

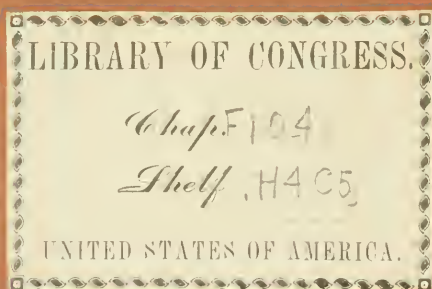
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THE  
HISTORY  
OF  
HARWINTON,  
CONNECTICUT.

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BY R. MANNING CHIPMAN

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TO THE  
NEW ENGLAND HISTORIC-GENEALOGICAL SOCIETY,

This History,

PREPARED BY ONE OF THEIR EARLIEST-CHOSEN

CORRESPONDING MEMBERS, IS, WITH EXPRESSIONS OF THE AUTHOR'S

CONTINUED DESIRE FOR THEIR PROSPERITY,

Respectfully Inscribed.





## P R E F A C E .

A century of its municipal existence was completed by Harwinton, in the year eighteen hundred and thirty-seven. The facts, regarding it, which as viewed from just the close of that period seemed to be the more worthy of notice, were presented then in pulpit discourses delivered by the pastor of the (Congregational) Church in the Town. When of late there began to be desire that a History of the Town should be prepared, those discourses, remembered as probably containing outlines or substance for such a narrative, were brought into review. After there had been subtracted from them such portions mainly as, suggested by the subject, were more germane to a Sabbath-day's ministration than to a purpose not thus restricted, there was left the basis of the following work. The first movement towards publication had respect to that residuum, without addition of matter and without alteration of form. Enlargement and changes became desirable when recurrence to 'the old founts' of information had brought forth new supplies; while investigation made in quarters not before resorted to discovered more. The recast, which fused the older and the newer materials together, partially admitted the shape before chosen: by the retention, in a few paragraphs transferred, of the style distinctive in personal address.

In the direct narrative as well as in the Appendix will be found fuller details than the discourses gave of the things which, as "old" in eighteen hundred and thirty-seven, were then "ready to vanish away." These additions comprise also a sufficient account of the things "which came newly up:" and so bring the narrative down to the current time. In the added matter are included all the notices furnished to the writer, of the Episcopal Church which has been established or re-established in Harwinton, since the date of his residence there.

When a locality not of Connecticut is named in the succeeding pages, the State to which it pertains is usually specified. The cases excepted are those whose publicity or some other circumstance made that specification needless.

If preparing the memorial of 'merely a Town' requires no profound investigation, it does exact careful inquiry. 'The old Town Records,' such as they too often were made, have, along with their 'general character' which is obvious, their 'particular characters' which, though to be found on 'the surface'—if any where, they disclose only to thorough 'explorers.' 'The spirit' of them always is dark, in proportion as 'the letter' of them is *light*. The darkness that is *not* in them makes them obscure. "To set forth in order a declaration of those things" which often "without order" are repositied in them, goes quite as slowly as surely, embarrassed thus. On this introductory trouble others press; so that "the beginning of sorrows" from *such* an 'excess of light' is soon recognized to be in effect a promise, quite as 'reliable' as is 'the paper' that makes it, of a 'to be continued' to the more than 'twice-told tale' of 'the pursuit of knowledge under difficulties.' Whoever tries the task is likely to find a way of being mentally 'exercised.' As is said in the preface to the History of Waterbury, Connecticut: "Those who have been engaged in a similar undertaking need not be told the labor it has cost; and those who have not would not comprehend me, though I should attempt to tell them." Yet the perplexity brings after it pleasure which, not pecuniarily, however, is a reward. Even runes thus, when well deciphered, well repay the toil. To one who makes for himself companions of the 'characters,' neglected and humble now and withal very *pale*, that once in their assumed sufficiency could hardly tolerate society, since with themselves alone was primitively 'engrossed' all the area of the 'Town Library;' there is certainly this assurance given, that not only extended and complex treatises, but 'short and simple annals' also, will in their own way remunerate the attention he bestows on them, for in these, too, he learns *MAN*.

The writer's obligations to Hon. Abijah Catlin, of Harwinton, for the list of Soldiers and of Representatives by him furnished, and to Gaylord Wells, M. D., of West Hartford, for facts by him communicated, are gratefully acknowledged.

Having reference throughout to household use, this book aims to shed a kind influence on every Harwinton home.

GUILFORD, December, 1858.

Delay in sending the work to press has furnished an opportunity to take from The History and Genealogies of Ancient Windsor a few dates, not previously obtained, respecting a part of the Windsor first settlers in Harwinton; as well as to bring down a few other personal items to the time hereto subsigued.

WOLCOTTVILLE, May, 1860.

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# HISTORY OF HARWINTON.

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## CHAPTER I.

### INTRODUCTORY.

An instinct of nature prompts in every man a reverent regard for his parentage. A command from the Author of nature, "Honor thy father and thy mother," shows that to heed that prompting is our duty. This duty we may best perform when we most fully appreciate the character and the condition of our parents, by obtaining an accurate knowledge of their times; and this knowledge we the more largely obtain while, as we keep in view that portion of the past which is compassed by our personal recollections, we also bring into view that incomparably greater portion of it which is assured to us by written records alone. Not from the Hebrews only was sought such an intelligent compliance with natural prompting, such an enlarged obedience to Divine command, when, after their legislator had bid that people: "Remember the days of old," he with equal authority bade them: "Consider the years of many generations." The spirit of such precepts cogently applies to ourselves. From our position near where were blended our Town's first and second centuries, Affection is seen now looking forward with alternate hope and fear towards those who will be here in time coming, and now looking backward with grateful veneration to those who were here in times gone; and Reason with Religion is heard approving and sanctioning the design of rendering a meet tribute to our predecessors' memory. As their era and their circumstances are recalled; in sketching their inci-

dents correctly, their character and themselves may rightly be portrayed.

Some persons will not admit that just a Town, especially a smaller Town, can possess any significance worth commemorating. Yet to deny this would betray sheer superficialness. One might as well deny that there exists any significance in what even distinguishes a nation; for what distinction pertains to at least this nation more notably than that which belongs to New England? and what distinction more remarkable has New England than her origin, at Plymouth, Salem, Wethersfield, New Haven, from Towns? From the beginning planted in Towns and with them, they ever have been to her as they ever will be her seed, her stem, her branches with fair flowers and crowning fruit.\* Few Towns indeed are prominently figured on charts outlining the boundaries of a continent or of an empire, just as few springs and rivulets or none are denoted on maps exhibiting the course and chief tributaries of the Mississippi; but, apart from those unmarked confluent which first gave and still continue to give their liquid quotas to the vast flood of that mighty stream, where would the Mississippi be? The American cities now largest were a while since villages merely; and from what were less than hamlets rose the old world's London and Rome. Regarding places as correlated with their occupants, the names which grace the annals of America's most historic period, names in their illustrious nationality second to none, a Trumbull, an Adams, a Washington, attach to Lebanon and Quincy villages, with Vernon a villa-farm. The public is nowhere when individuals all are gone. The integral parts of families are the integrating parts of nations. A history divorced from biography is a nullity. Gibbon's itself, were there withdrawn from it the personages it presents, would for another reason deserve the title which it bears: *The Decline and Fall*. Every nation, in respect of that which imparts to it true dignity, is in its greatest things what it is in its least things. Bodies politic as really as bodies natural have members, and the one sort not less than the other live and thrive, in the only way an organism can, by "the effectual working in the measure of

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\*See, in Appendix, Note A.



every part;" and always is "the whole body fitly joined together and compacted by that which every joint supplieth." The aggregate common-weal will be the better understood and the more prized by him who best understands and most prizes the several contributive portions. Our Towns as well the small as the great, each in its own measure, are all directly constituent of our State; and so the honor of the State is consulted for and her welfare throughout is promoted, by whatever adorns the present or illustrates the past of her smallest incorporated divisions. In this faith are we to estimate Harwinton—which one may liken to "Bethlehem-Ephratah," in the respect of being "little among the thousands of Judah, yet" "not the least among the princes of Juda."\*

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## CHAPTER II.

### YOUR FATHERS.†

#### THEIR WAY PREPARED FOR THEM.

At this outset of the sketch proposed, God's Providence is recognized as having assigned other times to other men, and, meanwhile, determined our epoch, established our bounds of habitation, and in every way supervised kindly all these our humbler affairs. It is interesting to notice the broad sweep which that Providence takes in its course; how, in even apparent intermissions of its work, it is never the more working vigorously; and to trace out those steps by which, when it even was seemingly at halt, it still was in grandeur marching on. Such interest will

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\*See, in Appendix, Note B.

†Not made by age naught, but enhanced by age into a more precious gem, is that scripture which "came the word of the Lord unto Zechariah;" each phrase of it, as if prearranged with such intent, expressing themes which the proposed narration requires: its natural inquiry—"Your fathers, where are they?" its plaintive elegy—"And the prophets, do they live forever?" its energetic eulogium—"But my words, and my statutes which I commanded my servants the prophets, did they not take hold of your fathers?"—On that passage, ZECH. 1: 5, 6, were based the Centennial Discourses herein (, in the Preface,) referred to.

be quickened by the perception we shall gain, that certain things which, viewed aside from that Agency, were quite aloof from ourselves, have in fact had, by that Agency employing them, a near connection with our immediate concerns.

#### REMOTER EVENTS PREPARATIVE.

The earliest historians of the eastern continent had no knowledge of this western one. It long was untenanted by man. Peoples renowned through centuries are there, while not even wild men are here. Another cycle of ages come and gone, and then men indeed are here of whom those, dwelling in the old seats of these, retain no memory. Through all this procession and recession of years, the races which we denominate civilized were held back from our hemisphere. Practically, it was to them then as if it had not been made, or as if, like a thing marred in the making, it had been rejected by its Maker. At length, certain Iceland wanderers at sea come hitherward and—wonderful to them—behold what we now style a Massachusetts coast; they do not however remain and—wonderful to us—their discovery, after they have returned to their drear homes, is fated to go for ages into oblivion. That discovery was in A. D. 1000–1, and towards the end of half another millenium Columbus, starting for Cathay\* but reaching Guanahani,† makes, by a blunder which has sublimity in it, a re-discovery. Once more are European feet on Transatlantic soil. Spaniards are the first European colonizers of North America. Its south part is their location. Cabot, emulating Columbus' career,

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\*That 'wonderful' land in the East, or India, of which he was in quest, and about which Marco Polo had excited many others' imaginations, was China—the Cathay of which old writers speak. "Before the invasion of Zingis, China was divided into two empires or dynasties of the North and South." "In Marco Polo, and the Oriental geographers, the names of Cathay and Mangi distinguish the northern and southern empires, which, from A. D. 1234 to 1279, were those of the great khan, and of the Chinese."—Gibbon, Chap. LXIV.

As *Khatai* is a Persian, so *Kitai* appears to be a Russian, name of China. "*Kitai Gorod*, or Chinese City," *sc.* CATHAY COURT, is the only part of Moscow, in Russia, which escaped destruction in the memorable conflagration of that city, in 1812.

†Called, by Columbus, San Salvador (, St. Savior); called now, on maps, Cat Island.

and, soon after him, arriving more northerly at the American continent, accomplishes again a re-discovery. Fifty years pass. English colonists have come. They, also, are southward. They are for trade. They are transient. A generation from their date is completed; and now other colonists from England are on their way hither. Persecution has driven them out. These, mainly, are for religion. These, too, have chosen a locality where shine warmer suns; but the perverseness of their pilot—as some then thought it was; the favor of their God—as we now know it to have been; brought them to found and to maintain their settlement “*at New Plimouth in New England.*”

#### NEARER EVENTS PREPARATORY.

Fourteen years after the Pilgrims from England had founded Plymouth, eight years after the Planters from England had founded Salem, and thus Massachusetts on the seaboard had begun, English emigrants, who had been tarrying in that Colony for a time, have founded Wethersfield, to which the next year are added Hartford and Windsor; and so Connecticut by the riverside begins. One series of fifty years following is signalized by the new Colony finishing the settlement of its eastern extremity; a second by its beginning the settlement of this western one. The termination of a hundred years to our State synchronize with the commencement of a hundred years to our Town; but through a longer period than the first century of the Town the influence has been felt of certain events which occurred in the middle part of the State's first century. This specialty in Connecticut's relation to Harwinton will sufficiently appear from a brief outline of the condition of our State, during the most turbulent time in her history.

Connecticut, like the other States of New England, but unlike most States known, had her origin in an ascertained method and known time. She did not, on her entrance into being, find herself possessing a territory which became hers no man could tell how. She did not inherit her soil. She did not steal it. Though it had been nominally given to her by authorities in England, yet she also came actually into possession of it in the unsurreptitious way of open purchase from inhabitants whom she regarded as its proprietors by a previous occupancy. She gave

for it to them a price which, small next to nothing as that price may to others have seemed, was all which the sellers required for it and which they accounted an equivalent value.\* This correct general statement of the matter is qualified, or rather is verified, by a single important exception; for, if the land of the Pequods within her boundaries was obtained in war, the title to even that part of her domain was acquired by at least as good a right as a military conquest ever gave. So far forth this Colony had done as well, then, as her sister Colonies had done. The equality extended farther. Upon Connecticut, as upon Massachusetts, there had been laid a necessity of making the hazardous experiment, to unite two original Colonial establishments into one; and here, as well as there, the great difficulty and danger had been surmounted and the delicate adjustment effected with so little trouble as may well excite surprise. This Colony, not less happily than that, had struck out a free constitution and set up a decided though mild administration of laws which approved themselves in the main wise and good.† The former, indeed, in attacking and subduing the red men, who prowled around her young townships and in the midst of them, had nearly as much excelled the latter as the number and hostility of these savages was here proportionably greater than there. In a word, through all the obstructions, privations, hardships, toils, incident to founding new States on wild nature made worse by wilder men, our Colony, as fully as any one of the sisterhood, had not only taken a fair start, but made, on the whole, steady advances, upon the road conducting to a permanent solid prosperity. Just now, as to all the nascent States of New England, a cloud rolls up over the sky, their prosperous career is as ignobly as undeservedly interrupted, and that, for which they now for half a century have made efforts so strenuous and sacrifices at so high a cost, is brought into imminent peril. Explanation of this reverse behooves to be given.

The guiding spirits who led forth and gave prominent character to these Colonies had ever been surpassed by few men in such qualities as have sterling worth; yet did neither their ob-

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\*See, in Appendix, Note C.

†See, in Appendix, Note D.



jeet nor their success in obtaining it receive an unqualified approbation from the many persons whom they had left in their fatherland. It was true, rather, that 'the people raged and their rulers took counsel together against' them. Especially that sort of men in England who had forced upon their countrymen, better than themselves, the necessity of planting these Colonies, in effect had wickedly harried them into expatriation, looked upon the prosperity of the Colonies with unfriendliness, and upon that of the colonists with envy. Among the colonists, too, as—since they were human—was to have been expected, there were some "false brethren unawares brought in who came in privily to spy out our liberty," and who were anon disclosed in their true aspect of traitors and enemies. Mingled in among the good, like "Satan" among "the sons of God," some bad persons came at the beginning; as, for instance, John Billington in the May-Flower's first company, who, getting "in due time" hanged for murder 'received upon himself that recompense of his error which was meet'. Others survived and perpetuated their kind, who too much merited a punishment which they escaped. Around this early nucleus there of course, as the colonists in general increased, gathered yet other "sons of Belial."\* Those who, as by the working in them of some abnormal instinct, were precociously inclined to evil; those who, for any reason or for no reason, came to be displeased with their betters, disliking the character, position, principles, objects, or methods and measures of these; whoever was arraigned before the authorities and, for his misdemeanors, either was punished, or felt that he deserved it and feared that he might be; men soured by disappointment attending their overweening expectations; men irritated by the circumvention and defeat of their schemes of villany; men of desperate fortune and grovelling ambition; all these, acting here as their clan always acts elsewhere, naturally endeavored, what they earnestly desired, to do to the rest an injury. As a Latin writer long ago said: "The wrong-doer hates him whom he has injured;"† and Hebrew ones, more anciently: "The wicked bend their bow, they make ready

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\*See, in Appendix, Note E.

†*Proprium humani ingenii est, odisse quem laeseris.*—TACITUS.

their arrow upon the string, that they may privily shoot at the upright in heart;" "these are the men that devise mischief." A corypheus of these turbulent agitators was, notoriously, one Edward Randolph\* who, on malign errands ever in motion, crossing the Atlantic one cannot well say how many times, now flitting to and fro in the Colonies, now rambling up and down in their fatherland, ubiquitously exerting himself for mischief with an energy worthy of some noblest cause, effected, at last, the evil purpose which throughout he had kept steadily before him, to wit, subverting the freedom of New England. Moved by the calumnies and misrepresentations brought to his court mainly by Randolph, the bigot monarch, James II., who indeed was predisposed towards the measure, appoints, in 1687, Sir Edmund Andross to be President and Captain-general over New England, its several Colonies consolidated into one royal Province, to whose government New York and New Jersey also are soon after required to bow. This minion, issuing to Connecticut the same order which he sends to her sister Colonies, enjoins her to put her privileges into his hands and lay her franchises at his feet. Of course such a mandate was not welcomed by the Colonies, nor by any was it readily obeyed. Each, so far as expedients were at hand or daring found, resisted it. To the people of Connecticut this revulsion of prospects and reversion of hopes came not wholly unawares, but rather from a blow which had been anticipated; and, in the proceedings to which a foresight of evil impending led their rulers, there was in particular one act done,—at the time it, no doubt, was accounted wise,—which, fifty years afterwards, had results not expected convulsing the whole Colony for a season, and, following those, remoter influences that, in two subdivisions of its territory combined into one to make Harwinton, are, as before said, working still.

