16s. Weefinge 54 yards Lin-  
 enge cloth £1. 11. 8. Brafs Kittell £1. Quart of Brandy 2s. Quart of melafes 1s.  
 1d. Peck of molte 7s. 6d. 3 Hog yoaks 8s. Ox Yoak £1. 0. 0. 17 lbs butter  
 17s. 4 bushels tornups 5s. 15 lbs tobacco 7s. 6d. In the year 1719 my rate for  
 Mr Williams was £4. 1. 8. My rate to the meeting house, 1714, £5. 12. 8. To a  
 sword and Belt £1. 8. 3 doz pigens 1s. 19 shahs 2s. 9d. 1 doz of pigens 9d.  
 broom 10s. 3 doz Coat buttons 6s. 8. A pare of leder Breches 17s. Anna Col-  
 ton's board 2 weeks 5s. Geo. Colton's board 2 weeks 8s. Boy one day 1s. 4000  
 good marchantabel bords £5. Horfe one day and Halfe to plow 1s. 1d. Schooling  
 my boys 7 weeks £1. 10s. Setting 32 copies 4s.



To encourage business enterprise, the town, at various dates toward the close of the last century (see pp. 166-7), leased a strip of land in the middle of the village green, a little north of the church, for shops of various kinds, which made a very slovenly appearance. Little attention was paid anywhere to tidiness of grounds or dwellings. The woodpiles and chipyards before the unpainted houses, the rail fences and steaming barnyards that came to the front, the roaming swine and geese (see p. 175), the blowing sand that threatened the underpinning of the old church (see p. 152), gave no predictions of street-improvement societies.

During the present century the Longmeadow merchants have been John Woolworth, Calvin Burt & Sons, Dimond and Simeon Colton, William White, Horace Newell, Lester Noble, and Edwin K. Colton; and in the eastern part of the town, Andrew McIntosh, Seth Taylor, Willis Phelps, William Lathrop, Crooks Bros., G. W. Callender, Henry Crooks, C. F. Russell, Prescott Billings, Edward Lathrop, W. H. Dickinson, James L. Pratt, and Henry Hall.

The tavern-keepers have been Simon Colton, Nathaniel Ely, Nathaniel Burt, Demas Colton, Alpheus Colton, Stephen Chandler, Seth Steel, William White, Dimond Colton and Sons, Captain Burnham; and in the eastern part of the town, Daniel Porter, George Hunt, Willis Phelps, Joseph Morrison, Lyman Lathrop, John Ives, and Henry Crooks.

In 1848 Dimond Chandler began the manufacture of buttons in the western part of the town, which was largely expanded by the Newell Bros. The manufacture of spectacles and thimbles was also carried on by Dimond Chandler, Jacob Colton, Gilson D. Hollister, Sumner W. Gates, George Terry and E.-K. Colton, John Miller, Samuel Burbank, and Wm. W. Coomes, the last named only remaining in that trade.

The physicians, besides those already mentioned as connected with East Longmeadow, have been Dr. Charles Pynchon, William Sheldon, Joshua Frost, Lewis White, Daniel Stebbins, Oliver Bliss, Hiram Bliss, George Hooker, William Vaile, D. A. Dorman, T. L. Chapman, and John A. McKinstry.

Longmeadow has had but one resident professional lawyer, Asa Olmstead, and his residence was brief. But there have been always unprofessional village lawyers, such as Jabez and Elihu Colton, Nathaniel Ely, Gad O. Bliss, and Erskine D. Burbank, whose technical knowledge and trusted judgment have been relied upon for the drawing of wills, the settlement of estates, and all similar business.

Stephen Williams, whose eminent sagacity and judicial common sense, combined with the gentleness of wisdom, were held in the highest esteem, was not infrequently consulted in the making of wills, and often acted as a mutual counsellor or referee in cases of dissension and perplexity.

The Longmeadow fisheries were formerly a source of considerable profit. Salmon were so plenty before the dams impeded them and the factories defiled the water, that a proportionate quantity of salmon was stipulated to go with the shad. The shad, however, were always the most of a drug; the salmon sold the shad rather than the shad the salmon. Almost every family in those days salted down their shad, and it was the stipulation of hired men that they should not have a disproportionate amount of this article of food. Sturgeon, sometimes to the size of 300 pounds, were often seen leaping high out of the water. The Longmeadow fishing rights were in more recent days divided between six proprietors: Oliver Bliss, Nathaniel Ely, Judah Cooley, Isaac Calkins, Dimond Colton, and John Coomes. These proprietors either manned the boat themselves or let out their rights on shares. The April suns called out the nets for shad or sturgeon, which were spread at length on the village green and put in order. A haul would sometimes bring in 400 shad. When the boatmen, who worked on shares, massed their portion at evening on the beach, the fish were distributed in piles as equally as possible. Then one man would turn his back, and as another pointed to each pile with the cry, "Who shall?" he would call out a name, and to the owner of the name would the pile belong. A big sturgeon made a great commotion in a shad net, but by playing fast and loose was now and then secured.

One of the most remarkable hauls of the Longmeadow fishers was the steamer Massachusetts, commanded by Capt. Burnham, Chester Chapin, proprietor. She had her prescribed right to the channel and so had the shad-net. But on this voyage she undertook unnecessarily, having room enough besides, to ride over the net. This roused the ire of the shad-fishers. Their floating rope was new and strong, and they had just begun their haul. While the steamer's whistle shrieked and the engineer crowded on steam, they put every man his full strength to the windlass. The Massachusetts' paddle-wheels got entangled and gave out, and she had to come in with the shad high and dry. With the swearing of the officers and the laughter of her passengers, there was a scene worthy of Charles Dickens' notes of Connecticut River travel on one of these same steamers.

## R.—TOWN AND PAROCHIAL FUNDS.

Reference has been made in various places in the foregoing pages to ministerial, school, and other funds, respecting which a condensed statement may be desirable.

THE MINISTERIAL FUND, of about fifteen hundred dollars, has been derived from the sale, at various times, of the parochial ministry lands.

The first reference to ministry lands appears in the following very old agreement of Nathaniel Burt, Sr., Samuel Bliss, 2d, Samuel Stebins, and Thomas Hale, who owned lands on the Hill previous to the laying out of the house lots, viz. :

“To incourage to collect on the Hill, and that the land there may be laid out orderly to make a vilage there, We do agree as followeth—

1<sup>st</sup> As to Nath<sup>l</sup> Burt Sen<sup>r</sup> concerning my land on the North Side of Longmeadow Brook, I will give f<sup>d</sup> land to publick use to the Ministry or Minister, or that f<sup>d</sup> Lands shall be given to private men provided that there be land provided for that use, that may be more convenient.”

By Grant No. 15 (see page 181) it appears that this Nathaniel Burt received an allotment of forty rods frontage on the east side of the main street, north of Meeting-House Lane, which he by deed (referred to in the deed of Pastor Storrs's homestead, given on page 198) conveyed to the Parish of Longmeadow, “the same to be and remain to the use and improvement of the orthodox Nonconformist ministers of said Parish successively forever.”

By vote of the parish, March 7, 1715, Pastor Williams was permitted to “chuse a hom Lott” (see page 168), and appears to have chosen the south half of this grant, and to have erected thereupon his own house; receiving also the use and improvement of the other half of the same grant, under the name of the five-acre ministry lot, by further vote of May 4, 1715 (see page 168).

Upon the settlement of Pastor Storrs, by vote of the Town, Aug. 29, 1785 (see page 171), the use and improvement of this five-acre ministry lot was also granted to him; but no home lot in fee simple, as had been to Pastor Williams. The town being desirous of selling its ministry (and also school) lands, as appears by many votes at different times, and Pastor Storrs being willing to purchase, he proceeded, upon this general understanding, to erect, in 1786, a house for himself upon the north half of this ministry lot, depending upon a subsequent transfer of title; and April 4, 1791, five years after, we find a vote of the town, “To insert in the next warrant issued by the selectmen a

clause to obtain the minds of the inhabitants respecting giving the Rev. Mr. Storrs an indisputable title to the land on which his house stands, and also to determine upon what terms, or in what method, the town chooses that he shall pay for the said land;" which was followed by a further vote, May 3, 1791, "To give the Rev. Mr. Storrs a deed of the land which was sold him by the town, if he will pay £40 lawful money for the same, with interest from the 3d of May, 1791." The method of transfer which was adopted has already been described (see pp. 197, 198).

The south half of this five-acre ministry lot remained under the use and improvement of Pastor Storrs during his life, and soon after his death was sold by the parish, through its agents, the Trustees of the Ministerial Fund,—an organization incorporated by act of the Legislature in 1823, for the purpose of holding and managing the parochial property, in whose care the fund itself now remains.

A SABBATH-SCHOOL FUND of five hundred dollars was given in 1873, by Ethan C. Ely in memory of his only son, Mason Warren Ely, who died Nov. 7, 1871, aged 13 years. The fund is known as the Mason Warren Ely Fund; and its annual interest is applicable to the purchase of books for the Sabbath-school use.

THE BURYING GROUND FUND has already been fully explained upon page 201. Its claim upon every loving and reverent son or daughter of Longmeadow is strong and tender. It should come ultimately to represent the sacred ancestral instincts and interests of hundreds of such, turning lovingly thitherward from every part of our land.

Although, as appears by the foregoing statements, none of the former school or ministry lands remain now, as such, in the possession of either the town or parish, yet by a favoring concurrence of circumstances, the First Parish has become the present owner of the corner building lot of the original Pastor Williams home lot. The burning of the old Williams parsonage in 1846, already referred to on page 234, and the subsequent death of the grandson there mentioned, opened the opportunity to a few citizens to unite, in the year 1857, in the purchase of this lot, and in the subsequent erection upon it of a convenient and tasteful brick parsonage, which was then transferred to the First Parish as its perpetual parsonage property. Thus it happens that the present century finds the pastor of the old Longmeadow Church dwelling upon the same spot, drawing water from the same well, and cultivating the same garden as good old Pastor Williams of nearly two centuries ago.

## S.—THE RECENT MILITARY RECORD.

The record of Longmeadow in the late civil war was a noteworthy one, not only in the number of her representatives upon the battle field, but more especially in the alacrity of her pecuniary response to the call of the hour. Before the passage of any law by the State Legislature authorizing towns to tax themselves for bounties to volunteers, papers were circulated at three different times, and received the signatures of nearly every voter, pledging themselves to the payment of their personal proportion of liberal bounties (\$100, \$100, \$200,) to each volunteer under the respective calls of the President, whether the Legislature should ultimately pass any enabling act or not. These subscription papers, still preserved in the town archives, constitute a Roll of Honor for those who thus promptly pledged their property, hardly less a source of just pride to the town than the muster roll of its volunteers.

When the Legislature did pass the desired enabling act, the town itself promptly authorized a temporary war debt of several thousand dollars, which it then promptly extinguished by taxation. Indeed, it may be mentioned here, as one of the happy distinctions of Longmeadow, that with an unusually low rate of taxation, it has never been willing to rest long under a town debt for any purpose.

The following is a very nearly complete list of Longmeadow's contribution in men to the Union force in the late civil war :

## LONGMEADOW VOLUNTEERS, SUBSTITUTES, AND DRAFTED MEN.

[EXPLANATION.—M'd in, mustered in; m'd out, mustered out; transf'd transferred; re-en, re-enlisted; pro, promoted; disch'd, discharged; rec'd, received.]

RISDON A. BREWER, 8th Infy., Co. A, m'd in July 13, 1864, m'd out Nov. 10, 1864.

J. MILTON GRISWOLD, 8th Infy., Co. A, m'd in July 13, 1864, m'd out Nov. 10, 1864.

ALBERT M. PEASE, 8th Infy., Co. A, m'd in July 13, 1864, m'd out Nov. 10, 1864.

GEORGE M. TAYLOR, 8th Infy., Co. A, m'd in July 13, 1864, m'd out Nov. 10, 1864.

EDWARD L. GAGE, 8th Infy., Co. H, m'd in July 10, 1864, m'd out Nov. 10, 1864.

WILLIAM COLLINS, 9th Infy., Co. G, m'd in July 16, 1863, deserted Sept. 19, 1863.

JAMES BARTEL, 10th Infy., Co. G, deserted, no date of his desertion.

GEORGE COOK, 10th Infy., Co. A, m'd in June 21, 1861; transf'd to Battery G, 2d U. S. Art., Nov. 21, 1862; pro. to 1st Sergt.; killed at Cold Harbor, Va., May 31, 1864.

JAMES W. BLOSSOM, 10th Infy., Co. B, m'd in Dec. 22, 1863; transf'd to Co. H, 37th Regt., June 21, 1864; transf'd to Co. K, 20th Regt., June 21, 1865; dropped from rolls July 7, 1865; no record of muster out.

MERRITT E. SANFORD, 10th Infy., Co. B, m'd in Dec. 22, 1863; transf'd to Co. H, 37th Regt., June 21, 1864; transf'd to Co. K, 20th Regt., June 21, 1865; pro. Corpl. July 1, 1865, Sergt. July 20, 1865; m'd out July 16, 1865.

- FRANCIS WALKER, 10th Infy., Co. B, m'd in Dec. 22, 1863; transf'd to Co. H, 37th Regt., June 21, 1864; transf'd to Co. K, 20th Regt., June 21, 1865. Severely wounded in hand at Salem Heights, Va., May 3, 1863. M'd out July 16, 1865.
- JOHN N. WALKER, 10th Infy., Co. B, m'd in Dec. 22, 1863; transf'd to Co. H, 37th Regt., June 21, 1864; transf'd to 20th Regt., June 21, 1865. Severely wounded in groin at Spottsylvania May 12, 1864. No record of muster out.
- SAMUEL IRWIN, 10th Infy., Co. C, m'd in Dec. 21, 1863; died May 29, 1864, of wounds received at Spottsylvania May 12, 1864.
- CHARLES E. SPELLMAN, 10th Infy., Co. E, m'd in Dec. 22, 1863; transf'd to Co. K, 37th Regt., June 19, 1863; transf'd to 20th Regt., Co. K, June 21, 1865; m'd out July 16, 1865.
- WILLIAM WARRILLOW, 10th Infy., Co. E, m'd in Dec. 22, 1863; transf'd to Co. K, 37th Regt., June 19, 1864; transf'd to Co. K, 20th Regt., June 21, 1865. Slightly wounded in hand at Spottsylvania May 12, 1864; m'd out July 16, 1865.
- ORRIN B. COOLEY, 10th Infy., Co. F, m'd in June 21, 1861; pro. to Corpl. and Sergt.; disch'd Feb. 20, 1864, to re-en.; transf'd to Co. I, 37th Regt., June 19, 1864; pro. to 2d Lieut. in 17th Regt. Feb. 7, 1865; pro. to 1st Lieut. June 1, 1865; m'd out July 11, 1865.
- EDWARD P. COOMES, 10th Infy., Co. F, m'd in June 21, 1861. Wounded in hand at Spottsylvania May 12, 1864; m'd out July 1, 1864; re-en. in Hancock's Vet. Corps; pro. to Sergt.
- ELIAS COOMES, 10th Infy., Co. F, m'd in June 21, 1861. Killed at Fair Oaks May 31, 1862, shot through the head.
- EMORY B. GATES, 10th Infy., Co. F, m'd in June 21, 1861; transf'd to Vet. Res. Corps Nov. 23, 1863; m'd out July 1, 1864.
- ORRIN A. HENDRICK, 10th Infy., Co. F, m'd in June 21, 1861; pro. to Corpl. and Sergt. in Sept. 1863; disch'd in Oct. 1863, to accept a commission in Gen. Wild's colored brigade; pro. to rank of Major.
- JOSIAH C. HUNT, 10th Infy., Co. F, m'd in June 21, 1861; disch'd Sept. 19, 1862, for disability; re-en. Feb. 18th, in Co. A, 3d Cav.; m'd out Sept. 28, 1865. Died at home Jan. 12, 1868.
- EDWARD W. LATHROP, 10th Infy., Co. F, m'd in June 21, 1861, disch'd Oct. 27, 1862, for disability, typhoid fever.
- WILLIAM F. WINTER, 10th Infy., Co. F, m'd in June 21, 1861, pro. to Corpl. Nov. 13, 1862, Sergt. Jan. 1, 1864. Was not absent from his regiment a single day, nor in hospital; m'd out July 1, 1864.
- JAMES McLAUGHLIN, 11th Infy., Co. C, m'd in July 15, 1863, m'd out July 14, 1865.
- EDMUND A. COLTON, 11th Infy., Co. G, m'd in June 13, 1861, m'd out June 24, 1864, pro. to Corpl.
- THOMAS BURKE, 20th Infy., Co. K, m'd in Aug. 26, 1861, transf'd to 4th U. S. Art. Oct. 20, 1862.
- DANIEL GALLAGHER, 21st Infy., Co. B, m'd in Aug. 23, 1861, transf'd to U. S. Cav. Oct. 25, 1862.
- HENRY A. KNOX, 21st Infy., Co. B, m'd in Aug. 23, 1861, disch'd Jan. 1, 1864, to re-en.; transf'd to Co. I, 36th Regt.; transf'd to Co. A, 56th Regt., June 8, 1865; m'd out July 12, 1865.
- NATHANIEL F. KNOX, 21st Infy., Co. B, m'd in Feb. 23, 1864. Taken prisoner before Petersburg, Va., Sept. 30, 1864. Died at Andersonville Feb. 21, 1865.

- JOSEPH FRIZZELL, 22d Infy., m'd in June 29, 1864. Substitute for Edward Cordis ; cost, \$750.00.
- CARLO F. BROWN, 24th Infy., Co. F, m'd in Sept. 12, 1861. Killed at Newbern, N. C., Mar. 14, 1862.
- GEORGE DINES, 25th Infy., Co. G, m'd in Jan. 12, 1864. Died at New Haven, Conn., Oct. 15, 1864.
- FREDERICK H. BLACKMER, 27th Infy., Co. E, m'd in June 19, 1862; disch'd Aug. 12, 1863; re-en. Feb. 10, 1864, in Co. I, 3d Regt., Heavy Art.; m'd out Sept. 26, 1865.
- DEXTER AINSWORTH, 27th Infy., Co. K, m'd in Sept. 25, 1861; disch'd to re-en. Dec. 23, 1863; m'd out June 26, 1865.
- DORR R. BRUCE, 27th Infy., Co. K, m'd in Feb. 27, 1864. Died May 7, 1864, of wounds rec'd at Walthall Junction, Va.
- EBENEZER P. MCGREGORY, 27th Infy., Co. K, m'd in Sept. 26, 1861; transf'd to Vet. Res. Corps Aug. 14, 1863; m'd out April 1, 1865.
- CHARLES H. RUST, 27th Infy., Co. K, m'd in Oct. 12, 1861; pro. to Corpl. April 1, 1862; m'd out Nov. 1, 1864.
- EDWARD PENDLETON, 27th Infy., Co. G, m'd in July 31, 1862; disch'd to re-en. in Co. G, 27th Regt., Jan. 1, 1864; disch'd Nov. 23, 1865, for disability.
- REUBEN WICKS, 27th Infy., Co. E, m'd in July 7, 1864. Never joined his Company.
- CHARLES STONE, 28th Infy., m'd in July 19, 1864. Substitute for Edwin K. Colton; cost, \$700.00.
- EDWARD WALTERS, 28th Infy., m'd in July 19, 1864. Substitute for Arthur D. Medlicott; cost, \$700.00.
- PATRICK CARNES, 31st Infy., Co. A, m'd in Nov. 20, 1861; disch'd to re-en. Feb. 12, 1864, in Co. A, 31st Regt.; m'd out Sept. 5, 1865.
- JOHN DELACY, 32d Infy., Co. I, m'd in July 16, 1863. Died, no date given.
- CHARLES S. RANSOM, 37th Infy., Co. A, m'd in Sept. 2, 1862. Deserted Oct. 1, 1863.
- CHARLES H. BLY, 37th Infy., Co. D, m'd in Aug. 30, 1863, m'd out June 21, 1865.
- EDWARD BURT, 37th Infy., Co. D, m'd in Aug. 30, 1862; pro. to Corpl. Died June 2, 1864, of wounds rec'd at Spottsylvania.
- DWIGHT M. CHAPMAN, 37th Infy., Co. D, m'd in Aug. 30, 1862; pro. to Corpl.; m'd out June 21, 1865.
- GEORGE C. DAGGETT, 37th Infy., Co. D, m'd in Aug. 30, 1862; transf'd to Vet. Res. Corps Sept. 16, 1863; m'd out June 21, 1865.
- DANIEL GREEN, 37th Infy., Co. D, m'd in Aug. 30, 1862, m'd out June 21, 1865.
- HENRY HALL, 37th Infy., Co. D, m'd in Aug. 30, 1862, m'd out June 21, 1865.
- CHESTER D. HOLBROOK, 37th Infy., Co. D, m'd in Aug. 30, 1862; pro. to Corpl. Shot through the arm in the Wilderness May 6, 1864; disch'd for disability Nov. 22, 1864.
- BARNABAS C. KNOX, 37th Infy., Co. D, m'd in Aug. 30, 1862; disch'd for disability May 6, 1863.
- ALFRED HITCHCOCK, 37th Infy., Co. D, m'd in Aug. 30, 1862. Died at Frederick City, Md., Aug. 7, 1864.
- FREDERICK A. MOODY, 37th Infy., Co. D, m'd in Aug. 30, 1862; pro. to Corpl. Jan. 12, 1864, Sergt. April 9, 1865; m'd out Jan. 21, 1865.
- JOHN ORR, 37th Infy., Co. D, m'd in Aug. 30, 1862. Deserted June 18, 1863.
- SAMUEL ORR, 37th Infy., Co. D, m'd in Aug. 30, 1862; pro. Corpl. Disch'd for disability May 20, 1864.

- DWIGHT H. PARSONS, 37th Infy., Co. D, m'd in Aug. 30, 1862; pro. to Commissary Sergt. Nov. 27, 1862; pro. 2d Lieut. Mar. 4, 1865; m'd out June 21, 1865.
- WILLIAM E. PARSONS, 37th Infy., Co. D, m'd in Aug. 30, 1862; pro. to Corpl. April 6, 1865; m'd out June 21, 1865.
- BENNETT H. PEPPER, 37th Infy., Co. D, m'd in Aug. 30, 1862; pro. to Sergt.; m'd out June 21, 1865.
- HILAND PORTER, 37th Infy., Co. D, m'd in Aug. 30, 1862, m'd out June 21, 1865.
- JOHN C. ROCKWOOD, 37th Infy., Co. D, m'd in Aug. 30, 1862; pro. to Corpl.; m'd out June 21, 1865.
- JAMES F. ROSS, 37th Infy., Co. D, m'd in Aug. 30, 1862. Shot in shoulder at Wilderness, May 6, 1864; transf'd to Vet. Res. Corps; m'd out June 21, 1865.
- JOHN SHEA, 37th Infy., Co. D, m'd in Aug. 30, 1862. Died of wounds April 7, 1865, received at Sailor's Creek.
- MYRON D. TAYLOR, 37th Infy., Co. D, m'd in Aug. 30, 1862. Died Mar. 18, 1864, at Brandy Station, Va.
- NATHANIEL P. TAYLOR, 37th Infy., Co. D, m'd in June 4, 1864; taken prisoner May 27, 1864. Died at Andersonville Aug. 5, 1864.
- WILLIAM THOMPSON, 37th Infy., Co. D, m'd in Aug. 30, 1862, m'd out June 21, 1865.
- SPENCER H. WOOD, 37th Infy., Co. D, m'd in Aug. 30, 1862; transf'd to Vet. Res. Corps Oct. 4, 1864.
- TIMOTHY MULLEN, 37th Infy., Co. K, m'd in Jan. 4, 1864. Killed at Sailor's Creek April 6, 1865; was wounded and bayoneted.
- JAMES ELLIOT BLISS, 37th Infy., Co. K, m'd in Aug. 30, 1862. Murdered at White Oak Swamp, Va., Dec. 8, 1862.
- THOMAS F. CORDIS, 46th Infy., Co. A, m'd in Sept. 25, 1862; pro. to Sergt.; m'd out July 29, 1863.
- ARTHUR D. MEDLICOTT, 46th Infy., Co. A, m'd in Sept. 25, 1862; disch'd Jan. 5, 1863. Furnished substitute, R. Ryan.
- JAMES E. COOLEY, 46th Infy., Co. E, m'd in Oct. 15, 1862; pro. to Corpl.; m'd out July 29, 1863.
- STEPHEN R. ASHLEY, 46th Infy., Co. I, m'd in Sept. 24, 1862, m'd out July 29, 1863.
- JOEL B. CALHOUN, 46th Infy., Co. I, m'd in Sept. 24, 1862, m'd out July 29, 1863. Substitute for J. C. Pease.
- WILLIAM A. CARPENTER, 46th Infy., Co. I, m'd in Sept. 24, 1862, m'd out July 29, 1863.
- PATRICK CASEY, 46th Infy., Co. I, m'd in Sept. 24, 1862, m'd out July 29, 1863.
- JOHN COME, 46th Infy., Co. I, m'd in Sept. 24, 1862, m'd out July 29, 1863. Dead.
- ALBERT E. CONVERSE, 46th Infy., Co. I, m'd in Sept. 24, 1862. Disch'd to re-en. in Co. A, 2d Regt., Heavy Art., June 3, 1863; m'd out Sept. 3, 1865.
- N. SAXTON COOLEY, 46th Infy., Co. I, m'd in Sept. 24, 1862. Was chosen 2d Lieut. Detailed on Signal Corps. Stationed in front of Charleston, S. C., from Feb. 1863; m'd out in Oct. 1863.
- GILBERT H. COOMES, 46th Infy., Co. I, m'd in Sept. 24, 1862, m'd out July 29, 1863.
- RICHARD H. COOMES, 46th Infy., Co. I, m'd in Sept. 24, 1862, m'd out July 29, 1863.
- PATRICK DAVIS, 46th Infy., Co. I, m'd in Sept. 24, 1862, m'd out July 29, 1863.
- WILLIAM C. EATON, 46th Infy., Co. I, m'd in Sept. 24, 1862, m'd out July 29, 1863.
- ARTHUR F. EGGLESTON, 46th Infy., Co. I, m'd in Sept. 24, 1862, m'd out July 29, 1863.
- JAMES P. GRISWOLD, 46th Infy., Co. I, m'd in Sept. 24, 1862, m'd out Sept. 29, 1863.



- ETHAN C. MCINTOSH, 46th Infy., Co. I, m'd in Sept. 24, 1862. Disch'd June 25, 1863. Civil appointment.
- DANIEL F. MURRAY, 46th Infy., Co. I, m'd in Sept. 24, 1862, m'd out July 29, 1863. Dead.
- DALLAS M. PEASE, 46th Infy., Co. I, m'd in Sept. 24, 1862. Disch'd June 3, 1863, to re-en. in Co. A, 2d Heavy Art.; m'd out Sept. 3, 1865.
- GEORGE M. ROBBINS, 46th Infy., Co. I, m'd in Sept. 24, 1862, m'd out July 29, 1863.
- GEORGE W. SCOTT, 46th Infy., Co. I, m'd in Sept. 24, 1862, m'd out July 29, 1863.
- FRANK R. STEBBINS, 46th Infy., Co. I, m'd in Sept. 24, 1862. Disch'd Mar. 17, 1863, for disability. Died Mar. 26, 1863.
- EDMUND W. WARNER, 46th Infy., Co. I, m'd in Sept. 24, 1862; pro. to Corpl.; m'd out July 29, 1863. Died Aug. 4, 1863.
- JOEL E. WHITTEMORE, 46th Infy., Co. I, m'd in Sept. 24, 1862. Disch'd for disability Mar. 21, 1863.
- EDWARD F. MOODY, 46th Infy., Co. I, m'd in Oct. 16, 1862. Disch'd in Nov. 1862. Furnished a substitute.
- EUGENE C. PORTER, 46th Infy., Co. I, m'd in Sept. 24, 1862; pro. to Corpl.; m'd out July 29, 1863.
- EDWARD HINES, 54th Infy., Co. A, m'd in Mar. 30, 1863, m'd out Aug. 20, 1865.
- JOHN CORNISH, 54th Infy., Co. C, m'd in Mar. 30, 1863, m'd out Aug. 20, 1865.
- PETER WARD, 2d, 57th Infy., Co. B, m'd in Jan. 4, 1864, m'd out July 30, 1865. Absent, wounded.
- MICHAEL HARRIS, 57th Infy., Co. F, m'd in Feb. 18, 1864. Died of wounds May 12, 1864, rec'd at Wilderness.
- JAMES P. TWISS, 57th Infy., Co. F, m'd in Feb. 18, 1864. Died at City Point, Va., July 22, 1864.
- HUGH PATRICK, 1st Cav., Co. A, m'd in Dec. 30, 1863, m'd out June 26, 1865.
- THOMAS BENTLEY, 1st Cav., Co. D, m'd in Feb. 20, 1864, m'd out June 29, 1865.
- CORNELIUS T. CHANDLER, 1st Cav., Co. E, m'd in Sept. 14, 1861, m'd out Nov. 7, 1864. Died Sept. 15, 1867.
- JAMES M. COOMES, 1st Cav., Co. E, m'd in Sept. 18, 1861. Died May 4, 1864, in Andersonville.
- ELISHA GOSS, 1st Cav., Co. F, m'd in Sept. 25, 1861. Disch'd for disability Feb. 5, 1863. Died April 8, 1863.
- CHAUNCEY E. PECK, 1st Cav., Co. F, m'd in Sept. 25, 1861. Disch'd for disability Sept. 12, 1864.
- GEORGE SLADE, 1st Cav., Co. H, m'd in Nov. 15, 1864, m'd out June 26, 1865.
- JOHN E. PERKINS, 1st Cav., Co. H. No record. Enlisted Jan. 11, 1864.
- JAMES ANDERSON, 2d Cav., unassigned recruit, m'd in July 15, 1864.
- JOHN GREY, 2d Cav., unassigned recruit, m'd in July 15, 1864.
- JOHN HARVEY, 2d Cav., unassigned recruit, m'd in July 8, 1864. Discharged for disability July 22, 1864.
- FRANCIS LYNCH, 2d Cav., unassigned recruit, m'd in July 15, 1864.
- HENRY C. HUNT, 3d Cav., Co. A, m'd in Feb. 16, 1864; pro. to Corpl.; m'd out Sept. 28, 1865.
- JAMES DONAHUE, 3d Cav., Co. G, m'd in Jan. 5, 1864. Died Aug. 10, 1864, at Soldiers' Rest, Springfield, Mass.
- CHARLES D. MACKAY, 4th Cav., Co. A, m'd in Mar. 1, 1864. Disch'd for disability May 24, 1865.

- FARNAM E. SAWIN, 4th Cav., Co. A, m'd in Mar. 1, 1864; pro. to Sergt.; m'd out Nov. 14, 1865.
- WILLIAM A. SMITH, 4th Cav., Co. A, m'd in Mar. 1, 1864; pro. to Corpl. Killed Oct. 24, 1864, at Gum Creek, Fla.
- BENJAMIN F. COOK, 4th Cav., Co. C, m'd in Jan. 6, 1864, m'd out Nov. 14, 1865.
- JOHN F. BANNON, 4th Cav., Co. G, m'd in Jan. 27, 1864; pro. to 1st Sergt. Deserted April 7, 1865.
- HERBERT E. EGGLESTON, 2d Heavy Art., Co. F, m'd in Aug. 26, 1864, m'd out June 26, 1865.
- HIRAM C. BLACKMER, 3d Heavy Art., Co. I, m'd in Feb. 10, 1864, m'd out May 28, 1865.
- HARVEY H. COOMES, 5th Infy., Conn., disch'd in 1865. Enlisted in June 1861.
- JAMES GAGE, 7th Infy., Co. B, Conn., m'd out in Sept. 1864. Enlisted Sept. 2, 1861.
- WILLIAM A. ALLEN, 8th Infy., Co. B, Conn., m'd in Sept. 12, 1861, m'd out Dec. 12, 1865.
- GEORGE MILLER, 16th Infy., Co. D, Conn. Died Mch. 18, 1865, at Annapolis, Md.
- ERASTUS B. KEENEY, 16th Infy., Conn. Disch'd June 10, 1865.
- ETHAN W. LATHROP, 16th Infy., Conn. Died Oct. 21, 1863, in hospital at New Haven, of typhoid fever produced by sun stroke. Enlisted Aug. 14, 1862.
- CHARLES E. MINER, 16th Infy., Conn. No record.
- WILLIAM H. CROOKS, 1st Infy., Co. D, N. Y., m'd in June 21, 1861. Wounded in shoulder at Williamsburg, Va.; pro. 2d Lieut. Jan. 23, 1864; pro. to Capt.; m'd out July 26, 1864.
- JOHN CARVER, 88th Infy., N. Y. No record.
- PATRICK PIERCE, 88th Infy., N. Y. No record.
- JOHN RANDALL, 88th Infy., N. Y. No record.
- ASAHEL GAGE, JR., 2d Wis., Co. D. Killed by a shell at South Mountain Sept. 14, 1862. Enlisted April 19, 1861.
- OTTO NEWPORT, 5th Cav., U. S. No record.
- STEPHEN H. GREELEY, 5th Cav., Co. D, N. Y. No record.
- GEORGE F. SESSIONS, 3d Art., Co. E, U. S., m'd in Oct. 14, 1861; pro. to Corpl., Sergt., and 1st Sergt.; m'd out Oct. 14, 1864.
- HOWARD M. BURNHAM, 5th Art., Co. H, U. S. Rec'd appointment of 2d Lieut. in 5th U. S. Art. May 14, 1861; pro. to 1st Lieut. April 27, 1863. In Aug. 1863 was in command of Battery H, 5th U. S. Art. Appointed Chief of Art., 1st Div., 14th Army Corps, on Staff of Gen. Baird. Killed at Chicamauga, Ga., Sept. 19, 1863.
- EDWARD F. PHELPS, 1st Bat'y, Conn., m'd in Nov. 13, 1861; pro. to Corpl. and Sergt.; m'd out in Va. in 1864.
- MOSES PHELPS, JR., 1st Bat'y, Conn., m'd in Nov. 13, 1861. Disch'd for disability in 1864.
- LEVI H. WARNER, 1st Bat'y, Conn., m'd in Nov. 13, 1861. Died of typhoid fever Aug. 8, 1862, at Hartford, Conn.
- EUGENE MCGREGORY, 15th Bat'y, m'd in Dec. 1862.
- GEORGE EVANS. No record.
- GIDEON D. TOWNE. No record.
- JOHN F. WHITCOMB. No record.
- MICHAEL LEONARD, U. S. Navy. No Record.

PETER CAVANAGH, Vet. Res. Corps, m'd in Dec. 6, 1864. Disch'd Nov. 15, 1865.  
Order War Department.

JAMES HOTEY, Vet. Res. Corps, m'd in Nov. 21, 1864.

JOHN HURLEY, Vet. Res. Corps, m'd in Dec. 7, 1864. Disch'd Nov. 17, 1865.  
Order War Department.

JOHN JACKEL, Vet. Res. Corps, m'd in Dec. 7, 1864.

JAMES M. CLARK, substitute for William E. Bliss; cost, \$808.

MICHAEL DALTON, substitute for Thomas F. Cordis; cost, \$733.

CHARLES L. DAVIS, substitute for C. F. Hunn; cost, \$808.

WILLIAM DILLON, substitute for John N. Colton; cost, \$733.

JOSEPH HARGREAVES, substitute for David Booth, 2d; cost, \$808.

DAVID JOHNSON, substitute for Homer Dwight; cost, \$908.

EDWARD JOHNSON, substitute for William E. Boies; cost, \$733.

CHARLES LAURENS, substitute for D. Erskine Burbank; cost, \$715.50.

ANDREW MCNAUGHTON, substitute for Stephen R. Ashley; cost, \$808.

JAMES SMITH, substitute for Sylvester Bliss; cost, \$700.

FRANK WILLIAMS, substitute for N. Saxton Cooley; cost, \$710.

DANIEL C. BLISS, drafted in 1864; procured a substitute.

DAVID W. DONE, drafted in 1864; procured a substitute.

MYRON HILL, drafted in 1864; paid commutation, \$300.

RALPH B. HOPKINS, drafted in 1864; procured a substitute.

HENRY J. ROBERT, drafted in 1864; paid commutation, \$300.

SIMEON B. SIMONS, drafted in 1864; paid commutation, \$300.

## SUMMARY.

Whole number, . . . . .	166
Served whole term of enlistment, . . . . .	79
Killed, . . . . .	8
Died of wounds, . . . . .	5
Died of disease, . . . . .	10
Died in prison, . . . . .	3
Discharged for disability, . . . . .	12
Deserted, . . . . .	5
No record, . . . . .	18
Substitutes, . . . . .	14
Transferred to regular army, . . . . .	2
Discharged by order of War Department, . . . . .	2
Drafted, . . . . .	6
U. S. Navy, . . . . .	1
Never joined his company, . . . . .	1
	<hr/> 166
Died since the war, . . . . .	5
Average age, . . . . .	25 years 4 months.
Total loss by death, . . . . .	26

## PERSONAL REMINISCENCES.

The formal details of tabular statements might be to any extent relieved and enlivened by personal sketches of army experience. The two which follow are taken as representative of gallant behavior and personal incident on the field in different departments of the service.



THE BURNHAM PLACE, LONGMEADOW.

LIEUT. HOWARD MATHER BURNHAM, BATTERY H, FIFTH U. S. ARTILLERY, Son of Roderick H. and Katharine Livingston Burnham, grandson of Elisha and Emily Burt Burnham, and in the eighth generation from the Burnhams of Hatfield in Herefordshire, England, was connected through his grandmother, Emily *Burt* Burnham, with the Burts of Longmeadow—Capt. Calvin, Capt. David, and others of the line, who served in the Indian and Revolutionary wars, going back through nine generations, to Henry Burt of Springfield in 1638. Rev. Mr. Harding, in the address at his funeral, said: "As chief of artillery and on the staff of Gen. Baird, Lieut. Burnham had been assisting in the difficult task of conducting the artillery over Lookout Mountain, when he fell on the battle-field of Chickamauga, while in command of his battery. To one of the Sixteenth Regulars, who hurried to him as he fell with the question, 'Lieutenant, are you hurt?' his answer was, 'Not much; *but save the guns!*' He then asked for water. One of his lieutenants was soon after at his side, and said, 'Burnham, do you know me?' Opening his eyes faintly, he murmured, '*On with the Eighteenth!*' and never spoke again. He died at his post, serving his guns, surrounded by his brave men, in the very heat and ardor of the battle, shot through the breast. There for us and his country he poured out his noble blood. It was a willing sacrifice. What pleasant memories have we all of that manly, open, handsome face, that laughing eye, that beamed so keen with honor and with friendship. We knew him as one who scorned from his deepest soul all



Your Aff. Son  
Howard



meanness and untruth and deceit. We think of him as the type of gentlemanly bearing and the model of courtesy. He all along was unconsciously fitting himself for the career that was to distinguish his opening manhood. Full six feet high and finely proportioned, he became a proficient in manly sports and feats of strength; was a great walker, and perfectly at home in the saddle."

A letter published in the *New York Herald*, from its army correspondent, says: "Among the batteries lost was the famous Battery H of the Fifth Artillery. At Shiloh it figured as Terrill's, that officer then commanding, christening it on that memorable day when it and others saved the day. At Stone River it again came to the rescue, this time of McCook; and under Lieut. Guenther it was now baptized with his name. Recently Lieut. Howard M. Burnham came into command; and again for a third time, under a third gallant commander, Battery H came to the rescue. I knew Burnham and Fessenden and Ludlow well. Their quarters lay on my route to headquarters, and I never passed them without a pleasant greeting and a cheerful word. They were each men of unusual worth. Burnham is killed and the others wounded and captured. All have fallen nobly, and though the battery ceases to exist, the story of their worth and heroism will not perish. 'Though the field be lost, all is not lost,' when the smoke of battle dissolves to reveal the tableau of these young men perishing over their guns. . . . At one time the regulars, hard pressed, had the misfortune to be separated. A battalion of the Sixteenth Infantry was cut off and nearly all captured. Major Coolidge was killed, Dawson and Miller, Clark, Mills, Crofton, Adair, and Meridith wounded; Burnham dead, and the men and horses of his battery lying in heaps around him, with his lieutenants too badly wounded to command, the brigade broken, badly repulsed, leaving the now immovable battery in the hands of the rebels." The same correspondent adds: "The charge of that corps should go down to posterity in language that would insure the immortality of the story. Moving with admirable precision, yet with great rapidity, the line never wavered, as the enemy, attempting to make a stand, would for a moment halt, and turn upon the terrible line of leaping flame which pursued him. The incidents of that charge cannot be told. A thousand are crowding the note-book of my memory; but I dare not stop now to tell how noble Burnham and Ludlow and Fessenden, with thirty men and fifty horses killed, fell, over their captured guns, nor how the battery was retaken, nor how the Sixteenth Infantry threw itself away against the wall of flame that licked it up till only one wounded captain and twenty men remained. I cannot now detail how volunteers and regulars vied with each other for the honor of the day. God knows they won glory enough to cover all."

FROM THE JOURNAL OF CORPORAL ISAAC COOMES.

COMPANY I, THIRTY-SEVENTH REGIMENT, MASSACHUSETTS VOLUNTEERS.

YELLOW TAVERN, NEAR FORT WARREN, IN CAMP  
ABOUT THREE MILES SOUTH OF PETERSBURG,  
ON THE WELDON RAILROAD. }

Sunday morning about 3 o'clock, April 2, 1865, the last week of the war, my regiment was put in position with a part of the Sixth Army Corps behind the breastworks of the Vermont brigade's picket-line at Petersburg, to charge the rebel works. Our picket-line kept firing to prevent the rebels from hearing the noise we made in being massed. The rebel picket-line vigorously returned the fire, killing and wounding several of our men. As we lay behind the breastworks the pickets stopped firing. The stillness became oppressive, when suddenly a Vermont picket

sang out, "Johnny! anybody hurt over there?" Answer from a rebel picket: "Nobody hurt," and at the same time crying out "Yank, Yank, any one hurt over there?" "No," was the reply, "your bullets all went over us." The Thirty-seventh was in the front line. I was the left man of the regiment. I asked my captain, Edward Gray, where we were going in. He said, "between the two forts." There were some thirty-six miles of forts about a quarter of a mile apart in our front. It was very dark as the order came down the line to advance. I went over our breastwork with the rest at double-quick. The rebels heard us, and as far as I could see to the right and to the left, long streams of fire were flashed from their guns. We had orders not to fire. I had got ahead of my company. Coming back in the dark to find them, I got mixed up with another regiment. The men were in broken ranks and not advancing. I turned and ran towards the rebel works, hoping to join my regiment, which I supposed was in front. Many soldiers were hurrying the same way, but not in line. The rebel pickets fell back. Both forts to the right and the left were firing shells at us. I reached the rebel abattis, and stopping, found myself alone. The forts had ceased firing. What to make of it I did not know. Turning back, on a run, I found Union soldiers lying down in battle line. I had not heard the order to lie down; still thought myself left behind by the Thirty-seventh, and turned again for the rebel works. After running a few rods, a blaze of fire burst from a long battle-line. "The Thirty-Seventh must be going in here," thought I. "This is why they fire so fast." So I ran the faster. The bullets flew like hailstones. I was alone and directly in the range of the fire. "If I get killed here no one will know where I fell," thought I. I felt afraid, although I had been in twenty battles before and not afraid. But somehow the fear left me, for it seemed as if I was surrounded and borne along by unseen spirits. I felt a strange sense of safety and deliverance, almost exhilaration. I flew along across the field of death till I came within ten feet of a battle-line before I knew it. The flash of the guns showed them to be the enemy. My bayonet was fixed and my seven-shooter Spencer rifle ready to fire. The thought that came into my mind was "If they don't touch me I will let them alone." They had just delivered their fire and brought their guns to the ground. Standing in long double line they were drawing the rammers to load. I darted through their ranks. The men to the right and left turned their faces toward me in a kind of dazed way, but I went through so quick that they did not have time to gather up their senses to stop me. Running a few rods directly for their works in the rear, I thought: "Now, if I fire my gun pointing towards the rebel works, our men will see the flash and will hurry up." So I fired six bullets in quick succession. Then throwing the last one into my gun I dropped upon the ground to load. As I pushed the magazine over six more bullets I heard some one running behind me. I turned and it was a man in blue. "Where did you come from?" said I. "I came through them," said he. We were near the rebel abattis. As we looked up through the dim light to the rebel breastworks, he shouted, "There goes a battle-flag; if we can only capture it!" But the man who carried the flag quickly disappeared. I took a path through the abattis, closely followed by my companion, who was a sergeant of the Fifth Wisconsin regiment of my brigade. We ran up and over the main breastworks and, strange to say, not a soldier, Confederate or Union, was in sight. I took one of the company streets and went through the Confederate camp. At the end of this street there was an officer seated on the ground and wrapped in a military cloak. "What ails you?" said I, and as I spoke,—flash! flash!—and a dozen bullets came whizzing by my head. I raised my gun and fired four bullets



back, saying to the sergeant, "We had better get out of this." We turned for the breastworks and as we neared them were cheered by the appearance of Union soldiers scrambling over. They had no officers. It seemed to be a free rush, but I never in my life felt so happy, for I knew then that their main line must be broken and the war must soon be ended. I said to the first one I met, a tall, strong soldier from the Fifth Wisconsin, "There goes a reb into that log-house." Rushing to the door he kicked it in, at the same time shouting, "Where is he? Where is he?" The soldier came out and surrendered. At the end of the street we found the same officer crouched on the ground, who then said he was wounded, and we lifted him up. The force that had fired at me at this place had fallen back. As daylight broke in the east the Union regiments came pouring over the main breastworks in battle-line. The first regiment to the right was from New York. They rushed ahead with the Stars and Stripes flying in their front, when an officer shouted "Halt! you will get flanked!" but it was a false alarm. About fifty rods in advance of this regiment led out a good road down which a Confederate supply train was making its best time. The drivers were running their teams as fast as they could. I exchanged a number of shots with their guards and helped capture a part of the train. When at last I found my company I learned that the Thirty-seventh had captured the fort at our right with its cannon and battle-flag. We then moved on towards Petersburg. My company was detailed as skirmishers to go in advance of the regiment. After moving in the rear of the rebel works for about two miles we halted. The rebels were firing shells from one of their forts in the rear upon our backs. But the Union troops soon took this fort. A good-looking house stood about twenty rods in advance of us. Captain Gray said: "Ike, can't you get up there and see what's in it?" I went alone, but found nothing but the furniture in it. Guns were lying on the ground, which its occupants had left in their haste to get away. A large barn stood on the opposite side of the road. These buildings bordered on a ravine where the first brook to the south of Petersburg crosses the main highway. To the north of this ravine and not twenty rods away stood two rebel forts well manned with cannon and men. I shouted to my captain, "Here is a good place for cover." He quickly ordered our men up, and here we stayed till the next morning. The rebel sharpshooters tried their best to pick us off, but the building protected us. For more than an hour we held the place alone. Then other skirmishers were connected with us to the right and to the left. A number of these unprotected men were killed. The land in front was all cleared, except a little piece of timber about one hundred rods ahead. Suddenly out of this piece of woods deployed into the open field a long line of rebel troops. An officer riding a white horse began to form them in battle-line about fifty rods in advance of us. With others of my comrades I fired at him time after time as he rode so bravely up and down forming his battle-line. But he seemed to bear a charmed life. His men lay down and then the horse and rider disappeared. Some Ohio sharpshooters came into the barn to help us. After that it was not safe for the rebels in the forts to show themselves. I went into the house and found beans and flour that the Johnnies had left. Live coals still glowed in the fireplace, on which I soon had the beans cooking, and up stairs I found a good feather-bed, which made me think of home. I was so tired, not having slept for two nights, that I tried for a few minutes to sleep on that bed; but it was too soft for a soldier. Meanwhile, too many guns were cracking for a good sleep. That night the firing stopped. Next morning we moved on through Petersburg to the final battle of the war at Sailor's Creek.

## T.—CIVIL LIST.

This list includes those who have represented the Precinct and Town as Clerks, Representatives, Senators, Members of Constitutional Conventions, and Selectmen.

## TOWN CLERKS.

1716.	Jonathan Ely.	1812-20.	Chester Woolworth.
1717.	Samuel Stebbins.	1820-51.	William White.
1718-51.	Jonathan Ely.	1851-53.	David Booth.
1751-75.	Jonathan Stebbins.	1853.	Dimond Chandler.
1775-83.	Jonathan Hale, Jr.	1854-56.	Henry J. Crooks.
1783-91.	Jonathan Hale, Jr.	1856.	James L. Pratt.
1791-93.	Daniel Stebbins.	1857.	Oliver Wolcott.
1793-1813.	Jabez Colton.		

## REPRESENTATIVES.

1784.	Nathaniel Ely.	1837.	Elijah Colton.
1785-86.	Gideon Burt.	1838.	Calvin Burt.
1787.	Elihu Colton.	1839-40.	Gad O. Bliss.
1788-89.	William Stebbins.	1841-42.	Ethan Taylor.
1791-92.	Jabez Colton.	1843.	Calvin Burt.
1794-95.	Gideon Burt.	1844.	Jacob Colton, Jr.
1800.	Hezekiah Hale.	1845-46.	Lorin Burt.
1801.	Gideon Burt.	1847-48.	Alford Cooley.
1802-03.	Nathaniel Ely.	1849-50.	Burgess Salsbury.
1804.	Hezekiah Hale.	1851-52.	Dimond Colton.
1805-13.	Ethan Ely.	1853.	Oliver Dwight.
1813-14.	Calvin Burt.	1854.	Rial Strickland.
1815-16.	Alexander Field.	1855-56.	Stephen T. Colton.
1818-19.	Joseph W. Cooley.	1860.	Roderick H. Burnham.
1821.	Oliver Bliss.	1862.	Luther Markham.
1826.	Elijah Colton.	1864.	D. Erskine Burbank.
1827-30.	Seth Taylor.	1866.	Abel H. Calkins.
1830.	Elisha Burnham.	1869.	Larone Hills.
1831.	{ Elisha Burnham.	1872.	Oliver Wolcott.
	{ Seth Taylor.	1875.	Thomas F. Cordis.
1832-33.	Seth Taylor.	1878.	Eleazer S. Beebe.
1834.	Oliver Bliss.	1882.	Charles S. Newell.
1835-37.	Burgess Salsbury.		

## SENATORS.

1856.	Gad O. Bliss.	1863.	Thomas L. Chapman.
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## MEMBERS OF CONSTITUTIONAL CONVENTIONS.

1820.	Calvin Burt.	1853.	Gad O. Bliss.
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## SELECTMEN.

CALLED COMMITTEE OF THE PRECINCT DOWN TO 1783.

1714. Col. Pynchon, Capt. Colton, Joseph Cooley, Nathaniel Burt, George Colton.
1715. Col. Pynchon, Capt. Colton, Nathaniel Burt, Jr., Samuel Keep, George Colton.
1716. Col. Pynchon, Sergt. Cooley, Corp. Burt, Samuel Keep, Thomas Bliss, 2d.
1717. Col. Pynchon, Thomas Colton, Nathaniel Bliss, Ephraim Colton, Joseph Cooley.
- 1718-19. Ephraim Colton, Joseph Cooley, Thomas Bliss, 2d.
1720. Joseph Cooley, Samuel Keep, Samuel Stebbins.
1721. Ephraim Colton, Thomas Hale, Samuel Stebbins.
1722. Lieut. Colton, Ensign Keep, Samuel Stebbins.
1723. Thomas Bliss, 2d, Samuel Stebbins, Samuel Cooley.
1724. Samuel Keep, Samuel Stebbins, Thomas Bliss, 3d.
1725. Nathaniel Bliss, Jr., Eliakim Cooley, Jonathan Ely.
1726. Eliakim Ely, Nathaniel Bliss, Jr., Thomas Hale.
- 1727-28. Eliakim Cooley, Jonathan Nash, George Colton.
1729. Thomas Colton, Eliakim Cooley, Jonathan Ely.
1730. Nathaniel Bliss, Jr., William Stebbins, Samuel Cooley.
1731. Thomas Bliss, 2d, Thomas Bliss, 3d, Ebenezer Colton.
1732. Samuel Cooley, Thomas Bliss, 3d, Timothy Nash.
1733. Thomas Bliss, 2d, Nathaniel Bliss, Jr., Thomas Colton.
1734. Samuel Colton, Samuel Cooley, Timothy Nash.
1735. Ebenezer Bliss, 1st, John Colton, John Cooley.
1736. Ephraim Colton, Thomas Colton, Ensign Stebbins.
1737. Timothy Nash, Samuel Cooley, John Burt, 2d.
1738. Thomas Field, Thomas Colton, Simon Colton.
1739. John Cooley, Thomas Bliss, David Burt, 2d.
1740. Jonathan Stebbins, Ephraim Colton, John Colton.
1741. Isaac Colton, Nathaniel Bliss, John Cooley.
1742. Henry Wolcott, Nathan Burt, Jr., John Colton.
1743. Samuel Cooley, Joshua Field, Isaac Colton.
1744. William Stebbins, Ephraim Colton, Jr., Samuel Keep, Jr.
1745. Ephraim Colton, John Colton, Jonathan Stebbins.
1746. Nathaniel Burt, Jr., Simon Colton, David Burt, 2d.
- 1747-49. Simon Colton, David Burt, 2d, Nathaniel Burt, Jr.
1750. Simon Colton, David Burt, 2d, Nathaniel Ely.
1751. Nathaniel Burt, Simon Colton, Nathaniel Ely.
1752. Nathaniel Ely, 2d, Josiah Cooley, David Burt, 2d.
1753. Nathaniel Ely, 2d, Josiah Cooley, David Burt, 2d.
1754. Josiah Cooley, Nathaniel Ely, 2d, Aaron Colton.
1755. Moses Field, Nathaniel Ely, Aaron Colton.
1756. George Colton, Simon Colton, David Burt.
1757. Josiah Cooley, Jonathan Hale, David Burt.
1758. Moses Field, Matthew Keep, Josiah Cooley.
1759. Richard Woolworth, Eleazer Smith, Nathaniel Ely.

1760. Josiah Cooley, Jonathan Hale, Eleazer Smith.  
 1761. Nehemiah Stebbins, David Burt, Noah Hale.  
 1762. Ebenezer Bliss, 3d, Josiah Cooley, Abner Bliss.  
 1763. Aaron Colton, Jonathan Hale, Moses Field.  
 1764. Nehemiah Stebbins, Simon Colton, Eleazer Smith.  
 1765. Moses Field, Ebenezer Bliss, 2d, David Burt, 3d.  
 1766. Samuel Williams, Eleazer Smith, Nehemiah Stebbins.  
 1767. Simeon Colton, Nathaniel Ely, Moses Field.  
 1768. Nehemiah Stebbins, Aaron Colton, David Burt, 3d.  
 1769. Ebenezer Bliss, 3d, David Burt, 3d, Nehemiah Stebbins.  
 1770. Samuel Williams, Ebenezer Bliss, 3d, Jonathan Hale, Jr.  
 1771. Samuel Williams, Ebenezer Bliss, 3d, Jonathan Hale, Jr.  
 1772. Samuel Williams, Aaron Colton, Nathaniel Burt.  
 1773. Jonathan Hale, Jr., Samuel Williams, David Burt, 3d.  
 1774. Richard Woolworth, Samuel Colton, Aaron Colton.  
 1775. Jonathan Hale, Jr., Ebenezer Bliss, 3d, Aaron Bliss.  
 1776. Nathaniel Burt, Calcob Cooley, Elijah Burt, Silas Hale, Stephen Keep.  
 1777. Samuel Colton, Nathaniel Burt, Richard Woolworth, Ephraim Brown,  
 Jonathan Burt, 2d.  
 1778. Nathaniel Burt, David Burt, Elijah Burt.  
 1779. Samuel Williams, Henry Colton, Silas Hale, Nathaniel Ely, Ebenezer  
 Colton.  
 1780. Samuel Keep, Nathaniel Burt, Nathaniel Ely, Jr., Jonathan Burt, 2d,  
 Josiah Cooley.  
 1781. Nathaniel Burt, Elijah Burt, Israel Colton, Josiah Cooley, Jonathan  
 Hale, Jr.  
 1782. Jonathan Hale, Jr., Josiah Cooley, Silas Hale, Azariah Woolworth, Abner  
 Colton.  
 1783. Festus Colton, Josiah Cooley, Samuel Keep, Elijah Burt, Abner Hale.  
 1783-84. David Burt, Moses Field, Jonathan Burt.  
 1785-86. Moses Field, Jonathan Burt, Samuel Keep.  
 1787-88. Moses Field, William Stebbins, Jonathan Hale, Jr.  
 1789. Jonathan Burt, Jabez Colton, Jonathan Hale, Jr.  
 1790. Jabez Colton, Jonathan Burt, Nathaniel Ely, Jr.  
 1791-93. Hezekiah Hale, Jonathan Burt, Nathaniel Ely, 2d.  
 1794-96. Jonathan Burt, 2d, Hezekiah Hale, Gideon Burt, vice Jonathan Burt,  
 deceased.  
 1797-99. Hezekiah Hale, Elijah Burt, Nathaniel Ely, Jr.  
 1800-01. Hezekiah Hale, Joseph W. Cooley, Gideon Burt.  
 1802-03. Hezekiah Hale, Joseph W. Cooley, Nathaniel Ely.  
 1804-06. Joseph W. Cooley, Calvin Burt, Ethan Ely.  
 1807-12. Alexander Field, Ethan Ely, Stephen Taylor.  
 1813-14. Alexander Field, Ethan Ely, Stephen Taylor.  
 1815. Ethan Ely, Alexander Field, Joseph W. Cooley.  
 1816. Ethan Ely, Alexander Field, Seth Taylor.  
 1817. Ethan Ely, Alexander Field, Joseph W. Cooley.  
 1818. Joseph W. Cooley, Ethan Ely, David Booth.  
 1819. Joseph W. Cooley, Oliver Dwight, Ethan Ely.