The act thus specified, passed by the Colonial Legislature, 26 Jan., 1686, was in the words following: "This Court grants to the plantations of Hartford and Windsor those lands on the north of Woodbury and Mattatuck, and on the west of Farm-

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\*And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them.—1 SAM. 22: 2.

ington and Simsbury, to the Massachusetts line north; to run west to Housatonic, or Stratford river; provided it be not, or part of it, formerly granted to any particular person to make a plantation, or village."\* The 'Mattatuck' therein intended is Waterbury,† then including Plymouth.‡ Farmington, as therein referred to, embraced Bristol and Burlington; Simsbury then included Canton and Granby; Suffield then belonged to Massachusetts. That this measure was 'huddled through', or passed, as Dr. Trumbull says of it, "in a hasty manner," is sufficiently manifest from its terms. In design more a resolve for the by, than an act for permanency, it was meant to serve merely as a legislative expedient, resorted to under pressure of an emergency, with the view of preventing these "Western lands" of the Colony being wrested from it and sequestered to the English Crown, that is, in part at least, to himself, by Sir Edmund's magisterial or personal rapacity.§ It simply designed "that," as Trumbull's language is, "these towns should hold the lands, thus granted, for the Governor and Company, until those times of danger and trouble should be past, but not as their property. They had never purchased, nor given the least valuable consideration for them, and had no deeds or patents of them." The Colony, therefore, after the ill-boding but brief control of Andross had ended, regarded these lands as being still in the Colony's possession, just as they were before the Colonial Legislature had taken said action respecting them. From such a view of the matter, however, the Towns,

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\*Colony Records.

†Waterbury received its present name on its incorporation, in May, 1636. The name 'Mattatue' is now applied to the little village, partly in Harwinton and partly in Litchfield, where, on the west side of the Naugatue River, three miles south of Wolcottville, is the 'Litchfield Station' of the Naugatue Railroad.

‡The eastern towns on Long Island were, at that period, in Connecticut's jurisdiction. 'Mattituck' parish includes the present town of Riverhead, L. I., and 'Mattatue' is in the town of Southold, L. I.,—as see Prime's, or see Thompson's History of Long Island.

§A writer says, with less courtesy than truth, of Sir Edmund: "This Andross was a modern Nero, and [he] employed all his powers to despoil the Colonies and to enrich himself."—Rev. Grant Powers, Centennial Address at Goshen, Ct., 1838. Others speak of him with much the same degree of respect.



Hartford and Windsor, very naturally dissented. They clung to the resolve of the Legislature as tenaciously, as they would have done, had that Body in good faith designed it to be a conveyance transferring the fee to them and giving to them the sole and indefeasible ownership. It certainly was such a conveyance, if its words have meaning. The term 'grants' had then for them, as it has now to others, a peculiar charm. They were thus, and perhaps otherwise, also, inclined to make the most of it. They did make of it all which they could, and held the Legislature to its resolve as to a bond. When the lands, a generation after, by coming into request became valuable, then, carrying out their claim into action,—Trumbull says, "in contravention of the most express laws of the Colony,—they proceeded to locate and vend the lands." This proceeding of the Hartford and Windsor claimants brought them, in 1722, as it could not fail of doing, into a direct conflict with the Colonial authorities. Violent infractions were made of the public peace. Some of the trespassers, those claimants or certain agents they had employed, are arrested, tried, convicted, and, in execution of judgment, "committed to the common prison in Hartford." Their upholders oppose the Government by force of arms. The sheriff is specially "authorized to call out the whole militia of the county to his assistance," and "the officers and privates" are required, under a special "penalty," to aid him. Such, however, was the popular feeling then, even in 'steady' Connecticut, that, "notwithstanding this precautionary act of the Assembly, there was a riot at Hartford, the common goal was broken open, and the delinquents were set at liberty, even while the Assembly were in session." Our older State historian, in noticing this matter, added: "These were indeed evil times. Men, with an uncommon obstinacy, resisted the laws, and trampled on the authority of the Legislature." "This controversy had already occasioned a general ferment and great animosities among the people, and there was danger that it might be attended with still more serious consequences. The Hartford and Windsor claimants found it to be a difficult business to contend with the Governor and Company." One sees not why this last sentence, with neither a qualifying nor a connective

particle, is made thus immediately to follow the next preceding one; for, in keeping with what has been previously cited, the fact in the sequel appeared, that "the Governor and Company" as clearly "found it to be a difficult business to contend with" "the Hartford and Windsor claimants," backed up by the purchasers under them, who in their turn were supplemented by agents and attornies and various other partisans. With those claimants by such helps sustained, treats a duly appointed Committee of the 'Assembly'; seeking in vain, by such conciliatory "propositions as [it seemed to the 'Assembly'] should be made to them," "that the difficulties subsisting might be quieted." Their persistence in continuing to claim that 'grants,' voluntarily made by the 'Assembly' to themselves or to their predecessors in law, ought to be made good, the Committee are unable to overcome. "An affair of great labor and difficulty" these found it, not so much, probably, "to examine the claims," as "to obtain such concessions and propositions as they judged reasonable, or as the Assembly would accept." How could the 'Assembly' expect work of this sort to be easy, while that resolution of the 'Assembly' making the 'grants' which gave rise to and supported 'the claims' stood unrepealed, pledging the faith of the Colony, that the gift it purported to bestow should be given? "After laboring in the business nearly two years, [said Committee] made their report," the tenor of which may be gathered from what preceded and succeeded the making it. For the claimants, persistence obtained a compromise. To the demurrers, wisdom acquired in the contest suggested, that there lay some value before unlearned in the trite maxim, 'Better lose half than the whole;' and so, acting in literal conformity to that doctrine, "the Legislature, wishing to preserve the peace of the Colony, and to settle the lands in controversy as expeditiously as might be, on the report of their Committee, Resolved [26 May, 1726], That the lands in controversy should be divided between the Colony and the towns of Hartford and Windsor; that the Colony should have the western, and Hartford and Windsor the eastern division;" and "the Governor and Company, 22 May, 1729, gave a patent of one half of said lands to them." The territory of Litchfield, the laying out and sale of

which had begun the trouble, was excepted from this partition.\* The share, therefore, which the Towns of Hartford and Windsor received of the territory in dispute was so much of what now is Litchfield county as lies east of Litchfield, Goshen, and Norfolk, together with Hartland which now is, as originally all said territory was, in Hartford county.† Of this share one moiety was given to Hartford, the other to Windsor; occasioning, 11 Feb., 1731-2, a second partition. Three townships in the eastern and north part of the share having been made from Hartford's lot, and three townships in the western and north part of the share from Windsor's lot, a remainder of the share was left, all of it, excepting Kent (Warren included) situated west of Litchfield, being situated north and east of Litchfield and northwest of Farmington. Dividing this remainder, of what was owned jointly by Hartford and Windsor, adequate in size for a seventh township, there was made an eastern portion, assigned to Hartford, and a western one, assigned to Windsor; that is, a half township belonging to Hartford, and a half township belonging to Windsor; Hartford's again the eastern, Windsor's again the western portion. Two other partitions are made, one, 7 April, 1732, at Windsor, whereby the Windsor people distribute their three townships and their half township‡ among themselves; and one, 5 April, 1732, (meetings continued by adjournment till) 27 September 1732, at Hartford, whereby the Hartford people distribute their three townships and their half township‡ among themselves. The several companies to which the different parcels of land, made out of Windsor people's moiety, had been allotted, were respectively incorporated, 11 May, 1732; and it was then enacted also, that their half township, "containing 9,560 acres, should be forever called Harwinton." (Better to bestow titles on unfinished places, than on unfurnished men.) The several companies to which had been allotted the several parcels of land, made out of Hartford people's moiety, received incorporation respectively,—May, 1733; and it also was then

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\*See, in Appendix, (towards the end of) Note C.

†See, in Appendix, Notes F., and I.

‡See, in Appendix, Note G.

enacted that their half township, "containing, by estimation,\* 8,590 acres," "should forever hereafter, in conjunction with the other part, be called Harwinton."—Thus terminated the only intestine altercation which has ever disturbed, by popular resort to physical violence, Connecticut's habitual serenity. Yet this contest, as well as other incidents, involved a decidedly Connecticut character, since it exhibited as working at home, though in confessedly an exceptionable manner, that ingenuity for which her people have abroad been proverbial. In that measure which her citizens, elevated to office, had devised for preventing a transfer of her territory to others, her citizens, not raised to authority, found the means of procuring a transfer of that territory to themselves. What royal messengers, relying on power which they well knew by experience how to wield, could not have made her give up, her own plebeian republicans, who as yet were but learning their strength, induced her in willingness to bestow. The rebellion, waged as vigorously as its occasion was singular, ended singularly—in this amicable work of dividing, apportioning, and naming lands. The reception of these distributed lands was probably as pleasant to the receivers, as the effort, needful to understand so many divisions and subdivisions, may have proved tedious to us. From this recital, which the writer has tried to make explicit, of transactions necessarily complicate both in themselves and in the accounts† of them, this much at least is clear; that the two half townships, apparent in the unit of Harwinton territory, did not arise casually, as contingencies of many dividings; that they were not brought together after such dividings, as odds and ends which had before been unconnected; that they occurred from the circumstance that certain joint owners of a tract of land separated it for size' sake into an uneven number of portions; that the western, or first designated half of one certain portion, was the moiety of *Windsor-town*; that the eastern, or second designated half of the same portion, was the moiety of *Hartford*.

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\*By a survey made, 1733, the *whole* township was 18,150 acres. Colony Records.

†See, as regards all the townships into which "the Western lands" within the present limits of Connecticut were made, Trumbull's *History of Connecticut*, II. 95—114.



town; and that the name *Har-win-ton*, given in the two fold way and at the two times above specified, carries in it a designed reference\* to that previous double proprietorship here, and so imports HARTFORD-TOWN-WINDSOR-TOWN."

Such, set forth briefly, are some of the preparations variously made for our Town. Along with these, and partly by means of them, were selected and combined certain elements of the moral atmosphere in which we here breathe and live.

Compared historically with the other Towns comprised in our county, this holds a satisfactory position. The tract of land, specified in the before-mentioned resolve of the Colonial Legislature, and repeated divisions of which were by subsequent acts of that Body appointed and ratified, is about half of that which the county, Litchfield, contains. After said tract had by those partitions been laid off into townships of due size; "as the purchasers were none but the inhabitants of Connecticut, it was many years before they could all be sold and settled."† The first of them settled was Harwinton.—In the county are only four Towns in which settlement was earlier made, namely, Woodbury, settled in 1673, then in Fairfield county; New Mil-

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\*Names, constructed in a similar manner, were applied to other places in Western Connecticut. *Farming-bury*, the denomination of what, become since the Town of Wolcott, was once a 'Society' made in part from (the original territory of) *Farmington*, and in part from *Northbury* (then a 'Society' in *Waterbury*, now the Town of Plymouth); was equivalent to FARMINGTON (-parish)-WATERBURY (-parish). *Win-sted*, designating now a thriving Village, was thus denominated to remind one, that it was a district partly of *Winchester* and partly of *Barkhamstead*; as if to say WINCHESTER (-place)-BARKHAMSTEAD (-place). *Win-ton-bury*, formerly a 'Society,' latterly the Town of Bloomfield, received that appellation to denote its territory as lying respectively in *Windsor* and *Simsbury Towns*; so intimating WINDSOR-TOWN (-parish)-SIMSBURY-TOWN (-parish). *Torrington*, a 'Society,' designates its origin from the Towns of TORRINGTON and NEW-HARTFORD: *Hart-lyme*, a 'Society,' designates its origin from the Towns of (East) HADDAM and LYME.

The name given to another locality, *Hart-land*, cannot be justly held primarily responsible for awakening, as in poetic minds it by its form and by its sound does awaken, thoughts of scenes fair, quiet, sylvan, the haunt where *harts* resort; because, implying no more than does the term set upon a fellow town, NEW-HARTFORD, its sole intent is to suggest, in the short commercial way, a 'reference' to HARTFORD-LAND.

†Trumbull, II. 104.

ford, settled in 1707, *then* in New Haven county; Litchfield, settled in 1720; Salisbury, settled, a part of it, *then* regarded as in New York, in 1720, by Dutch emigrants from that Province (, but settled, the most part, *then* regarded as in New Haven county, in 1739, by New England ones). Harwinton was settled in 1730. Its eastern half, or "East Harwinton," was the earlier occupied, although its western half, or "West Harwinton," had been the earlier appropriated. That the eastern was earlier settled resulted from several circumstances. Harwinton's territory bordered east as well as south on that of Towns a considerable time established; there ran through it a 'cleared road' which already had been used several years; and, what in those days was not a small matter, the "East Harwinton Proprietors" were nearer than were the "West Harwinton" ones to their Propriety. The other Towns in the county were settled later, those above-named excepted, than this.—There are, in the county, but three Towns which earlier received incorporation, namely, Woodbury, incorporated in 1674, *then* in the county of Fairfield; New Milford, incorporated in 1713, *then* in the county of New Haven; Litchfield, incorporated in 1721. Harwinton thus, Litchfield excepted, the oldest within the "Western lands," was incorporated in October, 1737.\* The other Towns in the county, those above-named excepted, were later in this respect. Most of the Towns, now in Litchfield county, were for some years in Hartford county.†

#### DATES OF SOME OF THE IMMIGRANTS GIVEN.

The pioneer settler in this township was Daniel Messenger. He fixed his abode here in January 1730.‡ In him we recognize the founder of the Town. As such, let him be held in memory. Whether we think of him as now keeping more closely to his tarrying-place, which must at the first have been so lonely, though "near the road between Litchfield and Farmington;" or, as now 'crossing "the line" between the Hartford and Windsor Proprieties;" he, for both "East Harwinton"

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\*See, in Appendix, Note H.

†See, in Appendix, Note I.

‡See, in Appendix, Note J.

and "West Harwinton" respectively, and so for us all was 'the pathfinder.' Viewed in relation with merely such effects, consequent on his coming to Harwinton, as here, while he lived, he saw accomplished; much more, viewed in relation with those results, thence originating, which here, since his death, have been unfolded; he appears, even aside from any of his own purposes in the matter, to have executed a mission from God for the good of all other persons who should dwell here; so that without intent to utter it punningly—far less, profanely—one might say that, to each of such persons, Providence in effect affirmed of him (what was said of one "greater than he"): "This is he of whom it is written, Behold I send MY messenger before thy face, which shall prepare thy way before thee." As to our 'pathfinder,' literally "before" him, respecting time and otherwise, was that "way" prepared which has incidentally been twice mentioned. In the latter mention of it were quoted the words of a record which, one other excepted, is the oldest that Harwinton possesses.\* This road which our annals present thus early was, previously to Capt. Messenger's taking his residence in the township, part of the route traversed and incipiently 'made' by such persons as, at Farmington, Hartford, and other places, had been interested in facilitating access and accessions to the plantation by them set forward at Bantam,† now

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\*9 Jan., 1731-2. "Ebenezer Hopkins, of Waterbury," buys land of (his uncle) "Samuel Sedgwick, of Hartford." 10 Jan., 1732-3. Ebenezer Hopkins, of "the Western lands near the road between Litchfield and Farmington," sells land to "my father Daniel Messenger, living at the same place."—"East Harwinton" Records. (22 Feb., 1732-3. "Anthony Hoskins, Jr., of Windsor," etc., is the earliest date noticed in the "West Harwinton" Records.)

†The inquiry may be allowed: How came *Bantam* to designate Litchfield? J. Hammond Trumbull, Esq., who has bestowed much attention on the primitive local names in Connecticut, thinks that some person who anciently lived in Litchfield bore that appellation. Books give *Bantam* as the American Indians' name of that place. In books *Bantam* also appears as, apparently, the Asiatic Indians' name of a chief commercial Town in Java, E. I. Dutchmen preceded the English alike in Connecticut and in Java. Swinton, in his *Rambles Among Words*, represents *bantam* (, sc. the fowl so called,) as being of Malay (, que. *Bantam*, Java?) origin. All this may be casual coincidence. In *Sketches and Chronicles of Litchfield, Connecticut*, 1859, a work of the late Payne Kenyon Kilbourne, Esq., a correspondent is quoted as affirming, "that the Java [Town] Bantam was in exist-



Litchfield. Chiefly by this did the people of Hartford and the other easterly towns gain entrance into a territory which, forming at present a large part of the largest county in Connecticut, and supplied now with agricultural products, manufactures, villages, and well-instructed inhabitants, was, at that period, a wilderness known as "the Western lands."\* The said road, by Capt. Messenger and other "East Harwinton Proprietors" put into fit condition, Dec. 1732, continued to be a main thoroughfare, until long after the establishment of stage-coach accommodations; so that, by means of the travellers who used it, Harwinton had, at that day and for years afterward, a more extensive publicity than it has now. It was over this road that,—with his suite including Major General the Marquis de La Fayette, General Knox, and several other American officers of distinction,—passed our nation's 'Pathfinder,' General Washington.† After his party had taken here refreshments, in presenting which the choicest of our young maidens honored themselves as well as their fathers' and their Town's welcome guests,‡ the cavalcade went onward; and when, in its progress, it moved

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ence and had a king eighteen years before the landing of the Pilgrims," "was occupied by the Dutch in the sixteenth century, and was a place of much consequence;" and that "in the Portuguese writings of Jono de Barras [Joao de Barros], (Lisbon, 1777,) the place is called "Bintam or Bantam." The Portuguese have no *w* in their language, and the nearest equivalent, *v*, is employed somewhat interchangeably with *b*. The form *Bintam*, as thus given, suggests that the Dutch name of either locality may have been, what befits so well the Connecticut one. *Wind'am*, i. e. WIND-HAM, wind-home (a breezy town). *Windham*, the designation of an English place, whence have come the Windhams of Connecticut, Vermont, etc., is, however, an abbreviation for Winmund-ham (Winmund's home).

\*See, on the next preceding page, Note (\*).

†General Washington was, on the occasion referred to, returning to his Headquarters, then at West Point, N. Y., from the Conference which, 21 Sept., 1780, himself and suite had held, at Hartford, with the Count de Rochambeau, Admiral Ternay, and other distinguished French commanders, whose forces were then cooperating with the American army.—See Hollister's History of Connecticut, II., 387.