1820. Ethan Ely, Oliver Dwight, Elijah Colton.  
 1821. Oliver Dwight, Oliver Bliss, Elijah Colton.  
 1822-23. Oliver Dwight, Oliver Bliss, Alexander Field.  
 1824. Seth Taylor, Elijah Colton, Joseph W. Cooley.  
 1825. Seth Taylor, Elijah Colton, William White.  
 1826-29. Herman Newell, Burgess Salisbury, Joseph Ashley.  
 1830. Elijah Colton, Ethan Taylor, Stephen Ashley.  
 1831. Stephen Ashley, Burgess Salisbury, Elijah Colton.  
 1832. Elijah Colton, Burgess Salisbury, William White.  
 1833-34. Burgess Salisbury, Gad O. Bliss, Oliver Dwight.  
 1835-36. Burgess Salisbury, Gad O. Bliss, Lorin Burt.  
 1837. Burgess Salisbury, Gad O. Bliss, Elijah Colton.  
 1838. Gad O. Bliss, Elijah Colton, Ethan Taylor.  
 1839. Oliver Dwight, Gad O. Bliss, Willis Phelps.  
 1840. Gad O. Bliss, Simeon Newell, Stephen Ashley.  
 1841. Gad O. Bliss, Simeon Newell, Willis Phelps.  
 1842. Simeon Newell, Willis Phelps, Joseph McGregory.  
 1843. Lorin Burt, Dimond Colton, Joseph McGregory.  
 1844. Lorin Burt, Joseph McGregory, Simeon Newell.  
 1845-46. Simeon Newell, Lorin Burt, Daniel Burbank.  
 1847-48. Alford Cooley, Warren Billings, Simeon Newell.  
 1849-50. Alford Cooley, Warren Billings, Oliver Dwight.  
 1851. Alford Cooley, Elias Coomes, Randolph Stebbins.  
 1852-53. Alford Cooley, Stephen T. Colton, Randolph Stebbins.  
 1854. Randolph Stebbins, Stephen T. Colton, William Higley.  
 1855. Stephen T. Colton, Alfred Taylor, Sumner W. Gates.  
 1856-57. Stephen T. Colton, Alfred Taylor, Lucius C. Burt.  
 1858-59. Stephen T. Colton, William Burt, Lucius C. Burt.  
 1860-62. Stephen T. Colton, David Lathrop, Abel H. Calkins.  
 1863-65. Stephen T. Colton, David Lathrop, Horace Hills.  
 1866. Stephen T. Colton, Charles S. Newell, George W. Gould.  
 1867. Stephen T. Colton, Charles S. Newell, Randolph Stebbins.  
 1868. George W. Gould, Charles S. Newell, Abel H. Calkins.  
 1869-70. Charles S. Newell, George W. Gould, Ralph P. Markham.  
 1871-73. Charles S. Newell, John C. Porter, Edwin Endicott.  
 1874. Charles S. Newell, Edwin Endicott, Abel H. Calkins.  
 1875. Charles S. Newell, Edward P. Tabor, Abel H. Calkins.  
 1876. Charles S. Newell, Edward P. Tabor, Edwin Endicott.  
 1877. Charles S. Newell, Edward P. Tabor, Abel H. Calkins.  
 1878. Charles S. Newell, Edward P. Tabor, David Lathrop.  
 1879. Charles S. Newell, Edward P. Tabor, David Lathrop.  
 1880. Charles S. Newell, Edward P. Tabor, Abel H. Calkins.  
 1881. Charles S. Newell, Edward P. Tabor, Abel H. Calkins.  
 1882. Charles S. Newell, Edward P. Tabor, Abel H. Calkins.  
 1883. John C. Porter, J. A. McKinstry, Henry Hall.  
 1884. J. A. McKinstry, 3 years; H. Hall, 2 years; J. C. Porter, 1 year.

## U.—MISCELLANIES.

The few following unclassified papers are taken from a portfolio still rich in similar memoranda, which must be reluctantly omitted :

The Sacramental meditations and prayers scattered all through the diary of Dr. Williams are very touching in their simplicity and humility, as well as striking in their variety and fitness. The following, from the Revolutionary period (see p. 209), is inserted in this connection :

July 6, 1776. The times are to me very dark and I know not what to do. And I fear that there is a great stupidity among people in general, from not seeing and regarding the hand of God gone out against us. I would bewail my own stupidity and insensibility, and pray to God to awaken and arouse me, and cause me to humble myself before God for my sins, my defects, my leanness. I would upon this occasion call to mind God's great goodness to me, in that I was born in a land of light, that my parents feared God and were concerned for my welfare, taught me, counselled me and instructed me in the good knowledge of the Lord. I was awakened by the Spirit of the Lord when I was young, (even before I was taken captive), and was put upon the practice of secret prayer. I was remarkably preserved when a captive, and restored to my native country, and I have been remarkably preserved when abroad; I may say that God has borne me from my birth, nursed, protected and upheld me, and has brought me to old age, and I need; under the decays and infirmities of age, His help as much as I needed it in infancy. Blessed be God (who is the same to-day, yesterday and forever), that he encourages me to look to Him by prayer and supplication; I pray that He would support and comfort me—even in my old age, when I am unfit for business under sensible decays and infirmities. Oh Lord, when my flesh and my heart shall fail do thou be pleased to be the strength of my heart and my portion forever. Oh, make me meet for the enjoyment of thyself. And O Lord, be pleased to bless my comfort, her and my children and descendants; this flock, and town; this land, and the English nation. Forgive our sins, restrain and help us, and prevent the destruction we are threatened with. Oh that God would give me some token for good at this table, and prepare me for my great and last change which is near. Oh for the manifestations of God's love to my poor soul; that His rod and staff might comfort me when I pass through the valley of the shadow of death. Oh for a sight of the glory of God in the face of Jesus Christ. The Lord be pleased to bless Zion, and grant peace to the Israel of God. Prepare us in this land for what is before us. Oh Lord don't leave us, I beseech thee, but heal our backslidings and love us freely for Christ's sake. Amen.

[After Sabbath and Sacrament]: I have been strengthened to the services of the day, and though I don't pretend to any rapturous discoveries, yet I hope I have some sense of the goodness and majesty of God, of His holiness and of the obligations I am laid under to Him; that His vows are upon me; the Lord help me to fulfill my vows. We had a quiet Sabbath, no fright, nor slight thereon; for this I praise God, and I beg of God to pour out upon us, of this family and of this place, a spirit of repentance, that we may be kept from dishonoring God. The Lord grant that the ways of the Lord may not be evil spoken of, by reason of unjust conversation, and loose and careless lives and behaviour. The Lord be pleased to help me to remember and bear upon my mind where I have been and what I have been doing this day.

The following CHAPLAIN'S PRAYER OF PASTOR STORRS is introduced here as illustrating the statements made respecting him upon page 48 :

It is with sentiments of pleasure, Gentlemen, Officers and Fellow Soldiers, that I once more meet you on the peaceful parade. Whilst thousands and ten thousands of our fellow men are compelled to hearken to the clarions of war, and to witness garments rolled in blood, we are permitted to enjoy all the felicities of domestic life and are compelled to meet with none but friends. With propriety we are invited this morning to address our united acknowledgements of gratitude to Him who governs among the nations for these distinguishing blessings, and with sincere hearts implore his smiles upon us in the interesting transactions of this day.

ALMIGHTY AND INFINITE GOD—We adore thee as the only God—the Creator of all worlds—the Director of all events, and the disposer of all creatures. Thou dost according to thy will in the army of heaven and among the inhabitants of the earth. Thou who meetest out the bounds of the nations hast appointed unto us a pleasant place, and given us a goodly heritage. This land our Fathers gained not by their own sword or bow, but in thy name they set up their banners. Thou didst fight their battles for them and they were blest with Victory, Freedom, and Independence.

Glory and Honor, Dominion and Praise to the Lord God of our Fathers for this prosperity which we their children witness as the reward of their valor and piety, and which we enjoy as the precious fruit of those civil, military and religious institutions, which their wisdom led them to adopt, and their patriotism prompted them to defend.

Thanks be unto Him who on all this glory has created a defence, by inspiring our citizens at large with a spirit of heroism and independence, and leading them to devise and establish such military arrangements as are calculated to render both officers and soldiers the vigilant guardians and resolute defenders of our country's rights.

Actuated by principles of sincerest patriotism and by ardent wishes for national security and peace, may the Officers and Soldiers of this honorable Regiment address themselves to the faithful and assiduous discharge of the services devolved upon them. May they prove themselves to be experts in the exercise of arms and in the art of war, and whenever the welfare of their country shall be put in hazard by invading foes, may they quit themselves like men and be strong, wax valiant in fight, and put to flight the armies of their enemies.

Smile upon the exercises and maneuverings of this day, and may these thy servants exhibit on this occasion an example which their brethren in arms shall be emulous to imitate. May their conduct be such as shall do honor to themselves and reflect glory upon their country.

O thou Preserver of Men, may their health, their limbs, and their lives be precious in thy fight. Eminently exposed as they are to mischief and harm, guard them against every disastrous accident, and preserve them from wounding their precious souls by sinning against their God.

May this, and every department of our soldiery, be found ready to unite with their fellow citizens at large in repelling everything which threatens to disturb the tranquility, tarnish the glory, and impair the happiness of our highly favored nation.

May Officers and Soldiers, Spectators, and all present on this interesting occasion, imbibe the Spirit of genuine freedom, express the sentiments of real Patriotism, and enjoy the pleasures of pure and undefiled religion. And when in our several con-

nections and pursuits in life we shall have acted our part well in the world—shall have fought the good fight of faith, and through grace have finished the Christian Warfare—may we be dismissed in peace and receive at the hands of the Great Captain of Salvation those laurels of victory, win that crown of righteousness, which is unfading and immortal in the Heavens.

While we this day felicitate ourselves and our fellow citizens in view of the rich blessings, both of civil and Christian liberty, we would with the most benevolent and philanthropic emotions, remember those nations which are groaning under the misfortunes of despotism, or are nobly contending for the rights of man.

Almighty Father—pity thy suffering offspring! Break, O break in pieces the iron rod of the oppressor, and cause the oppressed everywhere to go out free—restrain the awful influence of human pride and unhallowed ambition, and may the power of iniquity destroyed give place to the universal and unbounded reign of righteousness and peace, liberty and happiness.

May He whose right it is Come, and to Him O God, give the Kingdom and the Dominion and the Greatness of the Kingdom under the whole heaven; for of Him, and to Him and through Him are all things—and to Him with united hearts help us to ascribe all glory and honor, might and dominion, forever and ever. Amen.

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The following is a copy of a remonstrance addressed by Pastor Storrs and several of the citizens to a teacher who was disposed to dispense with public prayer as one of the regular school exercises :

To Mr. Henry Fish, Instructor of the Grammar School in Longmeadow :

RESPECTED SIR—

We the Parents and Guardians of the Children and youth under your Care, beg leave to state to you an Objection we have against your Proceedings in the School ; viz., that you do not pray morning and evening with your scholars. This is a Duty commonly expected, and is generally attended to by gentlemen of your Advantages and Ability. As professing Christians we are under great Obligations to the Children and youth God has Committed to our Care, and therefore we Cannot Discharge our duty to our Children, or Justify ourselves before God, to whom we are Accountable for our Conduct to them, unless we place them under the Care of those Instructors who will so far set before them Examples of Morality and Religion as to pray with them morning and evening in the School. This our Request, which we think to be a Reasonable one, we hope you will not fail to comply with Immediately. We heartily wish to render you and your School Respectable, and shall engage to do whatever is in our power to make it so. We Subscribe our Selves your friends and wellwishers. DAVID BURT, STEPHEN COOLEY, RICHARD S. STORRS,  
Jan. 1807. CALVIN COOLEY, GIDEON COLTON, NATH<sup>l</sup> ELY.

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The following old document shows the effective manner in which neighborly coöperation was invoked and organized for the opening of a new road when needed :

Whereas 'Tis Necessary there Should be an open Town Road from the Town Road that Goes out Eastward by the Meeting House in the Precinct of Longmeadow, Southward to the Mills on Longmeadow Brook, Thro' Nath<sup>l</sup> Burt's land, sd Road



is not only Necessary for the Owners of f<sup>l</sup> Mills and the Inhabitants of f<sup>l</sup> Precinct But also for Travelers from Somers, the East Part of Enfield, Ellington, Stafford &c. And Whereas it will Occasion a Line of Fences each Side the Road Through t<sup>l</sup> Burt's Land, Which will be a Great Hardship for him to Make and Maintain Therefore all Persons who are willing to Help to Make f<sup>l</sup> Fences in order to open f<sup>l</sup> Road, Either By Ditching, Providing Fencing Stuff, or any Other Way to Effect f<sup>l</sup> Buifness are Desired to Set their Names With the Sums of Money or Labour or fencing Materials for f<sup>l</sup> Buifness they are Willing Respectively to Give for the Help of f<sup>l</sup> Burt, and for their own and the Public Benefit.

Simon Colton, 4 Days work; Jon<sup>a</sup> Hale, 5 Days; John Hale, 4 Days; David Burt, 3<sup>d</sup>, 5 D<sup>s</sup>; Dea<sup>n</sup> Nath<sup>l</sup> Ely, 4 D<sup>s</sup>; Aaron Colton, 3 D<sup>s</sup>; Eben<sup>r</sup> Blifs, 2<sup>nd</sup>, 3 D<sup>s</sup>; Mathew Keep, 2 D<sup>s</sup>; Eben<sup>r</sup> Colton, 2 D<sup>s</sup>; David Burt, 2<sup>nd</sup>, 4 D<sup>s</sup>; Noah Hale, 2 D<sup>s</sup>; Aaron Blifs, 2 D<sup>s</sup>; Abner Colton, 2 D<sup>s</sup>; Henry Colton, 2 D<sup>s</sup>; Sam<sup>l</sup> Keep, 2 D<sup>s</sup>; Tho<sup>s</sup> Colton, 2 D<sup>s</sup>; Gid<sup>n</sup> Colton, 2 D<sup>s</sup>.

The following are copies of documents indicating the source of the authority vested in the Commissioners on the "Drowned Lands" and the manner of its exercise:

Nov. 11<sup>th</sup> 1802. A Tax made by the subscribers agreeable to the power vested in us by a commission from his Excellency the Governor of the Commonwealth of Mass. dated the Fourth day of June 1783 for the purpose of flowing and draining wet lands in the town of Longmeadow and for paying Commissioners for their services and collectors. [Then follow the proprietors' names with the number of acres assessed and amount per acre.] Signed by

GIDEON BURT,	} Com. for Draining.
JOSIAH COOLEY,	
SAM <sup>l</sup> KEEP,	

To M<sup>r</sup> Noah Blifs, Collector: You will settle the above Tax and make returns to the Commissioners.

To M<sup>r</sup> Noah Blifs—Sir: In consequence of the authority and Power in us vested—We reposing confidence in your economy in employing laborers—We do appoint you to employ laborers in draining the Pond land so called, and to employ the labor from the owners of land at the proportion of three hours per Rod—if they can be employed—if not such other laborers as can be obtained.

GIDEON BURT,  
JOSIAH COOLEY,  
SAM<sup>l</sup> KEEP.

Longmeadow, Nov. 11<sup>th</sup>, 1802.

The following are copies of old-time bills, receipts, war certificates, etc.: To the Selectmen of the Town of Longmeadow—

Gentlemen this is to Certify that there is due to Abiel Hancock for one day going to Ellington with my hourse after A School dame one doller and to bording the dame six weakes at five Shillings and six Peince by weake.

ABIEL HANCOCK, School Commette.

in the Nor East destri<sup>c</sup>t Longmeadow September the 7 1797.

LONGMEADOW, Feby 7<sup>th</sup> 1784.

this is to Sertifie that I give orders unto Hezekiah Hale upon the paymaster, Whoever it May Be, to Receive twelve Months Wages for Which I Served as A

Soldier in the Continental Army in Co<sup>l</sup> patmans Regiment and in Cap<sup>t</sup> Trotters Company partly in the year 1781 and partly in the year 1782. and also What is Due unto me for Defitiance of Cloathing and Rations for the same time.

WILLIAM HANCOCK.

Stephen Ashleys bill, Dec. 1766. To making Thos Hancock, a coat, waistcoat and overalls; 1 doz buttons and thread and pockets—\$2.00.

D<sup>r</sup> Lewis Whites bill. Town of Longmeadow D<sup>r</sup> for doctoring Molly Blifs Feb<sup>y</sup> 16 to June 23, 1796. To a Cathartic 17 cents—to a Vifit 20 cents—to a Puke 13 cents—to an Opiate 17 cents.

Bill of David White joiner and cabinet maker, May 1772. To one Case of Drawers £4 : 0 : 0—to one 4-foot Table £1 : 2 : 0—to one Square Table £0 : 12 : 0—to one Chest of 3 Draws £1 : 4 : 0—to a Stand table £0 : 13 : 0—to a haff Dozen Chairs £1 : 0 : 0—to a Round Chair £0 : 6 : 0—to a Great Common Chair £0 : 4 : 0—to 1 Day &  $\frac{1}{8}$  of a Days Work £0 : 4 : 0.

The following is among Mr. Williams' college receipts :

CAM<sup>o</sup> 6 ffeb<sup>uy</sup> 170<sup>y</sup><sub>6</sub>

Received of M<sup>r</sup> Stephen Williams four pounds in Bills of Credit in part for his Expenca at Colledge to 23<sup>rd</sup> Dec<sup>r</sup> 1709.

AND<sup>r</sup> BORDMAN,

£4-00-00.

Col. Har<sup>rd</sup>.

The following letter, written to Mr. Williams when a student at Harvard College, gives an interesting glimpse, not only of his personal qualities at that time, but of college ways and atmosphere in those early days :

M<sup>r</sup> WILLIAMS—

When I saw you last att y<sup>e</sup> Colledge I was so Transported with y<sup>e</sup> sight of so many of my old Acquaintance y<sup>t</sup> I put all busines together with good part of my Brains in my Pocket, and by y<sup>t</sup> means forgot to mention something w<sup>ch</sup> upon more sober thought I can't Choofe but concern myself about. Sir, my busines is to enquire of you (tho' not in y<sup>e</sup> name of Elder ——) whether you are unprovided of A Chamber mate. If so I must tell you y<sup>t</sup> Cap<sup>t</sup> Moody's son my Pupil takes as great a fancy to you as Brown did to—you know what. His father also is very desirous to get him settled with some senior schollar who will speak kindly to him and encourage him in his studies, and he has heard A Great Character of yourself. He'll maintain him like A Gentleman and suffer him to want for nothing and no doubt will make particular acknowledgments to any Gentleman y<sup>t</sup> shows his son any favour. The Lad is good humored and for good words will do anything, but is apt to be discouraged with harsh language w<sup>ch</sup> makes me y<sup>e</sup> more concerned who he lives with. If you'l please to do him y<sup>e</sup> favour of taking him into your Chamber and take some Peculiar care of him and encourage him in his Learning you will exceedingly oblige me who having heretofore had y<sup>e</sup> care of him cannot but interest myself in his welfare.

Sir, I should be glad of A Correspondence with you to Barter East Countrey for West Countrey News. If you'l Please to favour me with a line att any time Leave it att Cap<sup>t</sup> Edward Winflows in Boston and it will come safe to me.

I am your Honest Neighbor and Humble Servant,

E. W.

Newcastle on Piscataqua, July y<sup>e</sup> 30<sup>th</sup>, 1712.

To M<sup>r</sup> STEPHEN WILLIAMS att Harvard College in Cambridge.

The following is the full text of the ingenuous letter of Abigail Davenport to her affianced future husband, an extract of which is given in the Historical Address :

REV<sup>d</sup> AND WORTHY SIR—

May 9, 1718.

Missing the opportunity of our Deputies of Sending a few Lines which I thought not to have done, but being willing to Gratify you in that which you was pleased when you was here to say would be a particular Gratification to you in doing of which, Good Sir, I would desire might not be for my being exposed, altho' there may be justly faults found by your criticall eye, yet I would if I did but know how Modestly crave your favorable thought hoping these may find you in good health, as at present I am throw y<sup>e</sup> goodnes of God for which I desire to be thankful, and also y<sup>t</sup> our family is so well as now it is, particularly my father and mother have been much otherwise than well since yourself was here. Sir I should be Glad if w<sup>n</sup> you come again you<sup>d</sup> order matters in y<sup>e</sup> journey so y<sup>t</sup> friends be not too much burdened. how you Design I know not, but certainly 'tis not best to Depend upon Relations with a Company Unless there has been by them first invitation. Sir if it be not Contrary to your mind y<sup>t</sup> I have & wee together have Uncle and Aunt Mather's good Company here att our house if they can and will be pleased to allow it, you will be under advantage to Let them know your mind. I am thoughtful my brother and Sister will go with us Desiring to return together but not otherwise desiring y<sup>t</sup> Sarah Shal Stay a short time if with your good Likeing, Else not at all. Please Good Sir to allow also to pardon my boldness and freedom one of w<sup>ch</sup> you yourself urged. One thing w<sup>ch</sup> mi<sup>t</sup> have been spoken to but was not w<sup>n</sup> you was here. Customary by Some to have Gloves alike for color. if you please to have y<sup>r</sup> like mine, Sir you may get white.

Valuable Sir be not angry if one who would desire to be made a comfort rather y<sup>n</sup> a trouble to you should desire a remembrance by you in your petitions at y<sup>e</sup> throne of grace for all y<sup>t</sup> Guidance Direction and blessing w<sup>ch</sup> I need; and Sir I trust you w<sup>od</sup> not be troubled att a kind entertainment of Lines from your hand. but Suffer me to beg your pardon once again for my so burdening you with such scrols. I would not be too tedious but Subscribe myself, Sir, Your Very Observant and hopefully well affected

ABIGAIL DAVENPORT.

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The following are copies of letters written to Lieut. Nathaniel Burt, who fell at Lake George, by his wife, who afterwards became the second wife of Dr. Williams, and by his daughter, during his army absence. The battle in which Lieut. Burt fell occurred September 8, 1855. By an endorsement upon the letters it appears that they were "Rec<sup>d</sup> and perused by Edw<sup>d</sup> Chapin Sept. 11, 1755, In y<sup>e</sup> Camp at Lake George," three days after the death of the husband and father, to whom they were addressed. The letters are superscribed

"To Lef<sup>t</sup> Nath<sup>l</sup> Burt. In the Army Marching Against Crown Point."

HONORED FATHER—

Sir: Hoping for an opportunity I take the freedom in writing to you knowing that your paternal affection will Excuse all Defects. through a sovarene and kind providence wee are in a comfortable state of health at present as I hope you are. We have received some Letters from you and rejoice to hear of your health—but wee are not without concern for you. honored Sir I wish a kind heaven would protect and

gard and prosper you and Return you home in his own time. Wee have nothing remarkebel to inform you of. att present .it is a time of helth hear. Old M<sup>r</sup> Keep died hear this week. So I remain your most obedient and dutifull daughter.

SARAH BURT.

We hope and wait and trust In god to keep and preserve and return you In safety. So I remain your afecconate Wife,

SARAH BURT.

August 28, 1755. This day is a general fast to be kept in this province.

The following is a letter of condolence from Dr. Williams to his daughter Martha, the grandmother of Mrs. Schaufler, upon the occasion of the death of her husband, Dea. Samuel Reynolds of Somers :

MY DEAR DAUGHTER—

L. M., Feb<sup>y</sup> 17, 1774.

I understand that our holy and Righteous Sovereign has removed out of this sinful world your desirable comfort, the partner of your joys, sorrows, and cares. God's ways are truth and judgment, he is holy in all his ways, and righteous in all his works—he is the God of the widow, and the Father of the fatherless—to his care and protection I refer you and your dear offspring.

I got home last night in safety—but the cold was uncomfortable—and I was considerably chilled—and before I went to bed, as I went out at the door I fell down, and as I stretched my hand, to save myself—one of y<sup>e</sup> nails of my fingers was split—which occasions me some trouble.—if I should not be able to attend the funeral—it will not be for want of respect to the dear deceased—or of affection to you, your children, and friends that are mourning with you.—but let us all remember, that we don't mourn as those that have no hope. please to inform dear M<sup>r</sup> Backus, that M<sup>r</sup> Breck is sick, M<sup>r</sup> Lothrop is gone down the country, and there is no minister here that can be obtained to preach. I am pleased to have sermons preached at funerals, peoples minds upon such occasions are solemnized—but I am utterly averse to flattering y<sup>e</sup> living, or paying compliments to the memory of the dead It can't be expected that M<sup>r</sup> B. has had such acquaintance with D<sup>r</sup> Raynolds as to know him fully—and I apprehend the circumstances of Somers are such that no prudent man would greatly commend or discommend. I hope therefore M<sup>r</sup> Backus will be so good as to prepare some practical discourse for this mournful occasion. I am, dear daughter, your affectionate Father,

STEPHE<sup>n</sup> WILLIAMS.

WILLIAM SHELDON—[A Character Sketch.]

One of the most interesting characters of Longmeadow during the last half century, was a dignified and courtly gentleman of the old school of manners—an unmarried great-grandson of Dr. Williams, by the name of William Sheldon—only son of the well-known Springfield physician of the same name early in the present century. The erect form, silvery hair, and antique costume of Mr. Sheldon will be long remembered by the present generation, as he was daily seen taking his “constitutional” walk in broad-brimmed, bell-crowned beaver, blue coat resplendent with metal buttons, snowy lace and linen of the olden amplitude and fashion, and imposing gold-headed cane.

Full of racy reminiscences of the olden time, widely read in the best of ancient and modern literature, and gifted with rare conversational powers, he was a singularly instructive and interesting companion. An intense aristocrat and loyalist in convictions and sympathies, he held himself wholly aloof from the political life and interests of the community around him, and devoted himself to occult researches into the mysteries of Scripture, Spiritualism, and more recently of Magnetism and the Od force.

Some of his experiments in this last were singular illustrations of the power of long-indulged fancies finally to rule the reason. It was one of his fancies that he could detect the presence of any particular "odid" in any given substance by peculiarities in the vibration of a ring held suspended by a silken thread, the vibration being wholly due to the influence of the odid in the substance over which the ring was suspended;—he himself seeming perfectly unconscious of what was meantime plainly evident to observers, viz., that the impulse of vibration was wholly communicated from his own hand.

It was another of his fancies that he could detect the presence of evil spirits in his fellow-men, by holding the ring suspended over their open hands. "Ah! it is just as I feared," was his sad remark to a clerical son of Longmeadow on a visit of the latter to his old home; "You are possessed, I can see by the movement of the ring." "Well," was the somewhat disconcerting reply of the accused party, "*I have often suspected as much myself.*"

Squarely-pointed wands were a part of the apparatus by which he conducted his odid experiments—charging them by his own will with mystic force or withdrawing by their means any quality or influence from foreign and distant places and substances. It was his firm belief that he could and did thus arrest the ravages of the cholera at the South, and of the Russian plague in Europe, as the following memoranda from among his papers will show:

Mem. To Prevent Cholera and R<sup>n</sup> Plague in England. Aug. 2 and 5, '65.

At midnight last night I commenced two processes, the one to withdraw the infection proper of the Cholera from Great Britain, Ireland and the British Isles, and the other to withdraw the accompanying Odical Omnis. The first measured on the scale which I employed 186<sup>'''</sup> and the other 4,436<sup>'''</sup>. The omnis being a spiritual substance, excessively attenuated, was withdrawn in 6<sup>h</sup> 40<sup>m</sup>. The other being material and more dense required 12<sup>h</sup> and 14<sup>m</sup>. I believe that these processes will check the Cholera in those regions and prevent it in future.

At 6<sup>¼</sup> P. M., Aug. 3. Commenced processes to withdraw the infection and odical omnis from Great Britain Island and the British Isles of the Russian Plague. The infection withdrawn at 2<sup>h</sup> 36<sup>m</sup> Aug. 4, A. M., or in 8<sup>h</sup> 21<sup>m</sup>; the odical omnis at 8<sup>h</sup> 16<sup>m</sup> Aug. 3, or in 2<sup>h</sup> 1<sup>m</sup>. It appears that Aug. 2, ½5 P. M. there was no omnis of the disease in England, but that at that time on the 3<sup>rd</sup> it existed with a force of 847<sup>'''</sup> and that there had been 344 cases.

Witnessed, E. D. C. and C. L. C.

Signed,  
WILLIAM SHELDON.

It was the confident belief of Mr. Sheldon that by these mysterious processes he could impregnate one substance with the peculiar quality or odic of another, so that cotton goods, e. g., might thus be endowed with all the excellencies of silk without any visible change in either—also that growing plants might be so accelerated and influenced as to cause cotton or any other tropical plant to mature in our New England climate—to the demonstration of which fact he himself experimented most perseveringly, and with much fertility of plausible explanation to account for his invariable failures. He carried on an extensive correspondence with European sovereigns and savants, Arago, Carlisle, etc.—if that may be called a correspondence which was nearly all upon one side—and also a more evenly-balanced one with not a few American celebrities, whose ingenuity must have been often severely taxed to respond to his high-bred courtesy, and yet evade assent to his ideas. The following autograph letters from Mrs. Sigourney, and from N. P. Willis, are introduced as instances of distinguished success in this direction :

HARTFORD, CONN<sup>t</sup>, March 7<sup>th</sup>, 1860.

MY DEAR SIR :

Your letter was duly received and I should attempt an apology for the long delay in acknowledging it, but from my being unfortunately too much addicted to such habits, and in a measure from necessity, my exchange of epistles yearly surpassing 2,000 and the time at my command scarcely sufficing even for my unpunctual responses.

I could not but admire the symmetrical chirography of your letter, though its subjects were to me wrapped in mystery, having little capacity to comprehend the common forms of mechanical science. Of course, aught so occult as your course of experiments is entirely beyond my depth. . . .

Wishing you a continuance of health and happiness, I remain very respectfully yours,

L. H. SIGOURNEY.

IDLEWILD, Dec. 1, 1856.

MY DEAR SIR :

You very much over-rate the level at which the *Home Journal* is obliged to grade its reading in supposing that your able scientific article is suited to our columns. I sigh to tell you that our subscription depends almost wholly on those to whom the originality and interest of your views would be a dead letter. But so it is. I re-enclose your manuscript to you with the money for the extra copies (which would have been abundantly at your service without it) and trust you will forgive my thus having an eye to business and catering for the many rather than for the few.

It was among my most treasured intentions to look in upon your seclusion during the last summer ; the correspondence with which you so kindly indulged me having left a very grateful remembrance in my heart. With my present renewed health I trust it is a pleasure still in store for me, and meantime, my dear sir, pray believe me very gratefully and sincerely yours,

N. P. WILLIS.

WM. SHELDON, Esq.

Mr. Sheldon published a number of works himself upon his favorite topics which were never offered in market, but were distributed by him according to his fancy. Besides these visionary ideas, Mr. Sheldon was a real inventor of much ingenuity, and had he been under any pecuniary necessity

for thus exerting himself, could doubtless have realized a large fortune by some of his mechanical devices. He left voluminous manuscripts, and a faithful record of the various eccentricities of his character would prove more surprising, if not more interesting, than most romances.

In character, Mr. Sheldon was singularly sincere, simple and just, although subject to strong prejudices. He was also deeply religious by nature. The following invocation, taken almost at random from among many similar ones among his papers, is given as evidence, not only of his unbalanced mind, but equally of the depth of his religious convictions and of the natural kindness of his heart :

PETITION SPECIFYING THE GIFT (to be conferred on asking)—Lord the Father, graciously be pleased to look down upon thy poor unworthy servant (if thou wilt permit him to be called thy servant) in mercy and forgiveness, if it may be.

Lord, thine unworthy servant would at this time humbly approach the Divine majesty to ask of thee the GIFT which thou hast peradventure permitted him to choose and to ask at thy hands. And if it be well pleasing in thy sight, thy servant would humbly ask that not one of thy servants—*not one of thy creatures*—may be finally lost by reason of the influence of thy servant, or on account of any neglect or omission of duty by him. But graciously be pleased to grant that he may be found faithful by help obtained of thee, and that so far as he may exercise any influence upon the future condition of any one it may be for good ; and that within the sphere of this influence as many may be saved as may be possible.

Lord, thy servant would in an especial manner ask this in behalf of his enemies, and those who may have done or designed him evil, if such there be, and of those who may become such hereafter. Our Father who art in Heaven . . . . Amen.

Lord graciously be pleased to forgive the sins of this prayer, and to grant the petition of thy unworthy servant, if it may be, for Christ's sake. Amen.

March 22, 1837.

Mr. Sheldon died in 1872, the last of his family line, at the advanced age of 84.

The following acrostic upon the name of his mother, Eunice Williams, the granddaughter of Dr. Williams, and a woman of great beauty of person and of character, is a favorable specimen of the poetry of those early days :

*Acrostic.*

Ev'ry charm, & every grace	Wit penetrating, Mirth refined,
Unfolds their splendor in thy face :	Illum'd by Judgment, Reason's friend—
Nature and Art, if they'd unite	Learning's thy care, Virtue's thy Guide,
In all that's innocently bright,	Love's thy Soul, Modesty's thy Pride.
Can't form another, if they would,	Innocence ! Charmer of the mind,
E'en half so gay, or half so good.	Allurement of the tend'rest kind
	Magnifies thy Heaven-born Soul
	So Sweetly, it does all controul.

Aug. 3<sup>rd</sup>, 1783.

It may not be generally known, outside of literary circles, that for several years of the past century Longmeadow enjoyed the distinction of possessing one of the choicest special libraries in the United States. This was the private library of the late William G. Medlicott, whose residence is shown in the illustration which fronts page 97 of this volume. This library, easily surpassed by many others in size,—about 20,000 volumes,—was probably richer in rare books pertaining to the Anglo-Saxon and early English periods of our literature, than any other in this country. Its linguistic treasures were well known and often sought by the professors of Harvard, Yale, Cornell, and other universities, being freely loaned by Mr. Medlicott in the interest of literary research. Its sumptuous catalogue, printed for the use of buyers when, a few years ago, business reverses made it necessary to dispose of a part of it, is a remarkable literary curiosity. The opportunity was seized, at once, by intelligent collectors in London, Boston, New York, and other widely scattered places, and the sale of many of its choicest treasures, at advanced prices, demonstrated that even judicious book collecting is not always unprofitable. Meanwhile the library itself remains, apparently undiminished, in the family possession, and still also a mine of profitable literary research. The following characterization of Mr. Medlicott himself is condensed from the *Springfield Republican*:

“Mr. Medlicott combined with his large business capacity a remarkable literary culture: Far from being a bibliophile in the passion for costly rarities for a market value, Mr. Medlicott loved his books for their own sake. He counted every moment he could snatch from business cares as golden for reading. It was his restful pastime and domestic recreation. Without affectation or pedantry, he was always imparting in the table-talk and the fireside reading, and by conversation, from the unfailing treasures of his favorite books. During the latter days of his long and gradually wasting illness, his indomitable will and cheerful disposition banished every gloomy association, and with his beloved books, old and new, around him, he would solace his mind and delight his friends with quotations from the poets he loved the best. The literary department of his mind was just as methodically arranged and accurately grasped in every detail, as was the business department which controlled and systemized a large and intricate manufacture. Equally at home in each, neither seemed inconsistent with or harmful to the other.

“He was exceedingly fond of his home and attached himself with public-spirited generosity to all the interests of the village. Although by his early training a member of the Church of England, and still retaining a personal preference for the Episcopal communion, his religious catholicity made him a staunch supporter of the Congregational Church as fairly maintaining its ancient prestige, and the only one needed by a homogeneous and united people. Indeed, in his warm attachment to the village of his adoption, and his generous support of all its public interests, Mr. Medlicott was emphatically a model citizen.



Among the eccentric characters of Longmeadow, some now living remember its hermit, Aaron Burt. He dwelt in a forest clearing in East Longmeadow, romantic in its solitude and surroundings of ancient trees and running water. His own vineyard and orchard supplied abundance of luscious fruits, which he gave to his curious visitors with generous hospitality. He surrounded his hut with bees, so familiar that they would not sting him, and which gave him honey of the richest quality. He had a family of domestic animals whom he petted, and bathed, and talked to as if they were human friends. He had trained them to follow him, and when he went to Springfield, or visited the village street, they,—the bullock, the heifer, the sheep, the calf, and the pig,—fantastically adorned with ribbons, fell into line, while he, clad in sheepskins, like some prophet of old, strode in front with serious dignity and a presence indicating much natural refinement and a large intelligence that had somehow got awry—disappointed in love, the story ran—looking like some old prophet. He attended public worship, usually with decorum, but sometimes, by his odd behavior, would provoke the tithing-men to put him out. Suddenly, in the midst of the service, he might rise up in the gallery and break out in the solemn strains of “The Indian Philosopher,” or some other uncouth song. Feeling that he was called to preach, he would make stentorian harangues, denouncing the sins of the times, and sometimes with considerable pertinency. Captain Calvin Burt once interrupted one of his sermons, in process of delivery opposite his house, by rushing out with a horsewhip and chasing the noisy prophet into a hatter’s shop that then stood in the middle of the green, where he administered a sound thrashing. When Pastor Dickinson, in gentler method on another occasion, attempted to dissuade him from his preaching, the reply was, “You and I, Mr. Dickinson, are engaged in the same business. We both preach the same gospel; only I go ahead with the breaking-up drag, and you follow with a fine-tooth harrow to cover the seed.”

The military trainings, so long as they lasted, were conducted on the village green with the most exemplary precision, dignity, and decorum. The last captain, chosen May 5, 1835, was Aaron C. Stebbins; the last lieutenant, Samuel C. Booth; the last sergeant, Geo. H. White; and the last corporal, Isaac Calkins.

On that eventful Sabbath after Fort Sumter was fired upon, and the first Massachusetts troops had met their rebuff at Baltimore, and the swift trains were whistling through the long meadow loaded from the arsenal, there appeared in his full uniform, marching up and down the street, quivering with martial ire, and every inch a soldier, Captain Aaron Stebbins, presenting himself in all the solemnity of his kindling patriotism as an object lesson and prophetic sign of what the times demanded.

On one of the Sabbath days during the Revolutionary period, while the service was in progress, a man entered and whispered to some of the leading people, whereupon the congregation repaired at once to the work of running bullets, which continued all night, while the women mended the clothes of the minute men who were to start at early dawn.

'Squire Ely had a dry, sarcastic wit, conveyed in deliberate tones and punctuated by a peculiar sniff which turned his Roman nose not up, but downward and aside. Meeting his brother-in-law, Elihu Colton, one of the unprofessional village lawyers, who spent his time in little else than sitting at the tavern fire, or walking about at his leisure, he said, "Brother Elihu, hadn't you better—sometimes—take a basket—on your arm? People might think you was going after something." At another time, meeting his deputy miller, S— H—, who was fond of going a-fishing, "Good morning, Mr. H—. What's the news—from the mill?—or—haven't you been there—lately?" "Father," said his son Jonathan, who had returned from some cattle-show, "don't you think we had better have some of this nice graded stock?" "Well," replied the 'Squire, "may be we had;—but—Jonathan—after we've had 'em awhile, you'll find they will be Ely cattle." Adolphus Kent, an impecunious hired man, who was noted for his sharp sayings, having driven the 'Squire's heifers from their winter quarters to the pasture, described them as so light that when they kicked up there wasn't "heft" enough to bring their heels down till he got out as far as "Grassy Gutter." "Did you ever know—*your* cattle—to act in that way, Mr. Kent?"

A member of the church who was disciplined for stealing, and had acknowledged his guilt, asked permission to read the confession demanded before the congregation himself. He got it drawn up by a lawyer, and when the time came for the confession, stood up and humbly made his acknowledgments, asking forgiveness;—"but most of all I ask the forgiveness—more especially—and above all—of God—and my brethren—for—blackening my face—and going in the night time—*with most other members of the church*—and robbing the house of Samuel Colton." (See Colton documents, p. 213.)

Rev. Dr. Wolcott kindly contributes the following reminiscence of his former Longmeadow pastorate:

"A day or two before the destruction of his house by fire, Col. Williams had granted me free access to his attic, and I was introduced to the manuscript treasures with which it abounded. I made a preliminary exploration, preparatory to a systematic examination of the papers. Among the documents which attracted my attention, was a legal paper signed by the surviving children of the Rev. John Williams of Deerfield, including the daughter who had been taken captive by the Indians and had adopted the Indian life, then on a visit to the homestead. The Indian name was given in full and appended to it was—'her / mark.' I looked upon that '*mark*'—the only trace which this Christian-born daughter of the forest had left upon the records of civilization, and it seemed to me one of the most pathetic incidents with which I had ever met. I noted that document as one which I should eventually solicit from the proprietor. But before I could repeat the visit, those papers were all consumed in the flames."

## V.—FAMILY MEMORANDA.

The following items of family history, supplied mainly by members of the respective families, may perhaps usefully supplement the statistics of the Genealogical Record, the publication of which has superseded a wider range of similar research :

## THE BURT FAMILY.

The Burts, from the outset prominent and influential in Longmeadow affairs, descended from Henry and Ulalia Burt. There is a tradition that Ulalia was laid out for dead in England, and put into her coffin, but signs of life appearing, she recovered and became the mother of nineteen children, only twelve of whom, however, are traced as coming to this country or as having been born here.

Henry settled first in Roxbury, where in 1639 his house was burned, and a grant of £8 made to him by the Provincial Court in consideration of the misfortune. About that time he removed to Springfield, and was then appointed "Clerk of y<sup>e</sup> band and clerk of y<sup>e</sup> writs ;" evidently a man of affairs and well educated, being the lay exhorter on the Sabbath when there was no minister, chosen in successive years one of the five "select men by y<sup>e</sup> general vote and consent of y<sup>e</sup> Plantation for y<sup>e</sup> ordering y<sup>e</sup> prudential affairs," and one of six with "full power to lay out y<sup>e</sup> lands both of upland and meddowe."

His eldest son, Dea. Jonathan Burt, was also born in England, married Elizabeth Lobdel at Boston, and like his father continually appears in positions of trust ; "a man of note and deacon," writes Savage, also town clerk of Springfield, making the only public record of the destruction of the town by the Indians in 1675. In 1662 he was "allowed to be attorney of this county's court." Dea. Jonathan lived in the house formerly owned by Hugh Parsons of witchcraft notoriety. In 1694 Col. John Pynchon, Esq., and Dea. Jonathan Burt were appointed to declare to Mr. Samuel Brewer, candidate for the Springfield pastorate, "The towne's good resentment of M<sup>r</sup> Daniel Brewer his answer to the towne invitation, and to give him thanks for y<sup>e</sup> same."

His third son, Nathaniel, settled in Longmeadow, "a respected and worthy Father of the Town of Longmeadow," as testifies the inscription on his monumental tablet, gratefully erected by the inhabitants in remembrance of his benefactions "for the support of the gospel and public schools." (See epitaphs, p. 204.) He may well be styled "Nathaniel the liberal," according to the Scripture graved upon his tombstone. Josiah xxxii, 8—"The liberal deviseth liberal things, and by liberal things shall he stand."

The next Longmeadow Burt was Jonathan, son of Dea. Jonathan and grandson of Henry, who married Lydia Dumbleton, and whose daughter Lydia married Dea. Jonathan Ely. Cotemporary with him in the third generation was Dea. Nathaniel Burt, son of Nathaniel of Springfield and grandson of Henry.

In the fourth generation was Lieut. Nathaniel of the Third Massachusetts regiment, and also deacon, son of Deacon Nathaniel and great-grandson of Henry, who was killed at the battle of Lake George, September 8, 1755. (See epitaphs, p. 204.) He was the father of Col. Gideon Burt, who commanded the government troops in Shay's rebellion, September 26, 1782, during the temporary absence of Gen. Shephard, and was grandfather of the late Maj. William Burt.

The Burts are all along conspicuous for military titles and honorable service in the successive wars.

David, great-grandson of Henry the emigrant, served against the French and Indians, and was mustered in at Northfield in 1722. His son, Capt. David Burt, led the Longmeadow minute men, who marched April 21, 1775, at Lexington alarm. He was an extensive manufacturer of powder, furnishing supplies for the Revolutionary army. His oldest son Solomon was killed by the explosion of his powder-mill, supposed to have been caused by an emissary of the enemy. It is recorded in the newspapers of the time of an old horse owned by Capt. David, that one Sunday, when his master was seriously ill and the attention of the family engaged in attendance on him, the horse, through force of habit, at the ringing of the second bell, took his place at the house-porch without chaise or harness; after waiting the usual time, trotted off to the meeting-house, paused at the door; then took his accustomed place under the shed; after service drew up again at the meeting-house door, and then trotted soberly home.

Capt. David's son, Capt. Calvin Burt, well remembered in Longmeadow as a stalwart, upright, ardent, and outspoken man, fond of leadership and intense in his likes and dislikes, entered the Revolutionary army at the age of 14, was an officer under Gen. Shephard in suppressing Shay's rebellion, and the great-grandfather of Lieut. Howard Burnham, slain at the battle of Chickamauga, in the recent civil war. (See Military Record, p. 284.)

Edward Burt, son of Hezekiah of East Longmeadow, another brave soldier and promising youth in the eighth generation from Henry the emigrant, died of a wound received in the battle of the Wilderness. Of the same lineage were those gallant officers, Gen. William Burt, ex-Postmaster of Boston, and Major Edmund Charles Burt, of the Third Rhode Island Cavalry.

The Burts have also given to the church militant a goodly number of ministers. Those connected with the Longmeadow line belong to the East Longmeadow family of the Davids and Elijah. Rev. Enoch Burt of Lamington, N. J., son of Elijah, born in South Wilbraham, graduated at Princeton, N. J., in 1805. Rev. Moses Burt of Clavarack, N. Y., and the son of Elijah, admitted to priesthood of the Episcopal church by the Bishop of New Jersey, October 24, 1823. Rev. Seth Burt of Norway, N. Y., another son of Elijah, born in East Longmeadow, graduated at Union College, Schenectady, N. Y., July, 1810. Rev. Edmund Burt, son of Horace, grandson of Elijah of East Longmeadow, settled at Chittonongo, N. Y.

The East Longmeadow Burts come in the line of Henry in the first generation, Nathaniel in the second, David in the third, who first settled in the "Inward Commons," since called East Longmeadow, David in the fourth, and Elijah in the fifth, through whose prolific family of fourteen they get an accelerated movement. Of these, Luther Burt married Mary White, and their children were Mary, Anne, Rhoda, Hezekiah, Lucius, Augustine, Luther White, John, Richard Storrs, and Delia Bliss. Another son of Elijah, Dea. Ebenezer Burt, married Amanda Colton, and their children were Amanda, Lucretia, and Ebenezer. Another son of Elijah, bearing his father's name, married for his first wife Nancy Abby, and their only child was Loring Burt. Marrying for his second wife Polly McKinney, their children were William, Anson, and Nancy Abby. Another son of Elijah, Horace Burt, married Patty Bliss, and their children were Edmund, Jonathan, and Horace.

#### THE COOLEY FAMILY.

Benjamin, or "Ensign Cooley," the head of the Longmeadow family, received his first allotment of land in 1642. A portion of this land upon which he first settled, and which he gave to his eldest son Obadiah, remains in possession of his descendants at the present time. In a further adjustment of the meadow grants, January 1651, "and how they are to lye—by lot—on Pecowsick beginning at y<sup>e</sup> lower end," Benjamin Cooley stands as the first proprietor. At a town meeting January 7, 1655, it was agreed and concluded y<sup>t</sup> y<sup>e</sup> land at Woronoco (being laid to this Town by y<sup>e</sup> Court) should be disposed of, to which end John Pynchon, Benj<sup>n</sup> Cooley, etc., were appointed and designed by y<sup>e</sup> Town to y<sup>e</sup> work." Ensign Benjamin Cooley stands all along in the early history of Springfield associated with Ensign Cooper, Capt. Pynchon, Miles Morgan, Rowland Thomas, Quartermaster Colton, and Eleazer Holyoke on real estate committees to dispose of "y<sup>e</sup> Lands of the Plantation." In 1670 the General Court appointed him with John Pynchon and four others to lay out a new township on the west side of the Connecticut river "towards Windsor." Benjamin Cooley had eight children. His two sons, Obadiah and Eliakim, settled in Longmeadow. In 1665 grants of land were made to Obadiah Cooley, eldest son of Benjamin Cooley, of thirty-five acres, his father "agreeing to satisfy charges that shall come upon the Land before it is Improved," Obadiah Cooley being at this time but 19 years of age. From this time on for several years records appear of deeds of land from Benjamin Cooley to his five sons.

A deed dated January 21, 1673, conveys "two parcells of land in y<sup>e</sup> Long meadow" from Thomas Stebbins to Ensign Cooley. Another deed conveys to him from Samuel Marshfield

"Certayne Parcellls of land, viz. foure Parcellls of Land lying and being in Springfield aforefaid—that is to say, Imprimis, a Parcell of Land conteyning foureteene acres more or lefs lying in the Long meadow a little below the gate w<sup>ch</sup> Openeth into the field a little below his the faid Ensign Cooley's house." "The fourth Par-

cell of Land hereby sold is twelve acres more or less lying on the North Side of that Land of Ensign Cooleys w<sup>ch</sup> lyes between the two dingles w<sup>ch</sup> are on y<sup>e</sup> back Side of the Swampe w<sup>ch</sup> is East from his house at Long meadow. This twelve acres extends to another dingle northward from the Said Ensign Cooleys own land above mentioned, and is in breadth thirty rods and in length Sixty foure rods."

Obadiah Cooley had two sons, who remained in Longmeadow, Joseph and Jonathan. Joseph had a son, Caleb, and his grandson was Seth, who was the father of Mrs. Ethan Ely. Jonathan's descendants are his son Stephen, grandson Calvin, and great-grandson, Alford.

James Cooley, eldest son of Calvin Cooley, after graduating at Yale College and studying law, went to Ohio to practice law in 1815. In 1826 he was sent under the administration of John Quincy Adams as charge d'affaires to Lima, Peru, and died within a year after reaching there.

#### THE ELY FAMILY.

The following more extended account of the Ely family of Longmeadow has been prepared by Mr. Ethan C. Ely, and is inserted by him with its accompanying illustrations :

THE ELY FAMILY IN LONGMEADOW, though not as large as some of the others, seems to have been of good worthy stock, beginning with Dea. Jonathan, son of Samuel of Springfield, who was the son of Nathaniel, also of Springfield, and one of its early settlers, coming there about the year 1660, and with his son Samuel keeping a tavern or public house in what is now the old Laundry at the corner of Dwight and Sanford streets, when it stood at or near the corner of Main and Bliss streets, on the site of the present "Belmont House." It appears that Nathaniel took the freeman's oath in Cambridge, Mass., May 6, 1635, at which time he was a land-holder there, and was probably of Puritan origin, having come to this country from England prior to the above date. There is some evidence that he may have been of Rev. Thomas Hooker's party to Connecticut in 1636, whence he removed to Springfield, where he died Dec. 25, 1675, leaving, it appears, two children, Samuel and Ruth. His supposed widow, Martha Ely, died Oct. 23, 1683.

The record shows that Samuel married Mary Day the 28th of the 8th month, 1659, and that they had fifteen children, more than half of whom died in infancy, or when quite young. Samuel, the father, died March 17, 1692, after which his widow was twice married; first April 12, 1694, to Thomas Stebbins; he dying Dec. 7, 1695, she next married John Coleman Dec. 16, 1696.

Joseph, Samuel, and John, three of the sons of Samuel, had families and settled in West Springfield, and Jonathan settled in Longmeadow in 1694. Dea. Jonathan seems to have been a plain God-fearing man, respected and trusted by the community in which he lived, and when he died, in 1753, in his 71st year, an elegy was printed, a fac simile of which is given herewith :

An ELEGY on the Death of  
M<sup>r</sup>. Jonathan Ely,

Deacon of the Church of CHRIST in *Springfield*, at *Long-Meadow*, who  
Departed this Life, *July 27. Annoque Domini, 1753.* In the 71<sup>st</sup>.  
Year of his Age.

Prov. x. 7. *The Memory of the Just is blessed.* Rev. xiv. 13. *Blessed are the Dead which die in the Lord:*

WHAT Cloud is this o'er spreads the Skies?  
Or gloomy Exhalations rise, †

In Sable Curtains hide the Sun,  
Just as he had his Race begun.  
The Morn was bright, serene, and clear,  
No Storm, nor Tempest, did appear  
Then suddenly, the *News* was spread,  
The mournful *News!* ELY is Dead.  
Well might the Sun be hid a While,  
Under a dark and dismal Vail;  
Well might the Heav'ns, be overspread,  
To mourn this precious Saint of GOD.  
And ye surviving Mortals too,  
Which did his Grace and Vertue know,  
Come drop a Fun'ral Tear and Sigh,  
Perpetuate his Memory.  
Speak *Muse* unerring, you have known,  
How in the Church's Orb he shone;  
And well adorn'd his Office State,  
Have seen his Tears when he did wait,  
Upon the Table of the Lord,  
A humble Saint around his Board.  
Dispersing Wisdom's rich Provision,  
The Bread and Wine, the Lord has given;  
Those dear Memorials of his Death,  
To purchase Life, and free from Wrath,  
Let Age declare how from his Youth,  
He walked in the Ways of Truth;  
And by his bright Example set,  
A shining Pattern for their Feet.  
Early he turn'd to Wisdom's Ways,  
And ne'er forsook them all his Days;  
A blameless Walk and Conversation,  
Adorn'd his Life in ev'ry Station.  
How Holy, Just, and Temp'rate too,  
How free from Vanity and Shew;  
Yet condescending, cheerful, free,  
Unstain'd, without Hypocrisy.  
A tender Father, Husband kind,  
A courteous Neighbour, loving Friend;  
Made up of Peace and Charity,  
Unask'd forgave an Injury.  
When just Occasion did present,  
Tender of the true Penitent;  
His holy Soul would melt and flow,  
In Tears of Love and sacred Joy.

His Principles were sound and good,  
He fought Salvation thro' Christ's Blood.

† 'Tis remarkable, the Morning he Died, the  
Heavens were suddenly overspread with Smoak,  
which continued several days.

The Doctrine of GOD's Sovereignty,  
And absolute Supremacy;  
The wretched State of fall'n Man,  
His Need to be renew'd again;  
Throughout the Soul, in ev'ry Part,  
Were Doctrines much upon his Heart.  
For he no Doubt had felt their Pow'r,  
In some divine refreshing Hour;  
And perseveringly he grew,  
In Vertue, Grace, and Knowledge too;  
While viewing here from Pisgah's Top,  
The Lord at last has call'd him up,  
To take Possession of his Hope. }

Mourn and lament this Church of GOD,  
A Father taken from your Head;  
His Services with Thanks record,  
Unto our great and gracious Lord:  
Who crown'd his Servant with such Grace,  
So long preserv'd him in the Place;  
A Blessing to the Church of GOD,  
Where to his dying Day he stood:  
A Mirror bright before our Eyes;  
Now reigns and shines above the Skies.  
Nor was his Service here confin'd;  
The publick Trust he long sustain'd;  
Discharg'd with great Fidelity,  
Your Records kept most faithfully. †

*Muse*, speak a Word of Sympathy,  
Unto the mournful Family:  
Your Loss, tho' Great, to him is Gain,  
Which may Assuage your Grief and Pain.  
Cease then your Tears, dry up your Eyes,  
Let no tumultuous Passion rise;  
Mourn for your Friend, you may, 'tis just,  
But moderate your Grief you must.  
Restrain Excess, bound Sorrow up;  
For you don't mourn without a Hope.  
Now Husband, Father, Friend, is gone,  
Let GOD be all to you in one.  
Well may you all rejoice in this,  
Your Friend is gone to endless Bliss:  
Has chang'd a mortal State below,  
A State of Sorrow, Sin and Woe,  
For Realms of Joy, Delight and Love,  
In the clear View of GOD above;  
To spend a long Eternity,  
In Saints, and Angels, Company; }  
In praising GOD, unitedly.

† He served in the Office of Precinct Clerk,  
more than Thirty Years. And many Years Treas-  
urer.

and also the inscription taken from his monument in the cemetery, which reads thus :

“He was one that feared God above many, of great usefulness in this place, a plain and upright man.

Jonathan, the gift of God, pleafant in life, lamented over at death by distressed and bereaved friends.”

Dea. Jonathan Ely had two sons, Jonathan and Nathaniel; the latter remaining on his father's homestead, located on the east side of the street next north of the “Ministry land,” so-called, until the year 1758, when he purchased of Henry Bliss the property on the west side, which has remained in the family ever since, having descended from one generation to another until the present, while his brother Jonathan located on the mountain in Wilbraham, on land known then as the “outward Commons” of Springfield, and lived to see succeeding Jonathans to the third or fourth generation growing up around him, dying Dec. 29, 1812, at the great age of 98 years and 5 months.

Dea. Nathaniel Ely, son of Jonathan, may have inherited, to some extent, a taste for inn-keeping from his grandsires of Springfield, for he is said to have kept tavern for a time in the house now owned by Dr. Lester Noble, which stood then where the residence of Ethan C. Ely now stands. Some years later, in connection with his son, Dea. Nathaniel, Jr., he built the brick structure standing next south, which was considered in those days the most pretentious dwelling between Springfield and Hartford, and has been a notable landmark for more than a century. He was four times married, his first wife being Mary Estabrook, daughter of Rev. Samuel Estabrook of Canterbury, Conn., who died Jan. 13, 1759, aged 41. His second wife was Abigail Colton, daughter of William and Mary Colton, who died Dec. 22, 1770, in her 46th year. His third wife was Beulah, daughter of Capt. Isaac Colton, who died April 24, 1786. His fourth and last, who survived him, was Mrs. Martha Williams Reynolds, widow of Dr. Samuel Reynolds of Somers, Conn., and daughter of Rev. Stephen Williams, and grandmother of Mrs. Mary Reynolds Schaffler, the long-time missionary to Turkey. She died Feb. 18, 1825, aged 92.

Only two of these wives had children, Nathaniel and Samuel being of the first, Ethan and William of the second, most of the others dying in infancy or early life. He was a man of firm purpose and sterling integrity, lived 84 years, and died just at the close of the century. From his tablet in the cemetery we take the following inscription :

Dea. Nathaniel Ely, son of Jonathan.

Died December 26, 1799.

“He was a shining example of the social and Christian virtues, eminently useful both in civil and religious society, and closed life in joyful hope of a glorious immortality. His great-grandfather was Nath<sup>l</sup> Ely from England, one of the first settlers of Connecticut, and removed to Springfield, Mass., where he died.” “The righteous shall be had in everlasting remembrance:”





Nath. Ely



Dea. Nathaniel Ely, Jr., Samuel, Ethan, and William, were worthy sons of a worthy sire. The former married Elizabeth Reynolds, daughter of Dr. Samuel Reynolds of Somers, Conn., and granddaughter of Rev. Stephen Williams, and had several children, among whom was Martha, who married Rev. Daniel Temple, one of the first missionaries to Turkey, an only son, Samuel, dying at the age of 8 years with symptoms of hydrophobia. The father, although a large, robust man, suffered from pulmonary troubles, and at one time visited the West Indies for his health, and on his return brought back, among other things, the first umbrella known in Longmeadow. Through his connection by marriage with the Williams family he seems to have taken a special interest in the education of the Indian boy "Lazau," who afterwards became the Rev. Eleazer Williams, and the supposed Dauphin, or Louis XVII of France (see p. 230).

Dea. Nathaniel Ely, Jr., died June 18, 1808, aged 57 years. Rev. Mr. Storrs, in his funeral sermon, said of him that his ancestors were distinguished for piety and good sense, for usefulness and respectability, and that for more than twenty years he had sustained the office of deacon in the church, and so discharged its appropriate functions as to purchase to himself a good report and promote the spiritual welfare of his Christian brethren. On his monument we find this tribute to his memory :

"Possessed of a liberal, patriotic mind, and hopefully sanctified by the spirit of God, he became eminently useful both in church and society. He was a tender husband, an affectionate father, a generous friend."

Samuel Ely, A.B., second son of Dea. Nathaniel and Mary Ely, graduated at Yale College in 1772, and died in Nov., 1774, at the age of 21. William, second son of Dea. Nathaniel and Abigail Ely, graduated at Yale and practiced law in Springfield, where he resided in the old Ely house on the site of the present "Belmont," having married Abigail Bliss, daughter of Moses Bliss of that town. He represented his district several years in Congress, and died Oct. 9, 1817, at the age of 52, leaving no children, and was buried in Springfield. The writer has been informed that he was a man of noble physique, being powerfully built, and weighing nearly or quite 300 lbs.

Capt. Ethan Ely, eldest son of Dea. Nathaniel and Abigail, his second wife, was born Feb. 13, 1764, married Hannah, daughter of Jonathan Burt, Jan. 6, 1791, and lived on the old homestead, where his father, Dea. Nathaniel, resided before going into the brick house next south. Here he remained until about the time of his father's death, or some time after the death of his brother, Dea. Nathaniel, Jr., when, with his family of five children, two sons and three daughters, he moved into the brick house where he remained until the time of his death, May 13, 1848, at the age of 84. He was an industrious, thrifty farmer and land-holder, familiarly known in affairs as "Squire" Ely, and in the church as "Deacon" Ely, and was for many years one of the leading spirits in the community, though modest and unobtrusive in his intercourse with men, having a gentle, sensitive nature, combined with

firmness and courage. He was fond of music, as were all his family, and somewhat noted in his day as a singer and teacher of singing, and the writer has several times met people years ago in the neighboring towns, who would say, on finding him out, "Your grandfather taught me to sing." His sons were Ethan and Jonathan; the latter graduated at Union College, and, after teaching several years and farming in Ohio, died in Cincinnati, June 8, 1847, at the age of 49. He was a genial, capable man, though always suffering more or less from poor health, twice married, and left one daughter by his first wife, who has since died, leaving three children, one son and two daughters in Ohio.