‡The repast was taken, aged people, my informants in 1837, said, in the house then occupied by a Mr. Bronson, in which, 1860, is the office of Hon. Abijah Catlin. That building, however, was the first tavern-house kept in Harwinton. Whether it was so used, at the time of Washington's passing through Harwinton, does not appear. One of the fair servitors of the entertainment given was Candace, daughter of George Catlin, afterwards the wife of Lewis Catlin, Esq.

gracefully up the western ascent from the valley of Lead-mine Brook, and thus was in full view of persons assembled at the Church standing then,\* it presented a pageant which, sixty years afterwards, aged citizens vividly remembered. It is pleasant to add, respecting this most ancient of the human works which as 'modern antiquities' Harwinton is able to show, that the road is to-day 'in a good state of preservation,' and still, more travelled over than any other here, is the principal one.†

It is not probable, that our pioneer resident lived, for any considerable interval, wholly alone; but it does not appear, with any definiteness, how soon other persons made here their homes. Dr. Trumbull, giving of our first settlers only the surnames, says,‡ "The five first were Messenger, Hopkins, Webster, Phelps, and Wilson. These were on the lands before the division and sale of them, in 1732." The division which he refers to is the partition, made between the Towns of Hartford and Windsor, of their moiety of the "Western lands;" and the sale which he refers to is rather, as he had previously called it, "provisions for the sale" of said lands. In saying "before" 1732, he seems to have meant the year *next* preceding that. The first name that Dr. Trumbull gives, Messenger, might in addition to our pioneer himself include, as found here at the date assigned, two of his sons, Nehemiah and Samuel. Our records show, of these sons, that the latter belonged here, in January, 1733-4; and the former, in October, 1735, certainly; in January, 1733-4, probably. It may, from the circumstances of their father's age and position, and of their own age, both being then in their majority, be well inferred, that these both were here as soon as their father was; although a Nehemiah Messenger,—more than possibly this same person, going thither after tarrying here, and at Cornwall, and at Sheffield, Ms., for only a

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\*Our 'Center' was, at that day, scarcely a hamlet. See, in Appendix, Note K.

†Well-made and well-kept roads are more than aids to municipal improvement. They exhibit and they promote a proper self-respect in all who even pass over them, much more in all who maintain them. They are proofs and 'prime conductors' of civilization. As such, every town should regard them. Patriot citizens, "in whose *heart* are THE WAYS," have reasonably a love for them, "and *favor* the dust thereof."

‡II. 105.

short time,—was, somewhat after 1750, among the early immigrants of Egremont, Ms.,\* the settlement of which township some one *commenced* about the same date that Capt. Messenger began to settle ours, 1730. The second name that Dr. Trumbull gives, Hopkins, may also include more than one person, since Ebenezer Hopkins who, calling Capt. Messenger “my father,” was either his step-son or, which is the more likely, his son-in-law, was a resident here in Jan., 1732–3; and Hezekiah Hopkins who, found resident here two or three years later, took a deed of land here, in April, 1732,—the month indicating that he took the deed with a cultivator’s intent of putting the land into immediate occupancy, that he might live on it and live by working on it, rather than with a speculator’s thought, “I have bought a piece of ground, and I must needs go and *see* it.” The third name that Dr. Trumbull gives, Webster, is scarcely more definite, in respect of the persons intended, for though Cyprian Webster had a deed, conveying to him land here, in November, 1733, yet Moses Webster appears, by our documents, as residing here nearly as soon as said Cyprian Webster does. The fourth name that Dr. Trumbull gives, Phelps, similarly ambiguous in this regard, may apply nearly as well to two persons; for, so far as our records disclose, Daniel Phelps and Samuel Phelps were both resident here in 1736. Of the five names that Dr. Trumbull gives, there appears, as having neither a double nor triple applicability to persons, but one, Wilson; yet John Wilson, in the records that we have, comes to view not earlier than in 1737. Conceding, however, that Dr. Trumbull was, in this case, accurately informed,—as he surely might have been, gathering materials for his history at the time in which one, at least, of the five, John Wilson, was yet surviving,—the sum of the matter is this. Daniel Messenger ranked apart from the rest since, beyond doubt, he was established in the township in 1730, there may be taken as *the* primary inhabitants of Harwinton, Ebenezer Hopkins, Samuel Messenger, Daniel Phelps, Samuel Phelps, Cyprian Webster, John Wilson. These, and Nehemiah Messenger possi-

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\*History of Western Massachusetts. See herein, at Appendix, Note L.

bly, were on their 'claims' here, settlers, in 1731 and most probably in the previous year.\*

In a Memorial,† bearing date 13 May, 1736, presented to the General Court by Nathan Davis, Daniel Messenger, and George Wylls, as a Committee of "the inhabitants of Harwinton" asking, through this their Committee, permission to levy an additional tax, in order to pay arrearages due to a gentleman who had preached to them, and asking, also, "authority to embody in Church estate, and to be incorporated as a town;" it is stated that, at that time, the township 'contained one hundred souls, of whom twenty-one were heads (masters) of families.' No action, as respecting Church embodiment and Town incorporation, having been taken by the General Court, on that Memorial; another Memorial,† dated 4 October, 1737, signed by Anthony Hoskins, Daniel Messenger and Zechariah Seymour, as Agents for "the inhabitants of Harwinton," in which said inhabitants, through their said Agents, renew their requests and gain their objects; states that "the place, being daily increasing," then numbered one hundred and sixty-one souls, of whom 'twenty-four were heads (masters) of families.' There are not sufficient data for designating these male heads of families, with absolute certainty as to each of them; but as nearly as the materials obtained seem to authorize a specification, the twenty-four such persons were:

Samuel Barber, Jacob Benton (,Sen., Dea.), Daniel Bissell (,Jr.), Daniel Brown (,Esq.),‡ Thomas Bull, Nathan Davis (,Jr., Lt.), Daniel Gillet (,2d), Nathaniel Hatch, Amos Hinsdale, Jacob Hinsdale (,Sen., Capt.), Ebenezer Hopkins (,Jr., Sen.), Hezekiah Hopkins, Jonathan Hopkins (, Sen., Ens.), Anthony Hoskins (,Jr.), Noah Loomis (,Sen.), Israel Meriman, Daniel Messenger (,Capt.), Nehemiah Messenger, Samuel Messenger, Samuel Moodey, Daniel Phelps (,2d, Dea.), Samuel Phelps (, Jr., Sen., Lt.), Cyprian Webster (, Sen., Esq.), Samuel Winchell.

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\*See, in Appendix, Note M.

†State Archives, "Ecclesiastical" Papers.

‡Sandisfield, Ms., "was not permanently settled until 1750. Thomas Brown was the first settler, and, very soon after him, Daniel Brown and others went in from Enfield, Conn. Daniel Brown was formerly from some town near Boston. [See herein, in Appendix, Notes L. and M.] He owned a very considerable part of the town-[ship], and was, for a number of years, the principal business man, holding the important offices, and having almost the entire control of the town."—*History of Western Massachusetts. History of the County of Berkshire, Massachusetts.*



In the latter Memorial a statement is made that, at the time when it was dated, there had been fourteen children born within the territory, a circumstance which, as various others do, indicates that many of the families then here were youthful ones; but more noticeable is the fact, seen by comparing together what both Memorials say, as to the whole population here, that, in the interval between the dates of these Memorials, seventeen months wherein only three families were added, the sum total of persons, instead of increasing at the same rate, or becoming, at most, one hundred and fifteen, had increased more than four times as rapidly, and so become one hundred and sixty-one. This fact, accounted for by the supposition that wives of the settlers and young children, not previously here, had at this later period come in, shows that the preparations made for their comfort were now finished; and is thus significant of houses built, barns set up, harvests gathered, stores for the winter laid in, and progress made on every hand.

As we find it to be with individuals in the formative stage of their life, so we find it to be with Towns in theirs. Other conditions being the same, such as are in a healthy state grow rapidly. In less than three years from the incorporation of Harwinton, it was, as to the number of its men, increased somewhat more than two-fold; and, probably, its matrons, its wives, and mothers and daughters, with its sons still in their youth, had become numerous in a similar ratio. Thus, in about ten years after its territory had received its first resident, not an Indian, that is, inclusively from 1730 to 1740 (in the earlier part of which last-mentioned year, the first Church building within the territory was 'raised'), there were here some fifty adult males, nearly all of them voters. Assuming, what in regard to a few of the individuals is indeed doubtful, that the new settlement had not, as yet, become to them a place too old, so that on this account they had not left it for a newer one; their names, with prefixes and suffixes attached to such as then or afterward bore that sort of blazoury,\* were:

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\*See, in Appendix, Note N.

Job Alford, (Edmund Austin,) Samuel Barber, Rev. Andrew Bartholomew, Dea. Jacob Benton, Sen., Daniel Bissel, Jr., Hezekiah Bissel, Lt. Jonathan Brace, Esq., Daniel Brown, Esq., Isaac Bull, Thomas Bull, Jonathan Butler, Jr., Maj. Abijah Catlin, Sen., Esq., Sergt. Benjamin Catlin, Sen., Jonathan Catlin, Sen., James Cole, John Colt, Lt. Nathan Davis, Jr., Daniel Gillet, 2d, Nathaniel Hatch, Joseph Hayden, William Hayden, Josiah Higley, Amos Hinsdale, Capt. Jacob Hinsdale, Sen., Ebenezer Hopkins, Jr., Sen., Hezekiah Hopkins, Ens. Jonathan Hopkins, Sen., Stephen Hopkins, Anthony Hoskins, Jr., Parmenor King, Joseph Lawrence, Noah Loomis, Sen., Israel Merriman, Joseph Merriman, Capt. Daniel Messenger, Nehemiah Messenger, Samuel Messenger, (Capt. Peletiah Mills, Sen., Esq.,) Samuel Moodey, Dea. Daniel Phelps, 2d, Lt. Samuel Phelps, Jr., Sen., Joseph Richards, (William Robinson,) Zechariah Seymour, Jr., John Stoughton, Ebenezer Tyler, Cyprian Webster, Sen., Esq., Moses Webster, Capt. Dea. John Wilson, Jr., Samuel Winchell, Capt. Hon. George Wyllys.

Among the women who were here in the first decennary, sharing alike the joys and the griefs of their husbands, and so increasing the one and diminishing the other, were Sarah (Catlin) Bartholomew, Mary (Messenger) Brace, Elizabeth (Davis) Butler, Jemimah Hopkins, Lydia Messenger (our patriarch's maternally 'first mate' or 'second mate', whose place death soon occasioned another to fill), Mabel Messenger, and Ruth Phelps. With other women who early were here, "these all, having obtained a good report," are thus duly commemorated. The whole number of persons belonging, in 1740, to Harwinton, was probably some two hundred and twenty-five, or two hundred and thirty.\*

#### WHENCE THEY CAME.

There will elsewhere herein be found stated in what other localities the men whose names have just been mentioned, had lived before their immigration into Harwinton.† It may by inspecting that summary be seen that, while a certain part of the immigrants came from other places, the larger proportion came from the two Towns to whose citizens, respectively, the two half-townships had been appropriated. Some of the Proprietors indeed disposed of their lands here to persons not relatives; but, generally, the Hartford people came themselves or their sons to

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\*See, in Appendix, Note B.

†See, in Appendix, Note M.

their Propriety, "East Harwinton;"\* and the Windsor people came themselves or their sons to their Propriety, "West Harwinton."\* This was a natural procedure for landholders who were not 'speculators' but 'operators.' In the same manner Farmington, formerly including what now are two or three other Towns, was settled from Hartford; Waterbury, then including what now are several other Towns, was settled from Farmington; and Simsbury, then similarly inclusive, was settled from Windsor. A result from the two-fold proprietorship of this territory was that its eastern moiety became by occupancy, what it by ownership had been, the *Hartford-Town* portion; and its western moiety became by occupancy, what it by ownership had been, the *Windsor-Town* portion; of the entirety or combined *Hartford-Town-Windsor-Town*. From the two-fold occupancy of this territory, along with the circumstance that the mother towns had been long enough settled to allow variant habits to gain strength, a result was that, though the geographical line between the half-townships was removed, a social line as real was formed which not so readily admitted removal.†

The original population of the Town having, for the most part, the two-fold proximate derivation abovesaid, has, of course, a two-fold remote derivation. It may here be noted where one who would seek for them will find, to the like extent nearly, the English-born ancestors of your American ones. Go through Windsor (,at first named Dorchester), in Connecticut, and through Dorchester, in Massachusetts, over to Dorchester in Dorsetshire, and to Exeter, in Devonshire, England—there is the one greater portion; then go through Hartford (, at first named Newton), in

\*These are the appellations employed in the Proprietors' Books. In one instance is found "Windsor Side." Common parlance has, from the first, said 'the East Side' and 'the West Side' of Harwinton.

†That effects outlive their causes, is especially true of moral ones. On that point might be found profitable more reflection than truisms ordinarily receive. Sometimes, things smaller than those above noted have, unfavorably, a posthumous bearing.

The evil that men do, lives after them;

The good is oft interred with their bones.

Some undersigned 'influences of the dead' remind one thus of marks left on the finger, for a week or two, from the bite of a dying eel.

Connecticut, and through Cambridge (also at first named Newton), in Massachusetts, over to "Brantree" and Chelmsford, in Essex County, England—there is the other greater portion of your distant ancestry, English men on English soil. Such men, leaving the Towns which they in England had loved, sought to create even better American Towns. Be it ours to show that these, so far as this one is properly a specimen, have proved to be, at least, equally good.

#### THEIR BEGINNINGS.

Special circumstances lead to special advantages, or in some way they affect and effect special results. Yet some things pertain similarly to all men; and, to that extent, the lot which our fathers with their parents had in former abodes, our fathers with their children would have in this. Beginning to live; making arrangements the more comfortably to live; working; building; contests,\* with victory or defeat; sooner or later, dying; are everywhere.

The earliest marriages registered in Harwinton are those of William Robinson with Elizabeth Lawrence and Edmund Austin with Susannah Lawrence :

William : Roboson was Marreed to Elisabeth lawrence on the : 6 : day of January anno don 1736 :—

Edmon Austin was Marreed to Susanna Lawrence on the : 6 : day of January Anno dom 1736 :—

The earliest birth registered is that of Ruth Phelps :

Ruth Phelps of Harwinton the Daughter of Let Samuel Phelps & Ruth Phelps his wife was Born the Sixth Day of Febuary Anno. Domini 1733

The earliest death registered is that of Dorcas Bissel :

Darcis Bissell of Harwinton the Daughter of Jabez Bissell and Dorcis Bissell his wife Died 29 day of Aprill year 1742

The first dwelling-house here which merited such a name, was erected by Daniel Messenger, in 1731.† An anomaly then, it gave more than "shadow of good things to come" when the 'log cabins' should have fulfilled their destiny.

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\*See, in Appendix, Note O.

†See, in Appendix, Note P.



The first Town Meeting was held, 20 Dec., 1737.\*

Such are the events of a community organized. They mark it, as commencing to gain firmer establishment and, with *home-ness*, regularity. They attest a mingled experience, of joy and of sorrow, the designed consequence of that succession of incidents which, under Providence, comes to every community. The succession, wisely superintended still, has continued, little varying through six score years; all the while marriages, births, life, work, gladness, grief, health, sickness, death—yet, for the most part, death after accomplishing something. That which our predecessors here accomplished is sufficiently evident in what we ourselves here are, what for good we here may be, what we here look upon and possess and enjoy.

#### THE CHANGE HERE WHICH THEY MADE.

Since “your fathers” first came hither, this region has indeed changed. Perceptible alteration has occurred within less than the quarter of a second centenary which has past since was commemorated here ‘One Hundred Years Ago.’† The prominent features of the territory, it is true, have remained unvaried, holding their sameness, thus far, indelibly. Still unaltered are, especially, these parallel hills, extending through the township from the north to the south, with sides eastwardly and westwardly rounded, which together,—lying thus along, all one triad,—so much exhibit their general outlines as to suggest, to a mind that is only moderately fanciful, ideas of a huge Titanic melon of some more than Titanic king. Here continue, also, as now being what of yore they were, the outspread valley, the flowing, shimmering brook, the overarching sky. But otherwise, how greatly the scene is transformed. Over this landscape, in the earlier days of men whom some of the eldest among you knew, roved at his will the Indian, in his, at best, poor tawdry attire; or, to relieve for a while his migratory life, he here set up, occasionally, his cheerless, uncouth wigwam.‡ As, seeking prey,§

\*See, in Appendix, Note Q.

†See, in Appendix, Note R.

‡See, in Appendix, Note S.

§See, in Appendix, Note T

he traversed a domain which till so lately was his fathers' and his own, through the openings of the primitive forest,—whose tall trees with their rich and dense foliage shed a pensive sweet gloom all around, and amid whose solitude, the silence of it breaking, the woodman's axe seldom rung,—his feathered arrow whizzed sure to its mark; and, perhaps, even thus far up that river which is our township's western boundary, his frail canoe, light and swift as a bird, sped strait, like his arrow, to its destination. So, as we deem, was it then. We are not sorry that it was so, then. But we are glad that here are, now, preferable things. Since the white men succeeded to the red, all for the better has been the resulting transformation. What the territory with its incidents was, Fancy is pleased with. What the territory with its circumstances is, Reason approves. Civilization has been introduced. Comfort with wealth has supervened. Where were only those wild growths of nature which, however in some sense luxuriant, are comparatively as a "desolate wilderness," Culture exhibits her nobler harvests. Those who to-day have, on these hill-sides and in these vallies, a home in the midst of fruitful fields, possess what gives ever the highest worth to home, arts, manners, education, science, together with a rational liberty so much the more to be prized, as it, first, is recognized in Constitutions duly ordered and clearly expressed, and, then, secured to us through our intelligent obedience to salutary laws that, in good measure, are both enacted and administered upon that basis-principle, of all right civil and ecclesiastical polity, which is in the New-Testament announced\*: GOVERN-

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\**He is the minister of God TO THEE FOR GOOD*; said, Rom. 13: 4, of "the power" or "ruler," that is, any man who, being at the post of command over other men, uses the place for its "ordained" purposes, fulfilling, not violating his trust. This principle has two applications. As to persons *under* authority, hereon rests the charge given, Rom. 13: 1, "be subject," i. e., obey the ruler, and hereon rests the necessity stated, Rom. 13: 5, "ye must needs be subject, not only for wrath, but for conscience' sake," i. e., yield not a slave's unwilling external obedience, out of fear of being punished by the human delegate of magistracy, but a freeman's voluntary and so internal obedience, out of regard to the divine Appointer of magistracy. Hence is authorized an inference,—When the "subject" *knows* that not his good, but perhaps or certainly the contrary, is the "ruler's" design, then to the "subject" ceases, its foundation being gone, the force of said charge and necessity. From *that* inference follows another,—The "subject" in the case last put, is at liberty to

MENTS ARE FOR THE BENEFIT OF THE GOVERNED. How would the persons who, some hundred and thirty years since, began, as well "in fear and in much trembling" as with hope, the work of creating in a district then desert such homes as ours, have rejoiced and given thanks, might they but have seen, when finished, the work which they commenced. Those persons were "your fathers". That work is done. Such transformation made in this territory is, to a greater degree than most of us have learned, the result, under God, of their designing minds and laboring hands. Our occasion and our opportunity for rejoicing have come from their success. More yours than theirs is the advantage of so much 'accomplished bliss'. "Other men labored, and ye are entered into their labors." Did we, though living in Africa or in Greenland, instead of in America, possess such municipal advantages, such civil immunities, such encouragements to industrial pursuits, such educational facilities, as we here do to-day richly possess; did we there have these unconnected, were the thing possible, with those means of moral improvement which are imparted by that religion, divinely revealed, to practise which man's conscience is in this land free, as it never has been in other lands; even there would such patrimonial possessions be to us incomparably "a goodly heritage."

#### THEIR PURSUITS.

The first comers hither were all agriculturists.\* That occu-

take any suitable time and needful measures to displace such hopelessly derelict "ruler," that a faithful one may succeed him. An inference from all the above truths is,—In only such desperate cases should this 'right of revolution' be exercised. As to persons *in* authority, one corollary from the principle is,—Incorrigible rulers stay in place by sufferance. A second is,—To that "Power" whose 'servants' a people's 'masters' are, those 'servants' are accountable. From this arises a third,—With that "One greater than they," these lesser "powers that be" must have a reckoning. By that is suggested yet one other,—These "powers" should be ready to meet that reckoning from which they cannot escape.

\*See, in Appendix (, Note Q.), their vote, passed at the first Town Meeting, inviting a "smith" to renew his residence with them. Such was, naturally, a very frequent act in the settlement of early New England Towns. Even in Towns begun upon the coast it was sometimes necessary; e. g. at Guilford, "planted" in 1639, "there was not one blacksmith among them; it was with great cost [that] the town obtained one to live among them."

pation is one which, though it usually is physically laborious and always needs for insuring success as much mental work as it ever receives, is never injurious to any person. So far is it from being harmful, that man's Creator in a practically emphatic manner declared it good. "The LORD God took the man, and put him into the garden of Eden, to dress it, and to keep it." Gardening is the earliest and the highest style of agriculture. "Your fathers" followed in Harwinton that calling which thus the divine Father assigned to the first human father. There remains regarding one of ancient Israel's kings a record that "he loved husbandry." It does his memory honor. Not merely by unthinking choice of it, not mainly from necessity of doing something, or from the need all men have of "the fruits of the field," are so large a proportion of men everywhere farmers. All experience, Adam's itself, that from his day till Uzziah's, and that from Uzziah's time to ours, has exhibited the advantages which attend this employment. These advantages do not come to view from the fact, ultimate and primary too, that agriculture lies at the basis of other avocations, and is the foundation\* of the wealth of nations; they appear, at once, in the farmer's normally relative position. To one who is contented with living a quiet life whose variations themselves are ordinarily uniform; who wishes for not an hour to be available towards dissipation, but craves leisure to discipline his mental faculties and invigorate them, while recruiting his bodily energies through rest from out-of-doors labor; to one who loves his home, and prefers therefore an employment that will allow him to remain there; to one who is prepared to be thankful for having the means of a steady and sure income, but who does not seek such a place as is likely to yield him a large fortune, yet is equally liable to make him suddenly penniless; to such a one, the farmer's occupation offers nearly everything that is reasonably desirable. These preferable circumstances attending a farmer's position, every farmer who has natural abilities not falling below the average, with good habits and right principles of action, may ordinarily secure. At least, if with those qualities he have industry and health, he,

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\*The 'funds', too, as the French use their (identical) term, *fonds*.



in the usual course of things, will never lack the grounds of a good hope of being able to preserve these advantageous circumstances. Of what other employment open to all men can more be said? rather, of what other such can with fairness so much be said?

#### THEIR PLACE ADAPTED TO THEIR PURSUITS.

Such 'locations' as "your fathers" here gained were well fitted for their design. Capt. Messenger, first in age and in position among them, might have reminded them, as Moses, first in age and in position among the Hebrews, had reminded that people: "The LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills." If there are not here *broad* low-lying prairies, such as on the Connecticut river invited the emigrants from Massachusetts who founded Hartford, nor such as on the Tunnix attracted the emigrants from Hartford who founded Farmington, nor even 'boggy meadows'\* such as below us, on our own Naugatuc, drew emigrants from Farmington to establish Waterbury; so neither are there here such dreary sandy plains, nor such hard-bound sterile places, nor such rough rocky heights, as certain other localities contain. If the territory here is not "a land whose stones are iron, and out of whose hills thou mayest dig brass [copper],"† as, respectively, is that of Salisbury in our own county, and of Bristol or Burlington in Hartford county adjoining this; still is it, as regarding theirs their chieftain told the Jews, "a land which the LORD thy God careth for." Our soil, however some speak of it disparagingly, may be regarded as by no means inferior in quality to that of the most part of New England, which part a gentleman, accurately acquainted with both countries and in other respects competent to judge of the matter, pronounced to be, naturally, quite as productive as the soil per average of England.‡ Yet, by means of art applied to it, how productive we know England to be, "as a watered garden" which she is. While, therefore, the fathers were wise in

\*History of Waterbury.

†See, in Appendix, Note U.

‡See in Dwight's Travels, I. 214, 215.

occupying this territory and did their part towards drawing forth its capabilities; it concerns the heirs of the fathers to show an equal wisdom in carrying onward their sort of work. Let there be by the present occupants of this soil such improvements made as increased experience has suggested, such culture bestowed as with better implements is now cheaper than was the former cultivation with poorer ones; thus bringing up its productiveness more nearly toward what the soil is worthy of and will appreciate and repay; then, amid the healthfulness\* enjoyed here, with the outlay of labor diminished, and relatively larger returns for it obtained; how enviable would each farmer's condition become. How much smaller a proportion of persons born here would then be either necessitated or inclined to wander over regions far from the scenes of their youth; and,—the once dear attachments of home broken off, the still needed influences of the home bible and the home sanctuary gone,—to 'stop' (not settle) there in uncertain quest of gain. †The number of dwellers in the township, instead of being as now less than it was fifty years since, would be greater. No person would say in discontent, "What is the cause why the former times were better than these?" All would recognize the present times as the better ones. Then would be known as fact, the stanza now regarded as fancy:

Happy the man whose wish and care  
A few paternal acres bound;  
Content to breathe his native air  
On his own ground.

For, exhibiting a proper self-reliance along with a right trust in God; an open-handed, true-hearted farmer, well-informed, reflective; having more fully than most men have a sound mind in a sound body; living amid his early companions, among his kindred, in his own house, on the spot selected by him out of his own fields which furnish, with other supplies for himself and for his household, "food enough and to spare;" not hampered with such debts as fasten upon and break down other men; not undergoing conflicts with sharp temptation, or else coming out

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\*See, in Appendix, Note V.

†See, in Appendix, Note W.

of them the victor; aloof from vicious dispositions; apart from social destroyers of social peace, from cabals, entanglements, tyrannies; aiming to "work righteousness" towards himself, his fellow men, his God; in readiness to meet the demands of justice, of charity, of religion; gratifying, so far as any one may, his desires; satisfying, if any one can, his wants; how much, while such things are his, does he fall short of possessing all that he needs?\*

Although a few of the later inhabitants of Harwinton have, to some extent, engaged in manufactures,† and although others, especially of late, have, to a greater extent, engaged in trade;‡ yet the prevalent occupation of our citizens has always been agriculture. For the sake of this dominant interest, and as confirmatory of suggestions above given, are added some remarks of one who, on such subjects, speaks with an authority to which the present writer has no claim. Having mentioned, as the general fault of farming in New England, "an imperfect, slight, and feeble tillage of too much land," he adds: "It might, in a measure, be remedied. If much greater attention were paid to the cultivation of various species of grass, and to the rearing of stock, far less labor would be requisite to tillage; while at the same time the farmer's revenue would be increased, and a smaller portion of his ploughing lands, being put into a much higher state of cultivation, would yield him a much greater quantity of grain. Where he now obtains 200 bushels of grain from 20 acres, he might then obtain the same quantity from 5 acres."—Now, if "the liberal soul shall be made fat;" so *should* be, a liberal soil. At least, however much a soil gives or may have given, who, if meanwhile there was *liberally* supplied to it that which nature provides for its fattening, ever found it growing lean?

#### THEIR SCHOOL PROVISIONS.

In regard to the education of youth, there was active, among our early inhabitants, a spirit not unlike that of the first colonizers of New England. Our fathers, as was previously mentioned, were the posterity of those emigrants from England by

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\*Agricultural have, like other pursuits, their comparative evils. But, though he says it who is neither a farmer nor a farmer's son, the balance of advantage inclines manifestly on the farmer's side. The degree of relative economical independence usually attainable by persons of that occupation, ought to make envy in their minds impossible. When *they* 'dance attendance on the great,' so called, their degradation is alike more pitiable and more condemnable than is that of such 'dunkies' and 'snobs' as never saw a plough.

†See, in Appendix, Note X.

‡See, in Appendix, Note W.



whom, after they had lived for a short time in certain of the oldest towns of Massachusetts, the oldest towns in Connecticut were founded.\* The founders of these towns in said States were well-instructed, intelligent men, and so, in both instances, "their settlement in the wilderness was not a lodgment of nomade tribes, a mere resting-place of roaming savages. It was the beginning of a permanent community, the fixed residence of cultivated men. Not only was English literature read, but English, good English, was spoken and written, before the axe had made way to let in the sun upon the habitations and fields of the settlers". †

In Massachusetts, begun in 1620, the General Court, so early as 1642, enacted a law declaring:

For as much as the good education of children is of singular behoof and benefit to any commonwealth; [it is ordered,] that the selectmen of every town, in the several precincts and quarters where they dwell, shall have a vigilant eye over their brethren and neighbors to see, first, that none of them shall suffer so much barbarism in any of their families as not to endeavor to teach, by themselves or others, their children and apprentices, so much learning, as may enable them perfectly to read the English tongue, and knowledge of the capital laws. [Also,] that all masters of families do once a week (at the least) catechise their children and servants in the grounds and principles of religion.

In May, 1647, was passed a general law requiring of every township within the jurisdiction, consisting of fifty householders: . . .to appoint, forthwith, a teacher of all such children who should re-

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\*Referring to these "first planters of Connecticut" so as to set their American abodes in contrast with their "illustrious characters," Dr. Trumbull says: They "twice made settlements. . . .on bare creation."

†Address delivered at the completion of the Bunker Hill Monument, June 17, 1843, by Daniel Webster. To the statement above quoted Mr. Webster added: "And whatever may be said to the contrary, a correct use of the English language is, at this day, more general throughout the United States than it is throughout England herself."

A corruption of the language in Western Connecticut, New Haven not excluded, seems of late to be extending; viz., a misuse adverbially of the word 'good,' as in the following phrases: 'It sets *good*;' 'It fits *good*;' 'It eats *good* [tastes well];' 'He runs *good*,' 'writes *good*,' 'pays *good*,' 'sings *good*,' etc. In fact, the adverbs 'well' and 'ill' are nearly supplanted by 'good' and 'bad,' as misapplied in the ordinary conversation of not few persons who, in other respects, converse correctly.

sort to him, to *write* and *read*, [said teacher] to be paid either by the parents or masters of such children or by the town. And farther, that every town consisting of one hundred families or householders should set up a grammar school, the master thereof being able to instruct youth so far as they may be fitted for the university [, to wit, Harvard College, established in 1636].

Citing that statute, John Quincy Adams once said:\* "And listen to the beautiful,—may I not say, sublime,—preamble to this law, declaring the motive and purpose of its enactment:"

It being one chief project of Satan to keep man from the knowledge of the Scripture, as in former times keeping them in unknown tongues, so in these latter times by persuading from the use of tongues, that so at least the true sense and meaning of the original might be clouded and corrupted with false glosses of deceivers; to the end that learning may not be buried in the graves of our fore-fathers, in Church and Commonwealth, the Lord assisting our endeavors. It is *therefore* ordered by this Court and authority thereof, etc.

In Connecticut, begun in 1634, the General Court, exhibiting the same zeal, passed, as early as 1650, laws the same in effect and assigning the same motives as above assigned; in fact copying, for this matter, the laws of her mother State nearly verbatim.† As there was, however, no College at that time in Connecticut, we find a proviso‡ which declares:

The proposition concerning the maintenance of Schollars at [Harvard College in] Cambridge, made by the Comissioners, is confirmed. And it is ordered, that two men shall be appointed in euery Towne, within this Jurisdiction, whoe shall demaund what euery familie will giue, and the same to bee gathered and brought into some roome, in March, and this to continue yearly as it shall bee considered by the Comissioners.

In the spirit which led to the above-quoted declarations and enactments, the General Court of this Colony, after Yale College had been established, made to it various grants of land, and especially a grant in each (unless Salisbury be excepted‡) of the new townships into which was divided the moiety of "the Western lands" received by the Colony as its portion, on the termination of the controversy it had, respecting them, with the Towns

\*In A Discourse on Education, delivered at Braintree, [Ms.,] Thursday, Oct. 24, 1839.

†See in Trumbull's Colonial Records, I. 520, 521, 554, 555.

‡Hon. Samuel Church's Centennial Address at Salisbury, 20 Sept., 1841.

of Hartford and Windsor. In the same spirit, also, the General Court, designing to extend aid to humbler institutions, reserved in each of said townships, when offering these for sale, one of the twenty-five lots into which each of said townships was subdivided, to be applied to the support of schools that should be in each of these established; and it also, by an act passed in 1733, directed that the proceeds arising from the sale of all those townships should be distributed to the several Towns then existing in the Colony, to be by those applied in supporting schools:

*Viz*, those schools that ought to be kept in those towns that are now settled, and that did make and compute lists of their polls, and ratable estate in the year last past, and such towns shall receive said money, every town according to the proportion of said list, and each parish to receive in proportion according to their own list given in as aforesaid the last year; all which money shall be let out, and the interest thereof improved for the support of the respective schools aforesaid forever and to no other use.\*

While the rights reserved for supporting schools were, in some of the new Towns within the then "Western lands," made quite serviceable to that end; the chief benefit accruing from the Legislature appropriating the proceeds of sale of other rights in those Towns, to the support of schools in the older Towns, seems to have been, that it suggested or prepared the way for that Body, at a later period, to originate,—from the funds procured to the State by her cession, to the United States, of what were more truly "Western" lands,—that liberal "School Fund" by which, since 1796, the Common Schools of Connecticut have been, almost exclusively of other means, maintained.

What our fathers, in whose township there had been no right reserved for supporting schools, and for whose children no funds from any source had been appropriated by the Colony, were in the penury of their early condition enabled and inclined to accomplish for that end; the following extracts from their records will show.

20 Jan., 1741-2. Uoted: that: wee will: haue schooling sum part of the year

Uoted that there be three: pence upon the pound Leued upon the Grand List in order to Maintain a School in the town

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\*Quoted in the History of Waterbury, Connecticut, by Henry Bronson, M. D.

Voted that Jacob Benten and Jonathan Hopkins and Nathan Davis Be a Comitty in order to provide a Sosisiant School master and mistress for the year insuing in the town

Voted that the School for the Instructing the youth to Right And Read for two months this year Be att the Dweling House of Jsrael Merimon.

Voted that the Rest of the Mony Be Left to the Discesion of the Comitty to Lay out upon School Dames—

9 June, 1743. Voted that any parson or parsons Joyning to gether to Build a School house in the town of Harwinton shall have Liberty to Build a Schoolhouse Sumwhere Neer the Meeting Hous upon there one cost.

Voted that Jsrael Merrimon and Daniel Bartholomew Be a Comitty to Determin the place whare the School House Shall Stand

13 Jan., 1745-6. it was Voted that there Shold be a School house built in Sum Convenient place near the meeting house in Said Town

17 Feb., 1745-6. it is now Voted that y<sup>e</sup> above Said School house Shold butt Sumwhar neare y<sup>e</sup> SouthEast corner of y<sup>e</sup> R<sup>d</sup>: M<sup>r</sup>: Andrew Bartholomew y<sup>t</sup> Lyeth West of y<sup>e</sup> meeting house\* or near there as y<sup>e</sup> Comiitis descesion Shall Lad them

Voted that y<sup>e</sup> above menshoned School house Shall be Eighteen feet in length & Sixteen feet in Wedth one Story high

Voted that De:<sup>s</sup> Jacob Benton & Daniel Bartholomew & Jonathan Butler Shall be a Comitty to order & See to y<sup>e</sup> building & finishing of y<sup>e</sup> above Said Schoolhouse

it was Voted that all y<sup>e</sup> boards & Timber & Stone that was Left in finishing of y<sup>e</sup> Loar part of y<sup>e</sup> meeting house Shall be made Use of So fare as it will Go for the benifit of the above Said School house in any Use as sd Comitty Shall See fit about sd house

15 Dec., 1747. this meeting [, begun at the Meeting-House,] is aigned to the School house in y<sup>e</sup> above Said town

this meeting being opned at said School house they proseded uiz—

Voted that Amaziah Ashman Shall be a town Inhabitant in this Town.

Voted that there Shall be a Rate Leued on poles and Ratable Estats in this town of Seventy pounds money of the old tener to Defray the Charge of Building the Schoolhouse in this town in this year

Voted that there Shell Be Twenty pounds in money of the old tenor Leued on poles and Ratable Estats in this town in order to maintaining of a Schoole a mongst in this town in the year Insuing

Voted that D<sup>r</sup> Jacob Benton & daniel Bartholomew & Samuel Phelps Shall be a Commitus to Receeve and pay out the above Said money for Schooling as there Dissereshon Shall Lead them for the Best advantage for Educating yuth amonst us in this town for the year Insuing.