Capt. Ethan Ely, Jr., the oldest son, born Nov. 24, 1791, remained with his father, and was always from early boyhood his "right-hand man," being very industrious and hard-working, of great energy and perseverance, simple in his habits and unassuming in manners. He devoted himself with singular fidelity to the interests of his father, laboring untiringly to advance their mutual welfare, and had the satisfaction of seeing his work prosper in his hands. As an instance of his early pluck and resolution, he has related to the writer that in his 15th year he walked to Northampton and back to witness the public execution of Daley and Halligan, in June, 1806, for the murder of Marcus Lyon in Wilbraham Nov., 1805. He married Oct. 13, 1831, when about middle life, and returned to the "old red-house" (which about this time became white), where he was born, and, as we suppose, his father before him, and where a few years later his only son, the writer, first saw the light,—three generations of the family thus having been cradled under that venerable roof-tree. His only wife was Ann Cooley, daughter of Seth and Ann Cooley, with whom he lived less than four years, and who died in May, 1835, leaving a babe nine days old, after which he returned to live with his father and sister until this babe had grown to manhood, when, in 1855, twenty years later, the old house was moved to the opposite side of the street, and in 1856 the present structure was erected, being finished the following spring, and occupied in Sept., 1857, by the son, who was then married, and with whom the father lived until his death, Aug. 28, 1875, at the age of 83 years and nine months. When near the end, and feeling the burden of his weakness and infirmities bearing him down, he remarked that he had lived long enough, and did not wish to live any longer; but, with characteristic energy serving him to the last, he died sitting in his chair. "With long life will I satisfy thee."

As has been already shown, his grandfather on his mother's side was Jonathan Burt, upon whose monument it is inscribed that he died April 18, 1794, in his 56th year, "in a sudden and surprising manner," without farther explanation; and perhaps it may be well to add here that he was found dead on the plains by the roadside, having fallen from his horse while riding from the "street" in the evening to his home in the eastern part of the town. His horse arriving without him, search was made, and he was found, as above, on the road leading east from the house of Sylvester Bliss, just

before it intersects the road from the center. A monument was erected to mark the spot, but was for some reason afterward removed. It was supposed at the time that he died in a "fit," but whether he did, or whether he simply fell asleep as he "jogged" homeward, and was killed by falling from his horse, is a mystery hidden in the depths of the "forest-gloom" where he died unattended. Adjutant Jonathan Burt, and Hannah Cooley, his wife, had nine children; an only son, Jonathan, a promising young man, who died June 8, 1803, at the age of 22, and eight daughters, all but one of whom were married, and all of these—save one—are supposed to have left children.

As the writer was once engaged in trimming the old elm still standing in front of his premises, his father called his attention to the mark of a large low arm that had been removed many years before, and related this incident in connection with it, which may be of interest here:

When peace was declared at the close of the war of 1812, the old bell was rung so vigorously that it was cracked, and on being recast and returned, before being hoisted to its original perch in the old tower it was swung up under this low lateral branch and tested, to see if the work of recasting was well done; and it not only stood that test, but it has stood all the tests of all the years that have since intervened, and still sends forth its silvery tones, though the good old familiar custom of ringing it at 12 o'clock noon, and 9 o'clock evening, has been discontinued, as also much of the tolling.

It may be observed that the worthy title of "Deacon" seems to adhere in the Ely family, which may be partly due to frequent intermarriages with the Coltons, in whose behalf it is claimed that they had a "perpetual grant" of this time-honored prefix. Be this as it may, it has come to be a chronic habit with certain publishers to assume that our Elys are "Deacons," even to the sixth and seventh generation.

In the brief sketch thus given, and for the sake of brevity and directness, we have confined ourselves to the "male line" of the family, though there have been worthy daughters as well as sons, of whom mention might be made; and it may be well to add concerning the more recent, that Dea. Nathaniel, Jr., had four, the youngest of whom, Martha, we have already mentioned. Mary, the eldest, married Capt. David Mack, Jr., and died in Amherst, Dec. 15, 1842, where she and her mother are buried. Elizabeth married Elisha Taylor of Cleveland, Ohio, where she died, and Beulah married Timothy Goodwin of Simsbury, Conn., all except Mrs. Taylor having children.

Of the three daughters of his brother Ethan, Hannah, the eldest, remained with her father unmarried, spending her days in the old homestead, where she devoted herself to every good work with rare fidelity, and died Dec. 30, 1872, in her 80th year. In her earlier life she was the first Preceptress of Monson Academy, and helped to organize the first Sabbath-school in that town.

Abigail married Rev. Artemas Boies, and died at South Hadley, April 26, 1826, in her 32d year, leaving two children, a son and daughter, the son being William Ely Boies, now resident on the old homestead of his grandfather Ely. The daughter, Jane, married Rev. J. L. Dickinson, and died at Plainville, Conn., in 1858, where she and her husband are buried, leaving three children, two daughters and an infant son, the latter dying soon after the mother.

Sarah, the youngest, married Justus Boies, Esq., a brother of Artemas, they being sons of David Boies of Blandford, where she resided more than twenty years on the family homestead out at the "Gore," and had six children, three sons and three daughters, only two of whom survive at this date, though all lived to reach adult life, and all except the youngest, who died in the army, have left children. Later they removed to Northampton, where the father died in 1859, and where both are buried, the mother dying Dec. 7, 1880, in her 85th year.

As we recount the list of our female worthies who have lived and served their generations and passed away, we go back to Mary Day, the fruitful wife of our ancestor, Samuel Ely of Springfield, who was the mother of fifteen children, and twice married afterwards, and we say—"Many daughters have done virtuously, but thou excellest them all."

#### THE FIELD FAMILY.

Jabez Colton's genealogy may be supplemented from other family records, as follows: Zachariah Field, grandson of John Field, a noted astronomer, came to New England about 1630 and settled in Dorchester. He removed in 1636 to Hartford, Conn., and in 1658 joined a company of sixty who purchased of the Nonotuck Indians a tract of land on the east side of the Connecticut river, extending twelve miles from Mt. Holyoke to the bank opposite Mt. Nequam (now Sugar Loaf), and nine miles back from the river. His grandson, Thomas, removed from Hatfield to Longmeadow about 1728. Moses Field, son of Thomas, was a soldier in the French and Indian war at the siege of Louisburg, and a captain in the army of the Revolution. Another son of Thomas, a graduate of Yale College in 1745, was a physician in Saybrook and a prominent revolutionary patriot. Simeon, his brother, was also a graduate of Yale, a physician in Enfield, Conn., and also a tavern-keeper there, and son-in-law of Rev. Peter Reynolds, the Enfield pastor. He raised a company of 100 men for the Revolutionary army, for which the town voted him £25. Oliver Field, son of Moses and Rebecca Cooley Field, served five years in the army of the Revolution. His brother, Col. Alexander Field, was a man of large estate and prominent influence, of commanding appearance and courteous address, who dressed in the costume of a gentleman of the old style, and rode to church in his carriage. His nephew, Moses Field, who remained unmarried, was very highly respected for his piety, intelligence, industry, and integrity, and pursued the vocation of the village tailor.

## THE GOLDTHWAIT FAMILY.

The Goldthwait family was a group of "peculiar people," every member strongly marked by individual traits. The father, Lieut. Erastus, grave, simple, genuinely good, with dashes of a quaint and quiet humor;—the mother, Hannah, daughter of Dea. William and granddaughter of Dea. Aaron Colton, a bright, cheery woman, brimful of the true Colton humor and piety beautifully blended.

Flavel, the eldest son of Erastus and the only surviving child of his first wife, Rhoda Burt, by his strong native powers of mind and diligent use of opportunities comparatively meager rising through various positions of usefulness and trust, became finally, at Charleston, S. C., and later at Hartford, Conn., an enthusiastic and successful teacher. Teaching, indeed, seems almost a special Goldthwait vocation—inherited, perhaps, from one of their early New England ancestors, Ezekiel Cheever, for seventy years the famous Latin-school teacher of Boston. It is certainly a noteworthy fact that Erastus the father, and all his descendants, with but two exceptions, have been, at some period of their lives, teachers. Flavel died at the early age of 37, in the prime of manhood, but having already made his mark as a highly-beloved and respected member of society.

Jonathan, the next son, was a born genius, with his full share of the peculiarities which mark such delicate organizations. He distinguished himself as an engraver.

Most distinguished of all, however, both in the endowments and the "peculiarities" of natural genius, was William, the youngest son, widely known as an enthusiastic and successful teacher. Both as Principal of the Westfield Academy and as a select and family school teacher in his native village, his enduring monument is in the memories of hundreds of his pupils, whose testimony to the impulse received from him is emphatic. He died November 18, 1882. The following characterization of him is from the *Springfield Republican* of that date:

Mr. Goldthwait was a thoroughly original character, of marked peculiarities both in person and address; an alert and stimulating teacher; as a writer and speaker, bright, witty, quaint, and striking, both in thought and expression; a lover of nature and poetry; greatly fond of good books and good people; extending his research beyond his vocation into various sciences, and particularly that of agriculture. He wielded a prolific and useful pen, being for a considerable period editor of the *Massachusetts Teacher*, and the author of a treatise on English Grammar. He was in large demand for educational and agricultural addresses. The degree of A.M. was conferred on him by Williams College. Of a fine mental fiber, warm and true in his affections, and with the native instincts of a gentleman, he won many hearty friends, and was widely and highly respected. Beyond all other qualities he was marked by a devout, tender, and ever-ripening piety, embodying in all his daily walks and conversation the hymn of Dwight—"I love thy Church, O God."

## THE HALE FAMILY.

Jabez Colton leaves a preliminary gap in his records which may be in part supplied by the following data. The family has been traced back to Thomas Hale of Codicote, Hertfordshire, England, who lived in the beginning of the Sixteenth century. Thomas Hale, the glover, probably the son of Thomas above mentioned, came from England to Newburg about 1630. The Hales were prominent among the settlers of Charlestown and Old Newburg. One of the sons of Thomas Hale of Newburg removed to Coventry, Conn., from whom descended Nathan, the Revolutionary spy, and David, the New York editor of the *Journal of Commerce*, while another son, Thomas, ancestor of the Longmeadow Hales, removed to Enfield, Conn., and married Pricella Markham. His son Thomas married Experience Burt, daughter of Nathaniel and Rebecca Burt of East Longmeadow. The Hales were an influential family and settled largely in the eastern part of the town, where they were the largest land-owners. The first marble grave-stones in the old cemetery bear the name of Hale.

## THE STEBBINS FAMILY.

The following additional memoranda respecting the Stebbins family have been kindly furnished by one of the descendants whose authority will not be questioned—Oliver Bliss Stebbins, of the New England Historical and Genealogical Society:

Concerning the Stebbins family, Master Jabez writes: "Rowland Stebbins, as far as known, is supposed to have been the ancestor of all of his name in New England." If he means ancestor of all then living in New England he is probably correct, but if he means ancestor of all of the name who were ever born in New England he is decidedly wrong.

There were five (and possibly six) emigrants by the name of Stebbing or Stebbins who came to Massachusetts during the first ten years of its settlement; 1st. Rowland Stebbing, as he was called in England, born in 1594, sailed from the port of Ipswich, County of Suffolk, Eng., in the ship Francis, with his wife Sarah and his children Thomas, John, Sarah, and Elizabeth. He arrived at Boston in July, 1634, and is supposed to have settled at Roxbury, though after a diligent search I can find no record of his connection with the church of that town, nor any evidence of his having been a settler there. His removal to Springfield after 1636, and to Northampton after 1664, are more authentic facts. Rowland's son, Lieutenant Thomas, the ancestor of the Longmeadow line, born in England in 1620, married in November, 1645, Hannah Wright, who is said to have been daughter of Deacon Samuel Wright, but in the Wright genealogy I find no daughter Hannah mentioned.

2d. Deacon Edward Stebbins of Hartford, Conn., was probably the first Stebbins who came over, as he was of Cambridge, Mass., in 1632-3. He went with the great Hooker emigration to Hartford in 1636. He was for several years a member of the Connecticut Legislature, and one of the most respected citizens of Hartford. He died in 1663, leaving three daughters.



3d. John Stebbins, born (probably in England) in 1611, settled at Roxbury, married Ann Munke in 1644 for his first wife. He died, probably at Roxbury, December 4, 1681, aged 70, and was buried in the cemetery at the corner of Washington and Eustis streets, now in Boston, where his gravestone is still to be seen. I have never found any record of children.

4th. John Stebbins, born (probably in England) in 1601 or 1605, settled at Watertown, Mass., previous to 1640. He married Margaret ———, and had a son John, born at Watertown in 1640. He is probably the John Stebbins who became one of the first settlers of New London, Conn., in 1645, as he is known to have sold his property in Watertown before that date and is never afterwards heard of in that town. John Stebbins was chosen constable of New London February 25, 1649–50, and held other public offices. He died at New London about 1685, aged 80 or 84, (he gives his age differently on two deeds,) leaving two sons, John who died 1707, Daniel, and one daughter. The sons both married, but I have found no record of descendants.

5th. Martin Stebbins, born (probably in England) about 1589, located at Roxbury, Mass., before 1640. He kept a brew-house and tavern in Boston many years. His wife Jane died July 24, 1659. He was living in 1658, aged about 69, but the time of his death is not ascertained. He had two daughters, Hannah, born October 3, 1640, and Mary, born February 1, 1642, but there is no record of any son.

6th. Hinman, in his "Puritan Settlers of Connecticut," mentions a Francis Stebbins of Connecticut (town not mentioned) who died in 1673, leaving five daughters and one son, Joseph, who was born in 1668. His eldest child, Sarah, was born in 1653. This Francis may have been a son of Deacon Edward of Hartford, though it is not probable. Hinman also mentions Samuel Stebin, son of George, who married in 1652 Bethia Loomis.

7th. Farmer's Genealogical Register mentions an Increase Stebbins of Springfield in 1650, but I have been unable to find any other account of him, and am disposed to think it an error.

OLIVER B. STEBBINS.

The "Clark Stebbins" referred to on page 40 as a local poet of some reputation, is the Jonathan Stebbins of Mr. Colton's genealogy—see page 84. He derived his popular title from the office of Precinct Clerk, which he held for an unusually long term of years. A manuscript volume of his poems, of considerable size, is in the possession of one of his descendants,—Mrs. E. W. Parsons of Hartford, Conn. The Elegy upon the death of Mr. Jonathan Ely, given in fac simile upon page 309, is a favorable specimen of his poetry;—as is also the following spirited quatrain from the manuscript volume referred to:

"I value not tho' Earth and Hell,  
 Yea, Men and Devils too,  
 Spit Venom at the truths I tell,  
 If Conscience Says they're true."

## THE STORRS FAMILY.

The only two sons of the large family of Pastor Storrs, whose adult life was in any considerable measure identified with Longmeadow, were Jonathan and Eleazer Williams. Of these the former, though giving unusual mental promise in his earliest years, sustained such severe injury by illness in childhood as to restrict his subsequent activities and influence within the narrow limits of great physical endurance, and a memory of extraordinary range and retentiveness. He was a diligent and conscientious Bible reader during all his long life, and could give at once the chapter and verse location of almost any passage when repeated to him. Many of his quaint aphorisms are still preserved in tradition, both by their own Attic salt, and by a certain peculiarity of his hesitating rapid utterance, e. g., "If-you-want-to-be-rich — you-must-save-half-you-earn—and-live-a-long-time;"—the unsurpassed condensation of volumes of political economy, and of the truth of which his own life was a good illustration.

Of Eleazer Williams, the youngest son, who died at the old homestead of his birth April 6. 1880, at the advanced age of 80 years, the following characterization is condensed from an extended sketch by his pastor in the *Congregationalist* of June 20, 1880 :

The life of this beloved parishioner well illustrated the usefulness and joy of a consecrated secular activity, and the power of the faith which had dwelt in the family traditions and covenant blessings of many generations. It illustrated, too, the private ministry of the Word as coincident with, and complementing, in the same family the more public and illustrious calling of the ordained pastor. Lineally descended from Rev. John Williams of Deerfield and Dr. Stephen Williams of Longmeadow, he was the youngest son of Rev. Richard Salter Storrs, the successor of Dr. Williams in the Longmeadow pastorate, and the brother of Rev. Dr. R. S. Storrs of Braintree and Rev. Pres. Charles Storrs of Western Reserve College.

He entered in early life the mercantile profession, and continued it at Hartford, Conn., at Richmond, Va., at Kalamazoo, Mich., at Amherst, Mass., and for the longer period of his maturer years at Springfield, Mass., in connection with the firm of George and Charles Merriam. His bright face, speaking eye, and genial welcome are yet living remembrances of many who used to frequent the "Old Corner Book-store." Seconded by the warm and abundant generosity of intimate and deeply attached Christian brethren in Springfield, Mr. Storrs' business life gradually merged into a missionary life. This consisted in visiting the poor and sick and aged, in comforting afflicted and distressed ones, in befriending and reclaiming inebriates, in persuading the sellers of intoxicating drink to abandon their traffic, in visiting prisoners and the inmates of the almshouse, in aiding the colored people of Springfield to establish a Sabbath School and other religious institutions, in conversing with young men, towards whom he had a peculiar drawing of affection, and with all to whom his genial nature gave him access, on their personal religious interests. His diaries, which it has been my great and sacred privilege to peruse, contain transparent, touching and unaffected evidences on every page of his genuine, simple, burning zeal for human welfare wherever he could lend his hand, or voice, or winning sympathies. They contain evidences, too, of a wonderful strength and simplicity of faith, and a constant reliance on the power of prayer. . . . .

Worn out by incessant zeal and the unbroken activities of his loving ministry, he was compelled at length to seek comparative rest in the retirement of his native village, and in the sweet solace of the old homestead and the friends of his youth.

He carried into these later years the same earnest fidelity and warm affections and loving activities, although with the limitations of a broken constitution and precarious health. In the Sabbath School, the prayer meeting, the public worship and every other service of the church, as a collector for benevolent causes from house to house, giving generously himself and persuading and inspiring others to give, full of neighborly kindness, visiting the sick, comforting the sorrowing, supporting the weak, lifting up the fallen, a fellow-helper everywhere; always ready, firm and sure. . . .

And yet there were intervals when, like William Cowper, whom he much resembled in native temperament, his soul was unstrung, and he sank down into morbid depths of mental depression.

When the civil war broke out, however, his patriotic ardor completely lifted him out of his despondency and thrilled his whole being with fresh impulses and a larger life. That grand impulse carried him forward with only slight returns of his old malady, and his autumnal days, as the infirmities of old age crept on, were singularly serene, sweet and happy. . . . His life went out as the sun goes down in the glow that floods the western sky.

#### THE WILLIAMS FAMILY.

The following brief autobiographical sketch from among Dr. Williams' manuscripts may perhaps usefully supplement the Williams genealogical statistics, and fitly close this portion of the volume.

Stephen Williams was born at Deerf<sup>d</sup> May 14, 1693. His Great Grandfathers who came out of England were, on his Fathers side, M<sup>r</sup> Robert Williams and Dea<sup>n</sup> William Park of Roxbury. On His mother's Side the Rev<sup>d</sup> Richard Mather of Dorchester and the Rev<sup>d</sup> John Warham of Windfor. His Grandfathers were Dea<sup>n</sup> Sam<sup>l</sup> Williams of Roxbury and The Rev<sup>d</sup> Eleaz<sup>r</sup> Mather of Northampton. His Father was y<sup>e</sup> Rev<sup>d</sup> John Williams and his mother m<sup>r</sup><sup>s</sup> Eunice Mather. S. W.

I was taken captive by the Indians Feb<sup>r</sup> 29, 170 $\frac{3}{4}$ ; Continued with the Indians till April 30, 1705; was then brought out of their Hands, and Sent to live with my Father, at Chatauriche. I came from Quebeck with Colon<sup>l</sup> Dudley in the beginning of Octob<sup>r</sup> 1705, and ariv<sup>d</sup> at Boston on y<sup>e</sup> 21 of Novemb<sup>r</sup> 1705; but left my Hon<sup>r</sup><sup>d</sup> Father and my Brethren Sam<sup>l</sup> and Warham and my Sister Eunice behind. My Father and my two Brothers came to Boston the next year on Novemb<sup>r</sup> 21, 1706, but poor Eunice is yet in that Country, if living.

My Relations and others were kind to me, and I was kept at School at Roxbury, till my Father's return; yea for a year after, and then went home to Deerfield (my Father then being married again.) I studi<sup>d</sup> some time at Deerfield but y<sup>e</sup> Town being but as a Garrison full of soldiers, and two families in my Father's House, I could not profecute my studies; so that I was Sent to live with my uncle Williams of Hatfield, and from thence I went to Cambridge College in July 1709, and was admitt<sup>d</sup> a member of the College. After I took my degree, I Kept School at Hadly; I was Examin<sup>d</sup> for preaching y<sup>e</sup> latter end of y<sup>e</sup> year 1714; and came to Long-meadow Novemb<sup>r</sup> 26, 1714. I was not ordain<sup>d</sup> till Octob<sup>r</sup> 1716.

I was marr<sup>d</sup> to M<sup>r</sup><sup>s</sup> Abigail Davenport of Stamford on the 3<sup>rd</sup> of July 1718, by whom I had Six Sons and two Daughters, who are all liveing, except Davenport (my fifth Son) who Dy<sup>d</sup> in the Army in 1758; my Grand children (now, January 31, 1769) are thirty three. my wife dy<sup>d</sup> Aug<sup>st</sup> 26, 1766.

I was weakly when I First Set out in the world ; but have been remarkably Favoured ; so that when, I have been at Home, (for I was dangerously Sick when at Louisbourg in y<sup>e</sup> year 1745), I have not been Kept from the publick worship but one day and a half in 52 years, and the people in the place have not Lost one time for y<sup>e</sup> Sacrem<sup>t</sup> all y<sup>e</sup> time I have been their Minister. when I was abroad in my Country's service, the Sacrem<sup>t</sup> was administred by y<sup>e</sup> neighbouring Ministers.

I was Employ<sup>d</sup> by Governour Belcher and the Comissioners to treat with the Houfatunnick Indians about receiving the Gospel ; attempts were so far succeed<sup>d</sup> that the Rev<sup>d</sup> M<sup>r</sup> Sergeant was settled among them, and a ch<sup>h</sup> Gather<sup>d</sup> in y<sup>e</sup> year 1735.

I was Chaplin to a Regim<sup>t</sup> y<sup>t</sup> went to Louisbourg in 1745; was taken Sick at Louisbourg, was carr<sup>d</sup> on Ship Board, very Sick, and was very ill on the passage; came to Boston on y<sup>e</sup> Lat<sup>r</sup> End of Novembr 1745; was kindly receiv<sup>d</sup> and taken care of by my worthy Friend Abiel Walker Esq<sup>r</sup>; was restored to Health after considerable time; but did not get to my Own Home, till Febr<sup>r</sup> 1, 1746. In y<sup>e</sup> year 1746 I was engaged again as Chaplin to a regiment Designed to join y<sup>e</sup> Army y<sup>t</sup> was to go ag<sup>t</sup> Canada, but the Expedition fell thro'. In y<sup>e</sup> year 1755 I was again Employ<sup>d</sup> as a Chaplin in y<sup>e</sup> Expedition against Crown Point; was at Lake George when our camp was attack<sup>d</sup> by the French and Indians under Gen<sup>l</sup> De ——— on Sept<sup>r</sup> 8<sup>th</sup> 1755. In y<sup>e</sup> year 1756 I was again Engaged as a Chaplin; went to Lake George but was taken ill; had the Diarrhea, Difentery, Jaundice so that I left the Army before the campaign Broke up; I return<sup>d</sup> Home, and in the Fall and winter had two distressing fitts of y<sup>e</sup> vertigo &c; upon this I altered my way of liveing; have lived more abstemiously; Eat no Salt provision, and but little Butcher's meat, Except mutton; have refrain<sup>d</sup> from all Spirituous liquor &c. This I believe has Greatly serv<sup>d</sup> my Health so that I have been able to attend my publick work with Comfort in my Latter days.

In the course of my ministry I have been call<sup>d</sup> to attend at councils in Cafes of Difficulty in . . . these services are fatiguing and really worrying. . . . In this place we have had our Difficulties but in the Generall have had peace and quiet.

I have seen abundance of the Goodness, mercy and Kindness of God in the course of my life, For which I desire to render praise to allmighty God, the Giver of Every Good Gift—and to God I would look, and upon the Lord I would wait for y<sup>e</sup> pardon of my Sin. The Lord be pleas<sup>d</sup> to humble me for my Defects and failures and miserable shortcomings as to duty. Oh Lord be pleased to forgive me for y<sup>e</sup> Sake of the Lord Jesus Christ, the Great propitiary Sacrifice.

These things I committ to writing, especially what relates to my ancestors for the information of my children; and desire they may all be concern<sup>d</sup> to Exalt the God of their forefathers. As to what you have seen amifs in me your Father, carefully avoid it. What you have seen agreeable to Christs will Endeavor to imitate, and mind the charge that David gave to his son Solomon as contain<sup>d</sup> Chron 28<sup>th</sup> 9<sup>th</sup>.

From your affectionate Father,                      STEPHEN WILLIAMS.

P. S. I entered into the marriage state on Septemb<sup>r</sup> 17, 1767, with M<sup>r</sup> Sarah Burt, the reli<sup>c</sup>t widow of my dear Friend Dea<sup>n</sup> Nath<sup>l</sup> Burt, who was with me in the Army in 1755, and fell in the memorable Battle at Lake George Septemb<sup>r</sup> 8, 1755.

*Note.* It may interest some former residents of Longmeadow into whose hands this volume may come, to know that the landscape and street views here given are sections and reductions of larger wall pictures taken by Mr. Lazelle with his unique revolving camera, in a size and style suitable for framing, and which can be obtained by correspondence with him at his studio, 358 Main Street, Springfield. With a generosity as rare as it was helpful, Mr. Lazelle placed his entire stock of photographic negatives at the disposal of the undersigned, thus making possible for the volume a series of illustrations which could not otherwise have been secured at the season of the year when the book was projected and mainly prepared.

Perhaps, in justice to the autoglyphist, W. P. Allen of Gardner, Mass., to whose skill the book is indebted for the printed pictures, it should be stated that the negatives, thus taken without special reference to his transferring process, were unavailable for it except through a second transfer—a process necessarily somewhat impairing the sharpness and brilliancy of the final result. The meadow picture fronting page 9 is especially disappointing; and is reluctantly admitted as being the only picture possibility (without undue delay) of a landscape of surpassing beauty under favorable conditions. The portrait of Mrs. Schauffler—p. 74—and the picture of the old elm—p. 108—are, however, favorable specimens of the autoglyphic process as applied to negatives taken specially for it.

R. S. STORRS, *Sec'y.*



## GENEALOGICAL APPENDIX.

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The Genealogical Record Book of Longmeadow families now in the archives of the town owes its origin to the diligence and devotion of a former Town Clerk, Mr. Jabez Colton, traditionally known as "Master Jabe," who employed a large part of his time in the early years of the present century in collecting from the records of Springfield and adjacent towns and from every other accessible source genealogical information respecting the early Longmeadow families. Carrying with him, wherever he went, his pocket ink-horn and memorandum book, he was always on the alert for such information and ready to record it; and the result of his enthusiasm and industry extending over a period of eight years is this unique and almost invaluable Book of Town Genealogy.

The following are the town votes which preceded the preparation of the manuscript volume and its transfer into the possession of the town.

November 5, 1804. Voted that the town are desirous to be at some expense to have the record of births, marriages and deaths of former and present inhabitants of the town collected as far as may be and arranged by families into a proper book shewing their relations and connections to one another with an alphabet for the same, and that the selectmen be their committee to direct both as to the manner and expense of doing the business.

"Master Jabe," being at that time and for twenty years before and after the Town Clerk, and by taste and education specially fitted for such a work, seems to have been the agent employed by the selectmen for carrying out this vote, though no record exists of any agreement between them.

Nov. 2, 1812, however, the town voted that Capt. Gideon Colton, Deacon William Colton, Capt. Ethan Ely, Seth Taylor, and Dr. Oliver Bliss be a committee to consider what sum it would be proper for the town to grant to the Town Clerk for his service in collecting records of the marriages, births, and deaths of the ancient and present inhabitants, and collecting them into families.

Nov. 12, 1812. Voted to grant to Jabez Colton, Town Clerk, the sum of twenty dollars for this service, and that the book containing these records of families be the property of the town and lodged with the present and succeeding Town Clerks, and that the inhabitants of the town may have free access to them as to other public town records.

The sum granted was evidently only a nominal one, being ludicrously inadequate as a compensation for the time and effort involved in the work. Doubtless it was largely interwoven by Mr. Colton with his legitimate duties as Town Clerk, though still mainly with him a labor of love. His real reward was within himself and in the grateful remembrance of his townsmen.

Additions to the data originally collected have from time to time been made by subsequent Town Clerks or individuals, but no systematic care has been exercised to carry on the record continuously.

It is greatly to be desired that the work so worthily commenced should be continued with equal thoroughness, and to this end contributions of memoranda of family history are solicited from all readers who may note omissions which their own authentic information enables them to supply. Such contributions may be addressed to the Town Clerk, and will be by him incorporated in the present manuscript record with a view to future printed editions. The earlier and more difficult portion of the record being fortunately thus secured, it ought not to be difficult for succeeding generations to build worthily upon that foundation.

Special acknowledgments are due to Mr. Willard S. Allen, of East Boston, for the loan of a manuscript copy of this record, which he procured to be made some years since by the daughter of the then Town Clerk, Mr. Oliver Wolcott, and from which a portion of the Record has since been published in the "New England Historical and Genealogical Magazine." Without this timely loan it would have been hardly possible to have incorporated the record in the present volume. It is hoped that all errors of either compiler or copyist in a work of such confessed difficulty will be leniently regarded in the larger gratitude which is due to both.

The following brief biographical notice of "Master Jabe" is subjoined from information furnished by his grandson, Mr. Stephen T. Colton, now a resident of Longmeadow, and the possessor of a dupli-



cate copy of the Genealogical Record, also in the handwriting of his grandfather.

Mr. Jabez Colton was born March 20, 1747, and graduated at Yale College in 1775. Married Mary Baldwin, of Bozrah, Conn., March 27, 1784, and resided for a few years at Somers, Conn., where he kept a private school, fitting young men for college. About the year 1790 he removed to Longmeadow, where he also received students under his care, giving special attention to their theological instruction. He was himself an acceptable lay preacher, well grounded in doctrinal theology, and somewhat rigid in his views—the village lawyer, also—possessed of a large and valuable library, and for twenty years—from 1793 to 1813—the Town Clerk; a man of the most inflexible integrity, and implicitly deferred to by his fellow-townsmen as local antiquarian, and indeed as sound authority upon almost any subject. A good illustration of the deep and permanent influence exerted by many a liberally educated man in those days in our rural New England communities. The inscription upon his tombstone in the village churchyard reads as follows:

Jabez Colton, Esq. | Born March 20, 1747 | United with the church  
 | in 1765 | Was graduated at Yale | College in 1775 | Died April 2,  
 1819, Et. 72 | A man of inflexible | integrity, of rigid and | correct  
 habits, an useful | citizen, respected in | society and lamented in |  
 death. | Blessed are the dead who die in the Lord. |

## GENEALOGICAL RECORD BOOK OF LONGMEADOW FAMILIES.

Principally of such as belonged to Longmeadow or were some way connected with those families; containing dates of the time of marriages, births, and deaths, and some account of what became of the children of the several families so far as these several things are known.

This collection is taken from public records in towns in which the several persons were born or resided, and from credible information received from individuals. From the public records in Springfield the greater part of the ancient information was taken. Jabez Colton was the compiler of this volume.

MAJOR WALTER AINSWORTH, of Longmeadow, son of Nathan Ainsworth, of Woodstock, was married July 22, 1794, to Loice Wood, daughter of Harbous Howard Wood, and Esther, his wife, of Somers. Their children—Ranslow, born June 30, 1795. Loice, born May 12, 1797. Walter, born July 24, 1799. Alran, born March 16, 1794. Sophia, born April 21, 1806. Nathan, born Sept. 29, 1808.

STEPHEN ASHLEY, of Longmeadow, son of Joseph and Hannah Ashley, of Springfield, was born April 28, 1745, and was married Feb. 14, 1771, to Hannah Cooley, daughter of George Cooley, of Somers. Their children—Stephen, born Dec. 25, 1772, died Aug. 8, 1775. Noah, born June 17, 1774, died April 2, 1860. Hannah, born Dec. 21, 1776. Hannah, born April 24, 1779. Stephen, born Oct. 16, 1781. Mary, born June 28, 1784. Hannah, the daughter, was married Sept. 17, 1799, to Capt. Samuel King. [*See page 164.\**] Hannah, the mother, died Oct. 26, 1802. The families of Noah and Stephen see hereafter. Stephen, the father, died March 21, 1820. Age 75.

JUSTIN ASHLEY, of Longmeadow, son of David and Hannah Ashley, of Springfield, was born—, and was married to Love Davis, of Stafford, daughter of Moses Davis. Their children—Joseph, born Dec. 14, 1788, died Oct. 26, 1830, age 42. Moses, born Sept. 10, 1790, died Feb. 16, 1791. Sophia, born June 2, 1792, died March 7, 1795. Allethea, born Sept. 13, 1793, died April 26, 1812. Amasa, born

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\*The page references throughout this record are to corresponding pages of the manuscript Record Book in the Longmeadow archives. They are retained in this reprint simply to facilitate corrections or additions to that manuscript when suggested by readers in correspondence with the Town Clerk.

March 25, 1796, died April 6, 1797. Sophy, born March 27, 1798. Hannah, born April 27, 1800. William, born June 20, 1802, died March 16, 1826. Mira, born June 5, 1804. Justin Ashley died March 19, 1829. Age 68.

CAPT. NOAH ASHLEY, son of Stephen and Hanna Ashley [*page 2*], was married Aug. 31, 1798, to Noamy Field, daughter of Oliver and Ann Field [*page 130*]. Children—Emelia, born May 27, 1799. Alexander, born June 30, 1803. Noah, born May 12, 1806. Naomy, the mother, died Oct. 21, 1807. Her death was occasioned by a sudden fall from a wagon. Capt. Noah Ashley was married again 1810 to Sarah Dougles.

STEPHEN ASHLEY, of Longmeadow, son of Stephen and Hannah Ashley, was married Sept. 12, 1805, to Polly Field, daughter of Oliver and Ann Field. Their children—Mary, born Sept. 18, 1806. Simeon, born May 21, 1808. Catharine, born Feb. 11, 1820. Harriet, born July 15, 1813. Catharine, born Sept. 1, 1824, died July 29, 1825, age 1. Hannah Cooley, Jan. 27, 1821.

JOHN ATCHINSON, of Longmeadow, was married Feb. 25, 1703, to Dorcas Burt, daughter of Nathaniel and Rebecca Burt [*page 24*]. Their children—John, born October 12, 1704. Benoni, born Nov. 16, 1706. Nathaniel, born Oct. 18, 1709. Dorcas, born Aug. 22, 1711. Mercy, born Sept. 28, 1713. Joshua, born Feb. 24, 1716. Experience, born May 16, 1720. Deliverance, born Feb. 6, 1723. John, the son, settled in Somers. Benoni, in Wilbraham. Nathaniel, in West Springfield. Dorcas was married July 4, 1754, to Joseph Pomeroy, of Suffield. Deliverance was married July 20, 1758. Mercy Warriner, of Wilbraham, had children in Longmeadow, removed to Monson and died in that town. John, the father, died in Brimfield. Dorcas, his widow, died in Longmeadow, Oct. 21, 1770. She was born Feb. 10, 1680, and died above 90 years of age.

STEPHEN AVERY, of Longmeadow, son of Gardner and Amy Avery, formerly of Monson, removed to Paria, N. Y., was married April 4, 1803, to Mary Stebbins, daughter of Medad and Sarah Stebbins [*page 202*]. Their children—Sarah, born Dec. 13, 1803. Stephen Stebbins, born Dec. 2, 1806. Fidelia, born Jan. 27, 1810. Lucinda, born June 18, 1813. Stephen Avery died Oct. 7, 1813, aged 37 years.

BENJAMIN BAXTER, son of Francis Baxter of Enfield, was married Dec. 28, 1780, to Mabel Brown. Their children—Benjamin, born Aug. 23, 1781. Alexander, ——. Hery, born May 16, 1785. Ruth, born Sept. 23, 1787. Simeon, born Nov. 21, 1789. Mabel, born Aug. 21, 1791, died April 14, 1814. Patty, born July 22, 1793. Mabel, the mother, died Aug. 6, 1793. Benjamin Baxter was married again Jan. 22, 1794, to Hannah Hale, daughter of Silas and Hannah Hale [*page 140*]. Their children—Seth, born Sept. 29, 1794. Ruth was married May 8, 1808, to Levi Hancock.

[*Page 5*] LIEUT. THADDEUS BILLINGS, of Longmeadow, son of Thaddeus Billings of Somers, was married Nov. 14, 1778, to Rhoda Terry, daughter of Samuel Terry of Enfield. He died April 17, 1826.

Thaddeus, born —. Rhoda, born —. Rhoda, the mother, died —. Lieut. Thaddeus Billings was married again to Ruth Brown, daughter of David Brown, of Douglass, State of Massachusetts. She was born Aug. 1765. Their children—Ruth, born Oct. 11, 1787. Reuben, born Feb. 13, 1789. Levi, born Dec. 25, 1790, died Aug. 3, 1827. Sally, born Nov. 12, 1792. Orsemus, born Oct. 10, 1794. Daniel, born Nov. 12, 1796. Cynthia, born Feb. 6, 1799. Harry, born March 2, 1801. Lyman, born May 4, 1805. Rhoda, the daughter, was married Jan. 16, 1803, to Abner Pratt. Ruth, the daughter, was married Jan. 27, 1807, to Joseph McGregor [*page 168*].

THADDEUS BILLINGS of Longmeadow, son of Lieut. Thaddeus Billings above, was married, 1803, to Mercy Waters of Somers, daughter of —. Their children—Mercy, born Dec. 4, 1804. Warren, born Feb. 12, 1807.

[*Page 8.*] THOMAS BLISS died at Hartford. One of his sons went to Norwich, Conn., who was the ancestor of Col. Bliss, the son-in-law of President Taylor. The widow of Thomas Bliss was Margaret, who came to Springfield with her four sons, Nathaniel, Lawrence, Samuel, and John. Tho. Bliss was married to Elizabeth at the latter end of Oct. 1644. Elizabeth, born Nov. 20, 1645. Sara, born Aug. 26, 1647. Mary, born Feb. 7, 1649. Tho., born March 3, 1652. Deliverance, born the beginning of Aug. 1655. Samuel, born Dec. 9, 1657 (see Gen. Reg., vol. iv, p. 20). Thomas Bliss, Norwich, 1660 (see Gen. Reg., vol. i, p. 315).

[*Page 9.*] BLISSES. First generation in Springfield. Amongst the early inhabitants of Springfield is a family of Blisses. The name of the father of this family is not mentioned in the public records, and it is probable that he died before they came to this town. Two of the sons first married called their eldest sons by the name of Samuel, hence it is probable that was the name of their father. The mother's name was Margaret. The children, some known to be of the same family by the records and all supposed to belong thereto, were as follows: Nathaniel, who died Nov. 8, 1654. Laurence, who died 1676. Samuel, who died March 23, 1720. John, who died Sept. 10, 1702. Mary was married to Joseph Parsons, Nov. 2, 1646. Sarah was married to John Foot July 20, 1659. Hester was married to Edward Foster Dec. 26, 1661. Elizabeth was married to Sery Morgan Feb. 15, 1670. Hannah died Jan. 25, 1661. The widow, Margaret Bliss, the mother, died Aug. 28, 1684. The families of the sons were as follows:

2d Generation. NATHANIEL BLISS, of Springfield, son of the before mentioned family, was married Nov. 20, 1646, to Catharine Chapin, daughter of Deacon Samuel Chapin. Their children were—Samuel, born Nov. 7, 1647, died June 19, 1749, age 102. Margaret, born Nov. 12, 1649, died April, 1745. Mary, born Sept. 23, 1651. Nathaniel, born March 27, 1653, died Dec. 23, 1736. Nathaniel, the father, died Nov. 8, 1654. Catharine, his widow, was married July 31, 1655, to Thomas Gilbert, and had by him four children, Thomas Gilbert

dying June 5, 1662. She was again married, Dec. 28, 1664, to Samuel Marshfield, and by him she had three children, and she died Feb. 4, 1712. (The families of the sons, see *pages* 10 and 11.) Margaret was married to Nathaniel Foot of Colchester. Mary was married Feb. 27, 1670, to Nathaniel Holcomb.

2d Generation. LAURENCE BLISS, of Springfield, son of Margaret Bliss, was married Oct. 25, 1654, to Lydia Wright. Their children—Lydia, born Nov. 29, 1655, died March 27, 1656. Sarah, born May 11, 1657, died June 8, 1657. Sarah, born April 4, 1658, died Sept. 25, 1659. Samuel, born June 7, 1660, died June 22, 1660. Samuel, born Aug. 16, 1662, died March 15, 1733. Hannah, born May 26, 1665, died Nov. 6, 1737. Sarah, born Nov. 27, 1667. William, born April 28, 1670. Pelatiah, born Aug. 19, 1674, died June 2, 1747. The sons had families in Springfield. Hannah was married, Dec. 17, 1691, to Captain Thomas Colton of Longmeadow [*page* 50]. Sarah was married to George Webster Dec. 13, 1695. Laurence Bliss, the father, died 1676. Lydia, his widow, was married, Oct. 31, 1678, to John Norton, who died Aug. 24, 1687, and Jan. 7, 1688, Lydia Norton was married to John Lamb, who also died Sept. 28, 1690, and March 1, 1692, the widow Lydia Lamb was married to George Colton, called Quartermaster Colton, the father of Capt. Thomas Colton, who married the daughter Hannah. Quartermaster Colton died Feb. 13, 1699, and Lydia, his widow died Dec. 17, 1699.

2d Generation. SAMUEL BLISS [*page* 10], of Longmeadow, son of Margaret Bliss [*page* 9], was married November 10, 1664, to Mary Leonard, daughter of John and Sarah Leonard. Their children—Hannah, born Dec. 20, 1666. Thomas, born Feb. 8, 1668. Mary, born Aug. 4, 1670. Jonathan, born Jan. 5, 1672. Martha, born June 1, 1674. Experience, born April 1, 1679, died April 7, 1697. Mercy, born July 18, 1680. Ebenezer, born July 29, 1683, died Sept. 7, 1717. Margaret, born Sept. 11, 1684, died Jan. 19, 1736. Esther, born April 2, 1688. The sons Thomas and Ebenezer had families in Springfield. By Enfield records Jonathan Bliss was married March 7, 1702, to Sarah Eggleston, and it is supposed that he settled in East Windsor. Mary was married Feb. 1, 1687, to Philip Smith. Martha was married Nov. 10, 1697, to Samuel Ely. Mercy was married Dec. 30, 1703, to John Ely. Margaret was married Jan. 16, 1707, to Samuel Colton [*page* 53]. Esther was married May 10, 1716, to Henry Chapin, of Chicopee. Samuel Bliss, the father, died March 23, 1720. Mary, his widow, died Jan. 1, 1724.\*

2d Generation. JOHN BLISS, of Longmeadow, supposed to have been the son of Margaret Bliss, of the family page 9th, was married Oct. 7, 1667, to Patience Burt, daughter of Henry Burt [*page* 24]. Their children—John, born Sept. 7, 1669. Nathaniel, born Jan. 26, 1671. Thomas, born Oct. 29, 1673, died Aug. 12, 1758. Joseph, born 1676, died March 1, 1754. Hannah, born Nov. 16, 1678. Henry, born Aug. 15, 1681, died Nov. 30, 1684. Ebenezer, born 1683, died Nov. 4, 1761. John and Nathaniel married in Longmeadow, removed to

Enfield, and from thence to Lebanon, Conn., and died in that town. (The families of Thomas and Ebenezer, *page* 11). Hannah, the daughter, was married to Henry Wright, of Chicopee, May 24, 1705. John Bliss, the father, died Sept. 10, 1702. Patience Bliss, his widow, died Oct. 25, 1732, in her 87th year.

3d Generation. SAMUEL BLISS, of Longmeadow, son of Nathaniel and Catharine Bliss, was married Jan. 2, 1672, to Sarah Stebbins, daughter of Thomas and Hannah Stebbins [*page* 196]. Their children—Samuel, born Aug. 10, 1677, died Aug. 31, 1692. Nathaniel, born Sept. 8, 1679, died March 12, 1751. Sarah, born Oct., 1681. Margaret, born Nov. 23, 1683. Thomas, born Jan. 22, 1685, died Sept. 4, 1767. Hannah, born Aug., 1687, died April 15, 1711. John, born Nov. 4, 1690, died Oct. 8, 1784. Samuel, born April 25, 1694, died Dec. 21, 1724. Ebenezer, born March 4, 1696, died Aug. 29, 1784. Sarah the daughter was married to Nathaniel Mighel, of Westfield, Jan. 15, 1702, and after his death to William Nichols April 23, 1712. Margeret was married to Benjamin Cooley, Jan. 31, 1701. Hannah was married to Ebenezer Warner, of Springfield, Jan. 9, 1707, and had one son, Samuel, born Oct. 3, 1708, and died April 15, 1711. This son settled in Wilbraham and was called Clerk Warner. Sarah, the mother, died Nov. 6, 1721. Samuel Bliss, the father, died June 19, 1739, in his 102d year. (The families of the four sons on *pages* 11, 12, and 13.)

3d Generation. NATHANIEL BLISS [*page* 11], of Longmeadow, son of Nathaniel and Catharine Bliss [*page* 9], was married Dec. 28, 1676, to Deborah Colton, daughter of George and Deborah Colton [*page* 48]. They having no children took Joshua Field, son of Samuel and Sarah Field, and made him his principal heir. This Joshua Field was the son of his half sister, his mother, Samuel Field's wife, being the daughter of Thomas Gilbert and Catharine, who was the mother of this Nathaniel Bliss. Nathaniel Bliss died Dec. 23, 1736, and Deborah died Nov. 26, 1733, and he is said to have been buried on the east side of Capt. Thomas Colton, his wife's brother, and she on the west side, in Longmeadow burying-ground.

3d Generation. THOMAS BLISS, of Longmeadow, son of John and Patience Bliss [*page* 10], was married May 27, 1714, to Mary Macronny, daughter of William and Margaret Macronny. She was born Nov. 2, 1690. Their children—Mary, born Dec. 4, 1715. Thomas, born May 30, 1719, died May 24, 1747. Henry, born Dec. 5, 1722. Henry, born Aug. 21, 1726, died Feb. 8, 1761. Mary the daughter was married Feb. 3, 1736, to Nicholas Holbrook. Thomas was married to Rachel Parsons, of Northampton, and died without issue, and his widow returned to her native town. Thomas Bliss, the father, died Aug. 12, 1758. Margaret, his widow, died March 30, 1761.

3d Generation. EBENEZER BLISS, of Longmeadow, son of John and Patience [*page* 10], was married July 23, 1723, to Joanna Lamb, daughter of Samuel and Rebecca Lamb. She was born June, 1695. Their children—Joanna, born Dec. 10, 1723. Ebenezer, born Dec. 7,

1725. Noah, born Jan. 12, 1728. Rebecca, born Oct. 15, 1729. Stephen, born Feb. 26, 1732. Joel, born June 18, 1734. John, born June 6, 1736. Eunice, born June 25, 1739. (The families of the sons, see in *pages* 13 and 14). Joanna was married Sept. 23, 1773, to Deacon Nehemiah Estabrook, of Lebanon, N. H. Rebecca was married May 12, 1774, to Eli Cooley [*page* 104]. Eunice was married Feb. 22, 1775, to Aaron Day, of West Springfield. Ebenezer Bliss, the father, died Nov. 4, 1761. Joanna, his widow, died May 18, 1768.

4th Generation. NATHANIEL BLISS, of Longmeadow, son of Samuel and Sarah Bliss [*page* 10], was married Jan. 20, 1704, to Mary Morgan, daughter of David and Mary Morgan. She was born Dec. 24, 1686. Their children—Nathaniel, born Oct. 26, 1704, died Nov. 23, 1771. Mary, born Sept. 11, 1706, died Jan. 17, 1725. Mercy, born April 24, 1709. Hannah, born May 26, 1711, died July 19, 1712. Hannah, born Oct. 1, 1713, died July 3, 1800. Pelatiah, born March 4, 1717, died Oct. 24, 1789. Bathsheba, born Aug. 30, 1722, died Feb. 15, 1794. Mary, born July 31, 1725, died Aug. 2, 1725. Abner, born Aug. 19, 1726, died April 20, 1782 [*page* 12]. (The families of the sons, see *page* 15). Hannah was married to Jonathan Day, Jan. 8, 1733. Bathsheba was married April 23, 1742, to Samuel Nichols, of Brimfield. Mary, the mother, died Nov. 22, 1739. Nathaniel Bliss, the father, was married again Dec. 6, 1742, to Mary Cooley, the widow of Joseph Cooley, of Somers [*page* 94], and died March 12, 1751. Mary, his last wife, died April 2, 1773. She was born Sept. 3, 1694.

4th Generation. THOMAS BLISS, of Longmeadow, son of Samuel and Sarah Bliss [*page* 10], was married Nov. 2, 1710, to Sarah Dorchester, daughter of James and Sarah Dorchester. Their children—Sarah, born Dec. 10, 1711. Margaret, born Aug. 3, 1715, died June 16, 1744. Miriam, born Sept. 27, 1717, died Nov. 26, 1789. Jemima, born May 15, 1720. Ann, born April 24, 1722, died May 2, 1772. Mary, born Sept. 30, 1728, died April 6, 1804. Sarah the daughter was married to Stephen Stebbins, Oct. 9, 1733 [*page* 200]. Miriam was married Feb. 1, 1737, to Noah Hale [*page* 139]. Margaret was married to Jonathan Stebbins, Dec. 11, 1735. Jemima was married to William King, of Wilbraham. Ann and Mary died unmarried. Sarah the mother, died Sept. 16, 1745. Thomas Bliss, the father, was married again Nov. 6, 1746, to Mehitabel Lumbard, the widow of David Lumbard, of Brimfield, and he died Sept. 4, 1767, and his widow died July 28, 1780.

4th Generation. JOHN BLISS, of Longmeadow, son of Samuel and Sarah Bliss [*page* 10], was married to Lydia Field, of Sunderland. Their children—John, born Feb. 1, 1727, died Nov. 3, 1809. Aaron, born May 3, 1730, died Feb. 1, 1810. Lydia, the mother, died Feb. 29, 1760, aged 65. John Bliss, the father, died Oct. 8, 1784, aged 94 years nearly. (The families of the sons, see *page* 16).

4th Generation. SAMUEL BLISS, of Longmeadow, son of Samuel and Sarah Bliss, was married Dec. 4, 1713, to Elisabeth Warriner, sup-

posed to have been daughter of Joseph Warriner, who was the son of William Warriner, of Springfield. Their children—Abigail, born 1714. Josiah, born Oct. 8, 1716, died Oct. 27, 1716. Esther, born Nov. 22, 1717, died April 30, 1718. Esther, born June 8, 1719. Elisabeth. Abigail, the daughter, was married to John Charles, of Brimfield. Elisabeth was married Nov. 22, 1739, to Seth Chapin, of Somers. Samuel Bliss, the father, was in a state of distraction some years before his death and died in that state Dec. 21, 1724. Elisabeth, the widow, was married Nov. 12, 1729, to John Pease, of Enfield. Joshua Field [page 11] was the son of Samuel Field, and his wife was the daughter of Thomas and Catharine Gilbert.

4th Generation. EBENEZER BLISS [page 13], of Longmeadow, son of Samuel and Sarah Bliss [page 10], was married Jan. 29, 1719, to Sarah Colton, daughter of Ephraim and Esther Colton [page 49]. Their children—Catharine, born Jan. 24, 1720, died May 10, 1805. Esther, born June 26, 1721, died Jan. 1793. Ebenezer, born Nov. 25, 1722, died Jan. 24, 1723. Ebenezer, born April 7, 1724, died Oct. 20, 1787. Josiah, born Aug. 17, 1725, died Feb. 1805. Isaac, born Jan. 28, 1727, died Oct. 1809. Sarah, born March 11, 1730, died April 7, 1733. Ruth, born Jan. 16, 1732. Samuel, born April 2, 1734. Sarah, born March 1, 1736. Catharine, died unmarried. Esther was married July 26, 1759, to Daniel Chandler, of Enfield, and left no issue. Josiah was married to Sarah Frost and settled in Monson and left children. Isaac married Hannah Hubbard and settled in Western and left children. Ruth was married Nov. 6, 1733, to Samuel Warriner, of Wilbraham. Sarah was married Nov. 18, 1762, to John Rumrill [page 190]. Samuel was married to Abigail Rumrill, alias Weld; they had a family in Longmeadow, and removed to Vershire, she dying on the road. (The family of Ebenezer, see page 16.) Ebenezer, the father, died Aug. 29, 1784, and Sarah, his wife, died Jan. 14, 1780, both being 88 years old, he a little more and she somewhat less.

4th Generation. HENRY BLISS, of Longmeadow, son of Thomas and Mary Bliss [page 11], was married to Rubie Brewster, of Lebanon in Connecticut, date of their publishment Dec. 22, 1749. Their children—Thomas, born Dec. 7, 1750, died Jan. 3, 1751. Solomon, born Nov. 8, 1751. Calvin, born May 14, 1754. Henry, born June 7, 1757. Hulda, born July 2, 1759. Henry Bliss, the father, died Feb. 7, 1761. After the death of the father his widow, with her children, removed to the Town of Banardston in the County of Hampshire.

4th Generation. EBENEZER BLISS, of Longmeadow, son of Ebenezer and Joanna Bliss [page 11], was married 1752, to Mary Booth, daughter of John and Lydia Booth, of Enfield. Their children—Mary, born Feb. 26, 1753. Lucy, born Jan. 29, 1755. Noah, born March 9, 1757. Mary, the mother, died Aug. 1, 1757. Ebenezer Bliss, the father, was married again Aug. 27, 1760, to Abigail Cooley, daughter of Joseph and Mary Cooley, of Somers [page 98]. Their children—Gains, born May 17, 1761, died Dec. 24, 1843, age 82. Gad, born July 29, 1762, died Nov. 21, 1845, age 83. Naomy, born Feb. 1, 1764.



Enos, born Nov. 25, 1765. Abigail, born May 27, 1769, died Aug. 13, 1842, age 73. Anne, born July 14, 1771, died June 2, 1834, age 63. Deborah, born July 14, 1771. Abigail, the mother, died Oct. 6, 1787. Ebenezer Bliss, the father, was married again 1790, to Hannah Alvord, of Wilbraham, daughter of Noah and Hannah Alvord. She was born March 5, 1728. Mary, the daughter, was married Dec. 6, 1786, to John Ashley, of Springfield. Lucy was married to Doctor Joseph Clark, Aug. 1776. Abigail was married [*page 14*] June 13, 1793, to Asa Colton, son of Asa and Sarah Colton [*pages 70 and 77*]. Anne was married Jan. 30, 1800, to Samuel Keep [*page 160*]. Naomy was married Feb. 5, 1789, to John Robinson, of Granville. Deborah was married June 9, 1802, to Benjamin Cook, of East Windsor. Ebenezer Bliss, the father, died March 2, 1808, in his 83d year. Hannah Bliss died May 8, 1810. (The families of the sons, see *pages 17 and 18*.)

4th Generation. STEPHEN BLISS, of Wilbraham, son of Ebenezer and Joanna Bliss, was married June 10, 1756, to Catharine Burt. Their children—Catharine, born Aug. 15, 1757. Mercy, born June 24, 1759. Stephen, born July 2, 1761. Susannah, born March 21, 1764. Gideon, born May 12, 1766. Cloe, born —, died Oct. 2, 1776. Stephen Bliss, the father, died Feb. 13, 1806.

4th Generation. JOEL BLISS, of Wilbraham, son of Joanna and Ebenezer Bliss, was married to Sarah Kilborn, daughter of Samuel and Sarah Kilborn, published Aug. 12, 1761. Their children—Sarah, born May 13, 1762. Daniel, born Oct. 4, 1763. Obed, born Jan. 3, 1765. Jesse, born Feb. 21, 1768. Betsey, born July 11, 1770. Lorice, born Oct. 9, 1772. Violet, born April, 1774. Joel, born Oct. 1, 1776. Daniel, born May 12, 1779. Patty, born Nov. 2, 1780. Jeremy. Sarah, the mother, died —. Joel Bliss, the father, died —.

4th Generation. REV. JOHN BLISS, of Ellington, son of Ebenezer and Joanna Bliss, was graduated at New Haven 1761, was ordained Nov. 9, 1765, and was married to — White, daughter of Capt. Joel White of Bolton. Their children—John, lived and died at Tolland, Ct. Betsey. Achsa. Joel White. Hosea. Daniel. Rev. John Bliss died 1790. (See catalogue of Yale College.)

5th Generation. NATHANIEL BLISS [*page 15*], of Wilbraham, son of Nathaniel and Mary Bliss, was married Sept. 25, 1733, to Priscilla Burt, daughter of David and Martha Burt. Their children—Mary, born Nov. 21, 1734. Martha, born May 10, 1739. Nathaniel, born Nov. 26, 1741, died Nov. 5, 1782. David, born April 4, 1745. Jonathan, born April 4, 1745. Thomas, born Nov. 25, 1747. Mary was married to Comfort Chaffee, Jan. 19, 1758. Nathaniel Bliss, the father, died Nov. 23, 1771. His wife died April 12, 1769.

5th Generation. PELATIAH BLISS, of Longmeadow, son of Nathaniel and Mary Bliss, was married to Sarah Comfort, of Brimfield, the date of their publication Sept. 24, 1743. Their children—Sarah, born July 22, 1744, died Dec. 23, 1745. Mercy, born Nov. 15, 1745, died Dec. 17, 1745. Sarah, the mother, died Dec. 17, 1745. Pelatiah Bliss

was married again Dec. 1, 1748, to Jemima Hitchcock, daughter of David and Mary Hitchcock, of Monson. She was born May 14, 1729. Their children—Jemima, born Sept. 24, 1749, died May 15, 1787. Sarah, born Oct. 23, 1751, died Sept. 26, 1754. Lucy, born Oct. 13, 1753, died Aug. 19, 1754. Zadock, born July 3, 1755, died Dec. 7, 1813, age 58. Mercy, born March 22, 1757, died June 28, 1787. Jonathan, born March 22, 1757, died April 5, 1759. Lucy, born June 30, 1760. David, born July 1, 1762, died May 7, 1815. Simeon, born Dec. 8, 1764. Tabitha, born April 11, 1767, died Oct. 1794. Submit, born Feb. 22, 1770. Jemima, the daughter, was married Jan. 27, 1774, to Joseph Bumstead, of Wilbraham. Lucy was married Nov. 30, 1788, to Asa Baldwin, of Vershire. Pelatiah Bliss the father died Oct. 24, 1789. Jemima, his widow, was married May 19, 1794, to Capt. Samuel Nichols, of Brimfield, who died Aug. 10, 1806, and she died Feb., 1811. (The family of Zadock, see *page* 19.)

5th Generation. ABNER BLISS, of Longmeadow, son of Nathaniel and Mary Bliss, was married June 28, 1749, to Sarah Cooley, daughter of Joseph and Mary Cooley. Their children—Abner, born Feb. 1, 1750, died March 31, 1750. Cloe, born May 10, 1751. Nathaniel, born Jan. 6, 1753. Mary, born April 18, 1754, died Aug. 4, 1777. Sarah, born Jan. 6, 1756, died Sept. 5, 1757. Sarah, born Nov. 13, 1757. Bathsheba, born Jan. 13, 1760, died Feb. 24, 1832, age 72. Mamre, born May 26, 1765. Cloe was married to Capt. Asahel Cooley, of Wallingford. Sarah was married to — Tuttle, of Wallingford. Mamre was married to Abel Cook, of Wallingford. Abner Bliss, the father, died April 20, 1782. Sarah, his widow, died Aug. 9, 1794. (The family of Nathaniel, see *page* 18.)

5th Generation. COLONEL JOHN BLISS [*page* 16], of Wilbraham, son of John and Lydia Bliss, was married Nov. 8, 1749, to Abiel Colton, daughter of Josiah and Margaret Colton. Their children—Oliver, born Sept. 15, 1750, died Jan. 13, 1757. Lydia, born March 10, 1752, died March 29, 1755. Lydia, born Jan. 19, 1756. Abiel, born June 1, 1758. Lucy, born March 4, 1761, died March 31, 1761. Lucy, born March 28, 1762. Abiel, the daughter, was married March 13, 1777, to Josiah Cooley [*page* 108]. Lydia was married to the Rev. Moses Warrin, of Wilbraham. Lucy was married to Edward Morris, of Wilbraham. Abiel, the mother, died —. Colonel John Bliss, the father, was married to Sarah Morris, widow of Isaac Morris, and he died Nov. 3, 1809, in his 83d year.

5th Generation. AARON BLISS, of Longmeadow, son of John and Lydia Bliss, was married April 23, 1754, to Miram Colton, daughter of William and Mary Colton. Their children—Aaron, born Sept. 1, 1754, died June 25, 1776. Moses, born June 14, 1757, died June 17, 1757. Miriam, born June 20, 1758, died July 8, 1831. Hannah, born Feb. 21, 1761, died April 6, 1822. Margaret, born May 10, 1764, died Oct. 15, 1831. John, born Nov. 22, 1766. Eunice, born Jan. 6, 1770, died July 30, 1830. Oliver, born Feb. 22, 1773, died Aug. 13, 1840. Miriam was married July 10, 1799, to Lieut. Hezekiah Hale.

Hannah was married July 24, 1788, to Thomas Colton [*page 71*]. Margaret was married March 28, 1799, to Ezra Stebbins [*page 203*]. Miriam, the mother, died May 22, 1805. Aaron Bliss, the father, died Feb. 1, 1810.

5th Generation. EBENEZER BLISS, of Longmeadow, son of Ebenezer and Sarah Bliss [*page 13*], was married Oct. 18, 1749, to Sarah Cooley, daughter of Daniel and Jemima Cooley [see *page 96*]. Their children — Asahal, born Feb. 5, 1750, died May 11, 1777. Nathan, born Sept. 27, 1752. Eli, born Oct. 15, 1754. Ebenezer, born 1756. Gad, born Dec. 3, 1758. Esther. Phebe. Elisabeth. Abijah, born June 14, 1766. Daniel, born Dec. 27, 1769. Phebe was married Feb. 10, 1789, to Josiah Moulton, of Hatfield. Elisabeth was married April 12, 1792, to Levi Rumrill [*page 191*]. See the family of Asahel [*page 19*]. The most of the children being settled in remote parts of the country, their families are unknown. Ebenezer Bliss, the father, died Oct. 20, 1787. Sarah, his widow, died March 3, 1795.

5th Generation. NOAH BLISS [*page 17*], of Longmeadow, son of Ebenezer and Mary Bliss, was married Feb. 11, 1784, to Abigail Cooley, daughter of Stephen and Mary Cooley [see *page 101*]. Their children — Calvin, born Dec. 11, 1784. Walter, born May 21, 1791, died Sept. 15, 1793. Walter, born July 4, 1796. James, born June 4, 1797. Noah Bliss, the father, died Dec. 6, 1816, born March 9, 1757, age 57 years. Abigail, the mother, died April 9, 1826, age 67 years.

5th Generation. GAINS BLISS, of Longmeadow, son of Ebenezer and Abigail Bliss, was married Oct. 2, 1787, to Eunice Robinson, daughter of Noah and Hannah Robinson, of Granville. Their children were — Chauncy, born Feb. 16, 1789. Orpha, born Oct. 19, 1790. Naomi, born July 26, 1792. Eunice, born Dec. 27, 1793. Ebenezer, born June 5, 1795. Died March 21, 1868. Hannah, born June 10, 1797. Gains, born April 9, 1800, died Nov. 16, 1814, killed by a bull. Eunice, the mother, died March 26, 1803. Gains Bliss was married again Jan. 19, 1804, to Flavia Keep, daughter of Samuel and Sabina Keep. Their children — Flavia, born Dec. 10, 1804, died March 6, 1818, age 14. Emily, born May 15, 1807. Cloe Lewis, born Oct. 17, 1809. Simeon Cooley, born March 12, 1812, died May 5, 1838. Flavia, the mother, died Sept. 19, 1829, age 61. Gains Bliss died Dec. 24, 1843, age 82 years.

5th Generation. GAD BLISS, of Longmeadow, son of Ebenezer and Abigail Bliss [*page 13*], was married Nov. 20, 1800, to Deborah Olcott, daughter of Deacon Benoni Olcott, of East Windsor. Their children — Hannah A., born Dec. 21, 1801. Gad Olcott, born March 1, 1807. Deborah, the mother, died Nov. 11, 1816. Gad, the father, died Nov. 21, 1845, age 83. Hannah A., married Rev. Dorus Clark. Gad Olcott, married Harriet Cooley, May 21, 1828. Their children — Ellen Elisa, born Jan. 4, 1832, died June 11, 1833. Ellen Elisa, born May 20, 1834. Harriet Olcott, born Sept. 8, 1838, died Nov. 26, 1844. Ellen Elisa, married John Hooker, Oct. 2, 1855.

5th Generation. REV. ENOS BLISS [*page 18*], son of Ebenezer and

Abigail Bliss, was married Feb. 10, 1793, to Nabby Newton, daughter of Christopher and Mary Newton, of Newport, State of New Hampshire. Their children—Nabby, born March 17, 1794. Florella, born Jan. 15, 1796. Alarson, born April 17, 1798. Nabby, the mother, died March 22, 1800. The Rev. Enos Bliss, was married again March 11, 1801, to Betsey Bread, daughter of David and Betsey Bread, of Norwich, Conn. Their children—Sally, born Oct. 3, 1802. Betsey Clement, born Aug. 18, 1804. Sally Cleveland, born June 12, 1806. The Rev. Enos Bliss, was graduated at New Haven, 1787, was ordained at Brandon, in Vermont, Oct. 1792, and was dismissed Oct. 1794; he preached in Cornwall in that State more than one year, and in New Haven, in said State, more than two years; he was installed over a church in Orange, Oct. 1799, and dismissed from that church July 1803. He removed to Piermont, New Hampshire, and continued in the ministry in that place more than two years. In the beginning of the year 1806, he left Piermont. His first child was born in Brandon, his second in Cornwall, his third in New Haven, his fourth in Orange, his fifth in Piermont, and his sixth in East Windsor, Conn. In the beginning of the year 1807, he removed with his family to Black River, in the State of New York.

6th Generation. NATHANIEL BLISS, of Longmeadow, son of Abner and Sarah Bliss [*page 15*], was married Nov. 25, 1779, to Martha Collins, daughter of Deacon Edward and Rebecca Collins, of Enfield. He died June 29, 1835. Their children—Patty, born July 20, 1780. Mary, born May 14, 1782, died Aug. 26, 1783. Mary, born Sept. 18, 1784, died June 26, 1794. Mamre, born Aug. 25, 1789, died Oct. 24, 1791. Mamre, born Feb. 21, 1792, died July 4, 1794. Rebecca, born Nov. 29, 1786, died June 24, 1794. Nathaniel, born Nov. 5, 1794, died July 14, 1845, age 51. Abner, born Sept. 16, 1796, died July 17, 1798. Rebecca, born April 29, 1799, died Sept. 15, 1800. Samuel Warriner, born Nov. 26, 1801. Patty, the daughter, was married Dec. 19, 1802, to Horris Burt [*see page 32*].

6th Generation. ZADOCK BLISS [*page 19*], of Longmeadow, son of Pelatiah and Jemima Bliss, was married May 14, 1786, to Sarah Cushman, daughter of Isaac and Thankful Cushman, of Stafford. Their children—Zadock, born Feb. 26, 1788. Artemus, born Oct. 13, 1790. Asahel, born Jan. 3, 1793. Sarah, born Oct. 8, 1795, died July 7, 1800. Sarah, the mother, died July 14, 1800. Zadock Bliss, the father, died Dec. 17, 1813.

6th Generation. ASAHEL BLISS, son of Ebenezer and Sarah Bliss [*page 16*], was married June 10, 1773, to Mary Chandler, daughter of Stephen and Mary Chandler [*see page 45*]. Their children—Still born, March, 1774. Mary, born April 14, 1775. Anne, born April 15, 1777. Asahel Bliss, the father, was blown up in a powder-mill at Springfield, May 7, 1777, and died May 11, 1777. Mary, the mother, was married again Sept. 3, 1781, to Ebenezer Rumrill [*see page 191*], and she died Aug. 16, 1810. Mary, the daughter, was married April 25, 1796, to Abraham Besse, of Bridgewater. Anne, was married to Peter Pease, Aug. 28, 1794 [*page 179*].

6th Generation. CALVIN BLISS, of Longmeadow, son of Noah and Abigail Bliss, was married Jan. 11, 1809, to Lucy Colton, daughter of Thomas and Hannah Colton. He died Feb. 24, 1862. She died May 14, 1862. Their children — Aaron, born Jan. 6, 1810. Abigail Cooley, born Sept. 2, 1811.

6th Generation. JAMES BLISS, of Longmeadow, son of Noah and Abigail Bliss [*page 17*], was married May 14, 1819, to Eunice Chandler, daughter of Abner and Eunice Chandler [*see page 47*]. Their children — Sylvester, born Sept. 7, 1820. Louisa, born Dec. 2, 1823. Jerucha, born Dec. 23, 1825. Cordelia, born June 14, 1829. Maria Robinson, born July 12, 1831, died Dec. 1, 1861. Harriet Sophia, born Sept. 2, 1833. Eunice Eliza, born Dec. 9, 1840. James, the father, died Jan. 15, 1864.

7th Generation. SYLVESTER BLISS [*page 20*], of Longmeadow, son of James and Eunice Bliss, was married Sept. 27, 1848, to Nancy Catharine, daughter of Daniel and Nancy Warner, of East Haddam, Conn. Their children — Hannah Brainard, born July 17, 1849. Marilla Chandler, born May 6, 1853. James, born May 29, 1857. Hattie Maria, born March 22, 1862. Nancy Catharine, the wife, was born Jan. 24, 1819.

JOSEPH BOOTH [*page 21*], of Enfield, son of Zachery Booth, was married to Sarah Chandler, daughter of Henry and Lydia Chandler, Jan. 29, 1736 [*see page 42*]. Their children — Joseph, born Oct. 17, 1736, died Feb. 4, 1810. Sarah, born May 14, 1738, died May 14, 1738. Isaac, born March 9, 1739, died Jan. 13, 1798. Samuel, born Aug. 28, 1740, died Jan. 14, 1778, age 38. Zacheriah, born March 29, 1742, died Jan. 18, 1819, age 77. Sarah, born Dec. 1, 1743, died July 27, 1800, age 57. Henry, born Nov. 17, 1745, died March 1, 1792. David, born July 22, 1747, died young. Mehittable, born March 6, 1749, died Sept. 21, 1823, age 74. Joseph Booth, the father, died Nov. 9, 1784. Sarah, the mother, died Aug. 16, 1777.

CAPT. JOSEPH BOOTH, of Enfield, son of Joseph and Sarah Booth above, was married Oct. 21, 1762, to Mary Hale, daughter of William Hale, of Enfield. Their children — Mary, born Sept. 10, 1763, died July 26, 1841. David, born March 2, 1765, died April 12, 1827. Annis, born Oct. 1, 1766, died Jan. 8, 1847. Lydia, born Aug. 12, 1768, died July 25, 1838. Joseph, born Aug. 30, 1770, died Sept. 9, 1849. Peter, born July 27, 1772, died March 5, 1805. Eliphael, born April 26, 1774, died Oct. 29, 1845. Independence, born July 14, 1776, died Nov. 14, 1828. Hannah, born Dec. 7, 1778, died Oct. 14, 1802. Mary was married to Capt. Israel Chapin, of Springfield, March 14, 1800. He died April 25, 1810, and Mary, his widow, was married to Dea. Stephen Jones, of Ludlow, Sept. 25, 1812. Annis was married to Edmund Evarts, Oct. 9, 1796 [*see page 128*]. Lydia was married Oct. 4, 1797, to Lieut. Henry Colton [*see page 73*]. Independence was married to Danforth Charter, Aug. 28, 1802. (The families of the sons, see *pages 21 and 22*). Capt. Joseph Booth, the father, died Feb. 4, 1810. Mary, the mother, died March 11, 1809.

HENRY BOOTH, of Enfield, son of Joseph and Sarah Booth in the family above, was married to Dorothy Fish, of East Windsor, Nov. 2, 1768. Their children—Sharon, born Dec. 28, 1771. Dorothy, born Jan. 12, 1774. Abi, born Dec. 6, 1778. Sarah, born Dec. 5, 1780. Eneas, born Nov. 15, 1783. Henry Booth, the father, died March 1, 1792. Dorothy, the mother, was married to Elijah Burt, Oct. 31, 1793. Sarah was married Dec. 19, 1799, to Hanon Cooley [see *page* 107].

DAVID BOOTH, of Longmeadow, son of Capt. Joseph and Mary Booth above, was married Sept. 11, 1794, to Margaret Colton, daughter of Samuel and Lucy Colton. Their children—David, born Dec. 10, 1796. Lucy, born Dec. 11, 1798. Peggy, born Oct. 3, 1800. Joseph, born Oct. 19, 1802, died Sept., 1867, at Warsaw, Iowa. Flavia, born, Dec. 23, 1804. Mary, born Sept. 8, 1807. Sarah, born Dec. 17, 1809. Samuel Colton, born May 6, 1812 [*page* 22]. Margaret, the mother, died Jan. 7, 1817. David, the father, married Peggy Burt, May 27, 1817. Joseph Booth was married Jan. 22, 1829, to Sophronia Colton. Flavia Booth was married Dec. 16, 1828, to Amasa Converse. Margaret Booth was married April 19, 1830, to Francis Bartlett. Samuel C. Booth married Nov. 20, 1833, to Maryann Allard. Sarah Booth married Sept. 23, 1834, to Jonathan Coble. Mary Booth married Oct. 21, 1849, to Paul A. Haralson, Stone Mountain, Ga. Margaret Booth, the mother, died Jan. 7, 1817. David Booth, the father, was married to Peggy Burt, daughter of Elijah Burt. David Booth died April 12, 1827, aged 62. Peggy Booth died Feb. 23, 1837, aged 69.

PETER BOOTH, son of Capt. Joseph and Mary Booth [*page* 21], was married Oct. 10, 1797, to Patty Eyre, daughter of Thomas Eyre, of Enfield. Their children were—William, born June 9, 1798. Henry, born Aug. 26, 1800. Hannah, born Nov. 11, 1803. Danforth Charles, born Jan. 15, 1807. Edmund, born Aug. 24, 1810. Peter, the father, died March 5, 1815. Martha, born June 23, 1815.

ELIPHAEL BOOTH, of Enfield, son of Capt. Joseph and Mary Booth, was married March 3, 1802, to Loice Colton, daughter of Henry and Mary Colton [*page* 63]. Their children were—Harmon, born Feb. 13, 1803, died Feb. 27, 1845. Hannah, born April 15, 1805. Calvin, born July 8, 1807. Loice, born Sept. 19, 1809, died Oct. 20, 1848. George, born Jan. 11, 1812. Edwin, born May 12, 1814. [Vacant to *page* 24.]

1st Generation. HENRY BURT, of Springfield, is supposed to have been the ancestor of all his name who originated in that town. His wife's name was Ulalia. The greater part of his children were born before his coming hither. Jonathan and Nathaniel were the names of his sons. The names of his daughters recorded as born in Springfield were—Hannah, born April 28, 1641. One daughter, name defaced on record, born 1643. Patience, born Aug. 18, 1645. Mercy, born Sept. 27, 1647. Hannah was married Dec. 24, 1757, to John Bag. Patience was married Oct. 7, 1667, to John Bliss. There were other women by the name of Burt who probably were the daughters

of Henry Burt. Sarah Burt, married to Juda Gregory, June 20, 1643. Elisabeth, married to Samuel Wright, Nov. 24, 1653. Mary, married to William Brooks, Oct. 8, 1654. Dorcas, married to John Stiles, Oct. 28, 1657. Henry Burt, called clerk of the writs, died April 30, 1662. Ulalia, his widow, died Aug. 19, 1690. By the records of deeds it appears in the settlement of the estate of Henry Burt, after his decease, that Jonathan and Nathaniel were his sons. By Northampton records, David Burt had a family among the first families in that town. His relation to Springfield Burts is not known.

2d Generation. DEA. JONATHAN BURT, of Springfield, son of Henry Burt above, was married Oct. 20, 1651, to Elisabeth Lobdel. His children as recorded were—Elisabeth, born Dec. 29, 1652. Jonathan, born Sept. 12, 1654. Sarah, born Sept. 4, 1656. John, born Dec. 11, 1663. Elisabeth, the mother, died Nov. 11, 1684. Dea. Jonathan Burt was married Dec. 14, 1686, to Deliverance Hanchet. He was deacon of the first church in Springfield, and town clerk for the years 1697, 1698, 1699, and 1700. He left on public record some account of the destruction of Springfield by fire, 1675. He died Oct. 19, 1715. Elisabeth, his daughter, was married to Victory Sikes, Jan. 29, 1673. Sarah was married to Benjamin Dorchester, April 22, 1675. By him she had one child. Benjamin, her husband, died May 29, 1676. She was married again, Feb. 14, 1677, to Luke Hitchcock, Esq., and had by him eleven children.

2d Generation. NATHANIEL BURT, of Longmeadow, son of Henry and Ulalia Burt above, was married Jan. 15, 1662, to Rebecca Sikes, probably the daughter of Richard Sikes. Their children—Nathaniel, born Jan. 18, 1663, died July 19, 1749. Rebecca, born Dec. 10, 1665, died Feb. 12, 1692. David, born ———, 1668, died July 5, 1735. John, born Aug. 23, 1670, died Feb. 24, 1704. Sarah, born July 17, 1673, died July 31, 1673. Sarah, born April, 1675. Experience, born Jan. 23, 1677, died Sept. 12, 1719. Dorcas, born Feb. 10, 1680, died Oct. 21, 1770 [*page 25*]. Sarah was married Feb. 8, 1693, to Nathaniel Horton. They settled in Somers. Experience was married Feb. 15, 1705. Dorcas was married to John Atchinson. Rebecca, the daughter, was married to Charles Ferry, Jan. 29, 1690, and died Feb. 12, 1692. Rebecca, the mother, died Jan. 28, 1712. Nathaniel Burt, the father, died Sept. 29, 1720.

3d Generation. JONATHAN BURT, of Longmeadow, son of Dea. Jonathan and Elisabeth Burt [*page 24*], was married Dec. 8, 1682, to Lydia Dumbleton. Their children—Jonathan, born March 25, 1683, died Jan. 11, 1684. Mercy, born Aug. 2, 1685. Lydia, born March 9, 1687, died Dec. 14, 1767. Elisabeth, born Feb. 23, 1689, died Jan. 31, 1769. Jonathan, born March 15, 1692, died Jan. 24, 1712. Nathaniel, born Nov. 8, 1694, died July 14, 1735. Rebecca, born Nov. 12, 1696. David, born Jan. 20, 1698, died June 29, 1786. Sarah, born Oct. 31, 1701, died July 14, 1739. Hannah, born Dec. 6, 1705. Jonathan Burt, the father, died June 19, 1707. Lydia, the mother, was married again, June 17, 1709, to David Cooley, of Long-

meadow [see *page 95*], and she died Jan. 31, 1739. (The families of Nathaniel and David, see *page 26*). Mercy was married Dec. 2, 1709, to Jonathan Day, of Springfield. Lydia was married March 16, 1709, to Jonathan Ely. Elisabeth was married April 20, 1710, to Jonathan Chapin, of Chicopee. Rebecca was married Nov. 15, 1723, to Hezekiah Parsons, of Enfield. Sarah was married to Ephraim Colton, of Longmeadow, Nov. 16, 1732. Hannah was married April 19, 1750, to Dea. John Pierce, of New Castle, State of New Hampshire.

3d Generation. DEA. NATHANIEL BURT, of Longmeadow, son of Nathaniel and Rebecca Burt, was married Jan. 21, 1791, to Elisabeth Dumbleton. By her he had one child, Elisabeth, born Oct. 16, 1692. Elisabeth, the mother, died Nov. 3, 1692. Dea. Nathaniel Burt was married again, Jan. 18, 1699, to Mary Ferry, daughter of Charles and Sarah Ferry. Their children—Mary, born Oct. 20, 1700, died Aug. 3, 1773. Rebecca, born June 27, 1702, died March 23, 1704 (scalded). Experience, born Oct. 21, 1703, died Sept. 22, 1772. Mercy, born Oct. 6, 1707, died Feb. 3, 1713. Rebecca, born June 6, 1709, died Feb. 9, 1713. Nathaniel, born May 4, 1711, died Sept. 8, 1755 (killed in battle). Mary, the second wife, died June 2, 1739. Dea. Nathaniel Burt, the father, was married again, March 8, 1740, to the widow Mary Crawford, who had been the wife of John Scovil, of Middletown, and he died July 19, 1749, and she died May 23, 1753. Elisabeth, the daughter, was married to Abel Curtis. They first settled in Longmeadow, and removed to Mansfield, Conn. Mary was married to Isaac Colton, June 1, 1722. Experience was married to George Colton, May 21, 1731.

3d Generation. DAVID BURT [*page 26*], of Longmeadow, son of Nathaniel and Rebecca Burt, was married June 27, 1706, to Martha Hale, daughter of Dea. Thomas and Prissilla Hale, of Enfield. Their children were—David, born Aug. 20, 1709, died April 13, 1777. Abigail, born Aug. 20, 1709, died March 28, 1773. Martha, born July 8, 1707. Prissilla, born March 18, 1711, died April 12, 1769. Rebecca, born Oct. 13, 1714. Martha was married to Azariah Allin, of Enfield, Jan. 11, 1723. Prissilla was married to Nathaniel Bliss, Sept. 25, 1733. Abigail was married Jan. 10, 1734, to Thomas Hale [see *page 139*]. Martha, the mother, died 1714. David Burt, the father, was married again to the widow Joanna Allin, of Suffield. Date of their publishment, July 2, 1715. David Burt, the father, died July 5, 1735. Joanna, his widow, died May 4, 1741.

3d Generation. JOHN BURT, of Longmeadow, son of Nathaniel and Rebecca Burt, was married Dec. 23, 1697, to Mary Lumbard, daughter of David and Margaret Lumbard. John, born Sept. 19, 1699, died April 22, 1756. David, born June 30, 1701, died Nov. 14, 1701. Daniel, born June 5, 1703, died Feb. 22, 1771. John Burt, the father, was killed by his horse in a sleigh, Feb. 25, 1704. Mary, his widow, was married to Deliverance Brooks. They removed to Brimfield.



4th Generation. NATHANIEL BURT, of Longmeadow, son of Jonathan and Lydia Burt, was married to Hannah Church. They had one son, Jonathan, born Nov. 4, 1730, died May 24, 1806. Nathaniel, the father, cut his throat, July 13th, and died on the 14th, 1735. Hannah, his widow, died Dec. 27, 1741. Jonathan, the son, lived and died unmarried.

4th Generation. DAVID BURT, of Longmeadow, son of Jonathan and Lydia Burt [*page 25*], was married Feb. 23, 1732, to Jerusha Colton, daughter of Lieut. Ephraim and Mary Colton [*page 53*]. Their children—David, born June 1, 1733, died Nov. 14, 1822, age 90. Solomon, born March 4, 1740, died Jan. 6, 1741. Jerusha, the mother, died Nov. 14, 1740. David Burt, the father, was married again, 1743, to Sarah Ely, daughter of Samuel and Sarah Ely [*page 123*]. They had no children, and he died June 29, 1786, and Sarah, his widow, died June 5, 1789. She was born Aug. 30, 1705. (The family of David, 28th *page*.)

4th Generation. DEA. NATHANIEL BURT, of Longmeadow, son of Dea. Nathaniel and Mary Burt, was married Jan. 11, 1739, to Sarah Chapin, daughter of David and Sarah Chapin, of Chicopee. She was born Oct. 26, 1706. Children—Nathaniel, born Nov. 15, 1739, died Oct. 22, 1819, aged 80. Sarah, born Nov. 15, 1739, died July 9, 1768. Lucy, born June 22, 1741, died March 16, 1816, age 75. Gideon, born July 30, 1743, died June 12, 1825, age 82. Simeon, born Nov. 13, 1745, died Sept. 12, 1746. Eunice, born Feb. 4, 1747, died March 29, 1749. Sarah, the daughter, was married Sept. 13, 1764 [*page 27*], to John Allis, of Somers, and died and was buried at Longmeadow, July 9, 1768. Lucy was married Feb. 14, 1760, to Ensign Samuel Williams. Dea. Nathaniel Burt, the father, was slain in battle near Lake George, Sept. 8, 1755. Sarah, his widow, was married Sept. 17, 1767, to the Rev. Dr. Stephen Williams, and she died Nov. 18, 1790, age 84 years.

4th Generation. DAVID BURT, of Longmeadow, son of David and Martha Burt, was married Sept. 5, 1732, to Sarah Colton, daughter of Capt. George Colton [see *page 51*]. Their children were—Charles, born Dec. 26, 1732, died Aug. 8, 1755. Sarah, born Nov. 12, 1734, died March 28, 1759. David, born Nov. 5, 1736, died July 6, 1809. Jonathan, born Feb. 9, 1739, died April 18, 1794. Martha, born Oct. 19, 1740, died Dec. 16, 1834, age 94 years. Enoch, born Oct. 3, 1742, died March 29, 1809. Elijah, born Oct. 3, 1742, died April 5, 1820, age 78 years. Mary, born March 27, 1745, died July 17, 1783. Elisabeth, born Dec. 19, 1747, died August, 1827, age 80. Oliver, born April 9, 1750. Frederick, born June 4, 1752, died Feb. 21, 1813. Loice, born Aug. 9, 1755, died June 26, 1776. Sarah, the mother, died August 17, 1763. David Burt, the father, married again, October, 1774, to Rebecca Alvard, of Wilbraham, and he died April 13, 1777, and she died Oct. 17, 1793. Sarah, the daughter, was married Feb. 21, 1753, to Gideon Colton. Martha was married May 7, 1767, to Abner Hale [see *page 140*]. Mary was married Jan. 7, 1768, to Henry Colton. (The families of the sons, see *pages 29, 30 and 31*.)

4th Generation. JOHN BURT, son of John and Mary Burt, was married Sept. 7, 1727, to Mary Wright. Their children were—Mary, born June 29, 1728. John, born Feb. 11, 1731. Benjamin, born Nov. 1, 1734. Rebecca, born Nov. 3, 1732. Eunice, born March 12, 1737. Reuben, born Sept. 7, 1739. Hannah. John Burt, with his family, removed from Longmeadow to Brimfield, and he died in that town April 22, 1756.

4th Generation. MAJOR DANIEL BURT, son of John and Mary Burt, was married Feb. 2, 1727, to Margaret Colton, daughter of Ephraim and Esther Colton [*page 49*]. Their children—Margaret, born Jan. 12, 1728, died Sept. 2, 1807. Daniel, born Sept. 1729, died Sept. 22, 1812. Lucy, born January, 1737, died February 3, 1756. Mary, born Sept. 1738. Major Daniel Burt settled in Brimfield, where his children were born, and he died in that town Feb. 2, 1771. Margaret, his widow died ———. Margaret, the daughter, was married Nov. 12, 1751, to Abner Colton, of Longmeadow.

5th Generation. CAPT. DAVID BURT [*page 28*], of Longmeadow, son of David and Jerusha Burt, was married March 1, 1758, to Mary Colton, daughter of Capt. Simon and Abigail Colton. Children—Solomon, born Feb. 1, 1759, died May 7, 1777; blown up in a powder-mill. Calvin, born Sept. 14, 1761. Flavia, born March 12, 1764, died Aug. 20, 1787. Ariel, born Feb. 11, 1766, died March 1, 1766. Abigail, born April 27, 1767. Mary, born June 18, 1769, died Jan. 23, 1793. Jerusha, born Nov. 11, 1771, died Jan. 20, 1775. Sarah, born June 27, 1774. David, born July 27, 1776, died Aug. 15, 1777. Jerusha, born Jan. 20, 1782. Flavia was married Feb. 10, 1784, to Aaron Field [see *page 131*]. Abigail was married Jan. 31, 1788, to Zebulon Betts, of Richmond. Mary was married Jan. 8, 1792, to Eliakim Williams [*page 223*]. Sarah was married Sept. 4, 1793, to William Williams [*page 224*]. Jerusha was married Dec. 24, 1805, to the Rev. Hubbel Loomis, of Willington. Mary, the mother, died July 29, 1800. Capt. David Burt, the father, was married again, 1802, to Eunice Hall, the widow of Dea. John Hall, of Ellington. David, the father, died Nov. 14, 1822.

5th Generation. NATHANIEL BURT, of Longmeadow, son of Dea. Nathaniel and Sarah Burt, was married Jan. 22, 1767, to Experience Chapin, daughter of Lieut. Noah and Mary Chapin, of Somers. He died Oct. 22, 1819, age 80. She died Sept. 2, 1834, age 92. Children—Sarah, born July 31, 1768. Sylva, born Feb. 4, 1770. Milcha, born Dec. 16, 1771. Lycy, born Sept. 30, 1773, died Dec. 15, 1833. Experience, born August 8, 1776, died July 28, 1833. Eunice, born Nov. 22, 1778. Jerusha, born Aug. 30, 1780, married to Alex. Field. Sarah was married Feb. 22, 1792, to Nathaniel Patten, of Hartford, Conn. Sylva was married Nov. 29, 1787, to Daniel Lumbard, of Springfield. Milcha was married Feb. 8, 1795, to J. Moseley Dunham. Experience was married Sept. 22, 1796, to Dr. Constant Merri-ck. They removed into the State of New York. Eunice was married Jan. 22, 1802, to Quartus Stebbins, of Springfield.

5th Generation. COL. GIDEON BURT, of Longmeadow, son of Dea. Nathaniel and Sarah Burt, was married Dec. 10, 1772, to Lydia Hale, daughter of Jonathan and Lydia Hale. He died June 12, 1825, aged 82. Their children—Gideon, born Oct. 21, 1773, died Aug. 13, 1845, age 72. Simeon, born March 3, 1775, died Aug. 17, 1777. Lydia, born Feb. 10, 1777, died Nov. 19, 1779. Lovice, born March 25, 1779. Lydia, the mother, died Oct. 15, 1780. Col. Gideon Burt was married again Oct. 23, 1783, to Celia Sabin, daughter of Capt. Simon Colton [*page* 57], and the widow of the Rev. Abishai Savin, of Pomphret, but formerly of Monson. Their children—Simon, born Aug. 7, 1784. Nathaniel, born April 16, 1786. Sabin, born Feb. 22, 1788 [*page* 29], died Feb. 11, 1862. William, born Sept. 1, 1789. John, born April 28, 1791. Celia, the mother, died April 6, 1807. Col. Gideon Burt was married again Oct. 20, 1808, to Elisabeth Newell, of Boston. She died May 1, 1813, aged 55. Lovice, the daughter, was married Jan. 10, 1811, to Henry Brewer, of Wilbraham.

DAVID BURT, of Wilbraham, son of David and Sarah Burt, was married Nov. 30, 1759, to Sarah Pasco. They had one child, Sarah, born Sept. 11, 1760, and died March 3, 1761. Sarah, the mother, died Oct. 11, 1760. David Burt was married again May 5, 1763, to Martha Marshfield, daughter of Samuel and Elisabeth Marshfield, of Springfield. Their children—Sarah, born March 28, 1764. Charles, born Sept. 15, 1766. Samuel Marshfield, born July 7, 1768. Stoddard, born ———. David, born ———. Martha, the mother, died ———. David Burt, the father, was married again Sept. 1789, to Esther Skinner, of Woodstock. They had one child, Martha, born ———. Esther, the mother, died ———. David Burt, the father, died July 6, 1809, in his 75th year.

JONATHAN BURT, of Longmeadow, son of David and Sarah Burt, was married Aug. 20, 1761, to Hannah Cooley, daughter of Josiah and Experience Cooley [*page* 102]. Their children—Urania, born May 1, 1762. Hannah, born March 18, 1764, died Dec. 24, 1829, aged 66. Beulah, born July 14, 1766. Flora, born Oct. 3, 1768. Nancy, born Sept. 16, 1770. Clarissa, born Oct. 24, 1772, died March 18, 1789. Rebecca, born Dec. 18, 1774. Lovice, born Aug. 22, 1778. Jonathan, born March 26, 1781, died Jan. 8, 1803. Jonathan Burt, the father, died April 18, 1794, being found dead on the road between his house and Longmeadow street. Hannah, the mother, was married again Sept. 15, 1796, to Capt. Daniel Perkins, of Enfield, he dying 1803. She returned to Longmeadow and died Sept. 23, 1820. Urania was married Jan. 30, 1783, to Zadock Stebbins [see *page* 203], he dying Dec. 17, 1803. She was married again March 5, 1806, to Simeon White, of South Hadley. Hannah was married Jan. 6, 1791, to Capt. Ethan Ely [see *page* 126]. Beulah was married July 12, 1792, to Martin Colton. Flora was married Jan. 1, 1794, to Moses Burt, of Springfield. Nancy was married Nov. 25, 1790, to Abijah Newell, of Monson. Rebecca was married Dec. 7, 1803, to Nathaniel Prior, of Enfield. Loice was married Nov. 18, 1801, to Hermon Newell [*page* 174].

5th Generation. ENOCH BURT [*page 30*], of Wilbraham, son of David and Sarah Burt, was married Nov. 28, 1766, to Eunice Stebbins, daughter of Jonathan and Margaret Stebbins [*page 199*]. Their children—Walter, born Oct. 30, 1767. Eunice, born July 18, 1770. Enoch, born ———. Eunice, the mother, died May 2, 1786. Enoch Burt, the father, was married again to Mary Stacy. She died in child-bed with her first child. Enoch Burt was married a third time to Thankful Skinner, of Woodstock. Their children—Calvin, born Nov. 10, 1790. Lathrop, born April 11, 1792. William, born May 26, 1794. Enoch Burt, the father, died May 29, 1809.

5th Generation. ELIJAH BURT, of Longmeadow, son of David and Sarah Burt, was married Dec. 3, 1767, to Deborah Colton, daughter of Ebenezer and Deborah Colton [*page 56*]. Their children—Peggy, born Sept. 14, 1768, died Feb. 23, 1837, age 69. Deborah, born Dec. 31, 1769, died April 26, 1827, age 57. Elijah, born Nov. 10, 1771, died Jan. 28, 1841, age 69. Luther, born March 11, 1773. Horrace, born Nov. 25, 1774, died Feb. 7, 1810. Rhoda, born May 3, 1776; died April 24, 1804. David, born Nov. 7, 1777. Moses, born Feb. 2, 1779. Aaron, born June 25, 1781. Ebenezer, born Sept. 19, 1782. Mary, born Aug. 18, 1784. Seth, born Feb. 8, 1786. Lucy, born March 25, 1788. Daniel, born Sept. 22, 1790. Deborah, the mother, died April 28, 1792. Elijah Burt, the father, was married again Oct. 31, 1793, to Dorothy Booth, widow of Henry Booth, of Enfield. Rhoda was married April 25, 1798, to Lieut. Erastus Goldthwait [*page 133*]. Elijah, the father, died April 5, 1820. Dorothy Burt died Oct. 17, 1833.

5th Generation. OLIVER BURT, son of David and Sarah Burt [*page 27*], was married Sept. 1, 1786, to Jerusha Cooley, daughter of Aaron and Ruth Cooley [*page 99*]. Their children—Justin, born Aug. 20, 1787. Ralph, ———. James, ———. Oliver Burt, with his family, removed to the State of New York [*page 31*].

5th Generation. FREDERICK BURT, son of David and Sarah Burt, was married March 19, 1778, to Mary Jones, formerly of Somers. Their children—Mary, born June 27, 1779. Elisabeth, born Dec. 20, 1781, died Feb. 28, 1782. Mary, the mother, died Jan. 20, 1786. Frederick Burt was married again, Aug., 1786, to Mehittable Lantton, of West Springfield. By her he had no child. She died ———. Frederick Burt was married again Nov. 20, 1794, to Sabrea Bush, of Springfield, the widow of Oliver Bush, and daughter of Jacob and Abigail Cooley, and he went to live with her. She died 1812. He died Feb. 21, 1813, in the poor-house in Springfield.

6th Generation. CAPT. CALVIN BURT, of Longmeadow, son of Capt. David and Mary Burt, was married Nov. 23, 1784, to Experience Sexton, daughter of Samuel and Sarah Sexton, of Wilbraham. Their children—Solomon, born Jan. 25, 1785, died June 11, 1817. Roderick, born March 22, 1787, died May 19, 1850. Calvin, born Jan. 18, 1795, died Feb. 15, 1795. Flavia, born Nov. 19, 1788, died Oct. 27, 1819. Emelia, born Sept. 26, 1790, married Elisha Burnham; he died

Sept. 14, 1832. Maria, born Nov. 26, 1792, married Stephen Cooley, Nov. 12, 1820. Calvin, born May 3, 1796, died Jan. 19, 1819. David, born March 9, 1799, died July 17, 1819. Francis, born June 25, 1801. Experience, the mother, died Dec. 22, 1833. Calvin Burt, the father, died Feb. 14, 1848, aged 86 years.

NATHANIEL BURT, of Longmeadow, son of Col. Gideon and Celia Burt, was married Dec. 29, 1808, to Lovice Meacham, daughter of Asa Meacham, of Enfield. Their children — Nathaniel Sabin, born August 23, 1809. Celia Colton, born April 26, 1812 [*page 32*].

ELIJAH BURT, of Longmeadow, son of Elijah and Deborah, was married June 13, 1801, to Nancy Abbe, daughter of John and Charity Abbe of Enfield. Their children — Lorin, born May 22, 1802. Nancy, the mother, died March 24, 1804. Elijah Burt, the father, was married again Jan. 6, 1805, to Polly McKinny, daughter of William and Mehittable McKinny, of Ellington. Their children — William, born Jan. 4, 1806. Anson, born July 22, 1808. Nancy Abbe, born Dec. 21, 1810.

LUTHER BURT, of Longmeadow, son of Elijah and Deborah Burt, was married October, 1799, to Mary White, daughter of Preserved and Mary White, of Springfield. Their children — Mary, born August 31, 1800. Anne, born June 21, 1802. Rhoda, born June 6, 1804. Hezekiah, born April 11, 1806. Lucius, born March 5, 1808. Augustin, born July 4, 1810. Luther White, born July 4, 1812. John, born Jan. 30, 1815. Richard Storrs, born Oct. 26, 1817. Delia Bliss, born July 7, 1820.

HORRACE BURT, son of Elijah and Deborah Burt, was married Dec. 19, 1802, to Patty Bliss, daughter of Nathaniel and Martha Bliss. Their children — Edmund, born Nov. 11, 1803. Jonathan, born May 2, 1806. Horrace, born Dec. 31, 1808. Horrace, the father, died Feb. 7, 1810. (*Vacant to page 42.*)

1st Generation. HENRY CHANDLER, a native of Andover, State of Massachusetts, was born about the year 1666; was married to Lydia Abbot, in Jan. 1723. He purchased a tract of land in the northwest corner of Enfield, supposed to contain seven hundred acres, for seven hundred pounds. He, with the greatest part of his children, removed to Enfield, probably in the spring of the year after his purchase. His children who did not come with him came afterwards. He and his sons settled on the land of his abovesaid purchase, except Nehemiah, who purchased a house-lot adjoining of Benoni Ganes. The children of Henry Chandler, and Lydia his wife, were: — Henry, died April 4, 1735. Samuel, born Oct. 1699, died April 22, 1761. Daniel, born May 25, 1701, died July 21, 1785. Nehemiah, died Sept. 9, 1756, aged 54. Lydia, died Feb. 4, 1780. Abigail, died Jan. 21, 1772, aged 67. Sarah, born 1707, died Aug. 16, 1777. Deborah, born July 9, 1709, died Aug. 23, 1769. Hannah, died May 23, 1756, age 45. Mary, died Nov. 13, 1789, age 76. Isaac, died June 5, 1787, age 70. Mehittable, died June 14 (12, Dr. Williams), age 24. The sons, with their families, are to be seen in the following pages in this book, as also the daughters.

Lydia was married to John Booth, of Enfield, Dec. 26, 1727. Abigail was married to John Rumrill, Feb. 14, 1728. Deborah was married to Ebenezer Colton, Oct. 25, 172—. Sarah was married to Joseph Booth, Jan. 29, 1736. Hannah was married to Ezekiel Pease, Feb. 10, 1732. Mary was married to Timothy Pease, Dec. 22, 1736. Mehittable was published to Jonathan Chapin, of Chicopee, Dec. 8, 1743, but died unmarried. Henry Chandler, the father, died Aug. 27, 1737, aged 71. Lydia, the mother, died March 11, 1739, aged 74. The whole number of grandchildren of Henry and Lydia Chandler, the father and mother of the above family, were ninety-nine. Henry had 5; Samuel 2; Daniel 6; Nehemiah 10; Lydia 10; Abigail 11; Sarah 9; Deborah 11; Hannah 11; Mary 14; and Isaac 10; making 99 in the whole.

2d Generation. DEACON HENRY CHANDLER, the son of Henry and Lydia, was married to Hannah Foster, before they came to Enfield. Their children were:—Hannah, born June 10, 1724, died March 12, 1751. Henry, born April 2, 1726. John, born Dec. 26, 1727. Stephen, born Feb. 2, 1731, died Sept. 10, 1804. Solomon, born Jan. 27, 1733, died 1755. Hannah, the daughter, was [*page 43*] married Sept. 1750, to Nehemiah Stebbins, of Longmeadow, and died without issue March 12, 1751. Henry's and Stephen's families may be seen in this book. John married, and had children in South Hadleigh, and removed from thence to——. Solomon was killed in a battle with the French and Indians, in the year 1755. Henry, the father, died April 4, 1735. Hannah, the mother, was married again, Nov. 9, 1736, to John Ganes of Enfield, and had two children, John and Abigail.

2d Generation. CAPT. SAMUEL CHANDLER, second son of Lydia and Henry, was married to Hepsibah Colton, the daughter of Capt. Thomas Colton, Dec. 22, 1726. Their children—Hepsibah, born Oct. 6, 1729, died Oct. 11, 1803. Lydia, born April 20, 1735, died March 11, 1736. The father died April 22, 1761. The mother died March 7, 1760. Hepsibah, the daughter, was married to Stephen Warriner, 1754, and had by him one child. After his death, married again to Stephen Chandler.

2d Generation. DEA. DANIEL CHANDLER, son of Henry and Lydia, was married to Sarah Keep, daughter of Samuel and Sarah Keep, of Longmeadow, Jan. 4, 1728. Their children—Sarah, died Aug. 6, 1729. Daniel, born Jan. 20, 1732, died Jan. 22, 1805. Thomas, born June 16, 1735, died Nov. 2, 1760. Joseph, born April 28, 1738. Sarah, born Aug. 12, 1741. Mehittable, born Dec. 17, 1744, died Sept. 8, 1759. Daniel, the son, was married to Esther Bliss, the daughter of Ebenezer and Sarah Bliss, of Longmeadow, July 26, 1759. He settled in Enfield, from thence removed to Hartland, and died without issue. Sarah was married to Jabez Keep, the son of John and Abigail Keep, of Monson. They removed into the State of New York, to a town called Homer. Thomas died unmarried. Dea. Chandler, the father, died July 21, 1785, aged 84. Sarah, the mother, died Nov. 24, 1767, aged 64.

2d Generation. NEHEMIAH CHANDLER, son of Henry and Lydia,

was married Aug. 23, 1733, to Mary Burough, of Ellington. Their children were:—Nehemiah, born Feb. 21, 1734, died Oct. 23, 1738. Elisabeth, born July 26, 1735. Samuel, born Oct. 11, 1737. Nehemiah, born Sept. 15, 1739, died Aug. 20, 1742. Jonathan, born May 10, 1742. Nehemiah, born Aug. 4, 1744. John, born Sept. 14, 1746. Joel, born Oct. 24 [page 44], 1748. Benjamin, born Jan. 8, 1750. Zebulon, born Nov. 23, 1754. Nehemiah, the father, died Sept. 9, 1756, age 54. Mary, the mother, died Dec. 13, 1807, aged 95 years, 5 months, and 9 days.

2d Generation. ISAAC CHANDLER, son of Henry and Lydia, was married to Abigail Hale, the daughter of——. Their children—Abigail, born Sept. 11, 1741. Isaac, June 24, 1743. Mehittable, born Dec. 17, 1744, died Feb. 22, 1795. David, born Sept. 24, 1747. Lydia, Oct. 23, 1749. John, Feb. 13, 1752. Susannah, Feb. 3, 1754. Henry, Feb. 20, 1756. Lois, Aug. 14, 1758. Nathaniel, June, 1760. Abigail, the daughter, married Israel Smith, of South Hadleigh; he removed to Brattleborough, from thence to Susquehannah river, State of New York. Isaac married and settled at Windsor, and died in that town. Mehittable was married to Mathew Keep, of Longmeadow, Nov. 29, 1764. Lydia married Isaac Macune, Feb. 14, 1781.

3d Generation. HENRY CHANDLER, the son of Dea. Henry and Hannah Chandler, was married June 6, 1751, to Mercy Colton, daughter of Isaac and Mary Colton, of Wilbraham. Their children—Hannah, born Oct. 28, 1751, died Dec. 21, 1778. Simeon, born Nov. 25, 1753. Solomon, born Jan. 17, 1756. Henry——. Reuben, born Jan. 7, 1761, died May 4, 1761. Reuben, born March 19, 1762, died July 17, 1762. Reuben, born Nov. 2, 1763. Mercy, born Feb. 7, 1766 [page 45].

3d Generation. STEPHEN CHANDLER, son of Dea. Henry and Hannah Chandler, was married to Mary Steel, daughter of John and Abigail Steel [page 206], the date of their publishment, May 9, 1752. Their children were:—Mary, born Dec. 7, 1752, died Aug. 16, 1810. Stephen, born Oct. 15, 1754, died Feb. 28, 1817, age 62. Triphene, Aug. 6, 1759, died May 11, 1784. Mary, the mother, died with the small-pox, Dec. 8, 1760. Stephen, the father, was married again to Hepsibah Warriner, the widow of Stephen Warriner, of Springfield, and the only surviving child of Samuel and Hepsibah Chandler, of Enfield. Their children were:—Samuel, born March 8, 1762. Ahiel, born Aug. 9, 1763. Hepsibah, born May, 25, 1765. Ama, born Feb. 21, 1767. Abner, born March 14, 1769, died March 31, 1828, age 59. Hepsibah, born Feb. 1, 1771. Stephen Chandler, with his family, resided in Enfield, until about the year 1786, or 1787, he removed to Longmeadow, and died in that town, Sept. 10, 1804. Hepsibah, the mother, died Oct. 1, 1803. Mary, the daughter, was married to Asahel Bliss, the son of Ebenezer and Sarah Bliss, and by him had two daughters, Anna and Mary; Asahel Bliss dying May 11, 1777, four days after he was blown up in a powder-mill. Mary, his widow,

was married again to Ebenezer Rumrill, Sept. 3, 1781. Triphene was married to William Hancock, Jan. 21, 1778. Stephen and Abner settled in Longmeadow. Anna married John Herskill, of Westfield, Vermont, Feb. 2, 1790, and died in that town. Hepsibah was married to Chauncy Hitchcock, of Montgomery, March 11, 1801. Samuel was married to Dorcas Terry, the daughter of Selah Terry, of Enfield.

3d Generation. JOSEPH CHANDLER, son of Dea. Daniel and Sarah Chandler, was married to Mary Chapin, daughter of David and Thankful Chapin, of Enfield. Their children—Mary, born Aug. 18, 1766. Sarah, born April 6, 1769. Joseph, born July 27, 1772. Thomas, born July 29, 1775. Mehittable, born Nov. 18, 1777. Daniel, born Dec. 17, 1780. George, born Nov. 10, 1784. Sarah married to Noah Cooley, June 28, 1787 [*page 46*].

3d Generation. DAVID CHANDLER, son of Isaac and Abigail Chandler, was married to Miriam Simons, the daughter of John and Miriam Simons, March 5, 1772. Their children—Miriam, born May 24, 1772. Lucinda, born Feb. 24, 1774. David, born April 29, 1776, and died the same day. David, born June 20, 1778. Ethan, born March 14, 1780. Isaac, born Jan. 14, 1783. Agnes, born Nov. 6, 1785, died March 19, 1803. Relief, born Nov. 3, 1788, died Sept. 17, 1791. Jonathan, born June 20, 1794. John, born Oct. 16, 1796.

4th Generation. STEPHEN CHANDLER, son of Stephen and Mary Chandler, was married July 9, 1778, to Freelope Hancock, daughter of Jabez and Rachel Hancock [*page 148*]. Their children—Cynthia, born Sept. 24, 1779. Freelope, born July 24, 1781. Stephen, born Sept. 4, 1783. Fanny, born June 27, 1787. Calvin Steel, born Nov. 8, 1788. John, born Sept. 20, 1795. Dimon, born March 7, 1799. Cynthia, the daughter, was married to Jacob Colton, son of Henry Colton, Nov. 15, 1798. Freelope married Levi Colton, March 25, 1798. Fanny married Joseph Stuart, and after his death, to Elias Russel. The father died Feb. 28, 1817.

4th Generation. ABNER CHANDLER [*page 47*], son of Stephen and Hepsibah Chandler, was married Oct. 20, 1792, to Eunice Colton, daughter of Ebenezer and Myriam Colton. Their children—Abner, born March 29, 1793. William, born Oct. 15, 1795, died Jan. 3, 1830, age 34. Eunice, born Aug. 30, 1797. Mirville, born March 31, 1799. Ebenezer Colton, born July 11, 1802, died Oct. 15, 1802. Ebenezer Colton, born Aug. 27, 1805, died in Georgia. Ama Herskill, born Dec. 31, 1809, died April 15, 1845, aged 35.

NATHANIEL CHAPMAN married July 24, 1780, to Lucy Cooley, the daughter of George and Mabel Cooley, of Longmeadow. Their children—Nathaniel, born Dec., 1781. Abner, born July 16, 1783. Pierly, born March 6, 1785. Lucy, born July 21, 1787. Patty, born Feb. 26, 1790. Persis, born Nov. 15, 1793. Mary, born Jan. 19, 1796. Jonathan Cooley, born Feb. 2, 1798. Davis, born April 25, 1800. Sally, born April 23, 1803. Nathaniel Chapman with his family, removed from Longmeadow to the western country in winter,



in the year 1805. He died at a place called Salem, State of Ohio, Feb. 18, 1807.

1st Generation. GEORGE COLTON [*page 48*], known in the record by the title of Quartermaster, from whom descended all of the Coltons in this country so far as known, is said to have come from a town in England, called Suttancofield. Came first to Windsor, married Deborah Gardner, of Hartford, and was one of the first settlers in that part of Springfield called Longmeadow. His children, as recorded in Springfield book, are the following:— Isaac, born Nov. 21, 1646, died Sept. 3, 1700, age 54. Ephraim, born April 9, 1648, died May 14, 1713, age 65. Mary, born Sept. 22, 1649. Thomas, born May 1, 1651, died Sept. 30, 1728, age 77. Sarah, born Feb. 24, 1652. Deborah, born Jan. 25, 1654, died Nov. 26, 1733. Hepzibah, born Jan. 7, 1656. John, born April 8, 1659, died Feb. 3, 1727. Benjamin, born May 26, 1661. Isaac, Ephraim, Thomas, and John, settled in Longmeadow. Benjamin is supposed to have died young. Mary married Samuel Barnard, of Hadleigh, Oct. 30, 1678. Sarah married Samuel Graves, of Hatfield, Oct. 30, 1678. Deborah married Nathaniel Bliss, of Longmeadow, Dec. 28, 1676. Hepzibah married Jonathan Wells, of Deerfield. Deborah, the mother, died Sept. 5, 1689. George, the father, married again March 1, 1692, to the widow, Lydia Lamb, who had been the wife of Lawrence Bliss, John Norton, and John Lamb. She died Dec. 17, 1699. He died Feb. 13, 1699.

2d Generation. ISAAC COLTON, son of George and Deborah Colton, was married June 30, 1670, to Mary Cooper, daughter of Thomas Cooper; she was born Nov. 15, 1651. Their children— Mary, born March 30, 1671. Sarah, born June 11, 1673, died July 9, 1689. George, born June 16, 1677, died Aug. 6, 1760. Rebecca, born June 20, 1681. Deborah, born July 26, 1684. A child born and died Aug. 1, 1687. Hannah, born Aug. 8, 1688. Joseph, born April 20, 1693. Benjamin, born June 18, 1695, died May 6, 1770. George settled in Longmeadow [*see page 51*]. Rebecca married Joseph Stebbins, Feb. 29, 1700. Deborah married David Morgan, Jan. 21, 1703. Hannah married Benjamin Chapin, Nov. 9, 1704. Joseph and Benjamin had families hereafter entered [*page 52*]. Isaac, the father, died Sept. 3, 1700, age 54. Mary, the mother, married Edward Stebbins, Oct. 18, 1701, after his return to Longmeadow, and died there Aug. 29, 1742, age 91.

2d Generation. EPHRAIM COLTON [*page 49*], second son of George and Deborah, was married Nov. 17, 1670, to Mary Drake. Their children— Ephraim, born Feb. 8, 1672, died Sept. 22, 1753. Josiah, born Oct. 7, 1674. Job, born May 14, 1677. Samuel, born Jan. 17, 1679, died March 13, 1744, aged 65. Mary, the mother, died Oct. 19, 1681. Ephraim, the father, married again March 26, 1785, to Esther Marshfield, daughter of Samuel and Catharine Marshfield; she was born Sept. 6, 1667. Their children— Josiah, born Dec. 30, 1685. Esther, born Oct. 23, 1687. Benjamin, born——. Sarah, born March 12, 1692, died Jan. 14, 1780. Daniel, born July 27, 1694.

Deborah, born April 22, 1697, died June 12, 1697. Isaac, born July 30, 1698, died March 6, 1773. Margaret, born May 9, 1701. Nathaniel, born Aug. 22, 1703. Thomas, born Aug. 3, 1705, killed by Indians June 27, 1724. Noah, born Dec. 19, 1707. Mary, born Aug. 11, 1710. Abiel, born Jan. 13, 1714, died May 9, 1714. The sons Ephraim, Samuel, Josiah, and Isaac, had families which are entered in this book [*pages* 53 and 54]. Job went off and never returned again. Esther married Phillip Smith, of Hadleigh. Benjamin graduated at Yale College, A.D. 1710, settled in the ministry at West Hartford. Sarah married Ebenezer Bliss of Longmeadow, Jan. 29, 1719. Daniel settled at Gilford, in Conn. Margaret married Daniel Burt, Feb. 2, 1727, settled in Brimfield. Nathaniel, settled at Killingly, in Conn., and died at Cape Britain. Noah married — Scott, after removing from place to place several times, died at Greenwich, Mass. Mary married Philip Parsons, of Enfield, Dec. 4, 1729. Ephraim, the father, settled in Longmeadow, and probably about the year 1696, removed to Enfield. His first children are recorded in Springfield; Deborah, and the following, are recorded in Enfield. The father died May 14, 1713, eight months before his last child was born, and Esther, his wife, died Jan. 20, 1714, seven days after the birth of said child.

2d Generation. CAPT. THOMAS COLTON [*page* 50], son of George and Deborah Colton, was married Sept. 11, 1677, to Sarah Griswold, of Lyme, Conn. Their children — Sarah, born Sept. 25, 1678, died June 20, 1754. Anna, born Dec. 27, 1680. Thomas, born March 27, 1683, died Aug. 4, 1760. Benjamin, born Feb. 19, 1684, died April 7, 1685. Elisabeth, born April 5, 1686. Mathew, Feb. 13, 1688, died June 6, 1690. Stillborn child, Sept. 11, 1690. Sarah, the mother, died Sept. 12, 1690. Capt. Thomas Colton married again Dec. 17, 1691, to Hannah Bliss, daughter of Lawrence Bliss, of Springfield. Their children — Hepzibah, born Oct. 26, 1692, died March 7, 1760. William, born July 7, 1694, died Dec. 4, 1770. Ebenezer, born July 23, 1696, died Aug. 19, 1765. Joseph, born Aug. 27, 1698, died Sept. 10, 1698. Isaac, born Oct. 10, 1700, died Jan. 1757. Hannah, born July 11, 1703. Dinah, born Jan. 31, 1706, died May 5, 1706. Abner, born June 17, 1709, died Feb. 24, 1710. The sons who had families may be seen in this book [*pages* 55 and 56]. Sarah was married to Samuel Keep, Feb. 27, 1695. Anna married Samuel Porter, of Hadleigh, Oct. 13, 1708. Elisabeth married Joseph Kellogg, of Hadleigh, July 5, 1710, and after his death married Billing, of Hatfield, and died without issue. Hepsibah married Capt. Samuel Chandler, of Enfield, Dec. 22, 1726. Hannah married Nathaniel Mun, of Springfield, Dec. 28, 1721. They removed to Munson, and died in that town. Hannah, the last wife of Capt. Thomas Colton, died Nov. 6, 1737; he died Sept. 30, 1728. On the 6th of Oct. following, the Rev. Dr. Williams preached a sermon in which he gave Capt. Colton a very extraordinary character, as having been a man eminently useful in his day, especially in the Indian wars, and as a man of eminent piety.

2d Generation. JOHN COLTON, the 4th son of George and Deborah, was married Feb. 19, 1684, to Abigail Parsons, daughter of Dea. Benjamin Parsons of Springfield, born Jan. 6, 1663. Their children were: — Abigail, born Jan. 4, 1685. Mary, born May 1, 1689, died Jan. 16, 1690. Abigail, the mother, died June 27, 1689. John, the father, married again Sept. 2, 1690, to Joanna Wolcot, daughter of Simon Wolcot, of Windsor, and sister to Roger Wolcot, Gov. of Conn. from 1754 to 1759. Sarah, born Sept. 6, 1692. Martha, born Jan. 4, 1694. Joanna ———. John, born May 9, 1697, died Jan. 5, 1766, age 68. Mary died Feb. 15, 1737. George, born May 27, 1702, died [page 51] Feb. 15, 1725. Eunice, born Feb. 22, 1705, died March 30, 1778. Simon, and Roger, born Oct. 26, 1707. Simon, born 1709, died May 29, 1796. John, the father, died Feb. 3, 1727. Joanna, the mother, died Jan. 10, 1755. Abigail was married to Francis Griswold, of Poquonnock, in Windsor, Dec. 8, 1708. Martha married Luke Hitchcock, Jan. 26, 1721. Joanna married Jonathan Cooley, the son of Obediah and Rebecca, date of publishment Dec. 19, 1713. Mary was married to Samuel Keep, Jan. 15, 1736. Eunice was married to John Ely, Nov. 5, 1733; he dying, she married Roger Wolcott, of Windsor, June 19, 1759; he dying, she married Capt. Joel White, of Bolton, April 8, 1761.