13 Dec., 1748. Voted that there Shall be Eighty pounds in money of the old tenon Leued on pols and Ratable Estats in this town in order to Cary [on] Schooling in this town the one half of it is to be improued to hire a School master as fare as it Shall Go in this town for the year

\*The premises indicated are those now owned by Mr. Lewis Catlin, Jr.



insuing and the other half is to be improved to hire School danes in this town for y<sup>e</sup> year Insuing

Voted that d<sup>e</sup> Jacob Benton and Samuel Phelps and Daniel Bartholomew and Daniel Phelps and Capt Daniel Messenger Shall be a Committee to order and a point a School master and School mistrises in this town in the year insuing and to Receive in and pay out the above Sum of money for the use aforesaid according to there Discretion for the Larning of the youth a mongst us to w[r]ight and Reade

3 Dec., 1750. Voted that there be Sixty pounds leved for the hiring a School master to teach Children to Read & write Cypher the one half to be Raised by the town and the other half to be by the parents or masters of the Children that thay Send to Said School

Voted that there Shall be Forty pounds Raysd for the hiring of two women to teach Children to Read the Schools to be kept the one East Side of the town at Such Place as the Committee that Shall be Chosen Shall a point; to be Raised one half by the town the other half by the parents and masters of the Children that thay send according to the number they send

Voted that Ebenezer Hopkins Isaac Bull and Abijah Catling Shall be a Commitee to order the prudentials of the of the Schools in hiring a School master and School mistrises and disposing the money that was Voted for School according to the true intent for what it was Granted

3 Dec., 1751. Voted that there Shall be one hundred pounds in money of the old tenor Raised in this Town for Schooling of Children in order to teach them to writ and Read the one half of s<sup>d</sup> money to be Raised on the Ratetabel Estate of the inhabitants and the other half to be——Raised upon the poles of Such Children as Shall be Sent [to] School the above money to be divided upon the List on Each Side of the town and Improved as the Commitee that Shall Be Chosen Shall order the same in one Shool or more and to apoint the places to keep the Schools and git school masters for y<sup>e</sup> same

Voted that Ebenezer Hopkins and Abijah Catling and Lt Aaron Cook and Israel Merriman and David Hayden and decon Daniel Phelps Shall be a Comm[ittee] to apoint the Places for the Schools and dispose of the School money for the Use for which it is voted for

20 Dec., 1752. Voted that we will have a School in this town for the year Insuing to wit one month on the East Side of the town and one month at the School house in this town & one month on the West Side the Town

Voted that their Shall be  $\frac{\text{£}}{60} - \frac{\text{s}}{60} : \frac{\text{d}}{60}$  in money of the old tenor Leived on the one half of it Leived on the Ratable Estate in this Town and the other half of the s<sup>d</sup> money to be Leived on the poles of Such as Go to School in order to maintain a school among us

Voted that Cyprian Webster & Samnel Phelps & De<sup>n</sup> Jacob Benton Shall be a Commetee to apoint places for Said School and to hire a School master for said School

18 Sept., 1753. Voted that their Shall be Seventy Pounds money Levied on the poles & Ratable Estates of the Inhabitants of this Town to Defray the Charges of the meeting house and of the Schooling that

we have had Done allready in this Town this year & pay for a Cloth to Cover the Ded that is allready provided in this town

To the above extracts from the Town Book I., should be added, as follows, from the Records of "the west propriaters of harwinton :"

20 March, 1753. voted that the proprietors will dispose of the undivided Land the interest of S<sup>d</sup> money to Support a School in the west propriety of Harwinton\*

These arrangements,—at first one school, in the Center of the Town; afterwards, either two schools, the one on the East-erly, the other on the Westerly part of the Town, or three schools, one in each of those localities,—were found adequate until 1766, when, the population of the township being between 800 and 1000 persons, there were made for School purposes ten Districts. To a good degree the Schools answered their design. The funds, needful to meet the expense of sustaining them, were provided freely. So much as, in 1750, £60, and, in 1751, £100, devoted here to educational purposes, though one should recollect that there was then the evil of a depreciated currency, may, in view of the small number of the householders then, the new condition of the settlement, and the fact that the first house of worship was scarcely finished then, be pronounced a liberality, regarding education, which can be remembered with quite as much of admiration for our fathers, as of complacency toward ourselves.†

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\*In the Records of the "Proprietors of East Harwinton," the latest mention noticed of "undivided lands" is under date of 1746, at which time "deck [Deac.] thomas richards" was allowed to "make his pitch" of them.

The last entry made in the Records of the "Proprietors of East Harwinton" is, under date of 6 March, 1769, in these words:

ajurned to the first munday of march next

The last entry made in the Records of the "Proprietors of West Harwinton" is, under date of 14 April, 1757 [1769?], in these words:

Voted that this meeting be adjourned to the first munday of march 1770

The Records of these Proprietors, kept first at Hartford and Windsor respectively, at which places the first meetings of said persons were held, were kept, and said meetings were held, in Harwinton, after the organization of the Town

†See, in Appendix, Note Y.



## THEIR CHURCH BUILDING.

If, as the fact was, the fathers here did well, in regard to educational interests, so, in respect to another vital interest of the community, they approved themselves equally commendable. Not least, among the social wants which earliest drew their attention, was the necessity of possessing among themselves a structure in which, they with their children assembling, the social element should have scope afforded to it for application and development and training, as to the highest of human concerns—an edifice appropriated to the public worship of their own great Father, God. For the many years before the building by them made for that purpose was employed, not even a Schoolhouse was ready to serve that end; for, as may be seen by comparing the dates pertaining to notices which soon will be given, the first Schoolhouse was not erected until long after their ‘Meeting-house’ was reared. The Church-building, indeed, contributed towards *that* erection; the surplus materials of the larger edifice having been applied in the construction of the smaller one. Before their edifice for public worship was sufficiently near completion to allow their meeting in it, they worshipped together in the dwelling-house of one of their number. As they there attended upon the Christian ordinances, we may believe that they there obtained the Christian consolations, while on the family of that house was meantime descending such blessings as came to Obed-Edom’s, when in his dwelling had sojourned “the ark of God.” Still, this arrangement could last but temporarily. A building designed expressly for public social worship was their great need. Therefore such an one was, if it were possible, to be reared.

If an enterprise of this nature should at this time be undertaken here, it would require thought, care, prudence, wisdom, patience, forbearance, union of feeling, with various other sorts of good moral qualities kept in exercise, as well as requisite pecuniary means. A work involving so many interests and preferences which never are easily kept in harmony, is indeed, at all times and among every people, found to be one of a delicacy equal to its magnitude. Our fathers, in prosecuting such a work,

had to contend with peculiar embarrassments. Besides the gratifying various tastes, and the conciliating and reconciling conflicting interests, in men as they usually are situated, they had to consult not only how to accommodate best the conveniences, but how to remove best the prejudices of persons so recently brought together as not yet to have become assimilated to each other, and with whom the ties which association promotes were yet to be, if they could be, established. The circumstance that they all were, for the present, so busied in providing for the supply of their physical wants by subduing, and as it were training to their use, lands almost wholly uninured to the plough, and this other that, apart from mere ownership of such lands, their wealth yet remained to be created; environed the work with difficulties more than ordinarily trying. We, in our condition which their accomplishment of the undertaking has benefitted, can only by an effort appreciate the troubles that, in accomplishing it, they overcame. The following notices however may, in part, show the difficulties which attended what they achieved.

4 Oct., 1737. The inhabitants of Harwinton presenting, by their Agents, Daniel Messenger, Zechariah Seymour, and Anthony Hoskins, a Memorial to the General Court, in which they ask from that Body what they had unsuccessfully sought from it, 13 May, 1736, "authority to embody in church order" and "to be incorporated\* as a town," assign as reasons for their request that, "the place being daily increasing, it will be necessary for us not only to have a settled minister," but "also to build us a house" for divine worship.†

20 Dec., 1737, at the first Town Meeting it was

Voted that the Enhabitents of the town of Harwinton haue very unanimously Agreed to Build A Meteing House for Diuine Worship:—

Voted we agree thus that the Meeting House Shall be set in the Senter Line Between the Proprietors of Hartford and Windsor Condishond that Windsor Propriators give their Proporshon of land Agreed for the Incourrigment of our Minnister and Pay half the Choost boilding the

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\*Persons inhabiting unincorporated territory, were limited as to political rights. They were protected by the laws, but they had no voice in enacting any law.

†State Archives, "Ecclesiastical" Papers.

Meeting House and half the :100: Pound Agreed to giue the Ministor  
Jn Labour :—\*

Subsequent proceedings were had ; as at the several dates below may appear.

2 May, 1738. Uoted and unanimously agreed to APlye our Selues to the Generall Assembly now in there Present Sestions to A fix A Place for the Meeting Hous for the tow town of harwinton to Stand in for diuine worshiP :—

Uoted that M<sup>r</sup> daniel Messinger and m<sup>r</sup> Jsreal Merriman Shall be A Commeete to make APlication to Jenerall assemBly att there Present Sestions to fix de termine† and asartain the Place where A house to Meet in for the Publick worShiP of god Shall be Erectted and Built within the Bounds of Harwinton :—\*

May, 1738. Daniel Messenger and Israel Merriman, acting as a Committee of the Town of Harwinton, present to the Legislature a request, that that Body will appoint a Committee to designate a place for the site of a Meeting-house in Harwinton. The request was granted.‡

6 Oct., 1738. The Committee appointed by the Legislature report, that they have located the Meeting-house “where the Litchfield [and Farmington road] crosses the line of east and West proprietors.” Petitions of various persons are sent to the Legislature, expressing objections to the location selected, and dissatisfaction with those who had chosen it. The Legislature sustained the action of their Committee.‡ Harwinton takes other measures.

1 Nov., 1738.§ Uoted to Chuse a Commeete of unJnterrastted Parsons to afix or State aplace or Places whare the jnhabitants of harwinton Shall Meet in on the Sabbath day untill there is A Meeting hous Built And Maad fit for the jnhabitants to Meet in on Said day to worship God in

Uoted that M<sup>r</sup> John Burd : george May<sup>r</sup>ch [Marsh ?] and Edward Ph[e]lps :—Be the Men to fix or State the Place or Places aboue Namced—where we Shall Meet in on the Sabbath day to worship god in :—

\*Harwinton Records, Book I.

†Classical, unwittingly? ‘De termine;’ good Latin not ill applied—if two words; good English well applied—if one word.

‡State Archives, “Ecclesiastical” Papers.

§So in the original. The ‘9’ is an error. The ‘8’ was set over, to correct, it.

It is now voted that M<sup>r</sup> Daniel Messinger and M<sup>r</sup> Daniel Phelps Be A Commecte to lay the Surcomstances of our cases before these Men and to bring there return or answer to the inhabitants of the town of Harwinton\*

12 Dec., 1738. Voted that Joseph Richards and John Wilson Be tything men\*

Of *such* officers, not previously chosen in Harwinton, the need in present circumstances was very apparent.

4 May, 1739. Voted that M<sup>r</sup> Daniel Messinger And Samuell Phelps be a commecte to A Pleie our Selues to the general Court that the Place for A meeting House that was Picht on by the general Courts Commecte may be Confirmed or A New Commecte be A Poyntted to A fixe A Place for te said town of Harwinton for their metinghouse to Stand in or on\*

10 May, 1739. Daniel Messenger and Samuel Phelps, Agents in behalf of the Town of Harwinton, make application to the Legislature for confirmation of the location, etc. The location, as selected per Committee of the Legislature, is confirmed.†

21 Sept., 1739. voted that the Length of the meeting Hous for the Enhabitants of Harwinton Shall be fifty foot in length and forty foot wid and the height to be twenty four foot between Joynts

Voted that M<sup>r</sup> Jsral Merreman Bengimen Catling and Jacob Benton Be A Commecte to order and Cary on or let out the Building of the Said Meeting Hous—

Voted that A Rate Shall Be Mad of twelcue Pence uPon the Pound In the List be granted & Mad to Caryon the Building of the said Meeting Hous

Voted that Jonathan Catling and Isaac Bull be Collectors to Jather the aboue granted rat for the Caring on the Building of Said Meeting Hous\*

27 Sept., 1739. The Legislature are apprised that Harwinton have a Committee chosen to direct and 'contract' for building a Meeting-house.†

8 Oct., 1739. A rate of land is referred to,† probably in aid of the Building.

14 Dec., 1739. Joseph Merremon and Moses Webster be tything men

Voted to giue M<sup>r</sup> Jsrael merremon three Pounds for the use of his Hous one year to met in on the Sabbath day—†

\*Harwinton Records, Book I.

†State Archives, "Ecclesiastical" Papers.

‡They thus, of their privilege, said to him, as David, of land and oxen for an altar, "said unto Araunah, Nay; but I will surely buy it of thee for a price: neither



Voted that the Meeting House as to the former width be made five foot narrower than the former was——\*

7 May, 1740. More difficulties are developed; as Pelatiah Mills, Daniel Bissel, Hezekiah Bissel, Josiah Higley, Ebenezer Tyler, Samuel Barber, Thomas Bull, Samuel Haydon, Daniel Phelps, Job Alford, Daniel Gillet, John Stoughton, and Noah Loomis, petition the Legislature that 'they may be discharged from paying any tax on land lying within two and one quarter miles from the south end of the town.'† The Meeting-house was by them, it seems, regarded as likely to be erected too far north for their convenience.‡

13 May, 1740. Other dissatisfaction is manifested; as Benjamin Catling, Israel Merriman, Jacob Benton, Jonathan Hopkins, Jonathan Catling, Jonathan Brace, Ebenezer Hopkins, John Coult, Samuel Phelps, Hezekiah Hopkins, Stephen Hopkins, Joseph Richards, Joseph Merriman, Samuel Catling, Nathan Davis, James Cole, Abijah Catling, Jonathan Butler, Zechariah Seymour, Jr., Nehemiah Messenger, Amos Hinsdell, Samuel Moody, certify to the Legislature, that 'they had not been invited to a friendly conference in regard to locating the Meeting-

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will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing." The whole enterprise of this Church building showed our fathers exhibiting the same commendable spirit. Too many serve God with what costs them very little; some indeed, if they serve him at all, with hardly even that.

Mr. Merriman's house is said to have stood where stands the one, built by Rev. Dr. Pierce, at present owned and occupied by Mrs. Orson Barber.—At Wallingford, Ct., "till April, 1680, the first settlers assembled for religious worship in a private house, Lieut. Nathanael Merriman's." "Nathanael Merriman [died] February 13, 1694, *Æt.* 80." A CENTURY DISCOURSE DELIVERED AT THE ANNIVERSARY MEETING OF THE FREEMEN OF THE TOWN OF WALLINGFORD, APRIL 9, 1770. BY JAMES DANA, D.D. NEW HAVEN: PRINTED BY T. AND S. GREEN.

\*Harwinton Records, Book I. †State Archives, "Ecclesiastical" Papers.

‡Whatever disadvantage, as to distance, was occasioned to some of the fathers by the location adopted for their Church edifice, that location seems to have procured additions to the number of worshippers in their Town. It appears, from the State Archives as above referred to, that, in 1757, certain Torrington people were Harwinton church-goers; and that, in 1771, John Wiard, Joseph Bacon, Joseph Bacon, Jr., Daniel Bacon, Asa Yale, Asa Yale, Jr., Titus Bunnell and Ruth Davis were for religious purposes transferred from Farmington (that part now Burlington) to Harwinton. For a long period certain families residing in the nearer part of New-Hartford have worshipped here.

house, nor had they heard of it till after the meeting,' for that purpose, had been held.\*

3 July, 1740. Voted that arate of Eight teen Pence uPon the Pound in the list Be Made on the Ratable Estate that is in the town of Harwinton Now Set down in the list and it Shall be Put to the use of Carring on the nesenary Charges of finishing the Mee[t]ing House

Voted that the glase for the meeting House Shall be of that size that is Colled Seuen Enchs and Nine

Voted that M<sup>r</sup> daniel Messinger Shall haue one Pound eleven Shilings and SixPence out of the town tresurror for runn y<sup>e</sup> was found for the raising† of the Meting Hous‡

22 Dec., 1740. voted this town will not meet at the house of m<sup>r</sup> Jsrael merremans onthe Sabbath day under the Present Circumsances

noted that this town will meet on the Sabbath day three months next ensuing at M<sup>r</sup> Benjamin Catlings haus and after that tomeet on Sabath day three months at the hons of m<sup>r</sup> Jsaac bulls or m<sup>r</sup> Samu<sup>l</sup> Phelps‡

20 Jan., 1741-2. Up to this date the Town Meetings had been attended "at the hous of Jacob Benton," or "at the Hous of Mr Jsreal Merremons;" one at the latter-named place so lately as 15 Dec., 1741; but now one is recorded as held "att the meetinghous on the 20 day of January year 174 $\frac{1}{2}$ ." There *such* meetings, at least, were held thenceforward. Public worship, though under circumstances of inconvenience, was probably commenced there about this time.

23 July, 1744. Voted that wee will have But one Roo of pews Round the meeting Hewse——

Voted that the Joimmers works of the Said Meeting House Shall Seace untill the anuall Meeting in Desember next insuing this meeting

18 Dec., 1744. Voted that y<sup>e</sup> present Commetee Shall have Lyberety to agree with y<sup>e</sup> Joyners in this Town if they Can agree with them in order to finish y<sup>e</sup> meeting house So high as to Lay y<sup>e</sup> Galary floors

13 May, 1745. Voted that we will Seat the Meeting House§

20 May, 1745. Voted that M<sup>r</sup> Jacob Hinsdell and M<sup>r</sup> Joseph hayden and Cyprian Webster Shall be a Commity in order to Seat the meeting house in the above sd Town

17 Sept., 1745. Thirty pounds in money [before voted] in order to Git a Stock of powder Shall now be payd out to the Joyners to defray the Charges of finishing said meeting house [Other specified sums are, by vote, appropriated to the same purpose.]

\*State Archives, "Ecclesiastical" Papers.

†See, in Appendix, Note Z.

‡Harwinton Records, Book I.