3d Generation. CAPT. GEORGE COLTON, son of Isaac and Mary, was married to Mary Hitchcock, Feb. 3, 1704, daughter of Luke and Sarah Hitchcock, of Springfield. Their children — Timothy, born Feb. 10, 1706, died May 27, 1787. George, born Jan. 27, 1708, died March 9, 1784. Mary, born Nov. 1710. Sarah, Feb. 22, 1713, died Aug. 17, 1763. Rebecca, born Oct. 26. Elisabeth, born April 5, 1718. Isaac, born Aug. 9, 1720, died Aug. 20, 1800. Miriam, born Feb. 28, 1723. Jonathan, born March 11, 1726, died May 7, 1752. Timothy, George, and Isaac, had families hereafter recorded. Mary married David Merrick, Jan. 28, 1735. Sarah married David Burt, Sept. 5, 1732. Rebecca married Ebenezer Bliss, of Lebanon, Conn., May 7, 1737. Ezekiel Lomis, of Lebanon, married Elisabeth, March 1, 1743. Myriam married Nathan Hoar, of Munson, May 21, 1751. Jonathan graduated at Yale College 1745, went to London, and after he had received Episcopal ordination over a church in the town of Hebron, Conn., and was returning home, he died at sea of the small-pox, May 7, 1752, age 28 years. Capt. George Colton, the father, died Aug. 5, 1760, age 84 years. Mary, the mother, died Sept. 18, 1774, age 86 [page 52].

3d Generation. JOSEPH COLTON, son of Isaac and Mary, was married May 5, 1715, to Abilene Chapin, daughter of Samuel and Hannah Chapin; he settled in West Springfield. Their children — Mary, born June 3, 1716, died Sept. 18, 1736. Hannah, born Oct. 13, 1720. Joseph, born Sept. 18, 1723, died June 14, 1741. Gideon, born May 8, 1727. Abigail, born Oct. 22, 1729, died Jan. 29, 1747. Dinah, born June 12, 1732. Mary, born Jan. 11, 1738. Dinah was married Nov. 16, 1749, to Seth Miller.

3d Generation. BENJAMIN COLTON, son of Isaac and Mary Colton, was married to Elisabeth Pyncheon, daughter of Col. John Pyncheon, and Bathshua his wife, Feb. 6, 1721. Their children—Benjamin, born Feb. 1, 1722, died June 20, 1808. Charles, born March 8, 1724, died March 9, 1809. Moses, born Feb. 9, 1726, died Sept. 23, 1771. Gideon, born Feb. 11, 1728, died June 16, 1823, age 95. Elisabeth, born April 18, 1730. Bathshua, born Sept. 6, 1732. Isaac, born Aug. 22, 1734, died March 3, 1812. William, born Nov. 6, 1736. Margaret, born Oct. 24, 1738. Hannah, born Oct. 27, 1740. Mary, born Jan. 26, 1742. Aaron, born March 21, 1744. Rhoda, born June 9, 1748. Edward, born April 10, 1750. Reuben, born Jan. 1, 1752, died Sept. 26, 1757. Benjamin, Charles, Gideon, and William, their families are hereafter recorded in this book [*pages 59 and 60*]. Elisabeth married Gideon Merrick. Bathshua married Abner Towsley, of Brimfield, Feb. 2, 1749. Margaret married Benjamin Chapin, Mar. 4, 1760. Hannah married Joseph Jones, published July 9, 1766. Rhoda married David Bliss, son of Nathaniel and Priscilla. Benjamin Colton, the father, first settled in Springfield, afterwards removed to Ludlow; he was born June, 1695, died May 6, 1770, age 75. Elisabeth, the mother, was born Dec. 27, 1702, and died Sept. 26, 1776, age 74 [*page 53*].

3d Generation. LIEUT. EPHRAIM COLTON, son of Ephraim and Mary Colton, was married Dec. 29, 1699, to Mary Noble. Their children—Mary, born Dec. 25, 1700, died Oct. 16, 1776. Ephraim, born May 9, 1705, died Aug. 31, 1750. Deborah, born Feb. 25, 1708. Jerusha, born Feb. 22, 1711, died Dec. 14, 1740. Two sons unnamed, were born Nov. 7, one died the 7th, and the other the 13th, of Nov. 1712. Dammerus, born Aug. 18, 1714, died Aug. 2, 1777. Job, born July 20, 1717. Samuel, born Dec. 11, 1718. Hannah, born Feb. 21, 1724, died Oct. 20, 1805. Ephraim and Samuel had families [*see page 61*]. Deborah married Joseph Hoar, May 19, 1736, of Brimfield. Jerusha married David Burt, son of Jonathan and Lydia, Feb. 28, 1732. Mary and Damerus died unmarried. Hannah married Stephen Keep, June 12, 1754. Lieut. Ephraim Colton died Sept. 22, 1753, age 82 years. Mary, the mother, died ———.

3d Generation. SAMUEL COLTON, son of Ephraim Colton, and Mary, his wife, was married Jan. 16, 1707, to Margaret Bliss, daughter of Samuel Bliss, and Mary his wife, of Springfield, 1st Parish. Their children—Margaret, born April 19, 1724. Samuel, born Sept. 7, 1727, died Nov. 5, 1784. Margaret married Capt. Joseph Frost, Oct. 29, 1744. They settled at New Castle, State of New Hampshire. Samuel, the father, died March 13, 1744. Margaret, the mother, died Jan. 19, 1736. (The family of Samuel, see *page 61*.)

3d Generation. JOSIAH COLTON, son of Ephraim and Esther, his second wife, settled in Enfield, and was married Jan. 6, 1709, to Margaret Pease, daughter of Robert Pease. Their children—Josiah, born Oct. 7, 1709. Job, born Nov. 3, 1711, died March 11, 1719. Esther, born Mar. 31, 1714. Margaret ———. Abiel, born Jan. 27,

1718. Anne, born July 26, 1720. Hannah——. Esther married Obediah Hulbard, June 11, 1745. Margaret married David Phelps, Mar. 29, 1737. Abiel married Col. John Bliss, Nov. 8, 1749. Hannah married Joseph Gleason. Anne married John Parsons, Sept. 25, 1740 [page 54].

3d Generation. REV. BENJAMIN COLTON, son of Ephraim the first, and Esther, his wife, was married Dec. 3, 1713, to Ruth Taylor. He died 1759.

3d Generation. ISAAC COLTON, son of Ephraim Colton the first, and Esther his wife, was married to Mary Burt, the daughter of Deacon Nathaniel Burt, and Mary, his wife, June 1, 1722. Their children—Mary, born July 13, 1722. Moses, born May 22, 1724. Mercy, born Feb. 9, 1726. Esther, born May 30, 1728. Isaac, born April 29, 1730. Sarah——. Abigail, born Feb. 25, 1733. Stephen, born Aug. 24, 1736. Isaac Colton, the father, settled in Longmeadow, where all his children were born; he with his family removed to Wilbraham, about the year 1750; he died March 6, 1773. Mary, his wife, died Aug. 3, 1773. Mary married Timothy Jones, of Brimfield, Dec. 27, 1753. Moses married Hannah Hitchcock, Dec. 27, 1753. Mercy married Henry Chandler, of Enfield, June 6, 1751. Esther married James Merrick, Oct. 1, 1754. Isaac married Hannah Burt, Aug. 23, 1753. Abigail married Samuel Kilborn, Aug. 11, 1757. Stephen married Abigail Stebbins, Dec. 22, 1755.

3d Generation. THOMAS COLTON, [page 55], son of Capt. Thomas Colton, and Sarah, his wife, was married to Johannah Warriner, daughter of Joseph Warriner, April 14, 1708. Their children—Thankful, born Sept. 13, 1709, died Jan. 4, 1735. Mathew, born May 22, died July 17, 1711. Dinah, born Sept. 19, 1712, died Feb. 4, 1759. Anna, born Sept. 13, 1714. Elisabeth, born Dec. 23, 1716. Thomas, born Oct. 6, 1719, died in Longmeadow, March 17, 1808. Joseph, born Nov. 16, 1721, died in Munson Nov. 5, 1787. Son, still-born, Jan. 1, 1727. Thomas Colton, the father, died Jan. 29, 1755. Dinah was married to Francis Stebbins, Sept. 20, 1744, and died leaving no issue. Anna married Joseph Bewel, April 10, 1733; they settled in Somers. Elisabeth married Luke Cooley, son of Eliakim, Jan. 8, 1739; they lived and finished their days in Somers. Thomas settled in Longmeadow. Joseph married Ruth Colton, daughter of William and Mary Colton, Nov. 23, 1744. They settled in Monson, and had daughters.

3d Generation. WILLIAM COLTON, son of Capt. Thomas Colton, and Hannah, his second wife, was married Jan. 24, 1717, to Mary Merrick, daughter of Capt. John Merrick. Their children—Aaron, born June 13, 1718, died June 28, 1778. Ann, born Feb. 2, 1720, died Nov. 23, 1771. Mary, born Sept. 17, 1721. Ruth, born Dec. 11, 1722, died Dec. 11, 1804. Abigail, born June 27, 1724, died Dec. 22, 1770. Loice, born April 8, 1726, died Nov. 26, 1800. Eunice, born July 19, 1728, died April 8, 1806; burnt to death by falling into the fire, no person being with her. Miriam, born July 7, 1734, died May

22, 1805. Israel, born July 3, 1736, died Sept. 5, 1741. Aaron married Mary Ely, Nov. 27, 1746. Ann married John Williams, Jan. 22, 1747. Mary married—Chauncey, son of Rev.—Chauncey, of Hadleigh. Ruth married Joseph Colton, Nov. 23, 1744. Abigail married Dea. Nathaniel Ely, April 9, 1761. Loice was married to Richard Woolworth, Oct. 21, 1762. Eunice married Edward Chapin, July 6, 1752. Mariam married Aaron Bliss, April 23, 1754. Mary, the mother, died June 5, 1767, age 73. William, the father, married again June 7, 1768, to Mercy Colton, widow of Lieut. John Colton. The father died Dec. 4, 1770, in his 77th year. His last wife died Aug. 4, 1780, in her 75th year [*page 56*].

3d Generation. EBENEZER COLTON, son of Capt. Thomas and Hannah, his second wife, was married Oct. 25, 1733, to Deborah Chandler, daughter of Henry and Lydia Chandler, of Enfield. Their children—Deborah, born July 9, 1734, died Aug. 27, 1741. Rhoda, born Mar. 1, 1736, died June 19, 1739. Henry, born Jan. 8, 1738, died Nov. 11, 1787. Ebenezer, born Nov. 19, 1740, died Aug. 25, 1741. Ebenezer, born April 8, 1742, died June 6, 1742. Ebenezer, born Mar. 20, 1743, died Sept. 2, 1793. Deborah, born May 20, 1745, died April 28, 1792. Jabez, born Mar. 20, 1747, died April 2, 1819, age 72. Rhoda, born Mar. 4, 1749, died July 13, 1806. Hannah, born June 18, 1751, died Oct. 9, 1808. Elihu, born Sept. 5, 1753. (The families of Henry, Ebenezer, Jabez, and Elihu, are hereafter entered in this book *pages 63 and 64*). Deborah married Elijah Burt, Dec. 3, 1767. Hannah was married to William Colton, son of Aaron and Mary, Oct. 7, 1777. Ebenezer, the father, died Aug. 19, 1765. Deborah, the mother, died Aug. 23, 1769.

3d Generation. CAPT. ISAAC COLTON, son of Capt. Thomas Colton, was married to Esther Marshfield, daughter of Josiah and Rachel Marshfield; the date of their publishment is July 6, 1722; it is supposed they were married in Hartford. Their children—Rachel, born Sept. 9, 1723, died April, 1775. Hepzibah, born April 13, 1726, died June 10, 1726. Abner, born Sept. 6, 1727, died July 6, 1797. Jacob, born Sept. 30, 1733, died Jan. 21, 1734. Hannah, born Dec. 28, 1729, died Feb. 11, 1742. Beulah, born June 13, 1735, died April 24, 1786. Jacob, born Feb. 8, 1739, died Mar. 2, 1769. Andrew, born Nov. 1, 1743, died Oct. 1808. Othniel, born July 24, 1747, died Mar. 24, 1823. Rachel, was married to Moses Bliss, son of Pelatiah and Elisabeth, Dec. 10, 1747. Abner, Jacob, and Andrew, had families [*see page 65*]. Beulah married Dea. Nathaniel Ely, April 3, 1777. Capt. Isaac Colton, the father, died Jan. 23, 1757. Esther, the mother, died April 27, 1784; she was born May 16, 1699; she died in her 85th year [*page 57*].

3d Generation. LIEUT. JOHN COLTON, son of John and Joanna Colton, was married Dec. 22, 1726, to Mercy Stebbins, daughter of Samuel and Abigail Stebbins. Their children—Mercy, born Feb. 13, 1728, died March 4, 1728. John, born Feb. 21, 1729. Mercy, born Sept. 22, 1730, died Oct. 4, 1760. Solomon, born Jan. 8, 1733.

George, born Jan. 7, 1736, died May 18, 1737, drowned in a tub of water at the well. (Dr. Williams' journal.) Joanna, born ———, died Sept. 10, 1788, aged 49. Lucy, born June 24, 1742, died Dec. 7, 1799. Mercy was married to Isaac Colton, son of George and Mary, Nov. 19, 1745. Joanna was married to Gideon Colton, son of Benjamin and Elisabeth, June 18, 1761. Lucy was married to Samuel Colton Oct. 16, 1765. John and Solomon had families [see pages 65 and 66]. Lieut. John Colton, the father, died Jan. 5, 1766. Mercy, the mother, was married again June 7, 1768, to William Colton and died Aug. 4, 1780.

3d Generation. CAPT. SIMON COLTON, son of John and Joanna Colton, was married Feb. 5, 1736, to Abigail Burt, daughter of Capt. John Burt and Abigail his wife. Their children were, Abigail, born Jan. 15, 1737, died Jan. 26, 1737. Mary, born Dec. 18, 1737, died July 29, 1800. Abigail, born Dec. 2, 1739, died June 30, 1743. Flavia, born Aug. 31, 1741, died April 6, 1763. Festus, born March 31, 1743, died Jan. 4, 1788. Celia, born May 25, 1745, died Oct. 13, 1746. George, born June 23, 1747, died at Munson. Celia, born Nov. 22, 1749, died April 6, 1807. Stillborn, Aug. 28, 1752. Gad, born March 12, 1754, died Dec. 28, 1831. Luther, born Nov. 15, 1756, died Oct. 14, 1803. Calvin, born Nov. 16, 1758, died Dec. 22, 1758. Mary married Capt. David Burt, March 1, 1758. Flavia married Samuel Colton, Dec. 26, 1759. Celia married Rev. Abishai Sabin of Monson, June 13, 1770, and after his death she married Col. Gideon Burt, Dec. 23, 1783. Festus, George, Gad, and Luther had families [pages 66 and 67]. Abigail, the mother, died May 3, 1760. Capt. Simon Colton was married again Jan. 15, 1761, to Rebecca Hale, daughter of Thomas and Experience Hale. [See page 138.] Capt. Simon Colton died May 29, 1796. Rebecca, the last wife, died July, 21, 1803.

4th Generation. TIMOTHY COLTON, son of Capt. George Colton and Mary his wife [page 58]. was married March 27, 1729, to Mary Ferry. Their children were, Timothy, born Feb. 27, 1730. Charles, born August 2, 1736. Caleb, Stephen, Oliver. Timothy Colton, the father, removed from Longmeadow to Brimfield, in which town his children were born. He removed again to Longmeadow, and, after his father's death some years, he went with his sons Caleb and Stephen, removed to New Grantham, State of New Hampshire, and died in that town May 27, 1787. Mary, the mother, died in Brimfield.

4th Generation. GEORGE COLTON, son of Capt. George and Mary Colton, was married to Experience Burt, daughter of Dea. Nathaniel and Mary Burt. The date of their publication is April 29, 1731. Their children—Experience. Eunice. George. Mary. Miriam. Experience married Daniel Burt, of Brimfield, Oct. 12, 1757. Miriam, born about 1746, married Capt. Ebenezer Colton, July 2, 1767, died Nov. 13, 1831, age 85. George Colton, the father, removed to Brimfield, where his children were born. He returned to Longmeadow and died March

10, 1784, in his 76th year. Experience, the mother, died Sept. 22, 1772, in her 69th year.

4th Generation. ISAAC COLTON, son of Capt. George Colton, was married to Elisabeth Cooley, daughter of Daniel and Jemima Cooley, published Sept. 5, 1741. Their children—Elijah, born Aug. 23, 1746, died Sept. 7, 1746. Mercy, born June 9, 1748. Elisabeth, born July 8, 1750, died Nov. 11, 1760. Nancy, born May 26, 1752. Temperance, Feb. 11, 1754. Mary, Jan., 1757. Jonathan, born Feb. 28, 1758. Ama, born May 2, 1760 [*page* 59]. Mercy, the second wife of Isaac Colton, died Oct. 4, 1760. Isaac Colton was married a third time to Elisabeth Sears, of Middletown, Ct. Their children—Elisabeth, born April 2, 1763. James, born Jan. 25, 1765. Elijah. Isaac Colton, the father, after he had parted with his estate and lived a wandering life more than twenty years, died at Longmeadow, supported by the town of Springfield as a pauper, Aug. 20, 1800, the day on which he was born, being that day 80 years old. Nancy was married to Capt. Gad Colton, Oct. 21, 1773.

4th Generation. BENJAMIN COLTON, son of Benjamin and Elisabeth Colton, was married to Abiah Cooley, daughter of John and Mercy Cooley, March 24, 1742. Their children—Abiah, born Jan. 26, 1743, died Oct. 27, 1749. Joseph, born Jan. 25, 1744. John, born Oct. 22, 1747. Eli, born July 24, 1750. Abiah, born Dec. 30, 1752, died Feb. 13, 1811, wife of Gad Bliss. Daniel ———. Benjamin ———. Mary ———. Abiah, the mother, died ———. Benjamin, the father, married again to ——— Bond (widow). Their children were: Edward, born June 15, 1779. Moses, Nov. 23, 1781. Bathshuah. Benjamin Colton, the father, died June 20, 1808.

4th Generation. CAPT. CHARLES COLTON, son of Benjamin and Elisabeth, was married to Mary Sikes, Oct. 20, 1748. Their children—Frederick, born July 31, 1749. Nancy, born June 20, 1750. Roxalane, born Oct. 10, 1752. Charles, born Aug. 8, 1756, died Aug. 8, 1756. Alexander, born June 21, 1757, died June 21, 1757. Margaret, born May 26, 1758. Diamond, born June 18, 1761, died June 11, 1808. Loice, born Feb. 9, 1763. Nancy was married Feb. 28, 1781, to Bela Nichols [*page* 60]. Margaret was married Nov. 27, 1781, to Joel Marbel. Roxalane was married to Aaron Morgan, Chicopee. Loice was married April, 1788, to Calvin Stebbins, son of Capt. Thomas Stebbins. Capt. Charles Colton, the father, died March 9, 1809.

4th Generation. GIDEON COLTON, son of Benjamin and Elisabeth, was married to Sarah Burt, daughter of David and Sarah Burt, Feb. 21, 1753. Their children—Simon, born May 17, 1753, died May 24, 1754. Simeon, born Jan. 21, 1755. Sarah, born Feb. 26, 1757. Sarah, the mother, died March 28, 1759. Gideon Colton, the father, married again June 18, 1761, to Joanna Colton, daughter of Lieut. John Colton. Their children—Gideon, born May 10, 1763. Hanon, born Oct. 4, 1764, died Aug. 28, 1828. Zadock, born Feb. 18, 1766, died 1836. Chauncy, born Nov. 4, 1768, died Jan. 6, 1775. Sabra, born



Nov. 30, 1770. Elisabeth, born Dec. 30, 1774, died July 16, 1851. Chauncy, born Jan. 11, 1779, died Feb. 15, 1789. Joanna, the mother, died Sept. 10, 1788. Sabra was married Jan. 25, 1790, to Harrison Elwell. Sarah was married to Reuben Warriner Feb. 15, 1783. They settled in Vershire, State of Vermont. Gideon, the father, died June 15, 1823, age 95. (The families of the sons see in *pages* 68 and 69.)

4th Generation. WILLIAM COLTON, son of Benjamin and Elisabeth Colton, was married Aug. 13, 1761, to Dorothy Ashley. Their children—Dorothy, born March 24, 1762. Zealous, born Oct. 18, 1764, died May 14, 1802. Joseph Pyncheon, born Feb. 21, 1767. Noah Ashley, born Feb. 11, 1771. Cephas, born Aug. 15, 1774, died Sept. 1, 1775. Elisabeth, born Jan. 12, 1777.

4th Generation. EPHRAIM COLTON, son of Lieut. Ephraim and Mary Colton [*page* 61], was married Nov. 16, 1732, to Sarah Burt, daughter of Jonathan and Lydia Burt. Their children—Asa, born Aug. 28, 1733, died March 18, 1778 [see *page* 70]. Sarah, born May 23, 1735. Eli, born June 17, 1736. Ephraim, born 1738, died Sept. 30, 1777. Sarah, the mother, died July 14, 1739. Ephraim, the father, was married again July 6, 1742, to the widow Elisabeth Mighills. The father died Sept. 31, 1750, aged 45.

4th Generation. SAMUEL COLTON, son of Lieut. Ephraim and Mary, was married to Mary Hoar, of Brimfield, date of their publication Sept. 12, 1750. Their children—Job, born Jan. 19, 1755. David, born June 3, 1756. Esther, born Oct. 14, 1757. Mary, born Sept. 7, 1759. Jerusha, born Feb. 13, 1761. Reuben, born Nov. 26, 1762. Ephraim, born March 22, 1765. Samuel Colton, the father, with his family, removed to Greenwich, Mass.

4th Generation. SAMUEL COLTON, son of Samuel and Margaret, was married to Flavia Colton, the daughter of Capt. Simon and Abigail Colton, Dec. 26, 1759. They had one child, born Feb. 1st and died the 3d, 1760. She died April 6, 1763. Samuel Colton was married again Oct. 16, 1765, to Lucy Colton, daughter of Lieut. John Colton and Mercy, his wife. Their children—Adna, born Aug. 31, 1767, died Sept. 9, 1767. Stillborn, Nov. 20, 1768. Flavia, born Oct. 1, 1769, died Aug. 4, 1815. Margaret, born Nov. 18, 1770, died Dec. 28, 1770. Margaret, born Oct. 19, 1771, died Jan. 7, 1817. Lucy, born June 8, 1773, died Oct. 18, 1804. Samuel, born Sept. 8, 1775, died Aug. 25, 1777. Samuel, born Feb. 4, 1778, died June 17, 1811. Samuel Colton, the father, died Nov. 5, 1784. Lucy, the mother, died Dec. 7, 1799. Flavia was married to Col. Alexander Field Oct. 11, 1787 [see *page* 131]. Lucy married Benjamin Stebbins, of Belcher, Jan. 29, 1794. Margaret married David Booth, Sept. 11, 1794.

4th Generation. JOSIAH COLTON, son of Josiah and Margaret Colton [*page* 62], was married Jan. 13, 1743, to Ruth Allen. Their children—Mary, born Dec. 29, 1743. Sarah, born Dec. 26, 1745. Ruth, born Feb. 26, 1748. Elenor, born Oct. 28, 1750. Job, born Oct. 18, 1752. Lemuel ———. Margaret ———. Zibea, born April 5, 1760. Rachel, born March 29, 1762. Josiah, born Aug. 12,

1764. Josiah Colton, with the greater part of his family, removed from Enfield, where he was, to Plainfield, in the State of New Hampshire, in June, 1765 or 1766, in which town he and his wife died. Mary married Henry Colton, son of Ebenezer and Deborah, March 31, 1785, of Longmeadow [see *page* 63]. Sarah married James Pease. They settled in Somers.

4th Generation. THOMAS COLTON, son of Thomas and Joanna, was married Oct. 18, 1748, to Deborah Dudley, daughter of Daniel and Deborah Dudley, of Seabrook, Conn. She was born March 27, 1724. Their children—Deborah, born July 17, 1749, died March 19, 1751. Mathew, born Jan. 15, 1750, died June 1, 1751. Deborah, born June 2, 1752, died Dec. 20, 1768. Dinah, born Sept. 25, 1754, died March 8, 1784. Daniel, born Sept. 16, 1756, died Sept. 29, 1756. Thomas, born Sept. 16, 1757, died Dec. 24, 1824. Thankful, born, Jan. 1, 1762. Joanna, born April 8, 1764. Joanna married John Coomes, son of John and Mindwell Coomes, of Enfield, Feb. 23, 1784 [see *page* 117]. Thankful had two children—Jeremiah Colton, born Sept. 12, 1791, and Lanson; born Sept. 5, 1798, both born out of wedlock. Thomas, the father, died March 17, 1808. Deborah, the mother, died July 12, 1822, aged 98.

4th Generation. JOSEPH COLTON, son of Thomas and Joanna [*page* 63], was married Nov. 23, 1744, to Ruth Colton, daughter of William and Mary Colton. Their children—Ruth, born Sept. 24, 1745. Thankful, born Aug. 16, 1747. Editha, born Aug. 14, 1749. Joseph, born Aug. 4, 1751. Joanna, born Aug. 12, 1753. Joanna, born Aug. 14, 1755. Mary, born Sept. 8, 1757. Joseph, born Jan. 11, 1759. Lucy, born Nov. 21, 1761. Rachel, born Jan. 20, 1764. Anne, born Feb. 1, 1766, died March 17, 1811. N. B.—The date of the births of the children from Rachel, the daughter, are from her memory, and so may not be entirely correct. Dea. Joseph Colton, the father, died Nov. 5, 1787. Ruth, the mother, died Dec. 11, 1804.

4th Generation. DEA. AARON COLTON, son of William and Mary, was married Nov. 27, 1746, to Mary Ely, the daughter of Dea. Jonathan and Lydia Ely. Their children—Israel, born Sept. 12, 1747, died May 6, 1818, aged 71. Lovice, born Nov. 26, 1749. Mary, born Nov. 10, 1751, drowned May 20, 1753. William, born Jan. 6, 1754, died May 6, 1825. Mary, born Dec. 27, 1755, died Oct. 1, 1757. Aaron, born Dec. 5, 1758. Mary, born Feb. 28, 1761. Walter, born Aug. 25, 1764, died April 28, 1862, aged 98. Lovice married Tilly Merrick, of West Springfield, Dec. 19, 1777. Mary married Simeon Smith, of West Springfield, Jan. 13, 1782. Walter settled in Vermont in a town called Georgia. The sons all had families [see *pages* 71 and 72]. Dea. Aaron Colton died of the small-pox June 28, 1778, aged 60. Mary, the mother, died of a cancer Nov. 24, 1797. The first Mary was drowned in a tub of water Nov. 20, 1753.

4th Generation. HENRY COLTON, son of Ebenezer and Deborah, was married Jan. 7, 1768, to Mary Burt, daughter of David and Sarah Burt. Their children—Sarah, born April 19, 1769. Henry, born

Feb. 8, 1771, died Oct. 16, 1831. Mary, born Oct. 5, 1773. Jacob, born Feb. 5, 1776, died Feb. 6, 1845, aged 69. Loice, born June 26, 1778. Ethan, Nov. 18, 1780, died April 9, 1827, aged 47. Mary, the mother died July 17, 1783. Henry, the father, married again March 31, 1785, to Mary Colton, the daughter of Josiah and Ruth Colton, formerly of Enfield, but of Plainfield, New Hampshire, at the time of the marriage [see *page* 62]. She died Jan. 25, 1821. Henry, the father, died Nov. 11, 1787. Sarah married Mathew Keep, Feb. 20, 1794. Mary married Noah Coomes, Jan. 13, 1799 [see *page* 117]. Loice married Eliphael Booth, of Enfield, March 3, 1802 [see the families of the sons *page* 73].

4th Generation. CAPT. EBENEZER COLTON, son of Ebenezer and Deborah Colton [*page* 64], was married July 2, 1767, to Miriam Colton, daughter of George and Experience Colton. Their children—Eunice, born April 14, 1768, died April 24 or 26, 1768. Eunice, born April 27, 1769. Ebenezer Chandler, born May 10, 1771, died Oct. 29, 1846, aged 75. Erastus, born May 1, 1773. Mary, born Jan. 11, 1775. An infant, born and died Nov. 21, 1777. Melzal, born May 1, 1780. Capt. Ebenezer Colton died Sept. 2, 1793, aged 50. Miriam, his widow, was married to Mathew Keep, June 9, 1797. Eunice was married Oct. 20, 1792, to Abner Chandler [*page* 47]. Mary was married Nov. 2, 1800, to Benjamin Newell; they removed to Pittsfield. Miriam, the widow, was married June 9, 1797, to Mathew Keep [see *page* 159], and died Nov. 13, 1831.

4th Generation. JABEZ COLTON, son of Ebenezer and Deborah, was married Jan. 27, 1784, to Mary Baldwin, daughter of Capt. Ebenezer and Beltiah Baldwin, of Bozra, Conn. She was born at Norwich, April 1, 1753. Their children—Simeon, born Jan. 8, 1785, died Dec. 27, 1868, at Ashboro, N. C. Elijah, born Nov. 21, 1786. Mary, born Nov. 18, 1794. Simeon and Elijah were born in Somers, Mary in Longmeadow. (The families of the sons, see *page* 78.) Jabez, the father, died April 2, 1819, aged 72. Jabez Colton was graduated at Yale College, 1774, and was the compiler of this volume.

4th Generation. ELIHU COLTON, son of Ebenezer and Deborah, was married Dec. 6, 1787, to Abigail Ely, daughter of Dea. Nathaniel Ely and Abigail, his second wife. Their children—William, born Aug. 29, 1789, died April 16, 1836. Ebenezer, born Sept. 24, 1793. Elihu, born July 8, 1797, died at Enfield. Abigail, born April 25, 1799, died Oct. 10, 1802. Lydia, born April 1, 1801. Abigail, born April 15, 1804. Elihu, the father, died May, 26, 1825, age 72.

4th Generation. ABNER COLTON, son of Capt. Isaac and Esther Colton [*page* 65], was married Nov. 12, 1751, to Margaret Burt, daughter of Major Daniel Burt, of Brimfield. She was born Jan. 12, 1728. Their children—Abner, born Feb. 12, 1753, died Sept. 1, 1758. Isaac, born Dec. 13, 1754, died Sept. 11, 1758. Esther, born Dec. 24, 1756, died Feb. 17, 1757. Abner Colton, the father, died July 6, 1797, in his 70th year. Margaret, his widow, died Sept. 2, 1807.

4th Generation. JACOB COLTON, son of Capt. Isaac and Esther

Colton, was married Nov. 22, 1764, to Rachel Marshfield, daughter of Samuel and Elisabeth Marshfield. Their children—Esther, born Sept. 9, 1765. Elisabeth, born Jan. 8, 1769. Jacob, the father, died March 2, 1769. Rachel, the mother, married again Jan. 10, 1771, to James Ganes, of Enfield. They had five children in Enfield, and removed to the State of Vermont with their children.

4th Generation. CAPT. ANDREW COLTON, son of Capt. Isaac and Esther Colton, was married Jan. 1, 1767, to Hannah Bliss, daughter of Capt. Timothy Bliss. Their children—Clarinda, born June 22, 1767. Hannah, born Nov. 21, 1769, died Jan. 20, 1805. Andrew, born May 24, 1772. Isaac, born July 12, 1773, died July 13, 1773. Vespasian, born Jan. 9, 1776, died Oct. 9, 1776. Hannah, the mother, died Aug. 5, 1787. Capt. Andrew, the father, married again to the widow Lydia White, and he died Oct., 1808. Lydia, his last wife, died Aug. 8, 1800.

4th Generation. JOHN COLTON, son of Lieut. John and Mercy Colton, was married Nov. 22, 1749, to Pelelope Woolcut, daughter of Henry and Abigail Woolcut. Their children—George, born Aug. 25, 1752. John, born Jan. 9, 1755. Mercy, born April 11, 1764. Oliver, born March 23, 1766. Eleanor. John Colton, with his family, removed to Vermont to a town called Fairlee.

4th Generation. SOLOMON COLTON, son of Lieut. John and Mercy Colton [*page 66*], was married April 10, 1755, to Lucy Cooley, daughter of John and Mercy Cooley. Their children—Asahel, born Jan. 14, 1756. Lucy, born April 16, 1758. Elisabeth, born May 10, 1761, died May 27, 1838, aged 77. Sally and Roxey, born Feb. 27, 1766. Martha, born July 28, 1770, died June 29, 1819, aged 49. Lucy married Solomon Lomis Feb. 22, 1784 [*page 166*]. Elisabeth married Simeon Colton Dec. 11, 1783 [*page 68*]. Roxey was married to Chauncy Cooley Jan. 28, 1790. Sally married Enoch Colton, son of Asa and Sarah. They settled in Vershire, State of Vermont. Martha married Stephen Keep Nov. 27, 1791 [*page 159*]. Lucy, the mother, died May 13, 1802, aged 72 years.

4th Generation. LIEUT. FESTUS COLTON, son of Capt. Simon and Abigail Colton, was married Dec. 22, 1768, to Eunice Keep, daughter of Samuel and Sarah Keep. Their children—Martin, born Feb. 22, 1770, died Aug. 24, 1828. Flavia, born Oct. 11, 1771, died Aug. 16, 1799. Lucinda, born Oct. 18, 1774, died Oct. 18, 1776. Submit, born Feb. 22, 1777, died Oct. 22, 1777. Lucinda, born Jan. 3, 1779. Abigail, born Sept. 18, 1780. Festus, born Aug. 17, 1783. Festus Colton, the father, died Jan. 14, 1788. Flavia married Walter Coomes Jan. 6, 1790. Lucinda married John Sabin April 28, 1805. Eunice, the mother, died Oct. 4, 1807.

4th Generation. GEORGE COLTON, son of Capt. Simon and Abigail, was married Sept. 22, 1769, to Caroline Willard. Their children—Abigail, stillborn. Caroline, the mother, died. George Colton, the father, was married again to Tabitha Cooley, daughter of David Cooley, of Palmer. Their children—Caroline, born April 9, 1772,

died Oct. 1, 1797. Simon, born April 6, 1774. Celia, born March 18, 1776, died Jan. 29, 1778. David and Jonathan, born March 30, 1778. Jonathan died Feb. 26, 1803. George Colton, the father, died July, 1812.

4th Generation. CAPT. GAD COLTON, son of Capt. Simon and Abigail [page 67], was married Oct. 21, 1773, to Nancy Colton, daughter of Isaac and Mercy Colton. Their children—Justin, born Jan. 31, 1774, lived in Monson, Maine. Stoddard, born May 12, 1775, lived in Monson, Maine. Elisabeth, born Sept. 15, 1776, died Dec. 14, 1777. Chauncy, born July 8, 1778, died Aug. 18, 1799. Elisabeth, born Feb. 3, 1779, died Sept. 14, 1779. Nancy, born May 8, 1780, died Oct. 1781. Betsey and Nancy, born Feb. 27, 1783. Betsey died Feb. 25, 1801. Cynthia, born Oct. 2, 1784. Celia, born Oct. 12, 1786, died at Wilbraham. Calvin, born March 14, 1788, went to Monson, Maine. Persis, born Sept. 20, 1789, married Mr. Shaw. Polly, born March 15, 1791, married Francis Fellowes, died March 29, 1861. Pamela, born Oct. 5, 1792, married Rowland Taylor, Dec. 19, 1826. Sophrona, born Nov. 1, 1795, married Joseph Booth Jan. 22, 1829. Chauncy, born Aug. 31, 1800, graduated at Amherst College and lived in Cincinnati. Gad Colton was married to Miriam Hale, April 3, 1816, widow of Hezekiah Hale, and died Dec. 28, 1831. She died July 8, 1831, aged 73.

4th Generation: MAJOR LUTHER COLTON, Son of Capt. Simon and Abigail, was married Nov. 30, 1780, to Thankful Woolworth, daughter of Richard and Naomy Woolworth. Their children—Sabin, born Aug. 18, 1783. Amanda, born Feb. 22, 1786, died Feb. 4, 1843, aged 57. Luther, born Oct. 20, 1787. Calvin, Sept. 14, 1789. Oren, born Oct. 23, 1791. Simon, born Sept. 14, 1793. Naomy, Jan. 21, 1795. Amelia, June 17, 1796. Thankful, the mother, died Oct. 25, 1797. Major Luther Colton was married again April 2, 1799, to Mehitable Deming, of Wethersfield. Their children—Chauncy, born Jan. 5, 1800, died April 29, 1820. Laurinda, born Oct. 4, 1801. Major Colton, the father, died Oct. 14, 1803. Amanda was married April 30, 1811, to Dea. Ebenezer Burt. (The families of the sons, see page —).

5th Generation. CHARLES COLTON, son of Timothy and Mary [page 68], was married June, 1757, to Lucy Parsons, daughter of Moses and Hannah Parsons, of Enfield. Their children—Timothy, born Jan. 18, 1759, died Oct. 6, 1800. Charles, born Oct. 22, 1760. Levi, born Oct. 13, 1762, died July 12, 1828, aged 66. Mary, born July 29, 1764, married Elias Goodwel, of Athens, Vermont. Jonathan, born March 2, 1767. Lucy, born Sept. 20, 1769. Solomon, born March 8, 1772, died Dec. 31, 1838. Abigail, born Dec. 22, 1773, married Stephen Moltrop, of Westminster. Chauncy, born Dec. 2, 1775, lived in Stafford. Seth, born Sept. 26, 1777. Removed to the Town Cate, New York. Lucy, the mother, died April 29, 1811, in her 75th year.

5th Generation. GEORGE COLTON, son of George and Experience,

was married Nov. 2, 1757, to Sarah Colton, daughter of Ephraim and Sarah Colton. Their children—Nathan, born Oct. 26, 1758, died Oct. 9, 1797. Abishai, born May 4, 1761, died 1823. Julius, born March 4, 1763, died Jan. 3, 1830. Alpheus, born Dec. 1765. Demas, born Nov. 26, 1767. Sarah, born June 14, 1770, died June 23, 1823. Experience, born Nov. 30, 1773. Sarah, the mother, died in Vershire. George, the father, married again March 9, 1796, to Elenor Cane, daughter of Eli and Mary Cooley [*page* 104]. Elenor Colton died Dec. 20, 1844, age 83. (Sons, *pages* 81 and 82.)

5th Generation. SIMEON COLTON, son of Gideon and Sarah, was married Dec. 11, 1783, to Elizabeth Colton, daughter of Solomon and Lucy Colton. Their children—Dimon, born Oct. 11, 1784. Betsey, born March 6, 1786, died April 1, 1860. Patty, born Jan. 30, 1790, died about 1835. Almira, born Aug. 18, 1796, died Dec. 1, 1797. Almira, born Oct. 12, 1798. Patty, was married May 3, 1810, to David C. King, son of Thomas and Eunice King. Simeon Colton died Jan. 5, 1834, aged 75 years.

5th Generation. GIDEON COLTON, son of Gideon and Joanna [*page* 69], was married July 23, 1788, to Lucretia Woodworth, daughter of Richard and Loice. Their children—Lucretia, born Dec. 29, 1788. Gideon, born Jan. 10, 1794, died March 9, 1795. Delia, born Nov. 23, 1796. Lucretia was married Sept. 3, 1812, to the Rev. Simeon Colton, of Palmer.

5th Generation. HANAN COLTON, son of Gideon and Joanna, was married to Eunice Cooley, daughter of George and Mabel, June, 1788. He died Aug. 28, 1828, aged 64. Their children—Chauncy, born March 3, 1789. James, born April 19, 1791. Jerry, born Jan. 5, 1794. Julia, born Feb. 11, 1797. Eliza, born Sept. 30, 1804. Eunice, the mother, died 1806, and Hanan Colton was married to Esther —. Gideon, born April 6, 1809. Esther, born Nov. 20, 1810. William, born Sept. 2, 1812. Calvin Murray, born Oct. 1814. Harriet Angeline Colton, born Aug. 8, 1814. Samuel H. Chauncy, born Dec. 28, 1815.

5th Generation. ZADOCK COLTON, son of Gideon and Joanna, was married Nov. 5, 1794, to Hulda Lancton, daughter of John, born Aug. 7, 1797. Hulda, born Sept. 28, 1801. Chauncy, born Jan. 29, 1800.

DIMON COLTON, of Springfield, son of Capt. Charles and Mercy, was married, 1790, to Thankful Bliss, daughter of Timothy and Thankful. Their children—Lucinda, born July 7, 1791. Roderick Merrick, born Oct. 12, 1793. Nancy, born Aug. 29, 1795. Lucy Bliss, born Nov. 17, 1797. George Augustus, born June 23, 1800. Almira, born April 24, 1803. Francis, born Jan. 3, 1805. Charles and William, born Jan. 19, 1808. Dimon Colton, the father, died June 11, 1818.

5th Generation. ASA COLTON, son of Ephraim and Sarah [*page* 70], was married to Margaret Stiles, daughter of —, born Nov. 1, 1757. Their children—Margaret, born June 18, 1758, died Nov. 13, 1806. Margaret, the mother, died June 18, 1758. Asa Colton, the father, married again April 20, 1761, to Sarah Warri-

ner, widow of Reuben Warriner. Their children — Enoch, born Nov. 30, 1761. Asa, born Sept 5, 1763, died May 7, 1847. Daniel, born April 13, 1765. Lucius, born April 5, 1767. Lucina, born Jan. 31, 1769. Willard, born Sept. 27, 1770. Electa, born July 22, 1772. Chloe, born Nov. 24, 1774, died Jan. 11, 1775. Simeon, born March 31, 1776, died July 16, 1777. Simeon, born Jan. 7, 1778, died Aug. 23, 1778. Margaret, the daughter, was married March 27, 1780, to Lemuel Parsons. Asa Colton, the father, died March 18, 1778. Lucina was married to Elijah Walker, of Vershire. Electa was married to Oliver Eno, of Wintonburg, Conn., Sept. 15, 1791. Sarah, the mother, died April 3, 1816. She was the daughter of Simon Willard.

5th Generation. SAMUEL COLTON, son of Samuel and Lucy, was married to Anne Gregory Warriner, daughter of Dea. Noah and Grace Warriner, of Wilbraham, March 6, 1799. Their children—Lucy, born Dec. 16, 1799, died April 20, 1883. Samuel, born April 20, 1801, died Oct. 31, 1881. Mary Anne, born Dec. 11, 1802, died Jan. 5, 1880. Emeline, born June 30, 1804, died March 6, 1863. Flavia, born Aug. 18, 1805. Samuel Colton, the father, died June 17, 1811. Anne, the mother, married Rev. Gideon Burt, March 12, 1816, died Nov. 9, 1853. Lucy married E. W. Storrs, then of Amherst, June 19, 1828. Mary Anne married Sandford Lawton, of Dudley, Dec. 4, 1828. Flavia married John Hall Brockway, of Ellington, Conn., Jan. 22, 1829. Emeline married Luthert Wright, of Easthampton, Mass., Oct. 8, 1829. Anne, the mother, was married to Rev. Gideon Burt, Nov. 12, 1816.

5th Generation. THOMAS COLTON, son of Thomas and Deborah [page 71], was married July 24, 1788, to Hannah Bliss, daughter of Aaron and Miriam. Their children—Lucy, born June 8, 1789, died May 14, 1862. Belinda, born April 26, 1791. Deborah, born March 23, 1793. Thomas Dudley, born Nov. 30, 1794. Alvah, born Oct. 13, 1796. Hannah, born May 24, 1802. Lucy was married Jan. 11, 1809, to Calvin Bliss, son of Noah and Abigail Bliss. Hannah, the mother, died April 6, 1822. Thomas, the father, was found dead in Wethersfield, Ct., Dec. 24, 1824.

5th Generation. ISRAEL COLTON, son of Dea. Aaron and Mary Colton, was married Nov. 29, 1775, to Martha Wright, daughter of Elnathan and Mary Wright, of Northampton. He died May 6, 1818. She died April 4, 1829. Their children—Martha, born Sept. 24, 1776, died Dec. 13, 1821. Miranda, born July 29, 1778, died Oct. 18, 1799. Israel, born June 10, 1780, died Dec. 21, 1838. Aaron, born Oct. 9, 1782. Horrace, born Sept. 30, 1784. Nancy, born Sept. 2, 1786. Warham, born Sept. 1, 1788. Sylvia, born Oct. 27, 1790. Nancy was married Oct. 11, 1810, to Oliver Bridgman, of Belchertown. Sylvia was married Jan. 7, 1812, to Capt. George Gilbert, of Belchertown, Mass.

5th Generation. DEA. WILLIAM COLTON, son of Dea. Aaron and Mary Colton, was married Oct. 7, 1777, to Hannah Colton [page 72], daughter of Ebenezer and Deborah. He died May 6, 1825. Their

children—William Merrick, born Aug. 22, 1778, died Feb. 17, 1823, age 44. Adolphus, born Feb. 22, 1780, died July 13, 1782. Hannah, born Feb. 7, 1782. Rhodolphus, born Dec. 3, 1784. Sophrone, born Oct. 14, 1786. Jeduthan, born July 29, 1791. Hannah Colton, the mother, died Oct. 9, 1808. Dea. William Colton was married again, 1809, to Eleanor Pomeroy, widow of William Pomeroy, of Northampton. Hannah, the daughter, was married Jan. 14, 1808, to Erastus Goldthwait. Sophrone was married Sept. 29, 1808, to Calvin Pierce. (The sons, see *page* 83).

5th Generation. AARON COLTON, son of Dea. Aaron and Mary Colton, settled in Hartford April 5, 1787, married Elizabeth Olmsted, of East Hartford. Their children—Laura, born May 2, 1788. Betsey, born March 18, 1794. Anson, born Dec. 23, 1797. Nathan, born May 27, 1799.

5th Generation. WALTER COLTON, son of Dea. Aaron and Mary Colton, was married 1793, to Thankful Cobb, daughter of John Cobb, of Hardwick, State of Massachusetts. Their children—Harvy, born Oct. 26, 1793. Susannah, born July 26, 1795. Walter, born May 9, 1797. Quintus C., born May 22, 1799. William, born March 22, 1801. Addison Ely, born April 2, 1803. Hannah, born April 4, 1805.

5th Generation. LIEUT. HENRY COLTON, son of Henry and Mary Colton [*page* 73], was married Oct. 4, 1797, to Lydia Booth, daughter of Joseph and Mary Booth. Their children—Lydia, born Oct. 29, 1798, died Sept. 21, 1802. Henry, born Oct. 8, 1800. David, born Oct. 3, 1803. Lydia, born May 28, 1805. Sophrona, born Jan. 10, 1809. Sarah, born March 10, 1811, died about the year 1821.

5th Generation. JACOB COLTON, son of Henry and Mary Colton, was married Nov. 15, 1798, to Cynthia Chandler, daughter of Stephen and Free Love Chandler. Their children—Jacob, born Sept. 10, 1799. Cynthia, born Sept. 14, 1802. Daniel, born July 16, 1805. Naomy, born Feb. 8, 1812, died Nov. 20, 1815. David Burt, born Jan. 20, 1821. Jacob Colton, the father, died Feb. 6, 1845, age 69.

5th Generation. ETHAN COLTON, son of Henry and Mary Colton, was married March 25, 1804, to Ruth Stebbins, daughter Zadock and Urania Stebbins. Their children—Theodore, born Jan. 15, 1805. Margaret Chapin, born April 10, 1808. Sophia Stebbins, born Aug. 5, 1810. Ruth Colton, the mother, died June 25, 1814. Ethan Colton, the father, died April 9, 1828.

5th Generation. EBENEZER CHANDLER COLTON, son of Capt. Ebenezer and Miriam Colton [*page* 74], was married Nov. 19, 1795, to Phebe Barton. She was born Aug. 11, 1774, daughter of John and Abigail Barton. She died Aug. 26, 1842, age 68. He died Oct. 29, 1846, age 75. Their children—Rufus, born Aug. 24, 1796, lived near Amsterdam, N. Y. Phebe, born Nov. 15, 1797, died Nov. 21, 1827. Lyman, born May 13, 1799, married Jerusha Williams. Hannah Warren, born Feb. 8, 1801, married Julius Edwards May 1, 1851. Jeinda, born March 24, 1803. Ebenezer, born Feb. 17, 1805, lived at West Springfield. John, born May 2, 1807, lived at Philadelphia.



Rhoda, born Dec. 31, 1809, married Samuel C. Booth. Caroline, born Sept. 3, 1811, married James S. H. Hamelton. David, born Aug. 10, 1813, lived at Philadelphia. Chauncy, born Aug. 27, 1821, married Betsey M. Havens, of Somers, 1845. Nancy, born March 7, 1816, died April 1, 1852.

5th Generation. ERASTUS COLTON, son of Capt. Ebenezer and Miriam Colton, was married Nov. 29, 1798, to Cynthia Brewer, daughter of George and Naomy Brewer. Their children—Erastus, born Sept. 30, 1799. Richard, born Nov. 6, 1803. Cynthia, born Dec. 2, 1805. Bela, born Jan. 23, 1808. Chester Woodworth, born Aug. 1, 1810.

5th Generation. MELZAR COLTON [*page 75*], son of Capt. Ebenezer and Miriam Colton [*page 64*], was married —.

5th Generation. ASAHEL COLTON, son of Solomon and Lucy Colton, was married June 5, 1787, to Sarah Lancton, daughter of John and Sarah, of West Springfield. Their children—William, born Nov. 25, 1789, died Jan. 16, 1871, at Chicopee. Solomon, born June 9, 1791, lived at —, Vermont. Sally, born March 17, 1793, died Nov. 3, 1868. Asahel, born Feb. 26, 1795. Sarah, the mother, died March 29, 1797. Asahel Colton, the father, was married again, Feb. 21, 1798, to Susannah Cheney, daughter of Benjamin and Deborah Cheney, of East Hartford. Their children—Anna, born Sept. 14, 1799. Susannah, the mother, died Feb. 11, 1810. Asahel Colton was married again, Aug. 6, 1811, to Flavia Hale, daughter of Silas and Hannah Hale [*page 140*], she died Oct. 13, 1840, age 74 years. He died, Jan. 6, 1831, age 75 years.

5th Generation. MARTIN COLTON, son of Lieut. Festus and Eunice Colton [*page 76*], was married July 12, 1792, to Beula Burt, daughter of Jonathan and Hannah Burt. Their children—Rebecca, born Oct. 21, 1793, married Silas Hale Charissa, born Nov. 1, 1795, married Silas Hale, died Dec., 1840. Lucius, born Feb. 9, 1798, died Sept. 3, 1822, age 24. Justin, born May 19, 1800. Flavia, born Aug. 21, 1802. Jonathan Burt, born Aug. 18, 1804; lived at Windsor. Albert, born Nov. 1, 1806, died July 31, 1813, age 6. The father died Aug. 24, 1828.

5th Generation. FESTUS COLTON, son of Lieut. Festus, was married Aug. 1806, to Lois Richardson, daughter of Jesse and Anne Richardson, of Somers. Their children—Lucinda, born Jan. 14, 1809. Lorenzo, born Dec. 14, 1810.

6th Generation. ASA COLTON, son of Asa and Sarah [*page 77*], was married June 13, 1793, to Abigail Bliss, daughter of Ebenezer and Abigail Bliss. Their children—Justin, born March 24, 1794, died March 12, 1798. Newton, born Sept. 17, 1795, married Naomi Robinson, of Granville, died Aug. 20, 1858. Abigail, born Feb. 25, 1797, died May 9, 1854. Sarah, born June 23, 1798, married —, Dec. 14, 1824, died April 8, 1872. Clarinda and Miranda, born Feb. 15, 1800. Clarinda died Oct. 11, 1800. Miranda died July 31, 1851. Justin, born Jan 5, 1802, married Emeline Phelps, of Torrington; died

Sept. 12, 1852. Simeon, born Sept. 10, 1803, died Sept. 29, 1805. Moses, born Aug. 3, 1805, died July 17, 1828. Justin married Sophia F. Colton; published June 6, 1833. Emeline, his wife, died Aug. 30, 1832, age 25. Abigail, the mother, died Aug. 13, 1842, age 73. Asa, the father, died May 7, 1847.

4th Generation. MOSES COLTON, of Wilbraham, son of Isaac and Mary Colton, was married Dec. 27, 1753, to Hannah Hitchcock, daughter of Nathaniel and Hannah Hitchcock. Their children—Moses, born Oct. 7, 1754, died Oct. 20, 1774. Hannah, born Dec. 26, 1756. Thankful, born Dec. 21, 1759, died May 1, 1775. Nathan, born July 29, 1761. Reuben, born Dec. 7, 1764. Aaron, born Oct. 15, 1768. Eunice, born Nov. 28, 1771. Moses Colton, the father, died of the small pox Feb. 24, 1777. Hannah, his widow, died Dec. 3, 1789. Eunice was married Nov. 15, 1792, to John Hale [see *page* 142.]

4th Generation. STEPHEN COLTON, of Wilbraham, son of Isaac and Mary, was married Dec. 22, 1755, to Abigail Stebbins. Their children—Nameless, born March 21, 1756, and died the same day. Abigail, born Jan. 24, 1757. Sarah, born June 19, 1758. Isaac, born April 13, 1760. Sabara, born March 27, 1762. Lina, born Sept. 10, 1764. Cloe, born Jan. 1, 1766. Reuba, born Nov. 27, 1767. Stephen, born June 18, 1770. Plinny, born March, 1772. Elam, born Aug. 28, 1774. Mercy, born Oct. 1776. Hannah, born Feb. 12, 1779. Betsey, born Sept. 4, 1781. Stephen Colton, the father, died July 30, 1812.

5th Generation. REV. SIMEON COLTON, son of Jabez and Mary [*page* 78], was married, Sept. 2, 1812, to Lucretia Colton, daughter of Capt. Gideon and Lucretia Colton [*page* 69].

5th Generation. ELIJAH COLTON, of Longmeadow, son of Jabez and Mary, was married, May 19, 1811, to Oliver Taylor, daughter of Stephen and Anna Taylor [*page* 211]. He died, Jan. 17, 1844, age 57. Their children—Anna, born June 15, 1812, married Timothy Warren Pease, of Enfield, 1836. Stephen Taylor, born Aug. 21, 1815, married Cynthia Terry, of Enfield. 1842. Francis, born Jan. 8, 1820, died Sept. 30, 1822.

5th Generation. SABIN COLTON, of Longmeadow, son of Major Luther and Thankful Colton, was married Jan. 2, 1811, to Rhoda Boardman. Their children—Delia Thankful, born Oct. 30, 1811. Sabin Woolworth, born Feb. 20, 1813. Grocer. Philadelphia. Rhoda B., born Oct. 30, 1814. Julia Ann, born April 20, 1825.

CAPT. LUTHER COLTON, of Longmeadow, son of Major Luther and Thankful [*page* 79], was married Dec. 17, 1809, to Lucy Cooley, daughter of Josiah and Abiel Cooley. Their children—Luther Woolworth, born April 3, 1812. Francis, born March 16, 1815, died April 19, 1815. Lucy Ann, born June 1, 1817. Josiah Cooley Colton, born Dec. 9, 1825.

6th Generation. LEVI COLTON, son of Charles and Lucy, was married March 25, 1798, to Freelove Chandler, daughter of Stephen

and Freeloove Chandler. Their children—Love, born Dec. 31, 1798, died Jan. 12, 1820, age 22. Lovice, born April 5, 1800, married Roswell Terry, of Enfield, 1830. Levi, born May 23, 1802, lived in New York. Chauncy, born Jan. 26, 1804, married Lavinia H. Ware, of Oakham, 1830. Eliza, born Feb. 19, 1806. Julia, born March 25, 1808, married Andrew King, of Suffield, 1830. Francis, born Sept. 9, 1810. Nancy Amanda, born Oct. 4, 1814. Hannah, born Nov. 2, 1817. Levi, the father, died July 12, 1828. His widow married John Warner, 1831. Lovice married S. Allen, of Springfield, March 26, 1823.

6th Generation. SOLOMON COLTON, son of Charles and Lucy, was married Oct. 12, 1796, to Elisabeth Hancock, daughter of William and Hannah Hancock. Their children—Jonathan, born July 21, 1797. Ransley, born April 29, 1799. Solomon, born Nov. 3, 1800, died May 21, 1802. Elisabeth, born Nov. 12, 1802. Lucy, born July 8, 1804. Solomon, born June 15, 1807. Aaron, born April 26, 1809, died April 27, 1833. Stephen, born March 4, 1811. Solomon, the father, died Dec. 31, 1838, aged 66.

6th Generation. ALPHEUS COLTON, son of George and Sarah Colton [*page 81*], was married, Aug. 31, 1786, to Loice Spencer, daughter of Ebenezer Spencer, of Somers. Their children—Alpheus Spencer, born May 2, 1788, went to New London. Loice, born Feb. 23, 1791, married William C. Silcox, Aug. 31, 1812, died April 18, 1838. Nathan Titus Salter, born March 10, 1794, went to Rochester. Experience, born April 6, 1797, married Josiah Hunt, pub. Sept. 6, 1818. Harriet, born July 6, 1799, married Walter Bliss, Dec. 19, 1820. James, born Aug. 7, 1801, lived in New York, married Lovice Calkins. Levi Snow, born Sept. 30, 1804, lived in Iowa. Daniel L., born Nov. 25, 1806, died Dec. 19, 1821, age 15. Noah, born Feb. 22, 1811, died Sept. 29, 1811. Alpheus, the father, died Oct. 22, 1823, age 58. Lois, the mother, died May 15, 1830. James was married Nov. 13, 1823.

6th Generation. DEMAS COLTON, son of George and Sarah Colton, was married Feb. 5 or 6, 1789, to Mary Woolworth, daughter of Richard and Loice Woolworth. Their children—Laura, born Sept. 15, 1789, married Daniel Burbank, died March 19, 1853. Philanda, born Sept. 4, 1791, died Nov. 27, 1813, age 22. George, born Sept. 29, 1793, died at Springfield, about 1836. Loice, born March 14, 1796, married Mr. Comstock, of Hartford. Demas, born March 24, 1798, lived at Newark, New Jersey. Joseph Hutchins, born July 5, 1800, lived at New York. Polly Woolworth, born Nov. 30, 1802, married Lathrop Olmsted; died in Iowa. Lester, born April 4, 1805, died at Hartford. Angeline, born May 31, 1809, married Mr. Wentworth, her second husband. Chauncy Goodrich, born July 3, 1811, died April 5, 1812. Mary, the mother of this family, died Oct. 10, 1834, age 65.

6th Generation. ABISHAI COLTON, son of George and Sarah Colton [*page 82*], was married May 20, 1792, to Abigail Denison, daughter

of William and Susannah Denison, of Strafford, State of Vermont; they were formerly of Stonington, State of Connecticut. Their children—Lyman, born March, 1793, died July, 1793. Alanzo, born Oct. 1794. William Denison, born Jan. 21, 1797. Calvin Swan, born Sept. 18, 1799. Rufus, born Oct. 24, 1802. Amanda, born Nov. 29, 1804, died aged 2 years and 6 months. Adolphus, born March 12, 1808, died the 13th of April following.

6th Generation. JULIUS COLTON, son of George and Sarah Colton, was married to Sibyl Port, Nov. 1789. Their children—Calvin, born Aug. 26, 1790, died April 20, 1799. Asenath, born Feb. 11, 1792. A son, born Sept. 7, 1793, died 29th of Dec. Flavia, born April 3, 1797. Lucy, born Dec. 2, 1794. Julius, Jan. 24, 1801, died Dec. 28, 1824, age 24. Isaac W., born Nov. 10, 1803, died Aug. 28, 1828. Thiam, born April 11, 1806. Sibyl, born Dec. 1, 1808, died 1816. Pamela, born April 27, 1812. Sybil, the mother, died Dec. 15, 1840, age 72.

6th Generation. DIMON COLTON, of Longmeadow, son of Ensign Simeon and Elisabeth Colton, was married Jan. 19, 1809, to Lydia Rogers, she died Aug. 30, 1829, age 44. Their children—Lydia, born Jan. 26, 1810, married Ezekiel Adams, of Springfield. Sophia Field, born Sept. 20, 1811, married Justin Colton. Amelia Griswold, born Dec. 22, 1813, married Otis Chapman, of Springfield. Dimon, born Feb. 26, 1816, married Elisabeth D. Parker, 1851. Simeon, born Aug. 18, 1818. Moses Field, born Feb. 17, 1822. Elisabeth Almira, born Oct. 25, 1827. Lydia Champion, born Jan. 26, 1810.

6th Generation. WILLIAM MERRICK COLTON, of Longmeadow [page 83], son of Dea. William and Hannah Colton, was married Jan. 13, 1808, to Esther Ely, daughter of Judah and Anne Ely, of Wilbraham, he died Feb. 17, 1823, age 44. Their children—Hannah, born Oct. 17, 1808. William Ely, born Jan. 18, 1810. Chauncy, born Nov. 21, 1811, and died aged eight hours. Eleanor Pomeroy, born May 4, 1814, died July 16, 1814. Jonathan, born Dec. 1, 1812, died Dec. 2, 1812. Eleanor Pomeroy, born June 26, 1815. Mercy Ely, sister of Ethan Colton, died Aug. 23, 1842. [*Vacant to page 92.*]

1st Generation. BENJAMIN COOLEY appears to have been one of the first settlers in that part of Springfield called Longmeadow, and from whom descended all of that name in the country, as far as is known. His wife's name was Sarah. The time and place of their marriage is not known. Their children as recorded were:—Bethiah, born Sept. 16, 1643, died Dec. 9, 1711. Obediah, born Sept. 27, 1646, died Sept. 3, 1690. Elakin, born Jan. 8, 1648, died Dec. 1, 1711. Daniel, born May 2, 1651, died Feb. 9, 1727. Sarah, born Feb. 27, 1653. Benjamin, born Sept. 1, 1656, died Nov. 29, 1731. Mary, born June 22, 1659. Joseph, born March 6, 1661, died May 20, 1740. (The families of the sons are hereafter in this book recorded.) Bethiah was married to Henry Chapin Dec. 5, 1664. Sarah married Jonathan Morgan, Jan. 5, 1679. Mary married Thomas Terry, April 21, 1687. Benjamin Cooley, the father, died Aug. 17, 1684. Sarah, his wife, died Aug. 23, 1684.

2d Generation. OBADIAH COOLEY, son of Benjamin and Sarah Cooley, was married, Nov. 9, 1670, to Rebecca Williams. Their children—Rebecca, born Aug. 23, 1671. Sarah, born Aug. 3, 1673. Mary, born Dec. 9, 1675. Obadiah, born Aug. 1, 1678, died Oct. 6, 1764. Anna, born March 5, 1681. Joseph, born Nov. 12, 1683, died Sept. 20, 1767. Jonathan, born June 28, 1686, died Aug. 2, 1752. Mary married John Ferry, May 28, 1696. Obadiah, the father, died Sept. 3, 1690. Rebecca, the mother, married again to John Warner, Nov. 26, 1691. Anna married Nathan Collens, published Jan. 21, 1711; they settled in Brimfield. Rebecca, wife of John Warner, died Oct. 18, 1715. (The families of the sons, see *pages 94 and 95*.)

2d Generation. ELIAKIN COOLEY, son of Benjamin and Sarah Cooley [*page 93*], was married Mar. 12, 1679, to Hannah Tibbals. Their children—Hannah, born Dec. 24, 1679. Eliakin, born Mar. 19, 1681, died Feb. 6, 1755. Mercy, born April 26, 1689. Hannah married Hezekiah Parsons, Feb. 20, 1701. Mercy married John Morgan, Jan. 14, 1714. Eliakin, the father, died Dec. 1, 1711, in his 64th year. Hannah, the mother, died Dec. 16, 1711.

2d Generation. DANIEL COOLEY, son of Benjamin and Sarah, was married Dec. 8, 1680, to Elisabeth Wolcott. Their children—Benjamin, born Oct. 28, 1681. Daniel, born Mar. 23, 1683. Simon, born Mar. 6, 1687. John, born Feb. 23, 1689, died May 10, 1761. Thomas, born Jan. 23, 1693, died Nov. 13, 1719, of the king's boil. Elisabeth, born July 23, 1696. William, born Aug. 12, 1698. (The families of the sons may be seen hereafter, 96, 97, 98.) Elisabeth married Joshua Field, Dec. 15, 1719. Elisabeth, the mother, died Jan. 31, 1708. Daniel Cooley was married again June 17, 1709, to Lydia Burt, widow of Jonathan Burt. Daniel, the father, died Feb. 9, 1727, in his 76th year. Lydia died Jan. 31, 1739.

2d Generation. BENJAMIN COOLEY, son of Benjamin and Sarah Cooley, was married to Abigail Bag. Their children—Abigail, born Oct. 28, 1695. Lydia, born Sept. 6, 1706. Abigail married Henry Woolcott, Dec. 27, 1716 [*page 228*]. Lydia married Amos Stiles, Jan. 1, 1730. Benjamin, the father, died Nov. 1731, 29th day. Abigail, the mother, died Jan. 27, 1739.

2d Generation. LIEUT. JOSEPH COOLEY, 5th son of Benjamin and Sarah Cooley [*page 94*], was married Jan. 22, 1684, to Mary Griswold. Their children—Mary, born Oct. 1, 1685. Joseph, born Jan. 31, 1687, died Oct. 19, 1741. Deborah and Abigail, born Feb. 22, 1690. George, born Jan. 27, 1698. Mary married Joseph Loomis, of Windsor, June 3, 1710. Deborah married Joshua Loomis, of Windsor, Oct. 1715. Abigail married Daniel Parsons, June 2, 1709. Lieut. Joseph Cooley, the father, with his son Joseph, removed to Somers about the year 1730, and after his death (May 20, 1740), Mary, his wife, died July 13, 1739.

3d Generation. OBADIAH COOLEY, son of Obadiah and Rebecca, was married to Dorcas Hale, Jan. 22, 1702. Their children—Obadiah, born Jan. 9, 1705. Noah, born Aug. 10, 1706. Moses, born Mar. 13,

1710. David, born June 27, 1712. Abel, born April 12, 1717. Jacob, born Nov. 18, 1720. Obadiah Cooley, the father, lived in Springfield, and died Oct. 6, 1764. Obadiah, the son, settled in Brookfield. Noah settled in Brimfield. David in Palmer, Moses and Jacob in Springfield, and Abel in West Springfield.

3d Generation. JOSEPH COOLEY, son of Obadiah and Rebecca, was married to Margaret Macranny, published Nov. 28, 1713. She was born Sept. 16, 1689. Their children—Aaron, born Aug. 16, 1716, died Dec. 19, 1793. Caleb, born June 4, 1722, died May 16, 1793. Margaret, born Nov. 5, 1726, died Dec. 3, 1807. Margaret was married to Daniel Burt, Dec. 20, 1753. Joseph Cooley, the father, died Sept. 20, 1767, age 82. Margaret, the mother, died May 29, 1777. (See the families of the sons, *page* 99.)

3d Generation. JONATHAN COOLEY, son of Obadiah and Rebecca, [*page* 95], was married to Joanna Colton, daughter of John and Joanna Colton, date of their publishment Dec. 1713. Their children—Dinah, born May 31, 1715, died Oct. 5, 1757. Jonathan, born May 17, 1717, died Aug. 7, 1741. Roger, born Sept. 21, 1719. Rebecca, born Sept. 14, 1724, died Feb. 24, 1783. George Colton, born April 26, 1727, died June 6, 1778. Jabez, born July 17, 1729. Stephen, born Aug. 20, 1732, died Jan. 7, 1787. Joanna, born Nov. 10, 1735, died Nov. 26, 1735. Ezekiel, born May 31, 1737, died July 3, 1737. Dinah was married to Samuel Ely, Jan. 26, 1744. Rebecca was married to Capt. Moses Field, Sept. 15, 1748. Jonathan, the father, died Aug. 2, 1752, age 66. Joanna, the mother, died May 21, 1765. (The sons, *page* 100.)

3d Generation. ELIAKIM COOLEY, son of Eliakim and Hannah, was married to Griswold Beckwith, of Lyme, Connecticut; Sept. 14, 1706, they were published. Their children—Eliakim, born Sept. 27, 1707. Griswold, born Dec. 3, 1709, died Jan. 26, 1764. Mathew, born Jan. 27, 1712. Josiah, born May 10, 1714, died May 26, 1715. Josiah, born Nov. 18, 1716, died Sept. 7, 1778. Luke, born Nov. 7, 1718, died Jan. 1, 1777. Hezekiah, born Aug. 7, 1720, died Mar. 27, 1796. Hannah, born Nov. 26, 1722, died Aug. 20, 1725. Gideon, born Nov. 21, 1724, died Dec. 12, 1726. Elisabeth, born Mar. 19, 1727. Esther, born Oct. 15, 1729. Eliakim married Mary Ashley, Nov. 7, 1734; settled in West Springfield, May 19, 1728. The house of Eliakim Cooley was struck with lightning, and so injured his daughter Griswold, that she never recovered from the hurt wholly, and died in a single state. Mathew settled at Seabrook, Connecticut. Luke married Elisabeth Colton, daughter of Thomas and Joanna Colton, Jan. 8, 1739; they settled in Somers. Josiah and Hezekiah had families in Longmeadow [*page* 102]. Elisabeth married Daniel Burchand. Esther had one child named Mary, Dec. 13, 1751, and May 12, 1757, Esther was married to Abihel Pease, son of Robert Pease, of Somers. Eliakim, the father, died Feb. 25, 1758, age 77 years. Griswold, the mother, died Nov. 26, 1754.

3d Generation. SAMUEL COOLEY, son of Eliakim and Hannah

[page 96], was married Oct. 24, 1711, to Mary Clark, of Windsor. Their children—Hannah, born Sept. 3, 1712, died Feb. 14, 1714. Samuel, born Oct. 27, 1714, died April 11, 1746. Israel, born Feb. 19, 1717, died Dec. 22, 1775. Mary, born April 5, 1724. (See the families of Samuel and Israel in this book, page 103.) Mary was married to Dyrick Venhorn, Aug. 2, 1744, and after his death she was married to Jesse Warner, Aug. 29, 1753. Samuel Cooley, the father, died Mar. 6, 1755. Mary, the mother, married Lieut. John Anderson, of Windsor, Jan. 8, 1759. After his death she returned to Longmeadow, and died July 3, 1781.

3d Generation. BENJAMIN COOLEY, son of Daniel and Elisabeth, was married Jan. 31, 1701, to Margaret Bliss, daughter of Samuel Bliss, Jr., and Sarah, his wife. Their children—Benjamin, born Nov. 5, 1701. Keziah, born Oct. 29, 1702. Azariah, born Aug. 21, 1704. Nathaniel, born June 24, 1706. Zerniah, born Feb. 29, 1709. Margaret, born Jan. 30, 1710. Ebenezer, born July 5, 1716. Benjamin Cooley, with his family, removed to Brimfield, and he and his wife probably died in that town.

3d Generation. DANIEL COOLEY, son of Daniel and Elisabeth, was married Nov. 7, 1710, to Jemima Clark. Their children—Daniel, born Sept. 11, 1711. Jemima, born Jan. 5, 1713. Elisabeth, born July 28, 1714, died July 30, 1742. Ann, born April 20, 1716. Noah, born Oct. 12, 1718. Mary, born Sept. 30, 1720. Thomas, born Feb. 13, 1723. Sarah, born May 25, 1725, died March 3, 1795. Azuba, born Oct. 7, 1728. Noah, and the preceding children, are recorded in Enfield, the others in Springfield. Elisabeth was married to Isaac Colton, son of Capt. George Colton, 1741. Sarah was married to Ebenezer Bliss, son of Ebenezer and Sarah, Oct. 18, 1749. Jemima, the mother, died Oct. 29, 1732. Daniel, the father, first settled in Enfield, and afterwards removed to West Springfield.

3d Generation. SIMON COOLEY, son of Daniel and Elisabeth [page 97], was married to Elisabeth Gun, of Hatfield, Feb. 26, 1709. Their children—Elisabeth, born Jan. 4, 1711. Abner, born Jan. 22, 1713. Simon, the father, with his family removed to Sunderland.

3d Generation. JOHN COOLEY, son of Daniel and Elisabeth, was married May 28, 1713, to Mercy Gun, of Westfield. Their children—John, born July 29, 1715, died Sept. 4, 1715. John, born Sept. 28, 1716, died Oct. 24, 1718. Mercy, born Dec. 29, 1718. Abiah, born Feb. 11, 1721. Elisabeth, born Feb. 11, 1724. Eli, born Oct. 15, 1726, died Jan. 29, 1806. Lucy, born June 13, 1730, died May 13, 1802. Mercy was married to Abel Cooley, son of Obediah and Dorcas, date of their publication, Mar. 21, 1741. Abiah was married to Benjamin Colton, son of Benjamin and Elisabeth Colton, Mar. 24, 1742. Elisabeth was married Oct. 6, 1742, to Samuel Breek. Lucy was married to Solomon Colton, son of Lieut. John Colton, April 10, 1755. John Cooley, the father, died May 10, 1761, age 72. Mercy, the mother, died Dec. 27, 1758.

3d Generation. THOMAS COOLEY, son of Daniel and Elisabeth, was

married to Rebecca Elmer; date of their publishment, Dec. 3, 1715. They had one child—Reuben, born Feb. 13, 1717. Thomas, the father, died Nov. 13, 1719. Rebecca, the widow, was married to Edward Kibbe, son of Edward Kibbe, of Somers, Oct. 4, 1722. Reuben, the son, settled in Somers; had a family.

3d Generation. WILLIAM COOLEY, son of Daniel and Elisabeth [page 98], was married to Elisabeth Clark April 11, 1727. Their children—William, born Feb. 28, 1730. Elisabeth, born March 23, 1734. William Cooley first lived in Longmeadow, where his first child was born. He removed to Enfield, where his second child was born. He afterwards removed to Bolton, and died in that town and left no male issue. He had two daughters; one of them had a son, known by the title of Dr. Cooley.

3d Generation. JOSEPH COOLEY, son of Lieut. Joseph Cooley and Mary, was married May 28, 1713, to Mary Dorchester, daughter of James and Sarah Dorchester. He was born Jan. 31, 1687. Their children—George, born Aug. 11, 1714, died Sept. 14, 1714. Mary, born Nov. 9, 1715. George, born Oct. 17, 1717. Asahel, born Oct. 24, 1719. Joseph, born Dec. 2, 1721. Sarah, born Jan. 1, 1724, died Aug. 9, 1794. Job, born June 2, 1726, died Nov. 22, 1728. James, born July 26, 1728. Deborah and Abigail, born Nov. 29, 1730. Abigail died Oct. 6, 1787. Eunice, born April 28, 1736. George and James had families in Somers. Asahel settled in Wallingford, Conn. Joseph Cooley removed from Longmeadow to Somers about the year 1731. All his children, except Eunice, are recorded in Springfield. Sarah was married to Abner Bliss, of Longmeadow, June 28, 1749. Abigail married Ebenezer Bliss, son of Ebenezer and Joanna, Aug. 27, 1760. Joseph, the father, died Oct. 19, 1741. Mary, his widow, married Nathaniel Bliss, son of Samuel and Sarah, of Longmeadow. Date of their publishment, Oct. 30, 1742. She was born Sept. 30, 1694, and died April 2, 1773, in her 79th year.

4th Generation. AARON COOLEY, son of Joseph and Margaret [page 99], was married July 15, 1756, to Ruth Mears. Their children—Ruth, born July 18, 1757. Margaret, born Feb. 3, 1759. Jerusha, born April 11, 1761. Lucinda, born Sept. 7, 1763, died Sept. 24, 1763. Lucinda, born Oct. 27, 1765. Tirza, born July 21, 1767. Aaron, born June 18, 1770. Lois, born June 8, 1774, died Aug. 11, 1777. Lewis, born Oct. 18, 1776. Ruth was married to Oliver King of Wilbraham, Jan. 27, 1777. Margaret was married to William Hancock, of Enfield, May 26, 1785. Jerusha had a son named Samuel Church, and was married to Oliver Burt, son of David, Sept. 1, 1786. Lucinda was married to Oliver Collins, of Springfield, Aug. 17, 1794. Tirza was married to Peter Terry, of Enfield, Oct. 26, 1791. Aaron Cooley, the father, died Dec. 19, 1793. Ruth, the mother, married again, May, 1797, to Daniel Fowler, of Westfield. Aaron and Lewis removed to the State of New York.

4th Generation. CALEB COOLEY, son of Joseph and Margaret, was married to Ann Clark Feb. 7, 1745. She died. Caleb Cooley was.



married again Jan. 2, 1752, to Mary Burt, the daughter of Capt. John and Mary Burt, of Springfield. Their children—Ann, born Oct. 22, 1752, died Aug. 23, 1831. Caleb, born Aug. 6, 1754, died Feb. 11, 1785. Seth, born June 14, 1757, died Nov. 2, 1763. John, born Oct. 31, 1761, died Oct. 3, 1827. ——— born Jan. 27, 1765, lived at Salem, N. Y. Clarinda, born July 1, 1771, died May 2, 1841. Ann was married to Oliver Field Nov 4, 1773. Caleb married ——— Phelps, of Hadleigh. Clarinda was married to Oliver Blanchard (who was born March 23, 1769) March 23, 1794. Caleb, the father, died May 16, 1793. Oliver Blanchard died Oct. 31, 1808, and his widow, Clarinda, was married Sept. 24, 1809, to Dr. Oliver Bliss, son of Aaron and Miriam Bliss. John [see *page* 104].

4th Generation. ROGER COOLEY, son of Jonathan and Joanna [*page* 100], was married Aug. 4, 1748, to Mary Stebbins. Their children—Mary, born May 16, 1749, died Aug. 18, 1758. Jonathan, born Jan. 25, 1750. Joanna, born April 20, 1753. Persis, born Nov. 10, 1755, died Aug. 5, 1758. Hulda, born March 24, 1758. Roger, born Sept. 3, 1760. Alexander, born Jan. 4, 1763. Festus, born Oct. 4, 1765. Mary, born Aug. 30, 1767. Persis, born June 8, 1769. Roger Cooley, with his family, removed to that part of West Springfield called Paugatuck.

4th Generation. GEORGE COLTON COOLEY, son of Jonathan and Joanna Cooley, was married to Mabel Hancock, daughter of John and Anna Hancock, Jan. 12, 1749. Their children—Mabel, born May 16, 1749, died Oct. 27, 1781. Abner, born Aug. 20, 1751, died Jan. 21, 1752. Abner, born Jan. 22, 1753, died March 7, 1776. Dinah and Lucy, born March 22, 1755. Lucy died Nov. 7, 1756. George, born Oct. 15, 1756. Dinah, born Aug. 26, 1759, died July 20, 1760. Submit, born — 8, 1761, died May 9, 1761. Lucy, born June 9, 1762. Jonathan, born June 10, 1764, drowned in the river Feb. 10, 1798. Noah, born June 27, 1766. Eunice, born Dec. 15, 1769. Ezekiel, born Nov. 28, 1772. Mabel was married Feb. 13, 1772, to John Burt, of Springfield. Lucy was married to Nathaniel Chapman, July 24, 1780. George was married to Penelope Rumrill, June 24, 1779. Jonathan married — Stebbins, daughter of Ebenezer Stebbins, of Springfield, and died without issue, being drowned in Connecticut River. George, the father, died by the smallpox, which he had by inoculation, June 6, 1778. Mabel, the mother, was married again, Nov. 29, 1797, to Capt. Joseph Ferry, of Springfield, and died Dec. 28, 1806. Eunice was married to Hanan Colton, son of Gideon and Joanna Colton, June, 1788.

4th Generation. JABEZ COOLEY, son of Jonathan and Joanna [*page* 95], was married to Abigail Hancock Oct. 19, 1752. Their children—Asahel, born April 5, 1753. Reuben, born Sept. 24, 1754. Uriel, born Aug. 25, 1756. Dinah, born Aug. 29, 1758. Bathshua, born March 11, 1761. Abigail, born Nov. 4, 1762. Reuben, born Jan. 6, 1765. Bathsheba, born Jan. 23, 1767. Heman, born Nov. 1, 1768. Beulah, born April 3, 1772. Asenath, born June 21, 1773. Jabez,

born March 10, 1775. Jabez Cooley, the father, settled in that part of Springfield called Skipmuck, where his children were born.

4th Generation. STEPHEN COOLEY, son of Jonathan and Joanna, was married to Mary Field; date of their publishment Sept. 26, 1753. Their children—Stephen, born Feb. 14, 1754, died Aug. 18, 1754. Stephen, born March 27, 1755, died June 9, 1830, age 75. Abigail, born April 19, 1757, died April 9, 1826, age 67. Joanna, born July 20, 1759. Luther, born March 16, 1761. Gideon, born Jan. 31, 1763, died Nov. 21, 1838, age 76. Calvin, born Feb. 16, 1765, died Feb. 19, 1846. Jthamar, born ———, died Feb. 15, 1767. Jthamar, born Aug. 10, 1768. Mary, born July 18, 1770, died June 24, 1814. Hanan, born July 18, 1773. Mary, the mother, died April 3, 1782. Eunice Jennings died March 5, 1823. Stephen, the father, married again April 26, 1785, to the widow Eunice Jennings, of Ludlow. He died Jan. 7, 1787, age 55. Abigail was married to Noah Bliss Feb. 11, 1784. Joanna was married to Er Taylor April 13, 1784. Mary was married to Moses Taylor. (The sons, see 106 and 107.)

4th Generation. ELIAKIM COOLEY, son of Eliakim and Griswold [*page 102*], was married Nov. 7, 1734, to Mary Ashley. He settled in West Springfield. Their children—Elakim. Gideon, born March 15, 1739. Justin, born Jan. 25, 1741, died Dec. 12, 1760. Martha, born May 12, 1743. Solomon, born June 22, 1745, died Sept. 2, 1746. Keziah, born May 5, 1750. Solomon, born Jan. 24, 1753. Charles, born Sept. 15, 1755. Thankful, born Feb. 17, 1760.

4th Generation. JOSIAH COOLEY, son of Eliakim and Griswold, was married to Experience Hale, daughter of Thomas and Experience Hale, Jan. 3, 1739. Their children—Experience, born June 8, 1739, died June 18, 1771. Hannah, born Oct. 1, 1742, died Sept. 23, 1820. Eleanor, born July 10, 1745, died Oct. 21, 1777. Sabinah, born Feb. 26, 1747, died Dec. 12, 1823. Josiah, born Nov. 30, 1749, died Feb. 13, 1824, age 74. Rebecca, born July 31, 1752, died Jan. 21, 1775. Simeon, born May 18, 1755, died Nov. 12, 1757. Experience was married to Ebenezer Spencer, of Somers, March 27, 1766. Hannah was married to Jonathan Burt Aug. 20, 1761. Eleanor was married to Ebenezer Rumrill Dec. 1, 1767. Sabina was married to Samuel Keep June 4, 1767. Josiah, the father, died Sept. 7, 1778, in his 62d year. Experience, the mother, died Oct. 31, 1798, age 84. (The family of Josiah, see *page 198*.)

4th Generation. HEZEKIAH COOLEY, son of Eliakim and Griswold, was married to Charity Clark, of Lebanon, Conn.; date of their publishment Jan. 11, 1752. Their children—Charity, born June 15, 1753, died Aug. 26, 1763. Clark, born Sept. 6, 1754, died Nov. 2, 1757. Rubie, born Aug. 19. Charity, born Oct. 6, 1759, died Feb. 3, 1775. Esther, born Dec. 19, 1760, died April 9, 1777. Flavia, born Jan. 26, 1763. Hezekiah, born March 11, 1765. Clark, born Oct. 1, 1769. Rubie was married to Robert Pease, of Somers, March 6, 1776. Flavia was married to Joseph W. Cooley April, 1787. Clark was mar-

ried to Lovina Billings July 6, 1791. Hezekiah, the father, died March 27, 1796, age 76. Charity, the mother, drowned herself in a well Sept. 23, 1808.

4th Generation. CAPT. LUKE COOLEY, son of Eliakim and Griswold Cooley [*page* 103], was married Jan. 8, 1739, to Elisabeth Colton, daughter of Thomas and Joanna Colton. They settled in Somers, and died in that town. Their children—Solomon, born ———, died Oct. 3, 1741. Lois, born ———. Eunice, born Nov. 6, 1742. Joanna, ———. Nathan, ———. Elisabeth, ———. Lovice, ———. Lacy, ———. Luke, ———. Dinah, ———. Capt. Luke Cooley, the father, died Jan. 1, 1777. Elisabeth, the mother, died Aug. 8, 1777. Lois was married to Nathaniel Sikes, of Monson. Eunice was married to John Billings. Joanna was married to Levi Brace. Lovice was married to John Russell. Lucy was married to Stephen Jones. Dinah was married to Aaron Howard.

4th Generation. ISRAEL COOLEY, son of Samuel and Mary Cooley, was married April 9, 1735, to Deborah Leonard. Their children—Joel, born July 11, 1735. Deborah, born Aug. 19, 1738, died Sept. 4, 1746. Jonah, born Nov. 5, 1741. Israel, the father, died Dec. 22, 1775. Deborah, the mother, died Jan. 3, 1781. The families of Jonah and Joel may be seen hereafter [*page* 108].

4th Generation. SAMUEL COOLEY, son of Samuel and Mary Cooley, was married to Patience Macranny; date of their publishment June 19, 1741. Their children—Samuel, born Aug. 28, 1742. Isaac, born May 30, 1745. Samuel, the father, died April 10, 1746. Patience, the mother, was married again to Thomas Killom, of West Springfield, Aug. 24, 1749. (Samuel's family, see *page* 109.) Isaac was married to Eunice Bedortha July 2, 1767. They settled in West Springfield.

4th Generation. ELI COOLEY, son of John and Mercy Cooley [*page* 104], was married Oct. 20, 1757, to Mary Phips, of Cambridge, Mass. Their children—Thomas and Elenor, born June 28, 1758. Mercy, born Nov. 13, 1760. Elenor, born May 20, 1762, died Dec. 20, 1844. John, born Feb. 18, 1764, died Jan. 29, 1835. Thomas, born July 15, 1767. Mary, the mother, died Aug. 14, 1767. Eli Cooley, the father, was married again May 12, 1774, to Rebecca Bliss, daughter of Ebenezer and Joanna Bliss. She died without issue Oct. 3, 1787. Eli Cooley was married again, 1796, to Polly Cross, of Ellington. He died Jan. 29, 1806, aged in his 80th year. Mercy was married to Richard Woolworth May 24, 1780. Elenor was married to Dennis Crane. He being absent some years, she was married to George Colton March 9, 1796. (The family of John, see *page* 109.)

5th Generation. JOHN COOLEY, son of Caleb and Mary, was married to Sabrea Hitchcock, the daughter of Stephen Hitchcock, of Springfield, March 2, 1797. He died Oct. 3, 1827, aged 66. She died Dec. 19, 1841, aged 71. Their children—John, born Dec. 9, 1800. Clarinda, born Jan. 1, 1805, married Joseph Evarts Jan. 1, 1829. Oliver Blanchard, born Oct. 4, 1808. Mary Burt, born Oct. 10, 1814. A nameless child born Oct. 6, 1810. Sabrea, the mother, died Dec. 19, 1841, aged 71. [Vacant to *page* 106.]

5th Generation. STEPHEN COOLEY, son of Stephen and Mary Cooley, was married to Mercy Stebbins, daughter of Ezra and Margaret Stebbins, Jan. 28, 1788. Their children—Stephen, born March 7, 1789, died June 28, 1826, at Rossville, Ohio. Judah, born April 9, 1792. Noadiah, born Oct. 5, 1795, went away about 1836. Norman, born Jan. 3, 1800, lived in Philadelphia. Mercy, the mother, died Nov. 4, 1807. Stephen Cooley died June 9, 1830, aged 75. Stephen Cooley was married to Margaret Stebbins, widow of Ezra Stebbins. She died Oct. 15, 1831, aged 67.

5th Generation. GIDEON COOLEY, son of Stephen and Mary Cooley, was married to Dinah Sikes, the daughter of James and Mary Sikes. She was born Nov. 13, 1765. They were married Nov. 29, 1798. He died Nov. 21, 1838, aged 76. She died Jan. 1, 1851, aged 86. Electa, born Sept. 9, 1799, married Joseph Hixon. Quartus, born Sept. 9, 1801, married Abigail Bliss. Gideon, born Sept. 27, 1804. Mary Ely, born Sept. 7, 1806.

5th Generation. CALVIN COOLEY, son of Stephen and Mary Cooley, was married June 17, 1790, to Eunice Warriner, of West Springfield. He died Feb. 19, 1846, age 81. She died Oct. 30, 1842, age 77. James, born April 7, 1791. Eunice, born March 21, 1794. Loice, born Feb. 18, 1798. Calvin, born July 14, 1799, died March 13, 1867, age 67. Mary, born Nov. 11, 1804, died Sept. 4, 1808. Lewis, born Jan. 28, 1806, died Sept. 4, 1808. Alfred, born Sept. 1, 1807. Lewis, born Dec. 23, 1810, and died Jan. 25, 1811. Dinah Warriner, sister of Calvin Cooley's wife, died June 26, 1833, aged 72. Eunice married Diamond Colton. Loice married Wm. White.

5th Generation. HANAN COOLEY, son of Stephen and Mary Cooley [*page 107*], was married Dec. 19, 1799, to Sarah Booth, daughter of Henry and Dorothy Booth, of Enfield. She was born Dec. 5, 1780. Their children—Henry Booth, born Dec. 5, 1801. Lucina, born Dec. 18, 1803. Ethan, born March 2, 1806. Emeline, born Feb. 12, 1808.

6th Generation. ALFORD COOLEY, son of Calvin and Eunice Cooley, was married Nov. 14, 1833, to Caroline Bliss Saxton, daughter of Noah and Martha Bliss Saxton, of Wilbraham. Their children—Caroline Louisa, born April 21, 1835. Martha Bliss, born Sept. 2, 1836. James Calvin, born Nov. 5, 1838. Noah Saxton, born Feb. 9, 1842. Mary Ella, born April 1, 1847.

5th Generation. JOSIAH COOLEY, son of Josiah and Experience Cooley [*page 108*], was married March 13, 1777, to Abiel Bliss, daughter of Col. John Bliss and Abiel, his wife, of Wilbraham. He died Feb. 13, 1824, aged 74. She died July 8, 1830, aged 72. Their children—Rebecca, born Jan. 7, 1778, died at Granville. John Bliss, born April 17, 1781, died Sept. 7, 1786. Sylva, born March 14, 1785, died at Pittsfield. Lydia, born Aug. 2, 1787, died July 31, 1823, age 36. Lucy, born Dec. 12, 1789. John Bliss, born Nov. 3, 1793, died Nov. 4, 1858, at Wilbraham. Eliza, born June 2, 1799, died Oct. 3, 1851, at Brookfield. Harriet, born Dec. 19, 1802. Rebecca was married

June 22, 1800, to Hezekiah Robinson, of Granville. Sylva was married, Jan. 22, 1806, to Ambros Collins. Lucy married Luther Colton Dec. 17, 1809. Harriet married G. Olcott Bliss May 21, 1828. Eliza married Aaron Kimball, of Brookfield, April, 1829.

5th Generation. JOEL COOLEY, son of Israel and Deborah Cooley, was married to Sarah Olcott, date of their publishment July 4, 1755. Their children—Levi, born Feb. 12, 1756. Lucy, born Jan. 8, 1759. Levi, born Nov. 1761. Deborah, born June 21, 1764. Gad, born Jan. 25, 1767. Walter, born ——. Sally, born ——. Joel Cooley, with his family, removed to Charlestown, State of New Hampshire.

5th Generation. JONAH COOLEY, son of Israel and Deborah, was married to Experience Hale, daughter of Thomas and Abigail Hale. They had one child—Experience, born Nov. 9, 1780. Experience, the mother, died May 8, 1782. Jonah Cooley married again to Abigail Keep, daughter of Mathew and Abigail Keep, published Feb. 8, 1783. Their children—Nabby, born Dec. 18, 1783. Jonah, born March 31, 1785. Leonard, born Oct. 10, 1786. Ethan, born Sept. 16, 1788. Deborah, born Oct. 1790. Israel, born Dec. 1792. Jonah Cooley, with his family, removed to Vershire, State of Vermont.

5th Generation. SAMUEL COOLEY, son of Samuel and Patience Cooley [*page* 109], was married to Experience Tubbs, of Middletown, published Nov. 2, 1765. Their children—Samuel, born July 12, 1766. Theodocia, born March 28, 1768, died May 21, 1807. Simeon, born May 31, 1770. William, born Nov. 19, 1775. Theodocia married Samuel Coomes, son of Samuel, July 20, 1792. Samuel, the father, died in the American War with Great Britain, Sept. 4, 1777, at Albany. Experience, the mother died Sept. 26, 1778. (The family of Simeon see below on this page.) Lydia and Stillborn, Dec. 30. Lydia baptized Jan. 3, 1773, died March 20, 1776.

5th Generation. JOHN COOLEY, son of Eli and Mary Cooley, was married Jan. 9, 1788, to Martha Lancton, daughter of John and Sarah Lancton, of West Springfield. Their children—Hervy, born June 26, 1792. Mercy, born Jan. 16, 1794, died May 23, 1812. Polly, born July 1, 1796. Betsey, born Aug. 31, 1798. Walter, born Feb. 1, 1804, died June 13, 1811. Jerusha, born Oct. 8, 1809. Martha, the mother, died March 9, 1813, age 45. John Cooley died Jan. 29, 1835, age 71 years.

6th Generation. SIMEON COOLEY, of Longmeadow, son of Samuel and Experience Cooley, was married, 1805, to Sirviah, who had been the wife of Luther Lyman, and was the daughter of Samuel Williams Corkins, of Stafford, and Elisabeth, his wife. She died July 21, 1862, aged 82. Their children—Samuel, born Jan. 26, 1806. Theodocia, born Dec. 2, 1807. William, born Jan. 22, 1810. Simeon, born Oct. 8, 1815, died Jan. 15, 1816. A child born March 19, 1820, no name given it, died March 31, 1820. Emily, born Oct. 20, 1816. Harriet, born June 22, 1822. [*Vacant to page* 111.]

6th Generation. JOSEPH WHITING COOLEY, son of Joseph Cooley and Jerusha, his wife, of Somers, the grandson of George Cooley, and

great-grandson of Joseph and Mary Cooley [*page* 98], who removed from Longmeadow to Somers. He was married April, 1787, to Flavia Cooley, the daughter of Hezekiah and Charity Cooley. He was born Sept. 12, 1767. Their children—Jerusha, born Dec. 3, 1787. Jerusha, born March 24, 1790. Whiting, born May 20, 1792. Flavia, born June 5, 1794, died Jan. 18, 1820. Cyrus and Venus, born Aug. 11, 1796. Venus died June 11, 1829. Joseph Cooley, the father, died May 31, 1841, aged 74. Flavia, the mother, died Feb. 16, 1844, aged 82. [Vacant to *page* 116.]

SAMUEL COOMES, son of Richard and Hepsibah Coomes, was born Jan. 26, 1730, was married May 18, 1761, to Miriam Hale, daughter of Noah and Miriam Hale. Their children—Samuel, born Aug. 30, 1761, died June 9, 1816. Silence, born Jan. 22, 1765, died Jan. 27 of the same year, 1765. Walter, born April 23, 1766, died Dec. 25, 1842, aged 77. Silence, born April 17, 1768, died Nov. 7, 1845, age 77. Noah, born Aug. 3, 1770, died May 13, 1805. Achsa, born March 10, 1773, died Oct. 3, 1807. Moses Newel, born July 16, 1775, died July 10, 1777. Moses Newel, born Dec. 9, 1777, died May 28, 1840, age 62. Miriam, born Nov. 6, 1782, died April 25, 1796. Samuel, the father, died Dec. 17, 1795, in his 66th year. The mother died April 25, 1796, in her 56th year.

SAMUEL COOMES, son of Samuel and Miriam Coomes, was married July 20, 1792, to Theodocia Cooley, daughter of Samuel and Experience Cooley. Their children—Maria, born Nov. 20, 1793, died Aug. 26, 1794. Maria, born July 8, 1796. Experience Cooley, born June 24, 1801. Theodocia, the mother, died May 21, 1807. June 10, 1807, the father wished his second Maria to have an addition of Theodocia Cooley to her name, to bear the name of her mother. Samuel Cooley died June 9, 1816.

WALTER COOMES, son of Samuel and Miriam Coomes, was married Jan. 6, 1790, to Flavia Colton, daughter of Festus and Eunice Colton. Their children—Sally, born Oct. 6, 1790, died Nov. 15, 1794. Miriam, born Feb. 1, 1793. Sally, born Feb. 18, 1796. Walter, born Jan. 2, 1798, died June 5, 1843, aged 45. Flavia, their mother, died Aug. 16, 1799. Walter, the father, was married again Dec. 4, 1799, to Abigail Skinner of East Windsor. Their children—Chauncy Bliss, born Jan. 1, 1801. Flavia Colton, born April 25, 1803. Samuel Skinner, born Jan. 12, 1805, died Dec. 16, 1866. Achsa, born Aug. 16, 1807. Lucinda, born May 12, 1809. Aurelia B., born Dec. 2, 1815, died Nov. 1, 1835. The father died Dec. 25, 1842.

NOAH COOMES, son of Samuel and Miriam Coomes [*page* 117], was married Jan. 13, 1799, to Mary Colton, daughter of Henry and Mary Colton. Their children—Samuel Hale, born Oct. 25, 1799. Henry Burt, born Dec. 4, 1800. William, born Oct. 29, 1803. Walter, born Oct. 19, 1804. Mary, born Jan. 12, 1806. Noah Coomes, the father, with his wife, removed to a place called Aurelius, in the county of Cayuga, State of New York, where all his children were born, except the youngest, and where he died May 13, 1805.

JOHN COOMES, son of John and Midwell Coomes, of Enfield, and grandson of Richard and Hepsibah Coomes, was born Dec. 22, 1762, was married Feb. 23, 1784, to Joanna Colton, daughter of Thomas and Deborah Colton. Their children—Horrace, born April 5, 1784. Dolly, born Aug. 9, 1786. Fannie, born Feb. 17, 1789. John, born April 10, 1792, died Sept. 23, 1820, age 28. James, born June 26, 1794, died April 4, 1867, age 73. Alexander, born June 18, 1796. Dinah, born April 21, 1799. Bela, born March 14, 1802. Elias, born April 26, 1806. Lucy D., born April 18, 1811. Fannie was married May 18, 1809, to Carlos Nichols, of West Springfield.

HORATIO COOMES, of Longmeadow, son of John and Joanna Coomes [page 118], was married Aug. 20, 1807, to Ansa B. Amadon of Wilbraham. Their children—Horatio, born Oct. 31, 1807. Edmund, born Oct. 12, 1809. Hannah Coomes, born Jan. 19, 1812, died Oct. 6, 1814. Alanzo Coomes, born May 28, 1814. Hannah, born Aug. 1, 1816, died Sept. 19, 1839. Nathaniel, born April 1, 1819. Delia, born May 1, 1821. John Dickenson Dudley, born Aug. 24, 1823. Elisabeth, born Dec. 1825, died March 10, 1832. Charlott and George, born Aug. 5, 1828. Adeline, born Oct. 28, 1830.

ISAAC CORKINS, of Longmeadow, son of Samuel Williams Corkins and Elisabeth, his wife, of Stafford, was married Oct. 18, 1801, to Abigail Hale, daughter of Thomas and Ann Hale. Their children—Lovice, born Sept. 10, 1803, married James Colton. Abigail, born Nov. 22, 1806. Isaac, born Oct. 30, 1809. Reuben, born Feb. 21, 1813. Henry Sexton, born Feb. 13, 1816. Emeline Calkins, born Sept. 10, 1818. Eliza Ann Calkins, born Jan. 15, 1821. William, born Sept. 9, 1824.

AARON CRANE, of Longmeadow, son of Hezekiah and Rachel Crane, of East Windsor, was born May 8, 1756; was married June 16, 1778, to Mary Barber, daughter of Thomas and Jane Barber. She was born Aug. 14, 1754. Their children—Polly, born May 16, 1779. Aaron, born March 24, 1781. Timothy, born Jan. 28, 1783. Ziba, born March 16, 1785. Eli, born Aug. 3, 1787. Jane, born Dec. 24, 1789. Lucina, born Aug. 19, 1792. Elihu, born Nov. 17, 1794. Hezekiah, born Feb. 1, 1797. Almira, born July 18, 1799, died Sept. 6, 1808. Aaron, the father, died July 3, 1826, age 70.

EDWARD CRANDOL, son of Peter and ———, of Enfield [page 119], was married April 7, 1757, to Dorcas Bement, daughter of Jonathan and ———, of Enfield. Their children—Edward, baptised May 15, 1757, died July 2, 1757. Lucy, born May 21, 1758, died April 12, 1759. Levi, born Feb. 1, 1760. Lucy, born April 10, 1762, died Jan. 22, 1831, age 69. Stillborn child, May 4, 1765. Simeon, born May 20, 1766. Mary, born Nov. 20, 1768. Sarah, born March 5, 1771. Asenah, born Aug. 17, 1773. Dorcas, the mother, died Dec. 29, 1779. Edward, the father, married again to Sarah Brown, of Coventry; he removed to that town; they had one child named Ethan, born Aug. 1786. Edward, the father, died May, 1788.

LEVI CRANDOL, son of Edward and Dorcas Crandol, was married

Jan. 27, 1791, to Aphia Lad, of Franklin, Connecticut. He died Nov. 22, 1840. She died Feb. 1, 1835. Their children—Oliva, born Nov. 27, 1791, died Feb. 10, 1838, age 46. Edward, born July 4, 1794, drowned June 26, 1821. Simeon and Levi, born Sept. 23, 1796. Simeon died May 14, 1798. Levi died April 27, 1788. Levi, born June 3, 1799. Sally, May 30, 1801.

ELIHU DWIGHT, son of Capt. Samuel Dwight [*page 120*], was born March 22, 1730, and was married to Eunice Horton, daughter of John and Mary Horton, of Springfield. Their children—Oliver, born April 14, 1769, died Aug. 17, 1825. John, born July 12, 1767, died May 23, 1812. Eunice, born April 15, 1761. Mary, born Jan. 31, 1763. Lucy, born Sept. 10, 1764. Eunice, the mother, died May 16, 1801. Polly was married to Benjamin Powel, July 9, 1788. Elihu Dwight, the father, died Dec. 19, 1810, aged 80 years.

OLIVER DWIGHT, son of Elihu and Eunice, was married July 2, 1797, to Mehittable Keep, daughter of Mathew and Mehittable Keep. Their children—Mehittable, born Jan. 5, 1798. Oliver, born Aug. 28, 1799. Daniel, born April 22, 1802. John, born Sept. 10, 1803. Eunice, born April 6, 1807, died Sept. 29, 1813. Henry, born Feb. 27, 1810. Norman Dwight, born Jan. 30, 1815. Oliver, the father, died Aug. 17, 1825. [*Vacant to page 122.*]

1st Generation. NATHANIEL ELY appears to have been one of the early settlers of the town of Springfield; he is said to have come from England, and first to have settled in the town of ———, in the southwestern part of Connecticut, and from thence to have removed to Springfield. The time of his death, as recorded, is Dec. 25, 1675. The widow, Martha Ely, died Oct. 23, 1683,—supposed to have been his widow. The only child of Nathaniel at present known of, was Samuel, probably born before they came to Springfield. It further appears from records, that Ruth Ely, probably daughter of Nathaniel, was married to Jeremy Horton, Oct. 3, 1661, and had one son, Nathaniel Horton, who settled in Enfield or Somers; he was born June 29, 1662. Ruth, the mother, died Oct. 12, 1662.

2d Generation. SAMUEL ELY, son of Nathaniel and Martha, as is supposed, was married to Mary Day, the 28th day of the 8th month, 1659. Their children, as recorded, were—Samuel, born 1 day, 1 month, 1662, died 22 day, 1 month, 1662. Joseph, born Aug. 2, 1663. Samuel, born Nov. 4, 1664, died Feb. 18, 1665. Mary, born March 29, 1667, died April 19, 1667. Samuel, born May 9, 1668. Nathaniel, born Jan. 18, 1670, died March 16, 1671. Jonathan, born July 1, 1672, died July 10, 1672. Nathaniel, born Aug. 25, 1674, died May, 1689. Jonathan, born Jan. 24, 1676, died Feb. 27, 1676. Martha, born Oct. 28, 1677, died Nov. 25, 1677. John, born Jan. 28, 1679. Mary, born June 20, 1681, died Dec. 21, 1681. Jonathan, born Jan. 21, 1683, died July 27, 1753. Mary, born Feb. 29, 1685. Ruth, born 1688. Samuel Ely, the father, died March 17, 1692. Joseph, Samuel, and John, had families, and settled in West Springfield. Jonathan settled in Longmeadow. Mary, the widow,



was married April 12, 1694, to Thomas Stebbins, son of Thomas and Hannah Stebbins; he dying Dec. 7, 1695, she, the widow, Mary Stebbins, was married Dec. 16, 1696, to John Coleman.

3d Generation. JOSEPH ELY, son of Samuel and Mary, married Mary ———. Their children—Joseph, born April 9, 1686. Mary, born July 25, 1689. Martha, born July 16, 1691. Nathaniel, born Oct. 21, 1694. Ruth, born Oct. 20, 1697. John, born March 17, 1701. Sarah, born Jan. 8, 1704. John, born June 19, 1706.

3d Generation. SAMUEL ELY, son of Samuel and Mary [*page* 123], was married to Martha Bliss, daughter of Samuel Bliss, senior, and Mary his wife (they were married Nov. 10, 1697). Their children—Martha, born Dec. 21, 1698. Mary, born Feb. 14, 1700. Samuel, born Sept. 21, 1701. Martha, the mother, died July 6, 1702. Samuel, the father, was married again Dec. 7, 1704, Sarah Bodortha. Their children—Sarah, born Aug. 30, 1705, died Jan. 5, 1789. Nathaniel, born Sept. 22, 1706. Joseph, born Oct. 4, 1709. Tryphene, born April 7, 1712. Levi, born Feb. 12, 1715. Mary, April 5, 1717.

3d Generation. JOHN ELY, son of Samuel and Mary Ely, was married Dec. 30, 1703, to Mercy Bliss, daughter of Samuel, senior, and Mary Bliss. Their children—Abel, born Nov. 18, 1706. John, born Dec. 3, 1707, died May 22, 1754. Reuben, born Jan. 12, 1710. Abner, born Sept. 26, 1711. Mercy, born Jan. 22, 1713. Caleb, born Nov. 25, 1714. Rachel, born Nov. 11, 1716. Noah, born July 4, 1721.

3d Generation. DEA. JONATHAN ELY, son of Samuel and Mary [*page* 124], was married to Lydia Burt, daughter of Jonathan and Lydia Burt, March 16, 1709. Their children—Lydia, born May 25, 1710, died Jan. 2, 1745. Elisabeth, born Nov. 30, 1711, died Oct. 10, 1808. Jonathan, born July 24, 1714, died Dec. 29, 1812. Nathaniel, born Sept. 1, 1716, died Dec. 26, 1799. Mary, born Sept. 14, 1719, died Nov. 24, 1797. Lydia was married to Jonathan Hale, Dec. 29, 1736. Elisabeth was married to Jonathan Ferry, published April 7, 1739. Mary married Dea. Aaron Colton, Nov. 27, 1746. Dea. Jonathan Ely, the father, died July 27, 1753. Lydia, the mother, Dec. 14, 1767.

4th Generation. JOHN ELY, son of John and Mercy Ely, was married Nov. 15, 1733, to Eunice Colton, daughter of John and Joanna Colton. Their children—John, born April 6, 1735. Eunice, born Jan. 19, 1737, died Aug. 27, 1738. Justin, born Aug. 10, 1739. Eunice, born Aug. 31, 1741. Heman, born Jan. 8, 1744, died May 9, 1754. Rhoda, born May 12, 1746, died March 5, 1786. Amelia, born Dec. 26, 1750, died April 28, 1756. Eunice married the Hon. Roger Newberry, of Windsor. Rhoda married the Rev. George Colton, of Bolton, Oct. 7, 1766. Amelia married Doctor Jeremiah West, of Tolland, Feb. 8, 1781. John, the father, died May 22, 1754. Eunice, the mother, was married again June 19, 1759, to Roger Wolcott, Esq., of East Windsor; after his death, she was married again

April 8, 1761, to Joel White, Esq., of Bolton, and died March 30, 1778. This family lived in W. Springfield.

4th Generation. JONATHAN ELY, of Wilbraham, son of Dea. Jonathan and Lydia, of Longmeadow, was married to Esther Chapin, daughter of Henry and Esther Chapin; date of their publication, Oct. 18, 1740. Their children—Jonathan, born Sept. 14, 1741. Lydia, born March 22, 1744. Esther, born ———. Jonathan, born Oct. 1, 1746. Mercy, born Sept. 7, 1748. Lydia, born April 11, 1751. Judah, born June 24, 1753. Henry, born May 15, 1755. Elisabeth, born ———. Jonathan Ely, the father, died Dec. 29, 1812.

4th Generation. DEA. NATHANIEL ELY, son of Dea. Jonathan Ely and Lydia, his wife [*page 125*], was married Dec. 7, 1745, to Mary Estabrook, daughter of the Rev. Samuel Estabrook, of Canterbury, Conn., and Rebecca his wife. Their children—Sarah, born Oct. 31, 1746, died Aug. 4, 1750. Lydia, born June 2, 1748, died Feb. 19, 1781. Mary, born April 7, 1750, died Aug. 19, 1750. Nathaniel, born May 31, 1751, died June 18, 1808. Samuel, born June 28, 1753, died Nov. 22, 1774. Sarah, born Aug. 12, 1755, died Dec. 12, 1777. Ethan, born Oct. 15, 1757, died May 30, 1758. Mary, the mother, died Jan. 13, 1759, age 41 years. Deacon Ely, the father, was married again April 9, 1761, to Abigail Colton, daughter of William and Mary Colton. Their children—Abigail, born Jan. 7, 1762. Ethan, born Feb. 13, 1764, died May 13, 1848, age 84. William, born Aug. 14, 1765. Abigail, the mother, died Dec. 22, 1770, in her 46th year. Dea. Ely was married again April 3, 1777, to Beulah Colton, daughter of Capt. Isaac Colton. She died April 24, 1786. Dea. Ely was married again Nov. 15, 1787, to Martha Reynolds, the widow of Dr. Samuel Reynolds, Esq., and daughter of the Rev. Stephen Williams, D.D., and Abigail, his wife. She died Feb. 18, 1825, age 92. Dea. Ely, the father, died Dec. 26, 1799, in his 84th year. Lydia married David White, of Longmeadow, Jan. 30, 1777. Samuel was educated at Yale College, graduated A.D. 1772, and died in a single state. Abigail married Elihu Colton, Dec. 6, 1787. William was educated at Yale College, graduated A.D. 1787, settled at Springfield, in practice of law.

5th Generation. DEA. NATHANIEL ELY, son of Dea. Nathaniel Ely and Mary his wife [*page 126*], was married Feb. 16, 1786, to Elisabeth Reynolds, daughter of Dr. Samuel Reynolds, Esq., of Somers, and Martha his wife. Their children—Mary, born Feb. 4, 1787, died Dec. 15, 1842. Samuel, born Aug. 5, 1789, died May 14, 1797. Elisabeth, born Nov. 7, 1790. Beulah, born April 24, 1792, died Dec. 1838. Martha, born Dec. 15, 1795. Dea. Nathaniel Ely, the father, died June 18, 1808. Mary, the daughter, was married Jan. 14, 1812, to Capt. David Mack. Beulah was married Dec. 10, 1811, to Timothy Goodwin of Symsbury.

5th Generation. CAPT. ETHAN ELY, son of Dea. Nathaniel Ely and Abigail, his second wife, was married Jan. 6, 1791, to Hannah Burt, the daughter of Jonathan and Hannah Burt. She died Dec. 24, 1829,

age 66. Their children—Ethan, born Nov. 24, 1791. Hannah, born Feb. 8, 1793. Abigail, born Dec. 20, 1794, died April 26, 1826. Sarah, born Sept. 8, 1796. Jonathan, born June 10, 1798, died June 8, 1847. Hannah, the mother, died Dec. 24, 1829. Ethan Ely died May 13, 1848, age 84 years.

ETHAN ELY, son of Ethan and Hannah Ely, was married October 13, 1831, to Ann Cooley, daughter of Seth and Ann Cooley his wife. Ann, the wife of Ethan Ely, was born May 14, 1806, died May 26, 1835. Ethan Cooley, son of Ethan and Ann Ely, was born May 17, 1835.

ETHAN C. ELY, son of Ethan and Ann Ely his wife, was married Sept. 1, 1857, to Charity Bush, daughter of Levi Bush, of Westfield, born Aug. 14, 1836. Their children—Mason Warren, born Sept. 26, 1858. Ethan Cooley, born Oct. 3, 1861, died Aug. 6, 1862. [Vacant to *page* 128.]

HERVY ELLIS, son of Lieut. ——— Ellis, formerly of Stafford, but last of Monson, was married Jan. 8, 1802, to Jerusha Spencer, daughter of Israel and Ruth Spencer [see *page* 195]. Their children—Hervy, born Aug. 4, 1802. Jerusha, born Aug. 4, 1805. Jerusha Ellis died Oct. 5, 1834, aged 55. Hervy, the father, died Nov. 3, 1810.

EDMUND EVARTS, of Longmeadow, son of Benjamin and Abigail Evarts, of Gilford, Conn., was born Aug. 22, 1771, was married Oct. 9, 1796, to Annis Booth, daughter of Joseph and Mary Booth, of Enfield. Their children—Mary, born Nov. 4, 1799, died Feb. 17, 1875. Nancy, born July 31, 1801, died April 4, 1825. Joseph, born June 18, 1804, died Nov. 1, 1874. Nancy was married Dec. 30, 1823, to Jacob Colton, born Sept. 10, 1799. Edmund Evarts died April 22, 1849, aged 77. Annis Evarts died Jan. 1847, age 80.

THOMAS FIELD, son of Samuel and Sarah Field, of Hatfield [*page* 129], was married Oct. 21, 1713, to Abigail Dickinson, of Springfield, daughter of Hezekiah and Abigail B. Dickinson, born Dec. 8, 1692, died June 20, 1775, age 83. Their children—Abigail, born Oct. 5, 1714, died Aug. 8, 1777, age 63 years. Samuel, born May 10, 1718, died Aug. 10, 1721. Moses, born Feb. 16, 1722, died March 7, 1815. Samuel, born Oct. 10, 1725. Sarah, born Nov. 28, 1728, died April 19, 1773. Simeon, born April 25, 1731, died Jan. 7, 1801. Thomas Field, the father, at first settled in Hatfield, where his children were born, except Simeon, who was born in Longmeadow. He died Feb. 1, 1747, age 66 years. Abigail was married Nov. 14, 1754, to Abiel Abbot, of Windsor, and died, without issue, in Longmeadow. Samuel was educated at Yale College, graduated 1745, and settled in Sea-brook, Conn., in the practice of physic. Simeon settled at Enfield, in the practice of physic.

CAPT. MOSES FIELD, son of Thomas and Abigail Field, was married Sept. 15, 1748, to Rebecca Cooley, the daughter of Jonathan and Joanna Cooley. Their children—Rebecca, born Nov. 29, 1748, died Dec. 26, 1836. Elijah, born Dec. 23, 1750, died Dec. 31, 1767.

Oliver, born Nov. 15, 1752, died Jan. 15, 1801. Moses, born Feb. 9, 1755, died Jan. 14, 1831. Diademia, born Oct. 9, 1756. Aaron, born June 24, 1759, died Aug. 30, 1760. Aaron, born June 24, 1761. Alexander, born Feb. 5, 1764, died June 8, 1831. Sarah, born Feb. 24, 1766, died July 12, 1777. Naomi, born May 22, died July 31, 1777. Rebecca was married to Azariah Woolworth, Nov. 25, 1773. Oliver was married to Ann Cooley, daughter of Caleb and Mary Cooley, Nov. 4, 1773. Moses married Lydia Champion, daughter of Dr. Reuben Champion and Lydia his wife, of West Springfield, Nov. 23, 1780. Diademia married Stephen Williams, March 4, 1778. He leaving her, she married again to Jacob Kibbe, of Monson, June 25, 1793, and died in that town. Aaron studied physic, married Flavia Burt, daughter of Capt. David Burt, Feb. 10, 1784. They settled at Richmond, and had one child, Sophia, born Dec. 24, 1784. He went to the Southern States, and died. She died at Longmeadow. Alexander married Flavia Colton, daughter of Samuel and Lucy Colton, Oct. 11, 1787. Rebecca, the mother, died Feb. 24, 1783. Capt. Moses Field married again Nov. 1, 1783, to Lydia Champion, widow of Dr. Reuben Champion, of West Springfield, and she died May 1, 1809. He died March 7, 1815. Alexander died July 8, 1831.

DR. SIMEON FIELD, son of Thomas and Abigail Field [*page 130*], was married Dec. 29, 1763, to Margaret Raynolds, daughter of the Rev. Peter Raynolds and Elisabeth his wife. Their children—Simeon, born June 3, 1765. Margaret, born Feb. 27, 1768. Mary, born Feb. 22, 1771. Peter Raynolds, born Feb. 28, 1774. Edward, born ———. Margaret, the mother, died Feb. 9, 1796, age 64. Dr. Field, the father, died Jan. 7, 1801, age 70. Simeon, the son, was educated at Yale College. Graduated 1785, studied physic, settled for a term in Somers. Upon his father's decline, removed to Enfield. Margaret married the Rev. ——— Leonard, of Ellington. He being dismissed from that place, they removed to ———, in the State of New York. Mary ——— Dixon.

OLIVER FIELD, son of Capt. Moses Field and Rebecca, his wife, was married Nov. 4, 1773, to Ann Cooley, daughter of Caleb and Mary Cooley. Their children—Ann, born Dec. 3, 1774. Naomi, born Feb. 27, 1779, died Oct. 21, 1807. Elijah, born Dec. 29, 1780. Polly, born June 20, 1784. Caleb Cooley, born March 29, 1787. John, born April 6, 1790; afterward took the name of Moses. Oliver, the father, died Jan. 15, 1801. Ann, the mother, died Aug. 23, 1831. Ann, the daughter, married Justin Smith, of Hadleigh, Jan. 18, 1797. Moses Field died Sept. 4, 1861. Naomi married Noah Ashley, Aug. 31, 1798. Polly married Stephen Ashley, Sept. 12, 1805. (*See page 3.*)

ELIJAH FIELD, of Longmeadow, son of Oliver and Ann Field above, was married May 8, 1806, to Cynthia Terry, daughter of Colonel Asaph Terry and Penelope his wife, of Enfield. She was born June 2, 1787. Their children—Naomy, born May 29, 1808. Elijah, born Sept. 13, 1810. Cynthia, born Feb. 24, 1813. Anna, born June 15, 1815. Mary Terry, born April 1, 1817. Cynthia, the mother, died 1823. Aaron, born July 25, 1819, died Aug. 21, 1834.

MOSES FIELD, of Longmeadow, son of Capt. Moses and Rebecca Field [*page* 131], was married Dec. 23, 1780, to Lydia Champion, daughter of Dr. Reuben Champion and Lydia his wife, of West Springfield, but formerly of Seabrook, Conn. Moses Field died Jan. 14, 1831. Lydia Field died Jan. 19, 1831, without issue.