§This vote indicates that a constant occupancy of the edifice, regulated according to the common method of those times, was at hand. See, in Appendix, Note AA.



Voted that [the Building Committee] Should Dignify the Seats in Said meeting house & give Instruction to the if Commity that was Chosen to Sate the Meeting house in Righting\*

25 Sept., 1745. Report is made, that "the inside work and the gallery are finished."†

17 Dec., 1745. Voted that what the Seeters that was Chosen to Seet the meetinghous there Seeting of it Shoold be of no valu [N. P. the dignifying of the Sects and the Instructions that the Commity that was Chosen gave to the Seeters in order to Seet the meeting house Shall be of no Ualn or Signification

y<sup>e</sup> Town Excepted what M<sup>r</sup> Jacob Hinsdell Did in Seeting the meeting House in sd Town

17 Feb., 1745-6. it was Voted that all y<sup>e</sup> boards & Timber & Stone that was Left in finishing of y<sup>e</sup> Loar part of y<sup>e</sup> meeting house Shall be made Use of So fare as it will Go for the benifit of the above Said School house in any Use as sd Commity [at the present Meeting of the Town appointed, for building a School-house,] Shall See fit about sd [School] house

Voted that Ebenezer Hopkins & Jacob benten & Samuel Wesson & John Wesson & Asa Hoskins & Amos Catling & Timothy Stanly & Nehemiah Hopkins & William Cook Shall Sit in y<sup>e</sup> pew under y<sup>e</sup> Stares at the west end of the meeting house & that Sarah Merimon & Sarah Phelps & Ann Hinsdell & Mary Hopkins & Abigall Stanly & Mary Kellogg & Elisabeth Webster & Ruth Phelps & Martha Davis & Hannah Phelps Shall Sitt in y<sup>e</sup> pew under the Stares at y<sup>e</sup> East End of the meeting house‡

3 Dec., 1750. Voted that there shall be  $\frac{\pounds}{20, 00, 00}$  money old tenor Leved on poles and Ratable Estats in this town in order to pay the Charges that Shall arise in Giting the Glass that is wanting for the meeting house & y<sup>e</sup> Steps for y<sup>e</sup> meeting house door and to pay other Charges that Shall arise in this town in year insuing

it was Voted that the Select men of this town for the time Being Shall be a Committee to Regeulate the Seting of the meeting house in this Town for y<sup>e</sup> year insuing

3 Dec., 1751. Voted that the Sum of Forty Pounds in money of the old tenor be raised on the pols and Ratable Estates of the Inhabitant of this town in order to Repare the meeting House in this town at the Discretion of the Select men of this town

20 Dec., 1752. Voted that we will take up all the Long Seats in the meeting House Exepting the two fore Seats one on the Right Side the Grate alley and the other on the Left side

Voted that there shall be 50—00—00 pounds in money old tenor

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\*Harwinton Records, B. I.

†State Archives, "Ecclesiastical" Papers.

‡The males sat on the right side of the house; the females, on the left side of it. The same custom, in that day, obtained in other places. By certain denominations of Christians, mostly outside of New England, that method is not yet abandoned.

Leved on the Ratable Estate in this Town to defray the Charge of Building of the Pews in the Body of the meeting house

Voted that De<sup>n</sup> Jacob Benten & Abijah Catling & Cyrrian Webster Shall be a Commetee to Look after and See that the Pews be made in the body of the meeting house and to draw the said 50—00. 00 pounds in money and dispose of it to the workmen that doe the work

Voted that De<sup>n</sup> Jacob Benten & Cyrrian Webster & Abijah Catling & Lt Nathan Davis & Lt Samuel Phelps & Capt Jacob Hinsdell Shall be Seeters of the meetinghouse after the pews are made\* in the Loer part of the Meeting House in this town in the year Insuing†

The building which thus our fathers erected, and which the delays that inevitably occurred made old, even while it was young, stood somewhat south of that which the Congregational Church now occupies. A centenary continuance it had. When one looked upon it in 1840, though it had then been dismantled and, put to municipal use some thirty years, had come into a most forlorn state of dilapidation; he could see in it ye traces of its original design. Duly conformed to the mode of Churchly architecture adopted by many rural Towns in the fathers' time, their edifice, by its length and its breadth a square not much oblong,—having, in connection with no tower, no portico, no vestibule, a front door and two side doors, opening inward,—exhibited interiorly, at a remarkable elevation from its ground-floor, a balustraded gallery extended along all its sides, except that whereto the lofty pulpit, fronting one of three parallel aisles and with a conspicuous sounding-board surmounted, firmly adhered; and in either angle, farthest from the pulpit, the entrance to a partially enclosed flight of stairs by which access to the gallery was given.‡ That building our fathers venerated as a “holy place of the tabernacles of the Most High.” Not small was the joy which they felt when they beheld it as, at last, finished. Saying, as with a like reference David said, “Of thine own have we given thee,” they now had, in comfort and with profit, just to use it for that principal purpose which, during their struggles, perplexities, toils, they at no time had

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\*See, in Appendix, Note BB.

†Harwinton Records, B. I.

‡A structure, like theirs, stood in Tarringford, where it was used as the place for public worship, till about 1841; others of similar construction may, perhaps, in some few New England Towns, be still visible.

lost sight of, but with steady praiseworthy persistence had kept ever in view.

Circumstances like our fathers', as they have just been brought to our attention, show to us what a work it was, in the middle of the last century, to establish a new Town.\* In New England thus laborious was a beginning, and only through effort "so as by fire" were effected municipal and religious organizations. The difficulties at that time encountered at the East were really greater than, with the wealth and other increased facilities of our day, await the establishment of new Towns at the West. But from effort comes again ability; Pallas from Jupiter's head. In fact, from toil and groans with faith and prayer have sprung those excelling qualities in New England which have made her sons and even *her* soil generous. The man who thinks of him as being niggard, has yet to know the genuine New Englander. If he was himself born there, either his birth was misplaced, or he is recreant to his ancestry. Let him manifest whether he comes up or can be drawn up to their measure of doing and giving for worthy ends. How often are his benefactions an equation, in the percentage, of theirs; out of each hundred owned, now five and now seven or eight dollars given annually in promoting a community's welfare? In that ratio our predecessors here gave, levying upon their estates a tax ungrudgingly paid, one year of twelve, another of eighteen pence to the pound. This they did, that by their community a "sanctuary" in which to "come before the Lord" might be obtained, and for their minister and his due maintenance be secured. Not great was 'all their living,' but its outgo provided an income more than restoring the "two mites." Thus by painstaking which benevolence renders pleasant, and self-denial which piety makes easy, was their work, as should be every good work, commenced, persevered in, consummated, approved. "For who hath despised the day of small things?" Only a degenerate son of better men than he who, by doing thus, proves himself unworthy of such sires. Instead of looking back superciliously upon our fathers, we rather should gratefully recognize "the grace of God" in them; mani-

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\*As it was to build Rome: *Tante molis erat Romanam condere gentem.*

fested, as said an apostle of "the churches of Macedonia," so "that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality."\*

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### CHAPTER III.

## THE PROPHETS.

The primary acknowledgment of thankfulness, for the religious as well as the other blessings possessed by our fathers and by ourselves, is due to God. Yet it having pleased him, "both theirs and ours," that a large part of our share of such favors should be brought to us by our fathers' hand; we properly honor him as well as them when, for the agency which thus they had in the transmission, we render, as true sons of our fathers, a secondary grateful ascription to these. Their agency in effecting this, having been considerably directed towards our welfare, makes evident their kindly intention; so that our possession of the favors by them transmitted, is the result of a design which, as well on their part and in their lesser measure, as on God's part and in God's greater measure, has been successfully accomplished. If it was indeed their energy which conquered the mighty forests here, and made here fields to smile and gardens to rejoice; so, to the same extent, it was their wisdom which set up those institutions best characterizing and most distinguishing our lot; and, to the same extent, it was their piety which laid the foundation of that regard for the enjoined observances of divine worship through which come our noblest, highest hopes, with our richest, fullest consolations. They gained and cherished and nurtured piety, as we must, by personal endeavors; but they found aid to such endeavors,—aid in acquiring, enlarging, expressing, applying piety,—as we do, from the appointed ordinances of Christianity, with her ministers and their ministrations.

The time when the Congregational Church in Harwinton was

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\*See, in Appendix, Note CC.



formed is not stated in any records found in Harwinton; nor have patient researches in other places, deemed likely to contain accounts of that event, done more than tantalize inquiry. Yet there is no reason to suppose that a custom nearly universal as to new Towns in New England, during the earlier part of the last century, was departed from in Harwinton; if it was followed here, the Church was organized on the same day in which its first pastor was ordained. That day is indicated (on pp. 57-60,) to have been 4 Oct., 1738. As the formation was hardly possible on a day either later or earlier than that, the date sought becomes thus sufficiently manifest.

The Harwinton Church thus was prior in time to all the other Churches in the county; except the Litchfield, organized in 1722; the New Milford, organized in 1716 (at that time, in New Haven Co.); the Woodbury, First, organized in 1670 (at that time in Fairfield Co.); and to all those in the Consociation, Litchfield South, save those above excepted, and the Southbury, organized in 1732-3 (at that time in Fairfield Co.; at this, in New Haven Co.; though its locality as well as its ecclesiastical relation was, from 1786 to 1818, in Litchfield County).

#### THE FIRST PREACHER.

The earliest account discovered of social religious worship being attended publicly in Harwinton, is contained in a document, preserved in the State Archives\* at Hartford, and herein before referred to as bearing date, 13 May, 1736; a 'Memorial of George Wyllys, Daniel Messenger, Nathan Davis, and the rest of the inhabitants of Harwinton.' After 'referring to a tax, granted' by the General Court, in May, 1735, 'of one penny on a pound for the support of preaching, etc.', it relates, that "The Memorialists have thereupon hired y<sup>e</sup> very worthy M<sup>r</sup> Timothy Woodbridge, Jun<sup>r</sup>, who hath for a considerable time preached to us, to the universal content, satisfaction, and approbation of us his hearers." It farther relates, that 'they had agreed to pay him £104, per annum, that is, 30 |s a week and his board: [that] they were then in

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\*"Ecclesiastical" Papers.



arrears to M<sup>r</sup> Woodbridge for the preceding year; and [that they therefore] ask authority to lay another tax.' Of the last named person, as connected with Harwinton, our State records have no other notice and our Town records have none.\*

#### THE FIRST PASTOR.

In the State Archives† is a Memorial, herein before referred to as dated 4 Oct., 1737, addressed to the General Court by its signers, Daniel Messenger, Zechariah Seymour, and Anthony Hoskins, in behalf of themselves and of the other inhabitants of Harwinton. 'Asking authority to embody in church estate, to be incorporated as a Town, and to lay a tax for support of a minister,' the memorialists relate, that "it will be necessary for us" "to have a settled minister (in regard to which we have applied to a Gentleman who is well approved of by the Ministers &c. in the Gov<sup>t</sup>, and especially by us to preach for us some considerable time, to great satisfaction, and have as far as was consistent with our duty capitulated with him about a settlement) and also," etc.

From this Memorial, as compared with the earlier one, it is plain that a second person as preacher is intended. The votes below-quoted refer to him.

1 Nov., 1737. Att a meeting of the Proprietors of east Harwinton held att the house of Mr Daniel Messenger by a Jurnment

Voted that the Proprietors Give to the first man that is ordained in the work of the ministry amongst us one Hundred aCres of Land and that he may Chuse it where it Shall best Sute Him in our undevided Land in the maner & form as our Lotts ware Laid out in provided he Shall Continew in the work of the ministry and in Principels to wich he is ordained

Voted that m<sup>r</sup> Daniel Brown and m<sup>r</sup> Daniel Messenger be a Committee to go to Winsor Proprietors meting & to im form them what we have done at our Proprietors meeting and to make return of what they dow to our next meeting‡

20 Dec., 1737. The inhabitants of Harwinton in their first Town Meeting assembled, to their vote expressing their unanimous agreement "to Build A Meteing House for Diuine Worshop," add an explanatory and restrictive one:

\*See, in Appendix, Note DD.

†"Ecclesiastical" Papers.

‡East Harwinton Records.

Voted we agree thus that the Meeting House Shall be set in the Senter Line Between the Proprietors of Hartford and windsor Condishond that Windsor Propriators give their Proporshon of land Agreed for the Jneurrigment of our Minnistor and Pay half the Choost boilding the Meeting House and half the : 100 : Pound Agreed to giue the Ministor Jn Labour :—\*

At this period the Proprietors of "East Harwinton" held their meetings within their Propriety here; but, as the next cited vote shows, the Proprietors of "West Harwinton" were, for the most part, non-residents on their Propriety still. Their meetings, also, were afterwards held here.

7 Feb., 1737-8. In Windsor upon the Seventh Day of Feb<sup>y</sup>: 1737-8

Voated that M<sup>r</sup> Daniel Bissell Jun<sup>r</sup> Mr Nathan Davis & Roger Newbery or any two of them be a Com<sup>tee</sup> to Dispose of to y<sup>e</sup> first ordained minister Jn Harwinton Sixty Acres of Land Lying y<sup>e</sup> North End of y<sup>e</sup> Middle Tear of Home Lots & about twenty five acres of undivided Land Lying at y<sup>e</sup> West End of the fifty acres already Granted to y<sup>e</sup> first ordained minister upon such tearms as They Shall agree and Execute a Deed thereof to Him†

21 Feb., 1737-8. Whereas there is no time limitted or mentioned how Long such Minister Shall Continue in the Ministry to be Entitled to the sd greants &c

it is therefore Voted and Agreed by the proptrs that the sd One hundred acres of Land Shall be Granted and the same is hereby Granted unto the first minister of the Gospel that shall be settled and ordained to the ministry amongst us and to his heirs and assigns forever

Provided Such Minister Shall Continue in the Ministry And Prienfalls [principles] in which he shall be ordained for the full space of five years next After his ordination without any condition or limitation‡

21 Ap., 1738. Att a metting of the Jnhabitants of the town of Harwinton legily wornied to be at the hous of Jacob Benton A Priel the 21 1738

Voted that M<sup>r</sup> Antony Horskins be Moderator for this Meeting

Voted And unanimusly a Greed to giue M<sup>r</sup> Andrew Bartholomew A Call to Setel in the work of the ministry a Mongust us.—

Voted that M<sup>r</sup> Daniel Messinger Israel Merriman Jacob Benton daniel Brown Cyprian Webster Nathan Davis & M<sup>r</sup> Daniel Phelps Shall be A Commecte to treet with M<sup>r</sup> Andrew Bartholomew in order to asettelment in the work of the Menesterry A mongst us and to Lay the Propossels y<sup>t</sup> Allready haue been Proposed before him and to bring his Answer if any benad to the next meeting for a further Confirmation

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\*Harwinton Records, Book I:

†West Harwinton Records.

‡East Harwinton Records.

And it is farther noted that the said Commecte or any tow of them Shall make ther APlication to the next Association for there advice in order to the Settelment of a minister amongst us——\*

9 May, 1738. The Committee, appointed by the vote last quoted, made report to the Town, at a Meeting "Held by adjournmen att the hous of Mr Israel Merremon may the: 9: 1738," "that M<sup>r</sup> Andrew Bartholomew will Except of our Propossels."

28 Aug., 1738. Att. A. Meeting &c at the Hous of Mr Jsreal Merremons August the: 28: 1738:—

Noted that M<sup>r</sup> Benjamin Catlin Daniel Messinger and daniel Ph[o]llps Be a Commecte to Send to the Neighbouring Minsters forthere Assistance Ju Ordaining of the re<sup>nd</sup> M<sup>r</sup> Andrew Bartholomew and also to make what Prouison is Nessesary for the Ordainnation\*

In the Town Records, Book I., Mr Bartholomew's acknowledgments of salary received show that his official year began and ended on 4 October. His first acknowledgment is of, as he expressed it, "the Money Part on the account of My Ministry at & untill October the fourth one thousand Seven Hundred & thirty Nine." The other 'Part' thus implied was labor on his land which, as several votes of the Town show, was stipulated to be given him annually by the male members of his flock.

2 Ap., 1739. At a meeting of the Proprietors of the East Part of Harwinton Holden by Adjournment att the house of M<sup>r</sup> Daniel Messenger Ju Harwinton on the 1st Monday of Aprill Anno Domini 1739. Voted y<sup>t</sup> Capt<sup>m</sup> George Wyllys, Mr Benjamin Catlin, & M<sup>r</sup> Dan<sup>n</sup> Messenger Be a Committee Ju the Behalf of the Proprietors of the East Part of Harwinton To Give a Good & Lawfull Deed to the Rev<sup>d</sup> M<sup>r</sup> Andrew Bartholomew & to His Heirs & Assigns for Ever of the Homelott that Was Laid Out for the First Ordained Minister that Should Settle in the Work of the Ministry Ju Harwinton

6 Dec., 1744. Whereas the Proprietors of East harwinton at their Generall Meetings [voted] to giue one hundred Acres of land to the first Ordained Minister in s<sup>d</sup> town upon Condition of his Continuing Regularly in the Ministry as at the Beginning with respect to Principles for the term of five years after his ordination & Chose A: Committee to lay out s<sup>d</sup> Land according to his Choice as may be seen in y<sup>e</sup> votes in the Proprietors Book at their Particular Meetings Dated September 21: 1731 [?]; and february: 21: 1737\*: march 22: 1738—which term of time was Completed in october y<sup>e</sup> 4<sup>th</sup> 1743 Pursuant therefore to s<sup>d</sup> Votes we the Subscribers Cap<sup>t</sup> Daniell Messenger Ensign Jonathan

\*Harwinton Records, B I

Hopkins deacor jacob Benten: &: m<sup>r</sup> Cyprian webster Being of the Number of the Com<sup>tee</sup>—appointed to lay out Said Land [etc.—Said Committee find that said quantity of land belongs to] the Ren<sup>d</sup> M<sup>r</sup> Andrew Bartholmew who was the first Ordaind minister [: and they proceeded] 18<sup>th</sup> of february Ad 1745—6 [to survey and lay out said quantity] and also 12 acres 1-2 [addition] we have allowed for Roughness of land\*

Town Records and Proprietors' Records, in the extracts above given, impart the date of the first pastor's induction, 4 Oct., 1738. Compared with other Churches in Litchfield county, the Congregational Church in Harwinton has a priority the same, as to its settling its first pastor, with that before specified (, p. 56), as to its formation. Precedence or subsequence of this kind helps no one greatly, harms no one much, is related distantly to one's responsibleness; but there is something through which, as duly regarded or not, persons within this Church and persons outside of all Churches are sure to find chief benefit or direst injury; it is a matter which takes and keeps a direct hold of the conscience, presenting there the sort of precedence that all men are to seek for as vitally momentous to them; for to all men is the favor granted, on all is the obligation imposed, of rising daily to some higher position on that scale which exhibits the need of, as well as measures and announces, moral worth.