AARON FIELD, son of Capt. Moses Field and Rebecca his wife, was married Feb. 10, 1784, to Flavia Burt, daughter of Capt. David Burt and Mary his wife. They had one child, Sophia, born Dec. 24, 1784. Flavia, the mother, died at Longmeadow, Aug. 20, 1787. Aaron Field, the father, studied physic, and took his station for practice at Richmond, but failing in business, went to the Southern States and died.

ALEXANDER FIELD, born Feb. 5, 1764, son of Moses and Rebecca Field, was married Oct. 11, 1787, to Flavia Colton (born Oct. 1, 1769), daughter of Samuel and Lucy Colton. She died Aug. 4, 1815. He was married March 11, 1816, to Jerusha Burt, daughter of Nathaniel Burt [*page* 28]. He died July 8, 1831, aged 67 years. [Vacant to *page* 133.]

JOHN JENISON GAYLORD, of Longmeadow, son of Samuel and Azubeth Gaylord, of Middletown, was born Oct. 10, 1780; was married May 2, 1805, to Fanny Woolworth, daughter of Azariah and Rebecca Woolworth; removed to Stoits, Ohio, 1814. Their children—Samuel, born May 2, 1806. John Jenison, born March 1, 1808. Fanny, born Dec. 17, 1810. Robert, born Feb. 8, 1813. A nameless child, born Dec. 27, 1809.

ERASTUS GOLDTHWAIT, of Longmeadow, son of Thomas and Loice Goldthwait, of Springfield, was born June 6, 1772, and was married April 25, 1798, to Rhoda Burt, daughter of Elijah and Deborah Burt. Their children—Flavel, born June 12, 1799; died at Hartford. Rhoda, born Aug. 15, 1801, and died May 8, 1804. Jonathan Hale, born March 28, 1804, died Feb. 21, 1805. Rhoda, the mother, died April 24, 1804, and Lieut. Erastus Goldthwait, the father, was married again, Jan. 14, 1808, to Hannah Colton, daughter of Dea. William and Hannah Colton. Their children—Rhoda, born Jan. 23, 1809. Jonathan Hale, born May 21, 1811. William Colton, born May 1, 1814. Erastus Goldthwait, died May 18, 1848.

DANIEL GREEN, of Longmeadow, son of Linesford and Elisabeth Green, of Wrentham, Commonwealth of Massachusetts, was married June 5, 1803, to Sarah Woolworth, daughter of Azariah and Rebecca Woolworth; she died June 8, 1813, age 35. Their children—Aaron Field, born Nov. 30, 1806. Pownel, born Oct. 25, 1808. William, born Nov. 20, 1810. Daniel Woolworth, born Nov. 25, 1812. Sarah, the mother, died Jan. 8, 1813. Daniel Green, born March 16, 1827.

WILLIAM GOUDY, of Longmeadow, son of ———, of Enfield [*page* 134], was married to Fanny Jugram, of Suffield. Their children—Fanny, born April 14, 1783. William, born June 19, 1785. Porter, born Aug. 5, 1789, died July 11, 1824. Clarissa, born Sept. 4, 1792. George, born May 31, 1795. Fanny, the daughter, was married Oct.

14, 1807, to Abel Chaffe. Fanny, the mother, died Dec. 17, 1811. William, the father, died Dec. 31, 1811. [Vacant to *page* 138.]

## HALES.

THOMAS HALE, was an early settler in Enfield; he married Priscilla Markham, and died 1725. His sons—John, William, Joseph, Samuel, Thomas. Some one says that Thomas Hale was married to Priscilla Markham, in (quære, 1675?) 1695, if so neither Thomas (below) nor Martha [*page* 26] could have been a child of that marriage. The vacant space on this page at the head of the Hale family, would seem to indicate that Mr. Colton found some stumbling block which he hoped would be afterwards removed.

THOMAS HALE, the son of Thomas and Priscilla Hale, of Enfield, was married Feb. 15, 1705, to Experience Burt, daughter of Nathaniel and Rebecca Burt. Their children—Thomas, born Oct. 26, 1705, died Jan. 8, 1797. John, born Feb. 17, 1708, died Jan. 13, 1788. Noah, born Feb. 24, 1710, died Dec. 19, 1793. Jonathan, born Feb. 3, 1712, died Dec. 11, 1793. Experience, born June 27, 1714, died Oct. 31, 1798. Rebecca, born Feb. 21, 1717, died July 21, 1803. Hezekiah, born Sept. 4, 1719, died Jan. 8, 1720. Experience, the mother, died Sept. 12, 1719. Thomas Hale, the father, was married again, June 3, 1724, to Abigail Ferry, the widow of Charles Ferry. Abigail, the mother, died Oct. 14, 1748. Thomas, the father, died May 9, 1750. Experience, the daughter, married Josiah Cooley, Jan. 3, 1739. Rebecca was married to Capt. Simon Colton, Jan. 15, 1761. Might not Thomas Hale be the brother of Martha Hale, who married into the same family the next year, June 27, 1706?

THOMAS HALE, son of Thomas and Experience Hale [*page* 139], was married Jan. 10, 1734, to Abigail Burt, daughter of David and Martha Burt. Their children—Abigail, born Feb. 9, 1735, died June 26, 1812. Silas, born July 27, 1737, died Oct. 14, 1802. Abner and Martha, born April 26, 1740. Abner died March 30, 1803. Martha died March 26, 1809. Thomas, born July 27, 1744, died March 29, 1819. Experience, born Nov. 15, 1747, died May 8, 1782. Abigail, the mother, died March 28, 1773. Thomas, the father, died Jan. 8, 1797. Abigail, the daughter, was married March 9, 1774, to Eleazer Smith, of Amherst. Martha was married March 21, 1764, to Ebenezer Wood, of Monson. Experience was married Feb. 3, 1774, to Jonah Cooley.

JOHN HALE, son of Thomas and Experience, was married to Sarah Keep, the widow of Samuel Keep, Dec. 2, 1762. He died without issue, Jan. 13, 1788, and his estate descended to his brothers and sisters and heirs. The dwelling-house of John Hale was consumed by fire on the 8th day of Nov., 1751, being the next day after the annual Thanksgiving. A house was raised for him again on the 25th of the same month. Sarah, his widow, died May 11, 1810, aged 92.

NOAH HALE, son of Thomas and Experience Hale, was married Feb. 1, 1737, to Miriam Bliss, the daughter of Thomas and Sarah

Bliss. Their children—Noah, born March 14, 1738, died Jan. 3, 1742. Miriam, born July 24, 1740, died April 25, 1796. Noah, born May 5, 1743, died June 11, 1744. Moses, born May, 1745, died Dec. 15, 1746. Sarah, born Nov. 5, 1747, died Dec. 9, 1821. Eunice, born Aug. 17, 1752. Lucy, born Aug. 13, 1755. \*Noah Hale, the father, died Dec. 19, 1793. Miriam, the mother, died Nov. 26, 1789. Miriam, the daughter, was married May 18, 1761, to Samuel Coomes. Eunice was married to Timothy Day, Jan. 29, 1778. Lucy was married to Calvin Bliss, March 28, 1781.

JONATHAN HALE, son of Thomas and Experience Hale [*page 140*], was married Dec. 29, 1736, to Lydia Ely, daughter of Dea. Jonathan and Lydia Ely. Their children—Jonathan, born Jan. 24, 1738, died March 9, 1806. Hezekiah, born May 5, 1740, died July 26, 1813. Nathan, born April 18, 1742; lived at Goshen, Ct. Lydia, born Oct. 1743, died Dec. 15, 1780. Experience, born July 8, 1745, died Oct. 5, 1745. Lydia, the mother, died Jan. 2, 1746. Jonathan Hale, the father, died Dec. 11, 1793. Lydia, the daughter, was married to Colonel Gideon Burt, Dec. 10, 1772 [*see page 28*].

SILAS HALE, son of Thomas and Abigail Hale, was married Jan. 29, 1761, to Hannah Parsons, daughter of Moses and Hannah Parsons, of Enfield. Their children—John, born May 12, 1763. Hannah, born Jan. 22, 1766. Flavia, born Dec. 23, 1767, died Oct. 13, 1840, married Asahel Colton. Celia, born Dec. 13, 1768. Lucina, born Aug. 20, 1770. Ruby, born Jan. 12, 1773. Abigail, born Aug. 20, 1774, died Oct. 8, 1776. Experience, born June 29, 1776, died Nov. 1, 1776. Silas, born May 10, 1778. Silas, the father, died Oct. 14, 1802. Hannah, the daughter, was married Jan. 22, 1794, to Benjamin Baxter. Celia was married ———. Ruby was married Feb. 26, 1801, to John Webber.

ABNER HALE, son of Thomas and Abigail Hale, was married May 7, 1767, to Martha Burt, daughter of David and Sarah Burt. Their children—Elam, born July 30, 1769. Amy, born Aug. 4, 1772, died Nov. 2, 1838. Abner, born May 7, 1776, died Sept. 19, 1777. Abner, born May 10, 1778. David, born Oct. 21, 1780. Martha, born April 11, 1782. Chauncy, born Dec. 26, 1785. Abner, the father, died March 30, 1803. Martha, the mother, died Dec. 16, 1834, age 94.

THOMAS HALE, son of Thomas and Abigail Hale [*page 141*], was married Feb. 3, 1774, to Ann Stebbins, daughter of Jonathan and Margaret Stebbins; he died March 29, 1819. Their children—Anne, born Nov. 22, 1777. Abigail, born April 29, 1781. Lydia, born Aug. 1785. Ann, the mother, died April 17, 1787. Thomas Hale was married again, Feb. 7, 1788, to Annas Parsons, daughter of Moses and Hannah Parsons, of Enfield. She died Nov. 16, 1823. Anne, the daughter of Thomas, was married to Amos Parker, Oct. 2, 1805; they removed to the town of Sharon, State of Vermont [*see page 177*]. Abigail married Oct. 18, 1801, to Isaac Corkins. Lydia was married Jan. 31, 1811, to Henry Avery, of Stafford.

COL. JONATHAN HALE, son of Jonathan and Lydia Hale, was married June 13, 1765, to Mary Keep, daughter of Samuel and Mary Keep. They had no children. Col. Jonathan Hale having served his country and town in the several capacities of a military officer, a Justice of the Peace, a Selectman, Town Clerk, and Treasurer. He died March 9, 1806, and left his estate to his brothers' and sisters' children.

LIEUT. HEZEKIAH HALE, son of Jonathan and Lydia Hale, was married July 10, 1799, to Miriam Bliss, daughter of Aaron and Miriam Bliss. He died July 26, 1813, aged 73. His widow, Miriam Hale, married Gad Colton, Esq., April 3, 1816, and died July 8, 1831, age 73.

NATHAN HALE, son of Jonathan and Lydia Hale [*page 142*], was married April 26, 1778, to Mrs. Salome Robbins, widow of Samuel Robbins, of Canaan, and daughter of the Rev. Mr. Jonathan Lee, of Salisbury, Conn. Their children—Eliza, born Feb. 18, 1779, died Jan. 11, 1803. Lydia, born April 4, 1781. Nathan Metcalf, born Feb. 12, 1783; went to South America about 1810. Clarissa, born Jan. 8, 1786. Harriet, born Feb. 22, 1788. Jonathan Lee, born May 31, 1790. Caroline, born Oct. 10, 1795. Lydia was married to the Rev. John Keep, of Blanford, June 2, 1806.

JOHN HALE, son of Silas and Hannah Hale, was married Nov. 15, 1792, to Eunice Colton, daughter of Moses and Hannah Colton, of Wilbraham. Their children—Silas, born Dec. 11, 1793. Philida, born Feb. 2, 1796. Hannah, born Aug. 10, 1798, died March 15, 1843. John, the father, died Sept. 14, 1837, age 74.

ELAM HALE, son of Abner and Martha Hale, was married to Elisabeth Pease, 1798, daughter of Emery Pease, Esq., of Somers. Their children—Elam, born Aug. 2, 1801. Eliza, born March 15, 1807, died Jan. 19, 1808. Elisabeth, the mother, died March 10, 1827, age 60. Elam Hale, died Feb. 15, 1830, age 61 years.

DAVID HALE, of Longmeadow [*page 143*], son of Abner and Martha Hale [*page 140*], was married May 5, 1808, to Rebecca Woolworth, daughter of Azariah and Rebecca Woolworth. Their children—Eliza, born Feb. 14, 1809. David Burt, born Sept. 1, 1811. Rebecca Cooley, born June 3, 1813, died Sept. 26, 1814. Rebecca Field, born Sept. 4, 1815. Solomon, born Aug. 29, 1817. Henry, born Aug. 1819. Fanny, born July 2, 1825. Franklin, July 15, 1822.

CHAUNCY HALE of Longmeadow, son of Abner and Martha Hale, was married Nov. 27, 1810, to Lois Lomis. Their children—Charles Backus, born Feb. 21, 1812. William, born March 29, 1815. Lois —. [*Vacant to page 146.*]

JOHN HANCOCK, of Springfield, was married Nov. 19, 1713, to Anna Webb. Their children—Mary, born Feb. 22, 1716. John, born May 20, 1717, died Feb. 6, 1770. Anna, born July 14, 1719, died June 24, 1740. Abel, born Jan. 19, 1721, died Nov. 29, 1807. Abner, born Aug. 9, 1722. Jonathan, born Aug. 4, 1724. Mabel, born Feb. 2, 1726, died Nov. 10, 1806. Thomas, born May 10, 1727, died March



4, 1804. Jabez, born July 29, 1728. William, born Oct. 26, 1729. Experience, born Nov. 2, 1730, died Sept. 7, 1780. Daniel, born —, died July 18, 1784. Abigail, born Jan. 12, 1734. Mercy, born Aug. 25, 1735. (The families of the sons, see in *pages* succeeding this). Mabel was married Jan. 12, 1749, to George Cooley, and after his death to Capt. Joseph Ferry, Nov. 29, 1797, and died in Springfield Nov. 10, 1806. Abigail was married Oct. 19, 1752, to Jabez Cooley. Mercy was married Sept. 18, 1755, to David Bonner. Anna, the mother, died July 6, 1771.

JOHN HANCOCK, son of John and Anna, was married Nov. 22, 1744, to Mary Kilborn. Their children—John, born Oct. 4, 1745, died Nov. 14, 1745. John, born Feb. 14, 1747. Mary, the mother, died. John Hancock, the father, was married again July 11, 1754, to Abigail Terry. Their children—Mary, born Sept. 1, 1755. John, born Aug. 16, 1756, died June 14, 1759. Moses, born Dec. 20, 1759. Hulda, born Aug. 27, 1760. John, born Oct. 28, 1761. Caroline, born May 30, 1763. Lucy, born Aug. 2, 1764. Freegrace, born —. John Hancock, the father, died Feb. 6, 1770.

ABEL HANCOCK, of Springfield [*page* 147], son of John and Anna Hancock [*page* 146], was married March 13, 1748, to Eunice Parsons. Their children—Eunice, born Oct. 21, 1749. Abel, born Sept. 11, 1751. Sabra, born July 23, 1755, married to Martin Warriner, Oct. 5, 1780. Piercy, born May 3, 1760. Naomy, born Oct. 10, 1764. Abel, the father, died Nov. 29, 1807.

JOTHAM HANCOCK, of Springfield, son of John and Anna Hancock, was married to Susanna Thompson, published March 1, 1755. Their children—Roxylana, born March 22, 1757. Ruth, born April 24, 1759. Naomy, born Oct. 14, 1764. Lewis, born May 9, 1767. Jonathan, born July 27, 1769.

THOMAS HANCOCK, of Longmeadow, son of John and Anna Hancock, was married Nov. 16, 1749, to Jemima Wright, daughter of Benjamin and Mary Wright, of Chicopee. Their children—Jemima, born May 24, 1750. Diadema, born March 2, 1753. Anne, born Jan. 14, 1756. Elijah, born June 24, 1758, died of the small-pox. Jonathan, born Feb. 19, 1761, died June 21, 1780. Thomas, born Nov. 21, 1763. Sarah, born June 4, 1768. Eunice, born March 26, 1772. Jemima was married to — Wright. Diadema was married to Nathaniel Warriner, of Wilbraham. Anne was married to Mayor Joseph Parsons, of Enfield, April 19, 1779. Elijah died in the Revolutionary war. Thomas, the father, being reduced, was a pauper of the town of Longmeadow several years, and died March 4, 1804. Thomas, the son, with his mother and his family, removed into the State of New York.

WILLIAM HANCOCK, of Springfield, son of John and Anna Hancock [*page* 148], was married to Hannah Long, of Windsor, published March 14, 1752. Their children—William, born May 14, 1753. Oliver, born May 7, 1755, died June 9, 1759. Cloe, born Sept. 22, 1757. Oliver, born Dec. 8, 1759. Zacheriah, born Nov. 30, 1761.

Maribah, born Sept. 19, 1763. Alpheus, born Nov. 15, 1765. Hannah, born Dec. 24, 1768. Elisabeth, born August 20, 1774.

JABEZ HANCOCK, son of John and Anna Hancock, was married Nov. 29, 1750, to Rachel Wright, daughter of Benjamin and Mary Wright, of Chicopee. Their children—Abner, born April 24, 1751. Jabez, born Nov. 20, 1753. Freelove, born June 7, 1756. Rachel, born Oct. 30, 1758. Lovina, born March 18, 1761. Rosanna, born Aug. 4, 1763. Loranda, born April 12, 1766. Phebe, born May 31, 1768. Uriah, born April 18, 1772. Gad, born Sept. 4, 1774. Bathsheba, born July 25, 1777. Freelove was married July 9, 1778, to Stephen Chandler, of Longmeadow, son of Stephen and Mary Chandler. Rachel was married April 11, 1778, to Samuel Kibbe. Jabez Hancock, the father, with the greater part of his children, removed to the town of Parris, State of New York.

DANIEL HANCOCK, of Longmeadow, son of John and Anna Hancock, was married to Lucy Long, of Windsor, published Oct. 12, 1754. Their children—Abiel, born Dec. 5, 1755. Lucy, born Oct. 26, 1757. Abiel, born Sept. 27, 1761, died June 24, 1829. Lucy, born ——. Lucretia, born Feb. 12, 1764. Sybel, born Sept. 7, 1766. Lovisa, born Sept. 28, 1768. Daniel, born Dec. 24, 1770. Azariah, born 1773. Ariel, born 1779. Jonathan, born ——. Daniel Hancock, the father, died July 18, 1784.

WILLIAM HANCOCK, of Enfield, son of William and Hannah Hancock [*page* 149], was married to Triphene Chandler, daughter of Stephen and Mary Chandler. They were published Jan. 3, 1778, and married Jan. 21, 1778. Their children were—A stillborn child, Nov. 16, 1778. Triphene, born Feb. 14, 1780. Mary, born Feb. 22, 1782. Triphene, the mother, died May 10, 1784. William Hancock, the father, was married again May 26, 1785, to Margaret Cooley, daughter of Aaron and Ruth Cooley. Their children—Roswel, born March 28, 1786. Orra, born March 16, 1788. Tirza, born Jan. 7, 1790. William, born July 10, 1792. Moses, born July 11, 1795. Margaret, born Jan. 16, 1798, died Jan. 8, 1816. William Hancock died by cutting his own throat with a razor, May 27, 1803.

ALPHEUS HANCOCK, son of William and Hannah Hancock, was married June 1, 1785, to Abigail Steel, daughter of Sarah and Aaron Steel. Their children—Aaron, born July 22, 1785. Abigail, born Nov. 15, 1787. Ascenath, born March 3, 1790. Harris, born June 23, 1792. Hervy, born Aug. 24, 1794. Hervy, born April 11, 1797. Amanda, born Feb. 24, 1800. Hermon, born Jan. 29, 1802. Herskil, born March 11, 1804. Hart, born Oct. 8, 1806.

AZARIAH HANCOCK, son of Daniel and Lucy, was married Dec. 23, 1792, to Ruth Burkit. She was born Oct. 14, 1769. Their children—Michael, born May 8, 1793. Lucy, born July 13, 1795, died Aug. 20, 1796. Lucy, born June 17, 1797, died Oct. 18, 1798. George, born Jan. 10, 1800. Lovice, born Aug. 17, 1802. Daniel, born April 14, 1805. Esther, born Feb. 7, 1809. [*Vacant to page* 152.]

JOHN HILLS. The first of the name in Longmeadow. He was

married to Deliverance Crow. They lived in North Bolton, where it is supposed their children were born. They removed to Longmeadow about the year 1760, and settled on a farm purchased of Israel Phelps. Their children—Margaret, who was married to Joseph Stephens. John, who married Cloe Millington. Jacob, who married Love Pease, daughter of Cummins Pease. Deliverance, who was married to Joseph Pierce, Aug. 27, 1760. Isaac, who married Abigail King, daughter of Benjamin King. Joseph, who married Eunice Kibbe. Stephen died. Hulda, who was married to Benjamin King. Anne, who was married to William Brooks. Rebecca, who was married to Ebenezer Pease, son of Cummins. Mary, who was married to Isaac Kibbe, of Enfield, son of James. Moses, who was married to Mary White. (The families of Jacob and Moses, see hereafter. The families of the other sons are not here known, as they settled in remote parts.) John Hills, the father, died Dec. 4, 1782. Deliverance, the mother, died Sept. 3, 1786.

JACOB HILLS, of Enfield, son of John and Deliverance Hills above, was married April 7, 1763, to Love Pease, daughter of Cummins and Elizabeth Pease, of Enfield. She died March 10, 1830. Their children—Jacob, born Dec. 23, 1763. Sarah, born Oct. 14, 1765. Love, born Dec. 17, 1767. Stephen, born May 29, 1770. Elisabeth, born May 26, 1772. Hannah, born Nov. 27, 1774. Jedadia, born Jan. 11, 1777. Solomon, born March 7, 1799. William. Deliverance.

MOSES HILLS, son of John and Deliverance Hills above, was married Dec. 26, 1772, to Mary White, of East Windsor. Their children—Mary, born Aug. 12, 1773, married to Oliver Hills, Jan. 14, 1790. Moses, born March 9, 1775. Theadocia, born Sept. 1, 1776, married to Daniel Green Aug. 15, 1793. Aaron, born July 23, 1778. Miriam, born March 18, 1780. David, born July 14, 1782. Esther and Solomon, born Oct. 1, 1784. Solomon died Feb. 20, 1785. Calvin, born Feb. 8, 1788. Sarah, born Jan. 2, 1790, died Nov. 5, 1792. Ichabod, born May 7, 1792. Solomon, born July 11, 1796. Moses Hills, the father, with his family, removed [page 153] from Longmeadow Sept. 27, 1804, to the State of New York, and he died at the town of Somers, Nov. 20, 1804. She died March 10, 1838, age 89.

JACOB HILLS, of Longmeadow, son of Jacob and Love Hills, was married to Naomi Bishop, daughter of Samuel and Mary Bishop, of Wilbraham. Their children—Jacob, born July 14, 1790. Naomi, born Sept. 3, 1792. Samuel Bishop, born April 4, 1795, died June 4, 1828. Mary, born July 24, 1797. Roxelane, born Nov. 27, 1800. Solomon, born April 27, 1803. Luther, born Nov. 22, 1805. Naomi, the daughter, was married July 24, 1808, to Jonathan Marsh Cooley, of Somers, son of Luke Cooley.

OLIVER HILLS, the son of Joseph and Eunice Hills, and grandson of John and Deliverance, was married Jan. 14, 1790, to Mary Hills, daughter of Moses and Mary Hills. Their children—Polly, born June 3, 1792, died Jan. 16, 1814. Sally, born Aug. 27, 1794. Patience, born April 7, 1797. Lucina, born April 5, 1799. N. B.—The first

was born in Enfield, the second and third in Blanford, Mass., the fourth in Dorset, Vermont. Oliver Hills and his wife parting, she brought her children to Longmeadow.

EPHRAIM HUN, of Longmeadow, son of — [page 154], was married Nov. 25, 1788, to Mitty Lathrop, daughter of Thatcher and Mehittable Lathrop. She was born Dec. 20, 1765. Their children—David Lathrop, born Nov. 5, 1789. Ephraim, born July 31, 1791. Submit, born Jan. 19, 1794. Roxe, born June 8, 1796. Cyndona, born Feb. 10, 1799. Cyndona, born Sept. 21, 1801. Sophrona, born April 2, 1804. Erastus, born Nov. 11, 1806.

JOHN KEEP, of Longmeadow [page 155], one of the ancient inhabitants of the town of Springfield, in the part thereof called Longmeadow, and was the ancestor of all the Keeps in this part of the county. The record and traditional accounts of him and his family are as follows: John Keep was married Dec. 31, 1663, to Sarah Leonard. She is supposed to have been the daughter of John Leonard and born Dec. 13, 1645. Their children—Sarah, born Dec. 5, 1666. Elisabeth, born Nov. 15, 1668, died Sept. 1675. Samuel, born Aug. 22, 1670, died Aug. 23, 1755. Hannah, born June 8, 1673. Jabez, born Dec. 11, 1675. John Keep, the father, his wife and their child, Jabez, were slain by the Indians, March 26, 1676. As they, with other neighbors and a guard of men, were passing from Longmeadow to Springfield town, to meeting on the Lord's day, they were fired upon a little northward of Pacousick Brook. The man was mortally wounded, but it is said he kept his horse until he arrived at the town of Springfield. The woman, his wife, it is said, sprang from the horse upon the firing of the Indians, and was carried away by them to Hadleigh and killed. From tradition the guard are faulted as cowardly by the following sentence: "Seven Indians, and one without a gun, caused Captain Nixon and forty men to run." Sarah, the eldest daughter, was married Jan. 17, 1683, to Benjamin Parsons, supposed to be the son of Dea. Benjamin Parsons, of Springfield. They settled and had a family in Enfield. Hannah, the youngest daughter, was married Oct. 16, 1690, to Ebenezer Miller, son of Thomas and Sarah Miller. They had a family in Springfield. (The family of Samuel, the son, follows this.)

2d Generation. ENSIGN SAMUEL KEEP, of Longmeadow, son of John and Sarah Keep above, was married Feb. 27, 1695, to Sarah Colton, daughter of Capt. Thomas Colton and Sarah, his wife. Their children were—a nameless infant, born Feb. 17, 1697. John, born June 22, 1698, died July 28, 1757. Samuel, born Nov. 12, 1700, died Nov. 9, 1761. Sarah, born Aug. 23, 1703, died Nov. 4, 1767. Jabez, born March 10, 1706. Elisabeth, born May 22, 1709, died July 29, 1720; Jemima, born July 17, 1711. Josiah, born Nov. 30, 1713. Abiah, born Dec. 17, 1715. Stephen, born Oct. 26, 1717, died Jan. 15, 1790; Eunice, born March 11, 1720, died Dec. 23, 1739. Mathew, born Oct. 3, 1722, died June 29, 1758. (The families of the sons, see pages 156 and 157). Sarah, the daughter, was married Jan. 4, 1728, to Dea. Daniel Chandler, of Enfield. Abiah was married June 9, 1737, to

Jonathan Wright, of Windsor. Jemima [*page* 156], was married Sept. 13, 1731, to Isaac Griswold, of Killingworth. Jabez was married to Sarah Leonard and settled at a place called Westford. He is said to have had sixteen children. Sarah, the mother, died June 20, 1754. Ensign Samuel Keep, the father, died Aug. 23, 1755.

JOHN KEEP, of Monson, son of Ensign Samuel Keep and Sarah his wife, was married to Abigail Mun, of Colchester. Their children—John, born ———. Elisabeth, born ———. Jabez, born ———. Elisabeth, born ———. Abigail, born ———. Sarah, born Sept. 27, 1733, died Dec. 3, 1814. Eunice, born ———. Simeon, born ———. Mary, born ———. Caleb, born ———. Seth born ———. John Keep, the father, died July 28, 1757, and was buried in the burying-yard at Brimfield. Abigail, his widow, died Oct. 5, 1787, and was buried by her husband. Her age, 87. Sarah married Stephen Collins. Stephen Collins died Feb. 11, 1819.

SAMUEL KEEP, of Longmeadow, son of Ensign Samuel Keep, was married Jan. 15, 1736, to Mary Colton, daughter of John and Joanna Colton. Their children—Mary, born Nov. 6, 1736, died July 22, 1816. Mary, the mother, died Feb. 15, 1737. Samuel Keep, the father, was married again March 8, 1738, to Sarah Bemen, daughter of William and Hannah Bemen, of Enfield. She was born March 6, 1718. Their children—Samuel, born May 26, 1739, died Oct. 20, 1823. Sarah, born Feb. 1741, died Oct. 23, 1746. Eunice, born Sept. 17, 1743, died Oct. 4, 1807. John, born March 10, 1749, died Sept. 3, 1784. Sarah, born March 17, 1753, died Nov. 3, 1838. Mary, the daughter, was married June 13, 1765, to Colonel Jonth. Hale, and died July 22, 1816. Eunice was married Dec. 22, 1768, to Festus Colton. Sarah was married April 25, 1776, to Medad Stebbins, after his death to Lieut. Noah Stebbins, of Wilbraham, Oct. 13, 1808. (The family of Samuel, the son, see *page* 158). John had a public education, graduated at New Haven College A.D. 1769, was settled in the ministry at Sheffield June 10, 1772. He was married to Hannah Rebecca Robins, daughter of Rev. Mr. Robins, of Branford, and died without issue. Samuel Keep, the father, died Nov. 9, 1761. Sarah, the mother, was married to John Hale, son of Thomas and Experience Hale, Dec. 2, 1762 [*page* 138], and died May 11, 1810.

JOSIAH KEEP, of Monson, son of Ensign Samuel Keep and Sarah his wife [*page* 157], was married May, 1737, to Loice Noble, of Westfield. Their children—Loice, born April, 1738. Jemima, born 1740. Ruth, born Jan. 1743. Josiah, born July, 1745. Moses, born Sept. 25, 1747, died Nov. 12, 1825. Hannah, born Aug. 21, 1750. (The family of Moses, see in *page* 158).

STEPHEN KEEP, of Longmeadow, son of Ensign Samuel Keep and Sarah his wife, was married June 12, 1754, to Hannah Colton, daughter of Lieut. Ephraim Colton and Mary his wife. Their children—Silence, born March 10, 1755, died March 14, 1755. Heman, born Feb. 27, 1756, died Sept. 20, 1756. Marah, born Sept. 15, 1757. Hannah, born Sept. 14, 1758; Marah, born Aug. 11, 1761, died Aug.

4, 1825; Stephen, born Jan. 25, 1765. Hannah, the daughter, was married Oct. 12, 1796, to Silvanus Walker, of Palmer. Marah was married May 1, 1800, to Moses Keep. (The family of Stephen, see *page 159*.) Stephen Keep, the father, died Jan. 15, 1790. Hannah Keep, his widow, died Oct. 20, 1805.

MATHEW KEEP, of Longmeadow, son of Ensign Samuel Keep and Sarah his wife, was married Dec. 1, 1743, to Abigail Woolcot, daughter of Henry and Abigail Wolcott. Their children—Abigail, born ———. Mathew, born March 24, 1745. Abigail, born Oct. 11, 1748. Silvanus, born Jan. 1, 1752. Silence, born Oct. 31, 1755. Silence, born Oct. 13, 1757. Mathew Keep, the father, died June 29, 1758. Abigail, the mother, was married again Oct. 17, 1771, to David Bowen, of Willington, and died Feb. 4, 1809. She was born Aug. 15, 1721. Abigail was married Feb., 1783, to Jonah Cooley. Silence was married to Nathaniel Newel, of Union. (The family of Mathew, the son, see *page 159*.)

SAMUEL KEEP, of Longmeadow, son of Samuel and Sarah Keep [*page 158*], was married June 4, 1767, to Sabina Cooley, daughter of Josiah and Experience Cooley. Their children—Flavia, born Feb. 17, 1768, died Sept. 19, 1829. Sabina, born Nov. 20, 1769. Experience, born Jan. 13, 1772, died Dec. 25, 1785. Samuel, born Feb. 10, 1774. Heber, born Jan. 20, 1776. Elenor, born May 31, 1778, died July 8, 1810. John, born April 20, 1781. Hannah, born Oct. 18, 1784. Experience, born Dec. 19, 1787. Flavia was married Jan. 19, 1804, to Gains Bliss. Sabina was married March 20, 1792, to Dea. Walter White [*page 217*]. Elenor was married March 5, 1801, to Solomon Warriner. (The families of the sons, *page 160*.)

MOSES KEEP, son of Josiah and Loice Keep, was married Dec. 2, 1773, to Hannah Woodbury, of Brookfield. Their children—Cheller, born Oct. 31, 1774. Thomas, born Oct. 26, 1776. Hannah, born Oct. 13, 1780. Almeyda, born Aug. 26, 1782. Noble, born Sept. 4, 1786. Hannah, the mother, died Dec. 18, 1796. Moses Keep was married again May 1, 1800, to Marah Keep, daughter of Stephen Keep. She died Aug. 4, 1825, age 64. He died Nov. 12, 1825, age 74. Their children—Salome, born March 25, 1801, died March 25, 1862, at Boston. Flavia, born Dec. 17, 1803, died Nov. 26, 1804. Mary, born Jan. 8, 1808, died Oct. 14, 1808.

STEPHEN KEEP, of Longmeadow, son of Stephen and Hannah Keep [*page 159*], was married Nov. 27, 1791, to Martha Colton, daughter of Solomon and Lucy Colton. Their children—James, born Jan. 26, 1793, died Nov. 3, 1793. James, born Feb. 3, 1794. Stephen Williams, born Sept. 30, 1797. Martha, born April 29, 1800. Francis Brick, born July 11, 1807, died near New Orleans. Stephen Keep, the father, died Oct. 18, 1840, age 76. His wife died June 29, 1819, age 49.

MATHEW KEEP, of Longmeadow, son of Mathew and Abigail Keep, was married Nov. 29, 1764, to Mehittable Chandler, daughter of Isaac and Abigail Chandler, of Enfield. He died Feb. 6, 1827, age 82.

Their children—Silvanus, born March, 1765. Mathew, born Dec. 13, 1767. Mercene, born March 25, 1769. Editha, born April 4, 1772. Mehittable, born Feb. 18, 1778. Abigail, born March 5, 1780. He-man, born Aug. 22, 1782. Luther, born April 11, 1786. Mehittable, the mother, died Feb. 22, 1795. Mathew Keep, the father, married again June 9, 1797, to Miriam Colton, widow of Capt. Ebenezer Colton. Mehittable, the daughter, was married July 2, 1797, to Oliver Dwight. Miriam Keep died Nov. 13, 1831, age 85. Abigail was married Sept. 3, 1802, to ——— Bunce. Editha was married Sept. 29, 1811, to Waltér Burdick, of Ellington.

SAMUEL KEEP, of Longmeadow, son of Samuel and Sabina Keep [*page 160*], was married Jan. 30, 1800, to Anne Bliss, daughter of Ebenezer and Abigail Bliss. She died June 2, 1834, age 63. He died May 17, 1849, age 75. Their children—Nathan, born Dec. 3, 1800, married and lived at Boston. Samuel, born March 6, 1803, died at Baltimore Aug. 10, 1830. Lucy, born May 23, 1805, married to Rev. Ephraim Taylor, died Oct. 20, 1841. Eunice, born Oct. 27, 1807. John Robinson, born May 22, 1810, married to Rebecca, the daughter of Rev. Noah Porter. Solomon, born May 25, 1812, died Dec. 13, 1848.

HEBER KEEP, of Longmeadow, son of Samuel and Sabina Keep, was married Feb. 15, 1810, to Elisabeth Benton, daughter of ———. She died April 19, 1843. Their children—Henry Agustus, born Feb. 10, 1811. E——— Benton, born July 24, 1816. Edward, born March 24, 1818. Elisabeth Francis, born Oct. 29, 1819. Caroline, born Feb. 20, 1821.

REV. JOHN KEEP, of Blanford, son of Samuel and Sabina Keep, was married June 2, 1806, to Lydia Hale, daughter of Nathan and Salome Hale. Their child—John Fheadore, born July 31, 1809. [*Vacant to page 164.*]

JOHN KENT, a native of Suffield, was born Jan. 7, 1772 (his mother's name ——— Archer), was married Nov. 20, 1794, to Sarah Steel, daughter of Aaron and Sarah Steel, of Longmeadow. He died March 4, 1821. She died Jan. 23, 1858. Their children—Aaron Steel, born Sept. 3, 1795. Adolphus Dudley, born April 26, 1797. Sally, born May 5, 1799. Amanda, born Aug. 20, 1801. Bera, born Jan. 3, 1804, died Aug. 18, 1804. Bera, born Dec. 28, 1805. Pamela, born Feb. 3, 1808. Lucy, born Aug. 2, 1812, died Sept. 26, 1812.

SAMUEL KING, of Longmeadow, son of Benjamin and Hulda King, of Enfield, was born Dec. 29, 1767, was married May 1, 1794, to Nancy Parker, daughter of Samuel and Peggy Parker. Their children—Nancy, born May 26, 1795. Lovice, born Aug. 14, 1796. Percis, born April 25, 1798. Samuel, born Feb. 28, 1800. Dolly, born March 27, 1802. Austin, born March 18, 1804. Peggy, born Feb. 27, 1806. Parmel, born Feb. 11, 1808, died April 29, 1810.

LIEUT. SAMUEL KING, of Longmeadow, son of Samuel and Zubah King, of Ellington, was born ———, and was married Sept. 17, 1799, to Hannah Ashley, daughter of Stephen and Hannah Ashley. Their

children—Hannah, born Sept. 27, 1802. Warren, born Dec. 14, 1806. John, born April 7, 1808. Jabez, born Jan. 23, 1811. Capt. Samuel King, with his family, removed to the State of New York 1802. [Vacant to *page* 166.]

DAVID LATHROP, of Longmeadow, son of Thatcher and Submit Lathrop, was born April 26, 1758, and was married Jan. 28, 1789, to Anne Chipman, daughter of Ebenezer and Mehittable Chipman. Their children—Halsey, born Feb. 23, 1790. Joseph, born Sept. 8, 1791, died June 29, 1842, age 50. Almira, born Jan. 14, 1793. Anne, born Dec. 24, 1794. Nancy, born March 13, 1796. Fanny, born Nov. 19, 1798. Sally, born April 19, 1801. Lucy, born May 28, 1805.

ENSIGN LARIN LATHROP, of Longmeadow, son of Thatcher and Submit Lathrop, was married to Miriam Foster ———, daughter of Pelatiah and Phebe Foster, of East Windsor. Their children—William, born ———. Miriam, born ———, died March 5, 1829. Lyman, born ———. Lorin, born March 27, 1817.

SOLOMON LOMIS, son of Ezekiel and Elisabeth, of Lebanon, and and grandson of Capt. George and Mary Colton, was married Feb. 22, 1784, to Lucy Colton, daughter of Solomon and Lucy Colton [*page* 66]. Their children—Lucy, born Aug. 9, 1784. William, born Oct. 8, 1786. Lucretia, born ———.

ISRAEL MARKHAM, of Longmeadow, son of Darius Markham, of Enfield [*page* 167], was born June 6, 1775, was married Sept. 3, 1794, to Lucina Kibbe, daughter of Capt. Gideon Kibbe and Bridget his wife. Their children—Lucina, born Feb. 20, 1795. Jerusha, born Aug. 7, 1796. Israel, born Oct. 7, 1797. Nathan, born Aug. 27, 1800, died Sept. 2, 1808. Irena, born Oct. 16, 1802. Harriet, born July 31, 1804. Gideon, born March 4, 1806. Samuel, born Feb. 29, 1808.

EBENEZER MCGREGORY, of Longmeadow, son of Ebenezer and ——— McGregory, of Enfield [*page* 168], was born ———, and was married Nov. 20, 1777, to Susanna Bradley, of Tolland, Conn. He died July 16, 1822. Their children—Ebenezer, born Jan. 11, 1779, died Oct. 12, 1826. Jabez, born Aug. 24, 1780, died Sept. 6, 1780. Joseph, born Feb. 12, 1782, died Sept. 17, 1828. Susanna, born June 15, 1785. Hannah, born Nov. 13, 1789. Thankful, born March 12, 1792. Sinah, born Oct. 18, 1794. (The families of the sons see below.) Susanna, the daughter, was married to Josiah Blodget. Hannah was married Nov. 22, 1808, to Abel Pease.

EBENEZER MCGREGORY, of Longmeadow, son of Ebenezer and Susanna McGregory above, was married ———, 1801, to Polly Crane, daughter of Aaron and Mary Crane. He died Oct. 12, 1826, age 48. Their children—Polly, born Oct. 3, 1802. Ebenezer, born July 13, 1804. Jabez, born Oct. 17, 1806. Emeline, born Nov. 17, 1808.

JOSEPH MCGREGORY, of Longmeadow, son of Ebenezer and Susanna McGregory above, was married Jan. 27, 1807, to Ruth Billings, daughter of Lieut. Thaddeus Billings. Their children—Joseph, born July 27, 1808. Norman, born June 19, 1809.



JOSEPH MILLS, of Longmeadow [*page 169*], a foreigner by birth, was married Dec. 19, 1769, to Sarah Dodge, of Colchester, in Connecticut. He purchased a tract of land of William Stebbins in the eastern part of Longmeadow. Their children—John, born June 1, 1770. Joseph, born May 24, 1772. Anne, born Aug. 18, 1774. William, born Jan. 24, 1777. Thomas, born May 2, 1779. Samuel, born May 4, 1781. Stephen, born Aug. 22, 1782. Martha, born Dec. 10, 1785. Betsey, born Sept. 30, 1788. Israel, born Sept. 25, 1791. Joseph Mills, the father, died July 19, 1800. After his death the whole family, at different times, left the town.

TILLY MERRICK, of West Springfield, son of Dea. Joseph Merrick and Mary his wife, was married (a second marriage of his) to Lovice Colton, daughter of Dea. Aaron Colton and Mary his wife. Their children—Parnel, born Feb. 7, 1779, died ———. Lucinda, born Dec. 27, 1780, died Nov. 21, 1807. Aaron, born Dec. 14, 1782. Daniel, born March 20, 1785. Tilly, born Nov. 12, 1789. Lovice, born Jan. 30, 1792.

NATHANIEL MUN, of Springfield, son of Dea. Nathaniel and Sarah Munn, as supposed [*page 170*], was married Dec. 28, 1721, to Hannah Colton, daughter of Capt. Thomas and Hannah Colton. Their children found in record were—Hepsibah, born July 21, 1725, died Aug. 30, 1725. Nathaniel, born July 12, 1727. Isaiah, born Sept. 16, 1730. Ebenezer, born March 25, 1733. Hannah, born March 2, 1735. Lydia, born Feb. 25, 1739. Nathaniel Mun, the father, with his family, removed to Monson, in which town he and his wife died. [*Vacant to page 174.*]

TIMOTHY NASH, a native of Hadleigh, was married to Prudence Smith, of Hadleigh, date of their publishment Jan 13, 1722. Their children found on record were—Elisabeth, born Dec. 31, 1722. Phineas, born Oct. 17, 1724. Prudence, born Dec. 31, 1726. Judah, born Dec. 31, 1728. Joel, born June 19, 1731. Abigail, born Oct. 1, 1733, died April 23, 1738. Timothy, born Mar. 20, 1736, died Jan. 9, 1737. Ebenezer, baptized Jan. 30, 1744. Timothy Nash removed with his family to Ellington, not far from the year 1750, and it is supposed died in that town. Judah, his son, graduated at New Haven College, 1748, and settled in the ministry in the town of Montague.

HERMON NEWEL, of Longmeadow, son of Dea. Abijah Newel, of Monson, and Hepsibah his wife, was married Nov. 18, 1801, to Loice Burt, daughter of Jonathan and Hannah Burt [*page 30*]. Their children—Edwin, born Nov. 10, 1802, died Aug. 16, 1826. Polly, born July 1, 1804, died at South Hadley. Simeon, born Sept 8, 1807, died Aug. 28, 1808. Simeon, born Feb. 15, 1810. Nathaniel Prior, born Feb. 25, 1817. Harriet, born Sept. 28, 1820. Hermon Newell, died Sept. 19, 1833, age 59. Lois Newell, died April 30, 1836.

BENJAMIN NEWEL, of Pittsfield, was married Nov. 2, 1800, to Mary Colton, daughter of Capt. Ebenezer and Miriam Colton. Their chil-

dren—Mary Colton, born Mar. 29, 1803. Hiram, born July 28, 1805. [Vacant to *page* 177.]

AMOS PARKER, of Longmeadow, son of Amos and Mary Parker, of Sharon, State of Vermont, was married Oct. 2, 1805, to Anne Hale, daughter of Thomas and Ann Hale. Their children—Lydia, born April 6, 1806. Thomas Hale, born Dec. 24, 1807. Cynthia, born Aug. 9, 1811. David, born June 25, 1813, died Dec. 14, 1831. Chloe, born April 26, 1815. Amos Parker, the grandfather, died May 1, 1836, age 79.

LEMUEL PARSONS, of Springfield [*page* 178], was married Mar. 27, 1780, to Margaret Colton, daughter of Asa and Margaret Colton. Their children—Amos, born Sept. 10, 1780. Cloe, born April 18, 1782, died Aug. 1783. Mary, born Feb. 21, 1784, died Aug. 1794. Lemuel, born Dec. 2, 1785, died Sept. 2, 1786. Asa, born Sept. 2, 1787. Austin, born June 6, 1789. Simeon, born May 20, 1792. Polly, born June 8, 1797. Margaret, the mother, died Nov. 13, 1806.

AMOS PARSONS, of Longmeadow, son of Lemuel and Margaret Parsons above, was married Oct. 1802, to Mehittable Prince, of Springfield. Their children—Seth, born Feb. 2, 1803. Oliver, born Mar. 13, 1805. Margaret, born Mar. 11, 1807. Lucius, born Feb. 28, 1809. Elvira, born Sept. 30, 1811. Charles, born Sept. 6, 1816. Mehittable, born Jan. 14, 1814. Amos, born May 3, 1820.

ISAAC PEASE, of Enfield, son of Ezekiel and Hannah Pease, was married Dec. 19, 1776, to Submit Spencer, daughter of Capt. Hezekiah and Mary Spencer. Their children—Oliver, born Sept. 5, 1777. Isaac, born Mar. 22, 1779. Daniel, born Oct. 3, 1780. Reuben, born Dec. 28, 1781. Submit, born Oct. 3, 1783. Calvin, born April 13, 1784. Abel, born May 6, 1787. Submit, the mother, died Jan. 30, 1813.

ISAAC PEASE, of Longmeadow, son of Isaac and Submit Pease, of Enfield [*page* 179], was married to Betsey Terry, daughter of Col. ——— Terry, of Enfield. Their children—Betsey, born June 17, 1804. Solomon, born Sept. 9, 1806. Isaac Terry, born April 11, 1809.

PETER PEASE, a native of Glastonbury, Conn., was married Aug. 28, 1794, to Anne Bliss, daughter of Asahel and Mary Bliss. Their children—Sally, born June 13, 1795. Polly, born April 5, 1797. Sophia, born Mar. 9, 1805. Emelia, born July 11, 1807.

ENSIGN DANIEL PORTER, of Longmeadow, a native of Ellington, was married Mar. 5, 1793, to Amy Blodget, daughter of ———. Their children—Daniel, born June 27, 1793. Amy, born April 28, 1795. David Taylor, born Feb. 25, 1797, died Mar. 25, 1802. Wadsworth, born Dec. 8, 1799. Cynthia, born Feb. 14, 1802, died Mar. 14, 1802. Emelia, born Mar. 29, 1803. Polly, born July 3, 1805. David Taylor, born April 15, 1807, died Mar. 23, 1811.

JACOB PRATT, of Longmeadow, son of Jacob and Elisabeth Pratt, of Somers [*page* 180], was married to Mary Cooley, daughter of George. Their children—Jacob, born Mar. 24, 1773. Polly, born

Dec. 16, 1774, died Dec. 1776. Polly, born June 4, 1777. Parmela, born Dec. 14, 1779. Abner, born Feb. 24, 1782. Noah, born Feb. 16, 1787. Sahanus, born June 4, 1789. Philence, born July 16, 1791. Jacob Pratt, the father, died June 2, 1811. Mary, the mother, died May 6, 1824. [Vacant to *page* 184].

1st Generation. The HON. COL. WILLIAM PYNCHON, one of the first patentees of the Colony of Massachusetts, and Treasurer of the same, came to New England in the year 1629, with Governor Winthrop and others; in the year 1636, he, as principal leader of the first settlers, came from Roxbury to Springfield. By the public records it appears that his children which were with him in Springfield were—Colonel John Pyncheon, his successor, the wife of Mr. Henry Smith, Mary the wife of Captain Elizur Holyoke, and Margaret, who was married Dec. 6, 1644, to Mr. William Davis. By the records of the general court of Massachusetts, it appears that Colonel William Pyncheon published something which the court considered to be heretical, and which gave offense. The court proposed to write to England, signifying their disapprobation of the doctrines advanced by Col. Pyncheon, and they also appointed Mr. Norton, of Ipswich, to write an answer to the sentiment advanced by Col. Pyncheon. They also suspended him from his office at Springfield, appointing Mr. Henry Smith to succeed him. These transactions of the general court, with some other difficulties with people of Connecticut river, are supposed to have been the cause of Col. William Pyncheon's leaving Springfield and Massachusetts, as it is said he did Sept. 1652, with his son-in-law, Mr. Henry Smith, and returned to England. He died in a place called Wraisbury, Oct. 1662, age 72.

2d Generation. COLONEL JOHN PYNCHON, of Springfield, son of Col. William Pyncheon, was married Oct. 30, 1644, to Ame Willis. Their children—Joseph, born July 26, 1646. John, born Oct. 15, 1647, died April 25, 1721. Mary, born Oct. 28, 1650. William, born Oct. 11, 1653, died June 15, 1654. Mehittable, born Nov. 22, 1661, died July 24, 1663. Joseph, educated at Harvard College, was graduated A.D. 1664, was in England 1675, at the time Springfield was burnt by the Indians; he settled in Boston, and died unmarried. (The family of John follows this.) Mary was married Oct. 5, 1669, to Joseph Whiting. Mrs. Ame Pyncheon, the mother, died Jan. 9, 1699. Col. John Pyncheon, the father, died Jan. 17, 1703.

3d Generation. COLONEL JOHN PYNCHON, of Springfield, son of Colonel John and Ame Pyncheon above, was married to Margaret Hubbard, daughter of the Rev. William Hubbard, of Ipswich. His wife remained at Ipswich during the Indian war, where his children were born, and after the war they settled at Springfield. Their children were—John, born ———, died July 12, 1742. Margaret, born ———. William, born ———, died Jan. 1, 1741. Margaret, the daughter, was married to Nathaniel Downing, of Ipswich, and had six children, viz. :—Nathaniel, John, Margaret, Jane, Lucy, and Anna. (The families of the sons, John and William, see below.) Colonel

John Pyncheon, the father, and his father, were men of great improvement in their day, both in the county and town wherein they lived, as appears from records. The 2d Col. John Pyncheon was one of the commissioners of the United Colonies. He died April 25, 1721. Margaret, his wife, died Nov. 11, 1716.

4th Generation. COLONEL JOHN PYNCHON, of Springfield, son of Col. John and Margaret Pyncheon, was married Feb. 18, 1702, to Bashua Taylor, daughter of the Rev. Mr. Taylor, of Westfield. She was born Jan. 11, 1683. Their children were—Elisabeth, born Dec. 27, 1702, died Sept. 26, 1776. William, born Nov. 11, 1703, died Jan. 11, 1783. John, born Feb. 7, 1705, died April 6, 1754. Joseph, born Feb. 8, 1705, died in Boston. Mary, born Oct. 10, 1706. Bathshua, born Jan. 1, 1708, died Jan. 5, 1760. A son, born June 19, 1710, and died within an hour. Bathshua, the mother, died June 20, 1710, age 27. Col. John Pyncheon, the father, was married again Nov. 3, 1711, to Phebe Sexton, of Enfield. She was born Jan. 7, 1686. Their children—Martha, born ———, died Dec. 8, 1712. Edward, born April 6, 1713, died Nov. 3, 1777. Nathaniel, born March 3, 1715, died Oct. 10, 1722. George, born April 20, 1717, died June 26, 1797. Charles, born Jan. 31, 1719, died Aug. 19, 1783. Margaret, born ———, died Oct. 27, 1722. Elisabeth was married Feb. 6, 1721, to Benjamin Colton, son of Isaac and Mary Colton. Mary was married Aug. 12, 1726, to Joseph Dwight, who was known by the title of Brigadier Dwight. Bashua was married Feb. 18, 1730, to Robert Harris. Phebe, the second wife of this Col. John Pyncheon, died Oct. 17, 1722. He died July 12, 1742, age 68. This Col. John Pyncheon, was two years in Harvard College; his grandfather took him away, and procured for him the clerk's office at Springfield, and he was chosen County Register. He lived some years with his grandfather, who was the first justice of the court.

4th Generation. COLONEL WILLIAM PYNCHON, of Springfield, son of Col. John and Margaret Pyncheon, served an apprenticeship with a brazier, in Boston. At 21 years of age he came to Springfield. He was a justice of the court, May 15, 1721. He was married to Catharine Brewer, daughter of the Rev. Daniel Brewer and Catharine his wife. Their children—Sarah, born Aug. 17, 1721, died Aug. 4, 1755. William, born Dec. 12, 1723. Margaret, born Nov. 24, 1727, died April 1772. Daniel John, born Oct. 7, 1733, died April 22, 1754. Joseph, born Oct. 30, 1737. Sarah was married to Col. Josiah Dwight, of Springfield, and had no children. William was educated at Harvard College; graduated 1743; he settled at Salem, in the practice of law, and died in that town. Margaret was married Jan. 1, 1750, to Major Elijah Williams of Deerfield. Daniel J. died a student in New Haven College, April 22, 1754. Joseph was educated at New Haven College; graduated 1757. He was married to Sarah Ruggles, daughter of Rev. Mr. Ruggles, of Gilford, and settled in that town. Col. William Pyncheon, the father, died Jan. 1, 1741. Catherine, his widow, died April 10, 1747.

5th Generation. WILLIAM PYNCHON, Esq., of Springfield, son of Col. John and Bathshua Pyncheon [*page 186*], was married Dec. 14, 1738, to Sarah Bliss, daughter of Lieut. Palatiah and Elisabeth Bliss. Their children—William, born Nov. 21, 1739, died March 24, 1808. John, born Sept. 20, 1742. Sarah, born Oct. 5, 1751, died July 26, 1826. (The family of William, see *page 187*). Sarah was married Dec. 5, 1780, to David White. William Pyncheon, the father, died Jan. 11, 1783. Sarah, his widow, died Feb. 21, 1796.

5th Generation. The Honorable JOSEPH PYNCHON, son of Col. John and Bathshua Pyncheon, was educated at Harvard College; graduated 1726; preached at times, and studied and practiced physic; settled first, at Longmeadow; was married Oct. 13, 1748, to Mrs. Mary Cheney, widow of the Rev. Mr. Cheney, of Brookfield, and daughter of the Rev. John Colton, of Newton. Their children were—Mary, Rebecca, Martha, Margaret. Joseph Pyncheon, the father, soon after his marriage, removed to Boston.

5th Generation. EDWARD PYNCHON, Esq., of Springfield, son of Colonel John Pyncheon and Phebe his wife, was for many years County Treasurer and Register. He was married Dec. 15, 1763, to Mrs. Rebecca Bliss, widow of Capt. Luke Bliss; her maiden name was Stoughton; they died without issue. He died Nov. 3, 1777, leaving his estate to his kindred. She died Nov. 5, 1810. She was born March, 1721.

5th Generation. CAPT. GEORGE PYNCHON, of Springfield, son of Col. John and Phebe Pyncheon, was married Dec. 21, 1738, to Hannah Bartlett. Their children, found on record—George, born April 27, 1739. Lovice, born Aug. 9, 1740. Nathaniel, born Jan. 1, 1743. Walter, born Sept. 5, 1744. Peter, born Aug. 30, 1746. Margaret, born March 19, 1747. Hannah, the mother, died Aug. 10, 1751. Capt. George Pyncheon was married again to Abigail Pease, daughter of Ebenezer and Midwell Pease, of Enfield. Their children—Peter, born March 6, 1756. Henry [*page 187*], born Feb. 24, 1758. Henry, born Dec. 31, 1759. Abigail, born Jan. 1, 1762. Peter, born Dec. 22, 1763. Capt. George Pyncheon, the father, died June 26, 1797. Abigail, the mother, died Sept. 9, 1810. Abigail, the daughter, was married June 19, 1780, to Jeremiah Platt of New Haven, Connecticut.

5th Generation. COLONEL CHARLES PYNCHON, of Springfield, commonly in his day known by the title of Doctor Pyncheon, being an approved physician, was son of Col. John and Phebe Pyncheon, and was married July 30, 1749, to Anne Dwight, daughter of Henry Dwight, of Hatfield. Their children—Mary, born Feb. 1, 1753, died Oct. 23, 1802. Anna, born Dec. 1, 1754, died Dec. 26, 1797. Mary was married May 9, 1782, to the Hon. Samuel Lyman, who died June 6, 1802. Anna was married May, 1786, to Colonel Joseph Williams, and died without issue. Col. Charles Pyncheon, the father, died Aug. 19, 1783. Anna, the mother, died Dec. 22, 1802.

6th Generation. MAJOR WILLIAM PYNCHON, of Springfield, son

of William and Sarah Pyncheon, was married Nov. 13, 1766, to Lucy Harris, daughter of Lieut. Robert Harris, and Bathshua, his wife. Their children—Erastus, born Oct. 19, 1767. Stephen, born Jan. 31, 1769. Loice, born Oct. 6, 1770, died June 8, 1781. Bathshua, born July 27, 1772. Edward, born Nov. 14, 1774, died March 17, 1830. William, born Dec. 11, 1776. Joseph, born Aug. 23, 1779. Loice, born Jan. 1, 1782, died Jan. 3, 1782. Major William Pyncheon, the father, died March 24, 1808. Bathshua, the daughter, was married May, 1799, to the Rev. Ebenezer Gay, of Suffield.

5th Generation. JOHN PYNCHON, of Springfield, son of William and Sarah Pyncheon [*page 188*], was married Dec. 8, 1768, to Lucy Horton, daughter of Capt. John Horton and Mary his wife, of Springfield. Their children—John, born Nov. 12, 1769. Lucy, born March 1, 1771. Lucy, Dec. 16, 1772. Daniel, born March 3, 1775. Daniel born Feb. 12, 1781. [*Vacant to page 190.*]

JOHN RUMRILL, of Enfield, son of Simon and Sarah Rumrill, was married Feb. 14, 1728, to Abigail Chandler, daughter of Henry and Lydia Chandler, of Enfield. Their children—John, born Aug. 16, 1728, died Jan. 19, 1809. Abigail, born March 1, 1730, died Feb. 1787. Martha, born Oct. 14, 1731. Nehemiah, born Sept. 5, 1733, died Jan. 14, 1805. Sarah, born June 6, 1735, died Dec. 11, 1805. Lydia, born Feb. 18, 1737. Mehitable, born April 6, 1739, died Nov. 11, 1809. Hannah, born March 19, 1741, died 1809. Simeon and Henry, born July 3, 1743. Ebenezer, born July 16, 1745, died Dec. 17, 1801. John Rumrill, the father, died Nov. 28, 1770, age 66. Abigail, his widow, died Jan. 21, 1772.

JOHN RUMRILL, of Enfield, son of John and Abigail Rumrill above, was married Nov. 18, 1762, to Sarah Bliss, daughter of Ebenezer and Sarah Bliss, of Longmeadow. Their children—John, born April 27, 1763, drowned Oct. 11, 1789. Sarah, born Sept. 5, 1764. Elijah, born June 14, 1766. Silence, born Feb. 3, 1768. Amasa, born March 14, 1770. Abigail, born March 22, 1772. Catharine, born March 17, 1774. Martha, born June 14, 1777, died June 10, 1809. Asahel, born Aug. 20, 1781. John Rumrill, the father, died Jan. 19, 1809.