Mr. Bartholomew's pastorate in Harwinton was by years longer than any which succeeded it there. It left scanty historic materials. There is in the Church's possession no account of the Church's condition and proceedings in his time. The Town Records have supplied most that is known of him. As these furnish no ground for a different conclusion, the inference seems to be warranted that, until his ministry drew toward its end, the course of things relative to him and the Church and the Town, moved on with a general uniformity and smoothness. Probably, no peculiar sorrows saddened his mind and no extra-laborious exertions prematurely broke the springs of his energy. But these at length give way. His relation as pastor ceases. A year or two subsequently, all his relationships on earth terminate.

26 Nov., 1772. Voted to Give M<sup>r</sup> David Ely a call to preach three or four Sabbaths on probation

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\*East Harwinton Records.

1 Dec., 1772. The Committee Report that M<sup>r</sup> David Ely Would Not tarry to preach on the above [not mentioned] proposals. Voted to send for M<sup>r</sup> David Ely\* to come and preach With us—Voted that Stephen Butler Should apply To M<sup>r</sup> Ely

23 Feb., 1773. Voted that Committee Should Apply to M<sup>r</sup> Robert Hubbard Further Voted that If s<sup>d</sup> Committee Could Not Obtain Mr Hubbard that they should Apply to some one Else . . . to Supply the pulpit—

25 May, 1773. Voted to Give M<sup>r</sup> Robert Hubbard\* a call to come And Settle In the work of the Ministry

Voted to Discharge the Rev<sup>d</sup> M<sup>r</sup> Andrew Barthol<sup>m</sup> From Giving in a List During his life—Provided S<sup>d</sup> Rev<sup>d</sup> M<sup>r</sup> Bartholomew Discharges The Town from paying him his Salary†

1 June, 1773. The proposal, made in the last vote above quoted, was accepted by Mr. Bartholomew; as appears by the agreement which in full is recorded.‡

7 Sept., 1773. Voted the Committee Shall apply To M<sup>r</sup> David Perry to preach with them The Winter Coming†

21 Sept., 1773. The action, specified in the vote last quoted, was renewed.

11 Oct., 1773. Voted the Society Committee Shall apply to M<sup>r</sup> David Perry to Settle In the work of the Ministry In the Town of Harwinton

10 Jan., 1774. Voted to Discharge The Rev<sup>d</sup> Mr Andrew Barthol<sup>m</sup> From paying any taxes or Rates whatsoever During Life on Conditions He Continues in Harwinton†

2 Feb., 1774. A vote was passed providing that Mrs Bartholomew, if she should survive her husband, should in like manner be exempted.‡

"...Dismissed from his relations to the Society, by an ecclesiastical council convened for that purpose, Jan. 26th, 1774,"† the remnant of the first pastor's life was here spent where, 6 March, 1776, he died.‡

Mr Bartholomew was born, at Wallingford, in 1714. He graduated at Yale College in 1731. No account appears of the theological studies he may have pursued, neither any of the place or occupation he may have been in, between his leaving

\*See, in Appendix, Note DD.

†Ecclesiastical Society Records, Book 1

‡See, in Appendix, Note EE.



college and his ordination. Of two anecdotes related respecting him, the one\* imports that he was, in personal appearance, not prepossessing; the other,—referring to his having without opportunity for premeditation preached a sermon, on an occasion when other ministers present had declined to preach, on the ground that they were then without preparations for such a service,—implies, perhaps, that he had a ready mind. He seldom preached otherwise than extempore. In the discussions that, during the middle part of the last century, were prevalent in New England, in respect of what is with more familiarity than exactness called ‘the half-way covenant *system*,’ Mr. Bartholomew was known to be decidedly and practically averse to the views ably presented in this vicinity by the Rev. Dr. Bellamy. Against Dr. Bellamy’s positions on that subject, Mr. Bartholomew published a pamphlet in 1769. What can be recollected of this production is that it exhibits a considerable degree of mental acuteness, without acerbity of temper; and that it indicates the author to have been more inured to thinking than exercised in literary composition. He was the author of another published treatise, the title of which is: *Some Remarks upon the claims and doings of the Consociation* [, etc.]. It was one of the multitude of ‘Narratives,’ with dissertations, called forth by the circumstances attending the ordination of the Rev. Dr. Dana, at Wallingford, in 1758. If from perusal of the first mentioned pamphlet, and from conversations respecting Mr Bartholomew, had with the aged here who remembered him, were received correct impressions as to his theology, the tone of it was by no means too rigid. His character may be indicated by saying: While he “saw that wisdom excelleth folly,” and said of prudence, “My soul followeth hard after thee,” yet he loved also

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\*He is said, on his return from a journey, made in the early part of his connection with Harwinton, to have related the incident, and the compliment referred to, with an appropriate satisfaction:

While one day, in a place at some distance from Harwinton, riding on horseback, as was the style then, a lady, journeying by the like mode of conveyance, having overtaken him, and entered freely into conversation with him, and found, though she knew not whom she was talking with, that he belonged to Harwinton, immediately rejoined, “Well, the Harwinton minister, they say, is an *extraordinary* ordinary man.”

what he regarded as truth; and, aiming to be right in all things, on points of Christian doctrine which are vital he was deemed to be sound.

Previously to the last year or two of Mr. Bartholomew's ministry, the temporal business connected with the support of religious institutions here was, though not in the best sense, a 'public concern.' At first it was attended to by the inhabitants casually gathered or 'met in convention.' After the incorporation of the Town it was transacted, with the municipal concerns generally, by 'the voters in Town Meeting assembled;' and so the record of it, if made anywhere, was made in 'the Town Book.' Such a custom, as viewed now, is unseemly. "The things that are God's" mixed up with "the things that are Cesar's," we look on as a jumble. Incongruous, almost in every respect undesirable, still such was the usage which formerly was general in New England. In Harwinton after the Ecclesiastical Society\* had been formed some ten or twelve years and meantime had, for aught that appears to the contrary, done its proper work reasonably well, the old method seemed to many persons to be the better one. These had so long been habituated to it, that they would have it, if possible, again. A Town Meeting to act on the matter was called, when it appeared that the earnestness of their efforts was greater than their success.†

#### THE SECOND PASTOR.

There was appointed, 2 Feb., 1774, a "Committee to Call in an Ordaining Counsel to Settle Mr David Perry In the work of the Ministry In this Town on the 15th Day of Instant February 1774."‡ On that day the Council met and he was ordained.§ The call he had received to become a pastor here, was given to him more than three month's before Mr. Bartholomew's dismissal. His ordination occurred in less than three weeks after Mr.

\*The name has been changed.—*Harwinton First Society Book of Records Nov. 26th, 1772*, is inscribed in its First Book.

†Harwinton Records, Book III.

‡Ecclesiastical Society Records, Book I.

§Church Records, Book I.

Bartholomew's dismissal. A like call made within a year previously to two other gentlemen, both had declined to accept. Why these declined is not apparent. That Mr. Perry was unwilling to be a colleague with Mr. Bartholomew seems manifest. The unwillingness was not without its reason. "Can two walk together, except they be agreed?" The 'half-way covenant' practice was here. It was known to be at variance with that which the earliest Churches of New England had followed.\* Let persons not scandalous in their lives but profess, in a way ready to hand, a speculative or historical assent to Christianity; then solely on the ground of that profession, the rite of baptism should be administered to their children. Mr. Bartholomew had strenuously defended this practice. "And it shall be, as with the people, so with the priest." The result was, there pertained to the Church individuals not a few that might have been termed 'lobby members,' persons attached about it rather than admitted into it, excrescences adhering to it, not ingredients, not "comely parts." Among these, unless their peculiar 'profession' should be excepted, a form submitted to avowedly "for the sake of advantage," there was not, generally, found even so much as 'pretension to piety.' Such was the condition of things which the new pastor had to meet. The cause of it he discerned, and sought at the outset to remove. If, when Mr. Perry was inducted into office, there was between him and his people, an 'implied understanding' that he would not forbid to be brought to baptism children whose parents sustained towards the Church relations of the equivocal sort that has been described; so there was an 'express agreement' to the effect that he might by his preaching and in other persuasory methods show to such parents, and to whom else he would, that those relations were wrong.† 'The articles of stipulation,' designed to be "an end of all strife," proved to be only a '*plan* of union;' for the sequel showed that the people's attachment to their preferences was not less strong than the pastor's suasory power, and that his views were capable of modification in a way that tended little to unite him and them

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\*See, in Appendix, Note FF.

†Ecclesiastical Society Records, Book I.

in 'bands of harmony.' When the time came that, acting conscientiously, he could no longer apply the baptismal ordinance to the infant offspring of non-communicants, he told them so. By what he said, he stood. Then was trouble both to him and to them. 'The covenant-owners' considered him to have become a 'covenant-breaker.' The matter was by them stated and acted upon thus:

28 Sept., 1778. . . there is a difficulty Arose in the Society by Reason of the Rev<sup>d</sup> Mr David Perry Refusing to Baptise Children of those parents who were in Covenant when s<sup>d</sup> Rev<sup>d</sup> Mr Perry Ordained in the work of the Ministry

Voted it is the Minds of the Society that the Rev<sup>d</sup> Mr David Perry is holden by a Covenant he has made with his People to Baptise the Children of those person who was in Covenant when the Rev<sup>d</sup> Mr Perry was Ordained and Look upon it the Duty of the Rev<sup>d</sup> Mr Perry to do the Same\*

Then "the fire burned;" for in the records of the Church, as well as in those above cited from, is shown that there were here very inflammable and combustible things. Details need not be given. The gist of the matter is that error and truth were in conflict, and by such persons as, mistaking the former for the latter, did battle for error as if it had been truth, 'the irrepressible conflict' was made the more severe. Councils and Consociations, References, Associations, trials, examinations, censures, excommunications, were, in a long series, the order or disorder of the day. The general state of things was a sad one, though, throughout the whole of this great moral storm, a certain preparation was making—not only for the return of bright hours, but—for the coming of even better seasons than had as yet been experienced here. These, as a thing of course, the pastor was not to tarry to behold. The first considerable lull in the strife may have appeared at his dismissal which occurred, in concurrence with advice of other churches, 23 Dec., 1783.†

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\*Ecclesiastical Society Records, Book I.

†Preceding pastoral changes here in subsequent times, there have been conflicts of interest and of feeling from which a 'large amount of heat' was evolved, and in which measures were employed such as, on review, could not be pronounced right. Of those controversies, as well as of that in Mr. Perry's day, the particulars would have been furnished, had there been a reasonable prospect afforded that the presen-



After the termination of his labors in this Church, the Rev. Mr. Perry was settled, the second pastor there, in Richmond, Ms., 25 Aug., 1784. From that relation, in which he was both happy and successful, he was dismissed, 1 Jan., 1816. He died there, 7 June, 1816, "at the age of seventy-one years."

Mr. Perry was born at Stratford (, Huntington), in 1745, and graduated at Yale College in 1772. Where or with whom he pursued the study of theology, does not appear. In manners pleasant, his mien, the aged (in 1837) said, was prepossessing. His person was portly. Those who knew him here, represent him as having been familiar in the style of his preaching, but earnest and pungent, and strenuous in insisting on those cardinal scriptural truths which are more or less accurately embodied in what has for some centuries past been denominated Calvinism. He seems, like Paul, to have said, in reference to every thing righteously permissible, "I am made all things to all men, that I might by all means save some;" and, equally like Paul, to have said, in reference to any thing not righteously permissible, "We gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." Though, for a season, the proper warmth of kind affections towards him was diminished, and the improper warmth of unkind affections towards him was increased; though the prescriptions of courtesy and the requisitions of Christianity were alike disregarded when, in respect to him, bitter words instead of sweet ones were spoken, and the promised means of living were withheld; yet it at last appeared, that he had secured from many of the people their permanent esteem, so that, on his removal to the sphere of an easier work that invited him, he took from them "a letter of Recommendation to other Churches."\* This, certainly, did not, at one time, appear a thing likely to be done. And yet, why

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tation of such items would be likely to have, for readers in general, a sufficient preponderance of good. The fact that means for exhibiting such details are furnishable will, with thoughtful minds, serve to hold in check those tendencies from which come wrong contests and wrong methods of carrying on right contests. Indeed all men should at all times remember that there is appointed for them, in a future life, an impartial investigation which "shall try every man's work, of what sort it is."

\*Church Records, Book I.; under date of 27 April, 1784.



should one wonder that it was done? It had become to his hearers beyond questioning, that his leading motto was, "I seek not yours, but you;" that when he called out to them as a "son of thunder," it was to awaken only salutary terror; and that when he did "rebuke with all authority," the severest lacerations of mind which he made showed that "faithful are the wounds of a friend." As we look back to Mr. Perry's ministry in Harwinton, through the light that its consequences after unfolding for more than two generations throw back upon it, we see that, notwithstanding the turbulence that attended it, the, for those days, premature close to which it came, and even the division that followed it, his ministry here was, in its main character and abiding results, eminently a successful one; since by him, under God's supervision, was laid a foundation for that peculiar degree of prosperity "in spiritual things" which has, in later times, been experienced here. Such a benignant issue may ever be expected to pastoral labors respecting which, while they perform them, other ministers, like the apostle with his fellow-workers, can say truly, "Commending ourselves to every man's conscience in the sight of God."\*

Before Mr. Perry's pastorate in Harwinton had closed, there sprang up in the Town a 'Separate' Congregational Society or Church. Exclusive of children, and a very few other persons, it may be; that Church and that Society were, probably, the same individuals viewed as in different relations. A little later, the preachings, or at least the meetings, of Baptists were attended here. What is known of these operations, is the following:

Harwinton Octob<sup>r</sup> AD 1783

I John Brooker profess myself to be A Strict Congregational—

John Brooker†

\*Long after the remarks above presented were written, their writer first saw the notice following:

"The religious character of Mr. Perry was such as to furnish a bright example to every gospel minister. He was eminent for his expressions and daily exhibitions of piety, and eminently devoted and faithful as a minister of Christ."—History of the County of Berkshire, Massachusetts.

†He was born at Saybrook, about 1750. "John Brooker, son of John & Sarah Brooker, was born y<sup>e</sup> 21st of July, Anno Domini, 1718"—Records of Saybrook Ct., in N. E. His. Gen. Reg.

These may Certify that the above Signer hath attended the Strict Congregation\* Meeting the Year past——

James Bacon Elder

Rec<sup>d</sup> the above for Record Octob<sup>r</sup> 1783

Test Nath<sup>l</sup> Bull, then Society Clerk

Harwinton April 23<sup>d</sup> 1785

Jacob Catling for Various Reasons him moving thereto hath Conformed himself to the Society Called Separates\* in this town & made Declaration that he is of that perswasion

Dan<sup>l</sup> Catlin Jun<sup>r</sup> Clerk

Harwinton September 5th 1785——

This may Certify that Timothy Catlin has Constantly attended on the Seperate\* Baptist Meeting in Harwinton & Communicated of his Substance to the Support of those that preach the Gospel for near two years Last past

Certified by Sam<sup>l</sup> Meacham } Members  
Dan<sup>l</sup> Sherman } of s<sup>d</sup> Meeting

The above is a true Copy of the original

Test Dan<sup>l</sup> Catlin Clerk†

The blending of the two denominational names, in the last quoted Certificate, is an indication that, in this place as in several other places some, who at first became Separatists, afterwards became Baptists. These may have coalesced with the Baptists who once were at Burlington, or with those whose organization longer remained in New Hartford. Most or all of those seceders who stopped short of the second variation, are believed to have returned to their original connection.

As nearly related to the pastorate of Mr. Perry in Harwinton, there is to be noticed another movement in which a larger number of persons engaged. That 'sore,' in our body ecclesiastical which Mr. Perry had found, and which by his clerical 'surgery,' necessary and kind though severe, had indeed been very thoroughly 'probed,' was not of the sort that are said to 'heal by the first intention.' Hurts in such bodies often exhibit, before the remedy prevails, such phenomena as, in bodies human, are presented by 'gunshot wounds.' While he remained here, there was 'much swelling inwardly' with palpable 'throbs.' After he withdrew hence, there was 'external discharge' with 'fracture' extensively visible. His next successor in the pastoral office

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\*See, in Appendix, Note GG.

†Ecclesiastical Society Records, Book I.

here when he, thirty years after the occurrence, referred to this same thing, spoke of it as "a formidable schism." "More than one fourth of the inhabitants,"\* then in Harwinton, left their connection with its original religious Society. In that number were males, part or all of whom had been members of the Congregational Church, forty-six persons who, by Certificates, were set forth as being, 26 May, 1784,† Episcopalians. For their worship according to the method of that denomination, there was, sometime afterward, erected an edifice which stood a few rods due south of the Congregational one. As prominent individuals in that Society have been mentioned Alexander Alford, Luman Bishop, Lt. Levi Munson, Mark Prindle, Capt. Ezekiel Scoville. There ministered to that Society, ministering at the same time to other Societies in the vicinity, Rev. Ashbel Baldwin, Rev. Alexander Viets Griswold, D.D. (, afterwards bishop of the 'eastern diocese' formerly existing), Rev. Frederick Holcomb, D.D., Rev. [James?] Nichols, Rev. Roger Searle. Dr. Holcomb ceased to officiate in Harwinton, for the first time, in 1820. About the same period, the Church building which that Society had used was subjected to demolition, and a portion of the materials were employed in the construction of a small house of worship, occupied by Baptists and Methodists which, in 1838, underwent a reconstruction at Bakerville (, New Hartford). Since worship after the Episcopal method was commenced in the structure erected (above the Town Hall) in 1840, the ministers here of that denomination have been, successively, Rev. Messrs. Frederick Holcomb, D.D., Henry Zell, William H. Frisbie, H. V. Gardner, Timothy Wilcoxson, Orrin Holcomb, James Morton. The latter gentleman, though resident still in Harwinton, has for the last few years preached in Plymouth (East Church), and the Episcopal church edifice here has been closed.