NEHEMIAH RUMRILL, of Longmeadow, son of John and Abigail Rumrill above, was married March 9, 1758, to Alice Parsons, daughter of Nathaniel and Alice Parsons, of Enfield. Their children—Penelope, born Aug. 2, 1758, died Aug. 20, 1758. Penelope, born Aug. 13, 1759. Alice, born Nov. 27, 1761. Asa, born May 8, 1764. Susannah, born Nov. 28, 1766, died July 28, 1767. Levi, born June 29, 1768. Susannah, born Jan. 14, 1771, died Feb. 27, 1786. Alexander, born Aug. 18, 1773. Lucy, born Feb. 13, 1776. Ruth, born Dec. 21, 1778. Margaret, born April 11, 1781. Alice Rumrill, the mother, died Nov. 18, 1804. Nehemiah Rumrill, the father, died Jan. 14, 1805.

EBENEZER RUMRILL, of Longmeadow, son of John and Abigail Rumrill [*page 191*], was married Dec. 1, 1767, to Eleanor Cooley,

daughter of Josiah and Experience Cooley. Their children—Simeon, born March 14, 1768. Elam, born Nov. 8, 1770. Eleanor, born July 6, 1772. Ebenezer, born Sept. 11, 1774, died April 1, 1775. Ebenezer, born Dec. 7, 1775, died Sept. 12, 1777. Ebenezer, born Sept. 19, 1777, died Nov. 8, 1777. Eleanor, the mother, died Oct. 21, 1777. Ebenezer Rumrill, the father, was married again Sept. 3, 1780, to Mary Bliss, widow of Asabel Bliss and daughter of Stephen and Mary Chandler. Their children—Triphene, born Sept. 24, 1784. Betsey, born Nov. 15, 1787. Ebenezer Rumrill, the father, died Dec. 17, 1801. Mary, his widow, died Aug. 17, 1810.

LEVI RUMRILL, of Longmeadow, son of Nehemiah and Alice Rumrill, was married April 12, 1792, to Elisabeth Bliss, daughter of Ebenezer and Sarah Bliss. Their children—Lorin, born May 29, 1793. Asa, born Feb. 22, 1795. Betsey, born Jan. 16, 1797. Chauncy, born Nov. 27, 1798. Miranda, born July 2, 1801. Sophia, born June 13, 1803. Elisabeth, the mother, died April 22, 1816. [Vacant to *page* 193.]

EMERY RUSSEL, of Longmeadow, son of William and Sarah Russel, of Somers, was born March 19, 1750, and was married to Eleanor Smith of Ashford. Their children—Emory, born April 6, 1784. Eleanor, born Feb. 2, 1786. Emery, born March 15, 1789. Emery Russel, the father, died Sept. 14, 1807. Eleanor, the daughter, was married Oct. 27, 1803, to Jehiel Spencer, of Somers, son of Jonathan Spencer.

JOSEPH SCOTT, of Longmeadow, son of Moses and Mary Scott, of Rowley, State of Massachusetts, was born March 7, 1768, and was married Dec. 16, 1798, to Eunice Merrit, daughter of Thomas and Zilpha Merrit, of Brooklyn, State of Connecticut. Their children—Joseph, born April 30, 1801. George, born Nov. 4, 1802, died April 12, 1827. Harriet and Emily, born April 11, 1805. William, born April 26, 1807. Mary, born June 27, 1809. Moses, born May 30, 1812. The five first of the above children were born in Brooklyn, Connecticut. Eunice, born April 26, 1818.

ROBERT SILCOCK, of Longmeadow [*page* 194]. He came from the city of Worcester, in England. He came a soldier in the British service in the Revolutionary war. Being a weaver, he followed that occupation, and was married May 1, 1781, to Sarah Stebbins, daughter of Jonathan and Abigail Stebbins. She died March 19, 1825, age 71. Their children—John, born Feb. 15, 1782. Sarah, born Nov. 19, 1783, died Sept. 4, 1819, age 36. Mary, born July 10, 1785, died Oct. 20, 1840, married Seth Taylor. William Collin, born Feb. 16, 1787. Nancy, born June 30, 1789. Clarissa, born Feb. 1, 1792. Robert, born Feb. 2, 1794, died Feb. 24, 1818. Phebe, born Nov. 28, 1795, died Nov. 4, 1819. Lyman, born Feb. 21, 1798. Robert Silcock, the father, died March 21, 1806, age 49; born May 1757. Clarissa married Ethan Taylor. Mary, the daughter, was married Sept. 21, 1806, to Seth Taylor. Nancy married \_\_\_\_\_.

ISRAEL SPENCER, of Longmeadow, son of Jonathan Spencer of

Somers [*page 195*], was married Jan. 19, 1775, to Ruth Wright, daughter of Samuel Wright, of Somers. He died Jan. 22, 1825, aged 77. Their children—Ruth and Jerusha, born Aug. 5, 1779. Jerusha died Oct. 5, 1834, aged 55. Ruth, the daughter, was married Feb. 26, 1796, to Micah King. Jerusha was married Jan. 8, 1802, to Hervy Ellis, who died Nov. 3, 1810 [*see page 128*].

1st Generation. ROWLAND STEBBINS [*page 196*], as far as is known, is supposed to have been the ancestor of all of his name in New England. He came to Roxbury, and from thence to Springfield; probably he removed to Northampton, as his death is recorded in that town. He died Dec. 14, 1671. By the records it appears that Lawrence Bliss came into possession of his home-lot in Springfield. Thomas and John were his sons. Thomas settled in Springfield, and his and some of his descendants' families are hereafter entered. John Stebbins married and had children there. He removed to Northampton, and died March 7, 1678. Elisabeth Stebbins, probable daughter of Rowland, was married March 2, 1647, to John Clark. Sarah Stebbins, probably another daughter, was married to Thomas Merrick, Nov. 14, 1639. Sarah, the wife of Rowland Stebbins, died Oct. 4, 1649.

2d Generation. LIEUT. THOMAS STEBBINS, of Springfield, son of Rowland Stebbins, was married Nov. 1645, to Hannah Wright. Their children—Samuel, born Sept. 19, 1646, died July 13, 1708. Thomas, born July 31, 1648, died Dec. 29, 1605. Joseph, born Oct. 24, 1652, died Oct. 15, 1728. Sarah, born Aug. 18, 1654, died Nov. 6, 1721. Edward, born April 14, 1656, died Oct. 31, 1712. Benjamin, born April 11, 1658. Rowland, born Oct. 2, 1660, died Oct. 24, 1661. Hannah, born Oct. 1, 1660. Hannah, the mother, died Oct. 16, 1660. Lieut. Thomas Stebbins was married to Abigail Mun, Dec. 14, 1676, and died Sept. 5, 1683. (The families of the sons see hereafter.) Sarah, the daughter, was married Jan. 2, 1672, to Samuel Bliss, of Longmeadow.

3d Generation. SAMUEL STEBBINS, of Longmeadow, son of Thomas and Hannah Stebbins above, was married July 22, 1679, to Joanna Lamb, daughter of John and Joanna Lamb. Their children—Thomas, born Dec. 26, 1681, died Jan. 3, 1682. Samuel, born May 13, 1683, and died June 17, 1767. Joanna, the mother, died Aug. 8, 1683. Samuel Stebbins, the father, was married again Dec. 10, 1685, to Abigail Brooks, daughter of William and Mary Brooks. Their children—John, born Feb. 13, 1686. Ebenezer, born Nov. 30, 1688. William, born July 27, 1693, died Oct. 30, 1776. Abigail, born Nov. 30, 1695. Joanna, born March 4, 1697. Thomas, born Aug. 10, 1698. Benjamin, born Dec. 10, 1700. Mercy, born Jan. 19, 1705, died Aug. 4, 1780. (The families of Samuel and William, see *page 198*.) John and Thomas settled in Brimfield. Samuel, the father, died July 13, 1708. Abigail, the mother, died March 13, 1764. She was born Jan. 25, 1666. Abigail, the daughter, was married Aug. 1,



1717, to John Hitchcock, son of John and Mary Hitchcock. Joanna was married May 31, 1720, to Mathew Noble, of Westfield. Mary was married Dec. 22, 1726, to Lieut. John Colton, of Longmeadow.

3d Generation. THOMAS STEBBINS, of Springfield, son of Lieut. Thomas and Hannah Stebbins, was married Dec. 21, 1672, to Abigail Mun. Their children—Thomas, born Jan. 28, 1673, died March 20, 1675. Abigail, born May 27, 1675, died March 15, 1692. Hannah, born Dec. 29, 1677, died Jan. 10, 1698. Hannah, born Dec. 22, 1680. Thomas, born Nov. 30, 1682, died Sept. 9, 1684. Sarah, born April 17, 1686. Mary, born Dec. 1, 1688. Abigail, the mother, died Feb. 6, 1692. Thomas, the father, died Dec. 7, 1695.

3d Generation. JOSEPH STEBBINS, of Springfield, son of Lieut. Thomas and Hannah Stebbins, was married Nov. 27, 1673, to Sarah Dorchester, daughter of Anthony Dorchester. Their children—Joseph, born Oct. 7, 1674, drowned Sept. 29, 1722. Benjamin, born Jan. 23, 1676. Thomas, born July 13, 1679, died June 29, 1713. John, born Sept. 22, 1681, died Nov. 11, 1686. Mehitable, born Nov. 27, 1683, married Jonathan Strong. Ebenezer, born June 8, 1686. Sarah, born June 8, 1688, married David Chapin. John, born Nov. 8, 1690. Hannah, born Nov. 9, 1692. Martha, born June 28, 1697. Mehitable was married Nov. 21, 1705 to Jonathan Strong, of Northampton. Sarah was married Nov. 21, 1705, to David Chapin, of Springfield. Joseph Stebbins, the father, died Oct. 15, 1728.

3d Generation. EDWARD STEBBINS, of Springfield, son of Thomas and Hannah Stebbins, was married April 1679, to Sarah Graves. Their children—Sarah, born Feb. 20, 1681. Thomas, born Oct. 1685, died Jan. 31, 1686. Thomas, born March 7, 1687. Mary, born Sept. 11, 1689. John, born Jan. 10, 1692. Mary, born June 2, 1695, died April 1698. Sarah, the mother, died June 12, 1700. Edward Stebbins was married again Oct. 18, 1701, to Mary Colton, widow of Isaac Colton, and he died Oct. 31, 1712. She died at her son's, George Colton, in Longmeadow, Aug. 30, 1743, age 91. Edward Stebbins, early in the spring 1676, was taken by the Indians at Longmeadow, while he was with Samuel Bliss, his brother-in-law, and he was carried to the falls above Deerfield, and, with a youth named Gilbert, made his escape from the Indians and gave information of their place of residence, whereupon the English went and destroyed three hundred or more of them [*page 198*].

3d Generation. BENJAMIN STEBBINS, of West Springfield, son of Lieut. Thomas and Hannah Stebbins, was married Oct. 9, 1682, to Abigail Denton. Their child—Abigail, born Oct. 29, 1685. Abigail, the mother, died Aug. 24, 1689. Benjamin Stebbins was married May 8, 1701, to widow Martha Ball. Their children—Benjamin, born March 8, 1702. Francis, born Nov. 19, 1703. Martha, born Nov. 14, 1705. Miriam, born Oct. 8, 1707. Mary, born June 25, 1713. Mercy, born July 24, 1715.

4th Generation. SAMUEL STEBBINS, of Longmeadow, son of Sam-

uel and Joanna Stebbins, was married Jan. 30, 1707, to Hannah Hitchcock, daughter of Luke Hitchcock, Esq., and Sarah his wife. Their children—Samuel, born June 19, 1708, died Feb. 10, 1754. Jonathan, born Oct. 24, 1709, died July 11, 1788. Stephen, born Oct. 16, 1711, died Feb. 26, 1768. Hannah, born June 10, 1713. Aaron, born Feb. 20, 1715, died May 15, 1808. Joanna, born Nov. 1, 1716, died Sept. 23, 1800. Moses, born Dec. 4, 1718. Luke, born Jan. 28, 1722. Sarah, born Nov. 8, 1725, died Nov. 25, 1725. Nehemiah, born April 14, 1727. Thankful, born March 4, 1730, died Oct. 23, 1733. (The families of the sons, see in *pages* 199, 200 and 201.) Hannah, the daughter, was married Jan. 13, 1736, to Moses Parsons, of Enfield. Joanna was married Jan. 31, 1740, to James Firman, of Enfield. Hannah Stebbins, the mother, died May 24, 1756. Samuel Stebbins, the father, was married again Jan. 3, 1758, to Sarah Allin. She died Feb. 26, 1763, and he died June 17, 1767, and was buried at the time of raising the meeting-house.

4th Generation. LIEUT. WILLIAM STEBBINS, of Longmeadow, son of Samuel and Abigail Stebbins, was married March 15, 1716, to Mercy Knowlton, of Springfield. Their children, as found on record, were—Benjamin, died Dec. 4, 1718. Mercy, died June 11, 1720. William, born ———, died March 29, 1725. William, born April 22, 1726, died April 20, 1797. Ruth, born July 26, 1728, died Aug. 16, 1728. Ezra, born Aug. 16, 1731, died Feb. 5, 1796. Zadoch, born Nov. 10, 1732, died Nov. 10, 1732. Mercy died Jan. 15, 1743. Mercy, the mother, died March 3, 1751. Lieut. William Stebbins was married again in 1754 to the widow Thankful Pond, of Northford, a parish in the town of Branford. He died Oct. 30, 1776, and she returned to her children in Connecticut. (The families of William and Ezra, the sons, see in *pages* 201 and 202.) [*Page* 199.]

5th Generation. SAMUEL STEBBINS, of Wilbraham, son of Samuel and Hannah Stebbins, was married March 22, 1734, to Mary Knowlton, of Springfield. Their children—Mary, born Aug. 23, 1735, died Aug. 27, 1742. Seth, born Jan. 8, 1739, died Sept. 1, 1742. Thankful, born Feb. 14, 1737. Noah, born Oct. 13, 1741. Mary, born March 25, 1744. Mercy, born Feb. 12, 1747. Mary, the mother, died Aug. 22, 1750, at Longmeadow. Samuel Stebbins, the father, was married again Nov. 18, 1750, to the widow Sarah Jones, daughter of Deacon James Wood, of Somers. Their children—Samuel, born Sept. 8, 1751. Seth, born July 17, 1753, died July 27, 1753. Samuel Stebbins, the father, died at Somers Feb. 10, 1754. Thankful was married May 5, 1757, to Paul Langdon, of Wilbraham. Mary was married April 21, 1763, to Enos Stebbins, son of Jonathan Stebbins, of Longmeadow. They settled in Wilbraham.

5th Generation. JONATHAN STEBBINS, of Longmeadow, son of Samuel and Hannah Stebbins, was married Dec. 11, 1735, to Margaret Bliss, daughter of Thomas and Sarah Bliss. Their children—Jonathan, born Sept. 28, 1736, died Dec. 7, 1762. Bliss, born May 30, 1738. Enos, born July 26, 1740. Margaret, born Aug. 28, 1741, died

Oct. 6, 1807. Eunice, born Nov. 25, 1742, died May 2, 1786. Ann, born Feb. 8, 1744, died April 17, 1787. Margaret, the mother, died June 16, 1744. Jonathan Stebbins was married again Oct. 18, 1745, to Sarah Mosley, of Westfield. She had one child still-born, Nov. 14, 1746, and died Nov. 29, 1746. Jonathan Stebbins was married again Nov. 5, 1747, to Abigail Hale, daughter of John and Thankful Hale, of West Springfield. She was born Jan. 18, 1721. Their children—Abigail, born Oct. 29, 1748, died June 4, 1811. Medad, born Feb. 4, 1751, died Sept. 9, 1804. Sarah, born March 22, 1752, died June 2, 1754. Sarah, born Sept. 16, 1754. Rhoda, born July 15, 1756, died Oct. 9, 1756. Lewis, born Jan. 10, 1758, died Oct. 9, 1758. Rhoda, born July 16, 1759. Lewis, born March 22, 1761, died June 15, 1778. The sons Enos and Medad had families. Margaret was married May 12, 1765, to Noah Stebbins. Eunice was married Nov. 27, 1766, to Enoch Burt. Ann was married Feb. 3, 1774, to Thomas Hale. Abigail was married Feb. 15, 1770, to Moses Bartlett, of Wilbraham. Sarah was married May 1, 1781, to Robert Silcock. Rhoda was married Oct. 6, 1784, to John Robinson, of Granville. Jonathan died in New York on his return from Havana, Dec. 7, 1762. Bliss received part of a college education, and died a common stroller. Jonathan Stebbins, the father, died July 11, 1788. Abigail, the mother, died May 1, 1812, age 91 years, Jan. 29 past [*page 200*].

5th Generation. STEPHEN STEBBINS, of Wilbraham, son of Samuel and Hannah Stebbins, was married Oct. 9, 1733, to Sarah Bliss, daughter of Thomas and Sarah Bliss. Their children—Sarah, born May 15, 1734, died July 23, 1755. Eunice, born Dec. 15, 1735, died Jan. 21, 1737. Eldad, born Aug. 13, 1737. Phinehas, born May 19, 1739, died April 1, 1807. Zadock, born Aug. 12, 1741. Eunice, born Nov. 15, 1743. Ruth, born Feb. 10, 1746. Hannah, born Aug. 10, 1748. Stephen, born April 28, 1752. Gad, born Feb. 12, 1756. Sarah was married to John Langdon, Feb. 1755. Eunice was married to David Lion, May 17, 1764. Stephen Stebbins, the father, died Feb. 26, 1768.

5th Generation. AARON STEBBINS, of Wilbraham, son of Samuel and Hannah Stebbins, was married Oct. 18, 1744, to Mary Wood, daughter of Dea. James Wood, of Somers. Their children—Mary, born June 19, 1748. Aaron, born March 20, 1750. James, born Dec. 31, 1751, died Sept. 14, 1759. Seth, born Sept. 6, 1754. Martha, born Feb. 15, 1757, died Sept. 9, 1759. James, born Oct. 6, 1760. Mary, the daughter, was married to John Sexton, of Somers, Aug. 31, 1768. Aaron Stebbins, the father, removed to Vershire, Vermont, and died May 15, 1808, age 93.

5th Generation. MOSES STEBBINS, of Wilbraham, son of Samuel and Hannah Stebbins, was married June 27, 1749, to Dorcas Hale, of Enfield, daughter of John and Thankful Hale. Their children—Moses, born May 3, 1750. Calvin, born July 30, 1751. Esther, born Jan. 26, 1755. Ambrose, born Oct. 17, 1756. Dorcas, born Feb. 17, 1759, died April 1759. David, born Feb. 29, 1760. Timothy, born April 17, 1762. Gains, born Oct. 5, 1763. Dorcas, born Aug. 2, 1765. Chester, born Jan. 23, 1769.

5th Generation. LUKE STEBBINS, son of Samuel and Hannah Stebbins [*page 201*], was married May 1, 1755, to Sarah Norton, of Kensington, Conn. Their children—Eleanor, born Aug. 3, 1756, died May 4, 1771. Samuel, born Aug. 9, 1758. Parsis, born Nov. 27, 1760. Sarah, the mother, died at Kensington, Feb. 18, 1764, aged 26 years and eight months. Parsis was married to the Rev. Nathaniel Gaylord, of Hartland, Conn. Luke Stebbins, in the former part of his life, lived in Boston as a store-keeper; from thence he removed to Kensington, Conn., and set up a store, and from thence to Middletown, where he kept a tavern, and failing in business, he became a schoolmaster. He collected and published an account of the descendants of his father to Sept. 19, 1771: the number of births, 138. He died in the State of New Jersey, not far from the year 1775.

5th Generation. DEA. NEHEMIAH STEBBINS, son of Samuel and Hannah Stebbins, was married Sept. 1750, to Hannah Chandler, daughter of Dea. Henry Chandler and Hannah his wife, of Enfield. She died March 12, 1751. Dea. Nehemiah Stebbins was married again Oct. 3, 1753, to Elizabeth Morgan, of Springfield. Their children—Hannah, born Jan. 17, 1755. Selah, born April 15, 1756. Lucy, born Aug. 17, 1757, died Aug. 25, 1757. Lucy, born April 9, 1759, died April 20, 1759. Elizabeth, born March 30, 1760, died Nov. 19, 1762. Loice, born Aug. 21, 1762. Samuel, born April 8, 1766. Elizabeth, born Sept. 11, 1768. Achsah, born Aug. 11, 1770. Deacon Nehemiah Stebbins, with his family, removed from Longmeadow to Greenwich, Mass., and was a deacon of a church in that town, and had the commission of a justice of the peace. His wife dying—and he being subject to hypochondriacal gloominess, drowned himself in a well.

5th Generation. WILLIAM STEBBINS, of Longmeadow, son of William and Mercy Stebbins, was married May 8, 1753, to Eunice Williams, daughter of the Rev. Dr. Stephen Williams, of Longmeadow. Their children—William, born June 26, 1756, died Feb. 27, 1762. Stephen Williams, born June 26, 1758. Eunice, born Nov. 16, 1760. Stephen Williams, the son, graduated at New Haven, 1781, and settled in the ministry at Stratford. Eunice, the daughter, was married Sept. 1785, to Rev. Joseph Barker, of Middleborough. William Stebbins, the father, died April 20, 1797. Eunice Stebbins, his widow, died Oct. 31, 1805, in Middleborough, at the house of Rev. Barker.

5th Generation. EZRA STEBBINS, of Longmeadow, son of Lieut. William and Mercy Stebbins [*page 202*], was married Feb. 24, 1757, to Margaret Chapin, daughter of Samuel and Anna Chapin of Ludlow. Their children—Zadock, born Feb. 13, 1758, died Dec. 17, 1803. Ezra, born Aug. 19, 1760, died July 25, 1819. Mercy, born March 16, 1763, died Nov. 4, 1807. Anna, born March 27, 1766, died Dec. 8, 1824. William, born June 12, 1768. Ruth, born Jan. 17, 1771, died Sept. 18, 1776. Eber, born March 2, 1773. Knowlton, born Oct. 1774, died Nov. 18, 1774. Knowlton, born May 15, 1776. Ezra Stebbins, the father, died Feb. 5, 1796. Margaret, the mother, died

April 26, 1808. Mercy was married April 26, 1785, to Stephen Cooley. Anna was married March 1, 1787, to Stephen Taylor.

6th Generation. MEDAD STEBBINS, of Longmeadow, son of Jonathan and Abigail Stebbins, was married April 25, 1776, to Sarah Keep, daughter of Samuel and Sarah Keep. She died Nov. 3, 1838, age 86. Their children—Chester, born Sept 1, 1776. Mary, born Nov. 22, 1779, died May 9, 1834. Lewis, born June 6, 1782. Jonathan Chauncy, born Feb. 14, 1787. Samuel, born April 10, 1791. Henry, born Sept. 22, 1793. Medad Stebbins, the father, died Sept. 9, 1804. Sarah, the mother, was married again to Lieut. Noah Stebbins, of Wilbraham, Oct. 13, 1808. Mary, the daughter, was married April 4, 1803, to Stephen Avery.

6th Generation. ZADOCK STEBBINS, of Longmeadow, son of Ezra and Margaret Stebbins [*page 203*], was married Jan. 30, 1783, to Urania Burt, daughter of Jonathan and Hannah Burt. Their children—Ruth, born June 7, 1784, died June 25, 1814. Urania, born March 22, 1786. Parcas, born Dec. 30, 1787. Rowland, born Aug. 3, 1789. Francis, born Sept. 8, 1791, died April 12, 1809. Peggy, born June 8, 1794, died Oct. 16, 1795. Pamela, born Sept. 4, 1801. Zadock Stebbins, the father, died Dec. 17, 1803. Urania, the mother, was married again March 5, 1806, to Simeon White, of South Hadleigh. Ruth, the daughter, was married March 25, 1804, to Ethan Colton. Urania was married Dec. 1, 1808, to Ebenezer Smith, of Granby. Parcas was married to Quartus White, of South Hadleigh.

6th Generation. EZRA STEBBINS, of Longmeadow, son of Ezra and Margaret Stebbins, was married March 26, 1799, to Margaret Bliss, daughter of Aaron and Miriam Bliss. Their children—John, born May 22, 1802, died at Boston. Aaron, born Dec. 29, 1804. Ezra Stebbins, the father, died July 25, 1819; his widow was married to Stephen Cooley, and died Oct. 15, 1831.

6th Generation. WILLIAM STEBBINS, of Longmeadow, son of Ezra and Margaret Stebbins, was married Oct. 23, 1788, to Margaret Newel, daughter of Dea. Abijah Newel, of Monson, and Hepsibah his wife. She died Aug. 5, 1825. William, born May 1, 1789. Removed to Rochester, N. Y. Cynthia, born Nov. 14, 1791. Jared Newel, born July 10, 1794. Ezra and Peggy, born June 21, 1796. Eber, born Nov. 14, 1798. Anne, born April 25, 1801. Harrison, born April 18, 1803. Eunice, born Aug. 8, 1805. Albert, born June 4, 1808. Cynthia was married Nov. 21, 1811, to Jonathan Bowker. [*Vacant to page 206.*]

BARRET STEEL of Longmeadow, was married Dec. 30, 1697, to Mary Brooks, daughter of William and Mary Brooks, of Springfield. Their children, Mary, born Oct. 27, 1698. Hannah, born Feb. 1700, died March 17, 1700. Hannah, born March 14, 1701. Mercy, born March 6, 1703. John, born March 9, 1707, died Feb. 21, 1793. Thankful, born Sept., 1708. Abigail, born Nov. 3, 1710, died Nov. 3, 1713. Samuel, born Oct. 21, 1713. Barret Steel, the father, died Dec. 4, 1713.

JOHN STEEL, of Longmeadow, son of Barret and Mary Steel above,

was married March 7, 1728, to Abigail Brooks, daughter of Benjamin and Mary Brooks; she was born Dec. 3, 1706. Their children—John, born ———. Abigail, born Dec. 4, 1731. Rhoda, born ———. Mary, born ———. Aaron, born July 13, 1739, died Nov. 28, 1777. Seth, born Dec. 20, 1741. Solomon, born ———. Ann, born ———. Reuben, born Sept. 14, 1746. Justin, born Aug. 13, 1749. Squire, born Aug. 26, 1752. Abigail, the daughter, was married June 26, 1751, to Amaziah Sanderson. Rhoda was married March 8, 1754, to Robert Sanderson. Mary was married to Stephen Chandler; published May 9, 1752. Ann was married April 10, 1758, to Samuel Warner of Wilbraham. N. B.—John Steel, the father, being much abroad in the wars, and his family living in different places, his children were not recorded regularly. He was maintained for several years as a pauper by the town of Springfield, and died in Longmeadow at the house of Ezra Stebbins, Feb. 21, 1793.

AARON STEEL of Longmeadow, son of John and Abigail Steel above, was married Nov. 15, 1763, to Sarah Rumrill, daughter of John and Abigail Rumrill. Their children—Seth, born Jan. 28, 1765. Abigail, born Aug. 22, 1766. Sarah, born July 23, 1768, died Jan. 23, 1858. Aaron, born March 7, 1771. Mary, born, Feb. 17, 1773. (The families of the sons, see in *page 207*.) Abigail was married June 1, 1785, to Alpheus Hancock. Sarah was married Nov. 20, 1794, to John Kent, of Suffield. Mary was married to Thomas Chandler, of Enfield. Aaron Steel, the father, had a commission of a lieutenant in the army of the United States, and died at Albany Nov. 28, 1777. Sarah, the mother, died at East Hartford, Dec. 11, 1805.

SETH STEEL of Longmeadow, son of Lieut. Aaron Steel and Sarah his wife [*page 207*], was married Nov. 26, 1787, to Keziah Lewis, daughter of Eleazer and Mary Lewis. Their children—Augustus, born June 4, 1792. Austin Lewis, born Jan. 2, 1795. Clarissa Eddy, born Jan. 1, 1797. Solomon, born Sept. 24, 1799. George, born Jan. 29, 1805.

AARON STEEL, son Lieut. Aaron and Sarah Steel, was married Oct. 19, 1797, to Phebe Bebee. Their children—Reuben, born Nov. 29, 1799. Sarah, born Sept. 22, 1803. Aaron, born Nov. 22, 1805. Phebe, the mother, died Aug. 1, 1806. Aaron Steel, the father, was married again, March 7, 1807, to Ruth Stedman. Their children—Phebe, born Dec. 1, 1807. Mary Jane, born Dec. 20, 1809.

Rev. RICHARD SALTER STORRS, of Longmeadow, son of Rev. John Storrs and Eunice, his wife [*page 208*], was born Aug. 30, 1763; was graduated at Yale College, 1783; was married Oct. 12, 1785, to Sarah Williston, daughter of Rev. Noah Williston, of West Haven, and Hannah his wife. She was born June 14, 1765, and he was ordained over the church in Longmeadow Dec. 7, 1785; he died Oct. 3, 1819, age 56. Children—Richard Salter, born Feb. 6, 1787, died Aug. 11, 1873. Sally, born Nov. 28, 1788, died Jan. 4, 1864. David and Jonathan, born March 27, 1792. David died May 25, 1848. Jonathan died Jan. 4, 1855. Charles Backus, born May 15, 1794, died in Ohio

Sept. 15, 1833; was President of West. Res. Coll. John Newton, born Feb. 16, 1796, died April 10, 1798. Eleazer Williams, born Dec. 8, 1797, died Jan. 10, 1798. Sarah, the mother, died Jan. 27, 1798. The Rev. Richard S. Storrs was married again Oct. 8, 1798, to Sarah Williams, daughter of Ensign Samuel Williams, who was born May 7, 1765, and died Feb. 7, 1846. Their children—Eleazer Williams, born July 7, 1799, married Lucy Colton June 19, 1828, died April 6, 1880. Eunice Conant, born Aug. 22, 1801. Lucy Burt, born Sept. 10, 1804, died Jan. 4, 1833, in Illinois; married Butler Denham. Sally, the daughter, was married Nov. 9, 1808, to Charles Billings, of Conway. Richard Salter Storrs studied at Williams College and at Andover, and was settled in the ministry at Braintree. [Vacant to page 210].

THEOPHILUS SWETLAND of Longmeadow, son of Israel and Dorcas Swetland, was married May 8, 1779, to Zilpha Sprague of Coventry. He was born Jan. 17, 1757, died May 17, 1822. Their children—Ira, born Nov. 20, 1780. Israel, born March 23, 1783, died May, 1785. Alma, born March 5, 1785. Sally, born July 23, 1787. Clarissa, born Jan. 5, 1790. Silas, born June 1, 1792. Polly, born Sept. 21, 1794, died May 27, 1795. Sprague, born May 8, 1796, died March 17, 1801. Polly, born May 7, 1798. Zilpha, the mother, died Aug. 17, 1799. Theophilus Swetland, the father, was married again Jan. 1800, to Anne Brown, daughter of Ephraim and Aphia Brown, of Longmeadow. Their children—Eleazer, born Feb. 22, 1801. Joseph, born Nov. 25, 1802. Eli, born Feb. 7, 1805. Anne, born Jan. 14, 1807. Irena, born March 2, 1809, died Oct. 2, 1813, age 4. Asenath, born April 5, 1811, died Oct. 5, 1813, age 2. Almira was married July 12, 1804, to Samuel Wright. Sally was married July 12, 1808, to Anthony Wright.

NATHANIEL TAYLOR, of West Springfield, son of Samuel and Sarah Taylor [page 211], was married May 1, 1760, to Cloe Brooks, daughter of Joseph and Mary Brooks. She was born Aug. 6, 1740. Their children—Er, born Oct. 17, 1760. Stephen, born Jan. 29, 1762. Jerusha, born ———. Lovice, born ———. Moses, born ———. Nathaniel, born March 27, 1769. Solomon, born ———. Anne, born ———. Jonathan, born ———. David, born ———. Cloe, born ———. Jerusha was married to Daniel Babcock. Anne was married to Edward Stebbins, Jr. He dying, she was married Aug. 9, 1810, to Jonathan Sikes, of Ludlow. Lovice was married to Darius Wright, son of George Wright, of Springfield. Cloe was married to Seth Otis. (The families of the sons, see hereafter in this and the following page). Nathaniel, the father, died Oct. 1801, in his 66th year. Cloe Taylor died Nov. 5, 1835.

ER TAYLOR, of Longmeadow, son of Nathaniel and Cloe Taylor above, was married April 13, 1784, to Joanna Cooley, daughter of Stephen and Mary Cooley. Their children—Seth, born April 21, 1785, died May 28, 1835. Ethan, born June 10, 1790. Eunice, born

June 7, 1792. Ithamar, born Oct. 11, 1797, died Oct. 15, 1802. Joanna, the mother, died June 14, 1823, aged 64.

STEPHEN TAYLOR, of Longmeadow, son of Nathaniel and Cloe Taylor above, was married March 1, 1787, to Anna Stebbins, daughter of Ezra and Margaret Stebbins. Their children—John, born Nov. 24, 1787, died April 22, 1828. Olive, born Sept. 21, 1790. Orin, born April 20, 1793. Eunicia, born April 20, 1795, died Sept. 1800. Anne, born Sept. 6, 1797, died Sept. 13, 1800. Eunicia, born Sept. 22, 1801. Olive was married to Elijah Colton May 19, 1811. Anna, the mother, died Dec. 8, 1824, age 59. The father died Dec. 27, 1843.

MOSES TAYLOR, of Longmeadow, son of Nathaniel and Cloe Taylor [page 212], was married to Mary Cooley, daughter of Stephen and Mary Cooley. Their children—Loran, born March 11, 1788. Mary, born May 30, 1789. Abigail, born July 3, 1793. Mary, the daughter, was married Nov. 1811, to Elijah Green, of West Springfield. Abigail was married Feb., 1811, to David Wellman.

NATHANIEL TAYLOR, of Longmeadow, son of Nathaniel and Cloe Taylor, was married to Jerusha Ely, daughter of Capt. Levi Ely, of West Springfield. Their children—Levi Ely, born Nov. 17, 1795. Amelia, born June 4, 1798, died Oct. 24, 1801. Newton, born Aug. 11, 1800, died Oct. 29, 1801. Nathaniel Taylor, the father, died Oct. 24, 1802. Jerusha, the mother, was married again to Oliver Bagg, of West Springfield.

SETH TAYLOR, of Longmeadow, was married Sept. 21, 1806, to Mary Silcock, daughter of Robert Silcock. He was the son of Er and Joanna Taylor. Their children—Loisa, born Aug. 21, 1811. Alford, born June 30, 1817. [Vacant to page 215.]

NATHANIEL WATERHOUS, of Longmeadow, son of Nathaniel and Mercy Waterhous, was born June 24, 1766, was married to Olive Cleveland. He died March 27, 1841, age 77. She died June 23, 1840, age 70. Their children—Olive, born Nov. 2, 1784. Sarah, born Jan. 29, 1794. Nathaniel, born July 29, 1795, died Dec. 20, 1834. Jeramiah, born Sept. 17, 1797. Isaac, born Aug. 17, 1801.

PRESERVED WHITE, of Springfield, son of Daniel and Hannah White [page 216], was married to Rachel Kilborn; published Nov. 29, 1740. Their children—Rachel, born April 18, 1742. Preserved, born Nov. 23, 1743. David, born Jan. 30, 1747, died Oct. 2, 1823, age 77. Hannah, born Aug. 20, 1750. Lewis, born Feb. 25, 1753. Persia, born Aug. 29, 1755. Zervia, born March 19, 1758. Lewis, born June 20, 1760. Walter, born June 13, 1765, died July 14, 1819. Rachel, the daughter, was married Jan. 1, 1767, to Ambrose Collins. (The families of the sons, see hereafter.) Hannah was married July 9, 1780, to William Stephenson. They removed to Thetford, Vermont. Zervia was married to Stoughton Bliss, son of Reuben Bliss. They lived in East Windsor, Dec. 7, 1780. Rachel, the mother, died June, 1777. Preserved, the father, died July 16, 1802.

PRESERVED WHITE, of Springfield, son of Preserved and Rachel



White above, was married Aug. 20, 1767, to Mary Terry. Their children—Martin, born June 4, 1770. Luther, born April 7, 1772.

DAVID WHITE, of Longmeadow, son of Preserved and Rachel White [*page 217*], was married Jan. 30, 1777, to Lydia Ely, daughter of Dea. Nathaniel Ely and Mary his wife. He died Oct. 2, 1823, age 77. Their children—Sarah, born Nov. 23, 1778, died Jan. 28, 1850. David, born Oct. 2, 1780, died Jan. 30, 1781. Lydia, the mother, died Feb. 9, 1781. David White was married again, Dec. 5, 1782, to Sarah Pyncheon, daughter of William and Sarah Pyncheon. She died July 26, 1826, age 75. Their children—David, born Jan. 30, 1786. William, born June 25, 1789. Lydia, born Sept. 15, 1791.

LEWIS WHITE, of Longmeadow, son of Preserved and Rachel White, was married Sept. 20, 1787, to Susannah King, daughter of Parmenas and Hannah King, of Wilbraham. She was born Nov. 7, 1756. Their children—Lewis, born Aug. 21, 1788, died June 4, 1818, at Sacket's Harbor. Susannah, born Aug. 3, 1790. Harry, born Jan. 4, 1792. Persis, born June 21, 1795. Sylvia, born Feb. 13, 1797, died Oct. 9, 1803. Lewis White, the father, died Jan. 24, 1844.

DEA. WALTER WHITE, of Longmeadow, son of Preserved and Rachel White, was married March 22, 1792, to Sabina Keep, daughter of Samuel and Sabina Keep. He died July 14, 1819. Their children—Franklin, born Jan. 14, 1793, died April 13, 1813. Walter, born March 31, 1795. Cynthia, born March 13, 1797. Sabina, born Nov. 19, 1800. John, born Sept. 22, 1804. Eliza, born Nov. 1, 1807. Samuel, born Sept. 8, 1810.

WILLIAM WHITE, of Longmeadow, son of David and Sarah White [*page 218*], was married Nov. 12, 1820, to Lois Cooley, daughter of Calvin and Eunice Cooley. Their children—Mary Cooley, born Sept. 23, 1821. William Pyncheon, born Feb. 24, 1824. Jeannette Chittenden, born Dec. 27, 1827. James Cooley, born Feb. 9, 1838. [*Vacant to page 220.*]

1st Generation. ROBERT WILLIAMS [*page 220*], great-grandfather of the Rev. Dr. Stephen Williams, of Longmeadow, came from Norwich in England, and settled in Roxbury near Boston. His sons were—Samuel, Isaac, and Stephen.

2d Generation. SAMUEL WILLIAMS, of Roxbury, son of Robert Williams, was married to a woman whose maiden name was Park. His sons were—Samuel, John, Ebenezer, and Park. His daughters were—Mary, Deborah, Martha, and Abigail.

3d Generation. REV. JOHN WILLIAMS, of Deerfield, son of Samuel Williams, of Roxbury, was born Dec. 10, 1664. He is said to have received a public education by the assistance of his grandfather Park. He was graduated at Harvard College in the year 1683; was ordained the first Pastor of the church in Deerfield, May 1686, and was married to Miss Eunice Mather, daughter of the Rev. Eleazer Mather, first Pastor of the church in Northampton, and Esther his wife. Their children were—Eleazer, died Sept. 21, 1742. Samuel. Esther,

died March 12, 1751. Stephen, born May 14, 1693, died June 10, 1782. Eliakim. Jerusha. Eunice. Jenima. Warham, died June 22, 1751. John, and Jerusha. Eleazer, Stephen, and Warham had public educations, at Harvard College. Eleazer graduated 1708, and was settled at Mansfield, in Conn., in the ministry. Steven graduated 1713 [see the following *page*]. Wareham graduated 1719, and was ordained at Waltham, June 11, 1723. The Rev. John Williams, with his family, excepting Eleazer, was captured by the French and Indians Feb. 29, 1704; his two youngest children were killed on the day in which they were taken; his wife was killed the day following; he was carried to Canada with his children Samuel, Esther, Stephen, Eunice, and Warham. He returned from Canada Nov. 21, 1706; his children all returned excepting Eunice, who remained in Canada and was married to an Indian, had children, and died an aged woman. The Rev. John Williams was married again to Mrs. Abigail Allen, of Windsor, granddaughter of the Rev. Mr. Warham, of Windsor, and a cousin of his former wife. Their children—John. Eliakim. Elijah, died July 10, 1771. Abigail. Sarah, died Jan. 1737. Elijah and Abigail [*page 221*] only of the last children have families. Elijah graduated at Harvard College 1732, was married to ——— Dwight. Removed to Enfield in time of the war, and his wife died in that town Jan. 25, 1749. He was married again Jan. 1, 1750, to Margaret Pyncheon, daughter of Col. William Pyncheon. He died July 10, 1771, and she died April 1772. Abigail was married to Col. Hinsdell, who died Jan. 1763. She was married again Oct. 1764, to Col. Benjamin Hall, of Cheshire, who died Jan. 1773. She was married again, July, 1773, to Col. E. Silliman, who dying Oct. 17, 1775, she removed to Deerfield, and died in that town. The Rev. John Williams, the father of the foregoing families, was seized with a fit of apoplexy on the night of the 8th of June and died on the morning of the 12th, 1729. Abigail, his last wife, died July, 1754. Esther, the daughter, was married to the Rev. Joseph Meacham, of Coventry, and she died March 12, 1751, and he died Sept. 24, 1752.

4th Generation. REV. STEPHEN WILLIAMS, D.D., of Longmeadow, son of the Rev. John and Eunice Williams, was born May 14, 1693, was taken captive Feb. 29, 1704, was carried to Canada and being redeemed returned to Boston Nov. 21, 1705. He was educated at Harvard College, graduated 1713, kept a school at Hadleigh one year, came to Longmeadow Nov. 4, 1714, and preached. Oct. 17, 1716, he was ordained. July 3, 1718, he was married to Miss Abigail Davenport, daughter of Rev. John Davenport, of Stamford in Connecticut. Their children—John, born March 8, 1720, died April 1791. Stephen, born Jan. 26, 1722, died April 20, 1795. Eunice, born Sept. 1, 1723, died Oct. 31, 1805. Warham, born Jan. 7, 1726, died April 1788. Samuel, born May 31, 1729, died July 21, 1807. Davenport, born May 11, 1731, died Oct. 18, 1758. Martha, born May 7, 1733, died Feb. 18, 1825. Nathan, born Oct. 28, 1735. (The families of

the sons see in the following pages.) Eunice was married May 8, 1753, to William Stebbins. Davenport died at Sheffield Oct. 18, 1758, as he was returning from the army, in which he had a lieutenant's commission. Martha was married Jan. 4, 1759, to Dr. Samuel Reynolds, he dying Feb. 6, 1774, she was married again Nov. 15, 1787, to Dea. Nathaniel Ely. Abigail, the mother, was born July 14, 1696, and died Aug. 26, 1766. The Rev. Dr. Williams was married again Sept. 17, 1767, to Mrs. Sarah Burt, the widow of Dea. Nathaniel Burt and daughter of David Chapin, of Chicopee. The Rev. Dr. Williams died June 10, 1782, in the 90th year of his age and the 66th of his ministry. Mrs. Sarah Williams, his widow, died Nov. 18, 1790, age 84. The Rev. Dr. Williams served as chaplain in three campaigns, viz., at Cape Britain, in the year 1745, from which place he returned to Boston sick in the beginning of December, and recovered so as to return to his own house on the first of February 1746; at Lake George in the year 1755 and 1756, in the last of which years he came home before the army broke up the campaign. In the year 1773 he received the degree of Doctor of Divinity from Dartmouth College.

5th Generation. JOHN WILLIAMS, of Wilbraham, son of the Rev. Dr. Williams, of Longmeadow [*page 222*], was married Jan. 22, 1747, to Ann Colton, daughter of William and Mary Colton. Their children—Stephen, born Nov. 8, 1747, died Aug. 5, 1750. Ann, born Sept. 8, 1749, died Sept. 22, 1764. Abigail, born May 18, 1751, died Sept. 3, 1779. Mary, born March 28, 1753. Stephen, born July 28, 1755. Sarah, born Oct. 19, 1757, died Dec. 16, 1758. John, born April 22, 1761. Eleazer, born April 15, 1764. Ann, the mother, died of a cancer in the breast Nov. 23, 1771. John Williams, the father, was married again March 1772. John Williams, the father, was married again the third time. He died April 1791. The sons, Stephen, John, and Ebenezer, had families. Mary was married Jan. 22, 1778, to Cornet Nash Chapin, of Somers.

5th Generation. REV. STEPHEN WILLIAMS, of Woodstock, son of the Rev. Dr. Williams, was graduated at New Haven, 1742, was ordained at Woodstock, 2d Society, Nov. 1747, and was married Oct. 18, 1748, to Martha Hunt, daughter of Capt. Jonathan Hunt, of Northampton, and grand-daughter of Martha Hunt, sister of the John Williams of Deerfield. Their children—Martha, born Nov. 5, 1749, died May 23, 1754. Eunice, born Feb. 1752, died Aug. 8, 1776. Andrew, born June 1755, scalded July 19th and died 20th, 1758. Andrew, born June 21, 1760. Stephen, born Aug. 8, 1762. Timothy, born April 16, 1764. Patty, born Aug. 10, 1766, died Oct. 1766. Martha, the mother, died Dec. 10, 1786. Rev. Stephen Williams, the father, died April 20, 1795.

5th Generation. REV. WARHAM WILLIAMS, of Northford in Branford, son of the Rev. Dr. Williams, was graduated at New Haven 1745, was ordained at Northford June 13, 1750, and was married Nov. 13, 1752, to Ann Hall, daughter of the Rev. Samuel Hall, of Chicopee. Their children were Warham. Stephen. Samuel Hall. Jonathan

Law. Davenport. Anne. William Augustus. Lucy. Abigail. Abigail. Eunice. Samuel. Sarah. Ann, the mother, died March 1776. The Rev. Warham Williams was married again to Miss Whiting, the widow of Col. Nathan Whiting, of New Haven, and died April 1788.

5th Generation. ENSIGN SAMUEL WILLIAMS, of Longmeadow, son of the Rev. Dr. Williams [*page 223*], was married Feb. 14, 1760, to Lucy Burt, daughter of Dea. Nathaniel Burt and Sarah his wife. Their children—Lucy, born May 9, 1761, died June 28, 1815. Abigail, born Feb. 6, 1763. Sarah, born May 7, 1765. Eunice, born Oct. 9, 1767. Martha, born Dec. 30, 1769, died Nov. 29, 1819, age 50. Ann, born March 22, 1772, died Dec. 31, 1831. Samuel, born Sept. 23, 1774. Jerusha Mather, born June 6, 1783, died Dec. 20, 1844. Abigail was married Jan. 24, 1793, to Mr. Levi Hackley. They removed to the State of New York; he dying, she, with her children, returned to Longmeadow. Ensign Samuel Williams, the father, died July 21, 1807. The mother, Lucy Williams, died March 26, 1816.

5th Generation. REV. NATHAN WILLIAMS, D.D., of Tolland, Ct., son of the Rev. Dr. Williams, of Longmeadow, was graduated at New Haven, 1755, ordained at Tolland April 30, 1760, and was married Oct. 20, 1760, to Miss Mary Hall, daughter of Capt. Eliakim Hall, of Wallingford. She was born Nov. 6, 1737. Their children—Nathan, born Nov. 1761, died Dec. 16, 1784. Eliakim Hall, born Jan. 16, 1764. William, born April 23, 1766. Mary, born April 19, 1768. Ruth, born Nov. 11, 1770, died Oct. 2, 1788. Abigail, born Aug. 14, 1773, died Feb. 2, 1774. Isaac, born Sept. 24, 1776, died April 18, 1781. (The families of the sons, see in *pages 223 and 224*.) Nathan, the eldest son, graduated at New Haven, 1782. He went to Savannah in the State of Georgia and died there Dec. 16, 1784. Mary, the daughter, was married Oct. 14, 1787, to Dr. William Grosvenor. (Their family, see *page 224*.)

6th Generation. ELIAKIM HALL WILLIAMS, of Tolland, son of Dr. Nathan Williams above, was married again Jan. 8, 1792, to Mary Burt, daughter of Capt. David Burt and Mary his wife. She died in child-birth with her first child Jan. 23, 1793. Eliakim H. Williams was married again Jan. 1797, to Damaris Cary. By her he had a child stillborn, Feb. 1798, and she died Sept. 20, 1801. Eliakim H. Williams was married again Jan. 9, 1803, to Ducelia Howard. Their children—Emeline, born Oct. 10, 1803. Eliakim Hall, born Aug. 18, 1805. Isaac, born Feb. 20, 1808.

6th Generation. WILLIAM WILLIAMS, of Tolland, son of the Rev. Dr. Nathan Williams [*page 224*], was married Sept. 4, 1793, to Sarah Burt, daughter of Capt. David Burt and Mary his wife. Their children—Nathan, born April 6, 1795. Polly, born Nov. 18, 1797. William, born Nov. 13, 1799. Sophy Maria, born Aug. 16, 1801. David Burt, born Sept. 29, 1803. Augustus Davenport, born Dec. 24, 1805. Theodorus Dickerman, born March 3, 1808.

DR. WILLIAM GROSVENOR, of Tolland, was married Oct. 14, 1787,

to Mary Williams, daughter of the Rev. Dr. Nathan Williams. Their children—Mary W., born Sept. 14, 1788. Nathan born and died May 10, 1790. Ruth, born April 4, 1791. Nathan, born and died April 11, 1792. Jacob, born Nov. 23, 1793. Ruth, born March, 1796. Isaac and Nathan, born April 6 and died April 6 and 7, 1798. Dr. Grosvenor, the father, died Oct. 14, 1798, age 34 years.

6th Generation. STEPHEN WILLIAMS, son of John and Ann Williams, was married March 4, 1778, to Diadema Field, daughter of Capt. Moses Field and Rebecca his wife. Their children—Henry, born Jan. 2, 1779. Betsey, born Nov. 1, 1784, died March 22, 1835. Stephen Williams, the father, absconded. Diadema, his wife, was married again June 25, 1793, to Jacob Kibbe, of Monson, and died in that town. Henry, the son, was married Sept. 23, 1801, to Mehitable Lancton. They removed to Conway and lived together some time, and he absconded. Betsey, the daughter, being educated by her uncle, Col. A. Field, was married April 1, 1805, to Henry Wolcott, of Longmeadow.

6th Generation. ELEAZER WILLIAMS, son of John and Ann Williams, was married Nov. 18, 1788, to Sally Collins, daughter of Stephen and Sarah Collins. Their children—William Williams, born June 1, 1789. Fanny, born Dec. 11, 1790. [Vacant to *page* 228.]

HENRY WOLCOTT, a native of Windsor, was married Dec. 27, 1716, to Abigail Cooley, daughter of Benjamin and Abigail Cooley, of Longmeadow. Their children—Benjamin, born Sept. 14, 1717, died Feb. 25, 1801. Jane Allin, born Aug. 5, 1719. Abigail, born Aug. 15, 1721, died Feb. 4, 1809. Penelope, born Dec. 15, 1724. Triphene, born Dec. 20, 1726. Henry, born May 15, 1729. Simon, born Aug. 7, 1733. Peter, born Aug. 21, 1736, died Dec. 7, 1758. Henry Wolcott, the father, with some of his children, removed to Windsor and died. Benjamin settled in Longmeadow and died without issue. Jane Allin was married about the year 1745, to Joseph Chapin. Abigail was married Dec. 1, 1743, to Mathew Keep. Penelope was married Nov. 22, 1749, to John Colton. Henry and Simon settled in Windsor. Henry Wolcott, from Windsor, was married to Betsey Williams, daughter of Stephen Williams [*page* 224], April 1, 1805. Their children—Alexander Field, born Jan. 17, 1806, died in Florida. Flavia Colton, born June 2, 1809. Jeanette, born June 17, 1816. Elisabeth, born Jan. 7, 1814. Henry, born July 23, —. Albert, born Aug. 31, 1823. Elisabeth, the mother, died March 22, 1835. Henry Wolcott died May 5, 1838. [Vacant to *page* 230.]

RICHARD WOOLWORTH, of Suffield, son of Richard and Hannah Woolworth, was married Sept. 15, 1714. He was born Dec. 6 (1687). His wife was Elisabeth Hall. Their children—Elisabeth, born Aug. 9, 1715. Richard, born March 1, 1717, died May 11, 1802. Azariah, born Oct. 9, 1718. Hannah, born Sept. 13, 1720. Timothy, born May 17, 1722. Ebenezer, born March 17, 1724, died Dec. 27, 1725. Reuben, born Dec. 30, 1725. Mary, born Oct. 31, 1727. Dinah, born July 1, 1729. Richard Woolworth, the father, died Oct. 29, 1732.

RICHARD WOOLWORTH, of Longmeadow, son of Richard and Elisabeth above, was married to Naomi Wright, of Northampton. She was born 1721. Their children—Azariah, born Aug. 31, 1747, died Dec. 20, 1814. Ruth, born Aug. 25, 1749, died Feb. 15, 1799. Naomi, born Nov. 10, 1751. Richard, born Jan. 18, 1754. Sarah, born July 9, 1756, died Aug. 29, 1756. Thankful, born Jan. 11, 1759, died Oct. 25, 1797. Joseph, born Aug. 16, 1760, died Aug. 22, 1760. Naomi, the mother, died Aug. 22, 1760. Richard Woolworth, the father, was married again Oct. 21, 1762, to Lois Colton, daughter of William and Mary Colton. Their children—Aaron, born Oct. 25, 1763. Lucretia, born April 9, 1765. Chester, born April 5, 1767. Mary, born May 2, 1769. William, born June 2, 1771, died Nov. 3, 1771. Stillborn, June 2, 1771. Lois, the mother, died Nov. 26, 1800, by falling into the fire [see *page 55*]. Richard Woolworth, the father, died May 11, 1802. (The families of the sons, see after this.) Ruth was married June 10, 1773, to Col. Pelatiah Bliss, of West Springfield. Naomi was married Feb. 16, 1775, to George Brewer, of Springfield. Lucretia was married July 23, 1788, to Capt. Gideon Colton. Mary was married Feb. 5, 1789, to Dennis Colton.

AZARIAH WOOLWORTH, of Longmeadow, son of Richard and Naomi Woolworth above [*page 81*], was married Nov. 25, 1773, to Rebecca Field, daughter of Capt. Moses and Rebecca Field. He died Dec. 20, 1814, age 67. She died Dec. 26, 1836, age 88. Their children—Rebecca, born Dec. 2, 1774, died Aug. 16, 1777. Sarah, born Aug. 8, 1777, died Jan. 8, 1813. Azariah, born Sept. 25, 1779. Rebecca, born Feb. 21, 1783. Fanny, born Feb. 29, 1785, died in Ohio. William, born April 10, 1788, died at Ware. Sarah was married June 5, 1803, to Daniel Green. Rebecca was married May 5, 1808, to David Hale. Fanny was married May 2, 1805, to John Gaylord [*page 133*].

RICHARD WOOLWORTH, of Longmeadow, son of Richard and Naomi Woolworth [*page 231*], was married May 24, 1780, to Mercy Cooley, daughter of Eli and Mary Cooley. Their children—Mary, born Feb. 5, 1781, died March 2, 1783. Samuel Phips, born Jan. 4, 1783. Danforth, born June 24, 1785. Mercy, the mother, died April 26, 1786. Richard Woolworth was married again May 31, 1787, to Jenima Champion, daughter of Dr. Reuben, of West Springfield, and Lydia his wife. She was born Aug. 6, 1762. Their children—Richard Champion, born April 9, 1789. John, born Nov. 19, 1792, went west and died. Moses, born Jan. 26, 1801, died Feb. 23, 1801. Aaron, born Jan. 26, 1801. Richard, the father, died Sept. 9, 1824, age 70. Jenima, the mother, died May 7, 1841, age 79.

REV. AARON WOOLWORTH, of Bridgehampton, of Long Island, State of New York, was graduated at New Haven, 1784, was ordained at Bridgehampton Aug. 30, 1787, and was married Aug. 27, 1788, to Mary Buel, daughter of Rev. Dr. Samuel Buel of East Hampton. The Rev. Aaron Woolworth was son of Richard and Loice Woolworth. Their children—Mary Mulford, born Sept. 14, 1789. Samuel Buel,

born Nov. 1, 1791, died Sept. 13, 1794. Louisa Colton, born July 21, 1793. Sophia, born Feb. 8, 1796. Hannah, born Jan. 13, 1798, died Jan. 15, 1798. Samuel Buel, born Dec. 15, 1800. Richard, born Oct. 17, 1803.

CHESTER WOOLWORTH, of Longmeadow, son of Richard and Loise Woolworth, was married Nov. 26, 1807, to Cloe Lewis, daughter of Eleazer and Mary Lewis. Cloe Woolworth, the wife of Chester Woolworth, died in child-bed with her first child, Dec. 9, 1809. [Vacant to page 234.]

DANIEL WEBSTER, of Longmeadow, son of Amos Andros and Mabel Webster, of Weathersfield, society of Newington, was born June 28, 1783, and was married April 13, 1805, to Anne Andros, daughter of Elizur and Anne Andros of the aforesaid town and society. She was born Nov. 28, 1776. Their children—Frances, born July 21, 1806. Nathan, born April 10, 1808. Caroline, born June 2, 1810, died Feb. 26, 1813. Daniel, born July 27, 1812. Caroline, born Feb. 12, 1815. Calvin, born Oct. 1819. Walter, born Feb. 10, 1821, died Feb. 14, 1822.

AMOS ANDROS WEBSTER, of Longmeadow, son of Amos Andros, and Mable Webster, of the town of Wethersfield, in the Society of Newington, was born July 10, 1781, and was married to Mary Rice, daughter of Ephraim and Abigail Rice, of Meriden. She was born May 25, 1789. Their child—Abigail Smith, born Sept. 16, 1810.

JACOB WEBBER, of Longmeadow [page 235], was married to Elisabeth Nelson. Their children—Dorcas, born ———. Charlevil, born ———, died April 3, 1811. John, born Dec. 8, 1771. Alpheus, born ———. Eunice, born ———. Charlotte, born ———. Eunice, born ———. Eleanor, born ———. Polly, born April 13, 1783, and died July 1783. Ephraim, born May 9, 1785. Polly, born July 5, 1787. Jacob Webber, the father, died Feb. 19, 1812. Dorcas was married to John Burgis, Jan. 24, 1793. Eunice was married Nov. 29, 1798, to John M. Caswell.

JOHN WEBBER, of Longmeadow, son of Jacob and Elizabeth above, was married Feb. 26, 1801, to Rubie Hale, daughter of Silas and Hannah Hale. Their children—Sylvia, born May 24, 1802. Sabin, born May 22, 1804. Alfred, born June 8, 1808. John Webber, the father, died March 21, 1829, age 57.

[END.]

NOTE.—It should be distinctly understood that *no responsibility* rests upon the compilers of this volume, either for the *accuracy of the facts* of the foregoing Genealogical Record, or for its *typographical correctness*.

The two indispensable conditions of its insertion at all in the present volume, at the late date when this was decided upon, were, that *its accuracy should be implicitly assumed* without any present attempt at verification, and secondly that *its typographical conformity to the manuscript should be absolutely guaranteed by the publishing house which accepted the sole responsibility of all the proof-reading*.

However many mistakes may appear under the microscopic inspection of the families interested (and doubtless there will be many), there remains no doubt that the record as here given will sufficiently serve the purpose for which it is chiefly intended, viz: as a stock upon which to engraft the corrections and additions necessary to a more perfect future edition. To this end the coöperation of all interested readers is again earnestly invited.











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