#### THE THIRD PASTOR.

Between the removal of the second Congregationalist pastor and the induction of his next official successor here, several years intervened.

\*Religious Intelligencer, 11 April, 1818.

†Ecclesiastical Society Records, Book I.

6 Dec., 1784. A committee of the Society were directed to "apply to Mr. Alexander to Supply the Pulpit the ensuing Winter."\* It is probable, that he had been doing that service during the preceding summer and autumn, and that he continued doing it through the greater part of the subsequent year. One cannot, except by that supposition, account either for the third pastor's statement,† that Mr. Alexander preached here "a few years afterwards," i. e. after the second pastor's exit hence, or for the impression which others have had, that Mr. Alexander preached here "nearly three years." The true account may be, that his ministerial labors in Harwinton extended through a large portion of the year 1784, through either the whole or the largest part of the year 1785, and into the beginning, *perhaps*, of the year 1786. The Rev. Caleb Alexander, after being at New Marlborough, Ms., its second pastor sixteen months precisely, a not long pastorate now, short to a prodigy then, had been dismissed thence in consequence of much the same thing as occasioned the dismissal of Harwinton's second pastor,—leading the Church, as before his induction there he did, to abandon their 'half-way covenant' practices.‡ Having left New Marlborough in June, 1782, and having been installed at Mendon, Ms., in March, 1786, he may have ministered here as has above been indicated. Whatever was the time of his stay in Harwinton, his ministrations here were such as were then needed, such as his character and his previous experience had fitted him to give, and such in their influence as God deigned to bless; the appropriate "work of an evangelist." The third pastor in Harwinton, writing in 1790, says of him: "It appears, that by the Assistance of the Rev'd Caleb Alexander§ the Church became more harmonious and united by the different parties making a degree of mutual Concessions to each other—especially [was concession made] on the side of the Excommunicated. And a writing was formed—upon the subscribing of which all the excommunicated who were not then present might again be admitted

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\*Ecclesiastical Society Records, Book I.

†Church Records, Book II.

‡History of Western Massachusetts.

§See, in Appendix, Note D.D.



to a good standing in the Church—of which but few refused to avail themselves. Henceforward the Church became so united as to apply to several Candidates\* to preach with them, with a view to their Settlement over them.”†

5 March, 1787. The following votes passed. To make Proposals of Settlement to Mr Lemuel Tyler‡ etc. etc.§ [Whether the Church concurred in this action of the Society, is not manifest. The vote cited implies that Mr. Tyler had preached here for a considerable time. The period was, probably, nearly or quite a year.]

25 Feb., 1788. Voted That this meeting is Willing to Settle Mr Rowland.§ [It does not appear that the Church took any action concurring with this expression. During nearly one year preceding, Mr. Rowland, probably, preached here.]

23 April, 1788. Voted This Society Proceed to make proposals of Settlement to Mr. Rowland.§ † [It does not appear that, with this more decisive expression, any action by the Church was in concurrence.]

9 April, 1789. Voted to Give Mr Aaron C. Collins‡ an Invitation To Settle With us in the Ministry in this place, etc.§ [The Church by theirs, not effectually, it seems, concurred with this vote of the Society. By this vote, as connected with other circumstances known respecting Mr. Collins, it appears that he, too, had officiated in Harwinton for several months preceding.]

12 Aug., 1789. Voted the Committee apply to Mr White‡ to supply the pulpit.§ [One finds not, by record, whether Mr. White did supply the pulpit. If he did, it was for only a few Sabbaths. The aged who were here in 1837, of him said nothing.]

In the six or seven years thus barely touched upon, there must have been, to a thoughtful and good man resident here, many hours, if not days and months besides, in which his heart felt sad. However brightly above him shone the sun, or around him waved the green growing grass and the yellow ripened

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\*Since, along with those usages which gave occasion for the employment of the word ‘candidate,’ with reference to parochial concerns, the word itself, as to such a reference, is, in New England, so rapidly passing away that it must soon be obsolete entirely, in parish vocabularies; there properly might in this connexion be furnished a Note explaining the word for the benefit, possibly, of future parish historians and ‘painful antiquarians’ generally. There is, however, entertained (venturously, perhaps) the hope that, for some few years to come, inquisitive people may, on this, enlighten themselves sufficiently by carefully consulting the memory of such aged persons as can be relied upon for recollecting with precision.

†Church Records, Book 11.

‡See, in Appendix, Note DD.

§Ecclesiastical Society Records, Book I



grain, yet, as to the moral state of Harwinton, there were scenes, indeed dark and drear, on either hand. In respect to matters directly affecting man's highest concerns, all around him, and haply within himself, too, he saw great cause for grief. Especially, if such a man was then at the head of a household the children of which already were, or soon would be, in the most formative period of their life, he could not refrain from asking even with anguish, when and in what would end the existing lamentable things. Yet to come after the dark of that night, there was predestined a day that at length gave signs of its dawn; and to banish the drear of that winter, there drew nearer every minute the longed-for spring. The moral revolution that for a ten years' space wrought and progressed by battles, in the six years' time thereto succeeding laid even its skirmishing by, and through peaceful methods perfected and established the victory it had gained. Sixteen years are not ill spent, when in such a period are well removed the evils that, by nearly forty years indulgence and defence, have, as reputedly good things, been made strong. By Mr. Alexander chiefly, indeed, but in some degree by the others who after him ministered here for a season, were labors done the effect of which, as of the pioneering work of our Savior's harbinger, had been "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people *prepared for the Lord*." Than a preparation for *him*, none is better for a pastor whom *he* sends. Not here only had there been preparation. That which the people had been fitly prepared for, had been fitly prepared for them.

28 Dec., 1789. Voted Rev<sup>d</sup> M<sup>r</sup> Joshua Williams [an] invitation To Settle With us in the Minstry in this Place.\*

Mr. Williams, whose preaching began with approbation from "the Hartford South Association"† received the same month (, Oct., 1782,†) in which a pastor of the Presbyterian Church in Southampton, L. I., died,‡ was in that place ordained and in-

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\*Ecclesiastical Society Records, Book I.

†MS. Autobiographical Sketch of Mr. Williams.

‡Journal Book of the Proceedings of the first Church of CHRIST, Southampton, January 1<sup>st</sup> 1785. This Journal, now in possession of Mrs. Orinda Catlin, of Har-

stalled by the Suffolk Presbytery, as pastor the fourth or fifth there in succession, 26 May, 1785.\* During the first year of his pastorate in that Church, forty-two persons were added to its number.\* He also performed an evangelist's work successfully, while pastor at Southampton, and so, as he expressed it, he "was made an instrument of good by circular† preaching on the Island."‡ At his own request, his pastoral relation in Southampton was sundered by the Suffolk Presbytery, 21§ April, 1789.‡ He was qualified, by the experience he had gained, for the work greater and more successful, as it proved, which here awaited his installation. "Previous to this, it was thought proper that the Church should renew their Profession and their public Covenant with each other."¶ Such "Profession and Covenant,"—in substance identical with the ("Articles of Faith," the) "Confession of Faith," and the "Covenant," since used here,—"was agreed upon, at a Church Meeting, on the 15th of February, 1790, and signed by the" members of the Church: "and [the same], on the Day of the Fast preceding the installation, was publicly read and solemnly agreed to,—each Member present standing up."¶ There was, at the same time and in the same manner, "publicly read and solemnly agreed to," an engagement which seemed to be as scriptural as, explicitly set forth, it may be found unusual, viz., "We also solemnly promise, that we will not encourage among us any Speaker or Preacher of Whatever Denomination, by asking him to preach or going to hear him; unless he have the Countenance of our Watchman, or [we shall] have consulted and obtained Liberty from those whom we shall appoint as helps and Officers in the Church."¶ This engage-

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winton, a daughter of Mr. Williams, contains in his chirography, "The Confession of Faith and Covenant unanimously voted by this [the Southampton] Church," on the eve of his settlement there; and embraces business accounts of his, the record of which was kept simultaneously with that of the "Proceedings."—See, in Appendix, Note III.

\*Journal Book, etc., as in note next above.

†Itinerant. ‡MS. Autobiographical Sketch of Mr. Williams.

§Prime's History of Long Island.

¶Church Records, Book II.

ment,—“Article of” Practice, we may term it, adapted as well as adopted to make due ‘works’ attend “Faith,”—is a rather significant suggestion, both of what ‘the pastor elect’ had elsewhere, and of what the flock ‘elect’ had here, seen of the ‘Separates’ of that day. Those people were disorderly. ‘Their ministers were generally of the order of Jeroboam,’ it was affirmed. Erratic as comets, rushing within the orbits, disturbing the “stars”; it could not always be easily said, that, when at the farthest aphelion to which they wandered, they owned the attraction of the great moral Sun.\*

Having accepted the call which this Church and Society had unanimously given to him, Mr. Williams, “by the Consociation of Litchfield County, was installed over them, March 3d, 1790.”† His pastorate was, for the most part, the equable motion of a stream with no cataract’s plunge and roar. The events most noticeable in it are those which betokened a peculiar success in his work. These excepted, it had no incident of more consequence than the erection of another Church edifice.

In the early part of Mr. Williams’ ministry here, several of the founders of the Town, among them Dea. John Wilson and other original members of the Church, were still surviving. These, so long as their life was continued, had a natural satisfaction in seeing, and a spiritual pleasure in using, the temple that, like themselves, had belonged to former days. Their age, making them forgetful of other things, kept them mindful of how they once were here without any temple, and of the painful protracted endeavors by which they, with the rest of “your fathers,” completed the first. In no other one could they become so at home. There was to be no other for them. The undertaking to build a second one was by this Society not attempted, it seems to have been not projected, until the last living of the first dwellers in Harwinton had passed away. Then the ancient one was in such a decayed condition as not to afford sufficient protection against either rain or snow, either the heat or the cold. Its holding capacity was not large enough. Its attractive capability was too small. As to the worshippers, it did not meet their demand

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\*See, in Appendix, Note GG.

†Church Records, Book II.

for convenience, it did not satisfy their taste; while, as to the Object of their worship, it did not correspond to what, in their view, the proprieties of his service by a congregation required. The primitive structure had well answered the primitive design.\* It must, as being superannuated, be superseded. The Committee, with whom the Society, in 1807, entrusted the work of superintending the erection of a new structure, were Messrs. David Candee, Isaac Catlin, Daniel Holt, John Hungerford, Jonathan Rossiter, Sen., Daniel S. Wilson, Dea. Abner Barber, Dr. Timothy Clark, with James Brace, Lewis Catlin, Sen., and Benjamin Griswold, Esqs. What was begun under favoring auspices, was happily prosecuted and successfully finished.

The existing temple, beautiful and commodious and hallowed by religious anticipations then, by religious remembrances now, was in 1808, near the end of that year, thankfully and with services appropriate to the occasion, set apart to the high end it was designed to advance—the honoring of God, through those assembled within it seeking to render due homage with obedience to him. It cost about \$8,000 (eight thousand dollars).† As such things are usually estimated, this outlay in a rural Town should be considered for that time, and might be for this, as generous in amount. At least, a mind not illiberal would regard it as such. To some persons so great a sum, by such a Town to such a purpose applied, would appear to be a needless and wasteful expense. But how can any thing be needless, which helps best what all men need most? and how is any thing wasteful which is helpful thus? Wherever men having bodies would offer social worship publicly, there accommodations suitable for their rendering it in that manner are required. The importance of such accommodations is in proportion to the necessity for them. The benefits which experience shows to result from them,

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\*When the new building had been completed, the old one, its gallery and pulpit and pews taken out, was removed to near the South Burial-place where, as previously said, it did service as a Town House and otherwise, until 1840. On its final dismemberment, there were, however, found remaining in it some parts serviceable for entering into the construction of other buildings. A house having in its frame what suggests so much would, to some persons, have special value.

†Ecclesiastical Society Records, Book II., etc.



are ever more than any expense they occasion. Omit reference to such influences as, from a temple which saints in it make a sanctuary, flow into the individual heart, ever prompting anew the utterance, "How amiable are thy tabernacles, O LORD of Hosts;" it still is true, that our choicest civil immunities, the most valued of human institutions, derive thence, as from a citadel, their firmest support. Omit, with those personal spiritual ones, these municipal and civil advantages, also; it still is true, that a sanctuary\*—the Church building, set up for, and put to, and held to its proper use—always gives to any community more than it takes from that community. Even in a commercial use of the phrase, 'it is good property.' It is such, not only indirectly, by making other property 'safe' through its effect in begetting and upholding honesty; but directly, too, by its very existence operating to add to what is called 'real' estate more value than it subtracts from it. That this fact led to the reservation of two 'Town rights' for the support of the ministry in each of the townships made by the Legislature of Connecticut from their moiety of "the Western lands," or led other American Legislatures to do the like, is not said. This fact shrewd builders of villages well know, and they act on the principle it suggests to them. An immediate effect of erecting the present Congregational Church edifice demonstrated it. As soon as this was finished, farms in Harwinton, so it was told, were marketably worth one dollar per acre more than they were by the previous appraisement; yet the cost of its erection, had all the acres in town been taxed to provide the means for defraying it, would have been forty-four cents, plus a microscopic fraction, per acre. Facts like this retained in memory, funds for meeting the current expenses of an 'Ecclesiastical Society,' and for repairing or beautifying a Church building, would be readily furnished; even at times when simply for duty's sake they might but reluctantly be given.

Mr. Williams officiated in this newer structure more than two-thirds as long a time as he had officiated in the older one. For the period of an entire generation, "he was happy in the affec-

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\*Sancta [*saint*] -area.



tions and confidence of a large people prospering under his ministry. It was in his heart to die, as he had lived, with them; but," in 1817, being then "at the age of fifty-six, [and] worn down by the labors of a revival [of religion], he was attacked by a disease which confined him seventy-seven days to his house, and for several weeks raged so violently that each successive day was expected to be his last,"\*†—occasioning, as one result, so much continued impairment of his constitutional vigor, as "rendered it proper that [he] should seek a dismissal or a colleague."\* He, therefore, "petitioned for a release," and "a dismissal took place, Jan<sup>y</sup> 9, 1822."\* He removed, in 1823, to Bethlem; and, in 1831, to Middletown (Upper Houses, now Cromwell). An invitation which he received, to become again a pastor, considerations regarding his health induced him to decline.\* In the place last specified he deceased, 8 Feb., 1836. The event, soon afterwards, was appropriately noticed in a sermon delivered to this congregation by his second successor in the pastorate here.

Mr. Williams was born at Wethersfield (, Rocky Hill), 3 Feb., 1761. He graduated at Yale College, in 1780.‡ His autobiography is silent, as to theological studies. Of a stature not above the medium, he was in neither body nor mind massive, but in both agile. Confessedly a man not perfect in piety, his religion was sincere and, like his temperament, ardent. Ingenuous, his failings had one trait which relatively is almost a virtue, that they were neither from himself nor from other men concealed. If through sensitive feeling or otherwise he had wronged any one, with characteristic quickness he both saw and, at once, by due methods made due amends for the wrong. "His faith was Calvinistic; but it was not a mere form of doctrine for curious disquisition or subtile disputation. It was a living principle op-

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\*Autobiography of the Rev. Joshua Williams, in MS.

†Obituary Notice, in the Connecticut Observer, 5 March, 1836; prepared by Rev Noah Porter, Sen., D.D., of Farmington.

‡At College his studies were much interrupted by the events of that stormy period. Not overrating his 'literary acquirements,' he reasonably expressed humble views respecting them

erating in his daily thoughts and feelings of action. It was taught him, as he supposed, the last year of his connection with College, not by men, but by the Spirit of God." "Mr. Williams was an instructive example of the good which may be done by the more private offices of the Christian ministry. His sermons were less interesting than they might have been, if he had given them more time and thought. He may have erred in this. Still, his ministry was unspeakably more useful than has been that of many, whose sermons, painfully wrought out by prolonged labors of the closet, have called forth the applauses of delighted auditors, while the people of their charge have been left, in respect to pastoral care, as sheep having no shepherd. Often in every part of his parish, free and open-hearted in his addresses to persons of every age and class, affectionate, skilful, and often exceedingly pungent and powerful in his instructions, reproofs, and persuasions;" "he was directly instrumental in the awakening and conversion of many, and very successful in carrying forward the members of his church in the unity of the faith and in habits of constant piety and usefulness."\* As a Christian, he had been "much in prayer," and "an example of the believers." As a minister of Christ, both in Southampton and in Harwinton "he had been wise to win souls." Though not distinguished either as a scholar or [as] an orator, he was more than

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\*Early in enlisting himself and his people in the missionary cause, he once remarked (to his grandson, Hon. Abijah Catlin), "that he with the neighboring ministers was the first in the world, so far as he knew, to set up and establish the Monthly Concert of Prayer that now prevails all over Christendom." A similar relation of *their* beginning that movement, as not aware that their fellow-Christians both in this country and elsewhere had equally begun it, various other persons have made. A like movement, from a like common impulse, originated in Scotland in 1747, in England in about 1752. Such a movement, renewed in England not far from 1790, was again renewed there in 1816-20 and special efforts made to extend it through our land. In the Harwinton Church Records, Book II., is this entry: "February 27<sup>th</sup> 1815. Conversed on the Subject of a monthly prayer Meeting."

When Mr. Williams had become aged, he was 'not backward' as to reform. His Autobiography has this passage: "Jan<sup>y</sup> 1829, I renounced Free-Masonry, fulling believing that I had done wrong in uniting with it, tho' at the time I was deceitfully persuaded to it as a matter of duty. I must, I ought to confess, that I have found it an unchristian and deceptive institution. The same year also, I put my name to the Temperance list."

either, "for he was a good man and full of faith and of the Holy Ghost; and much people was added unto the Lord."\* 'Accounts,' respecting those years of his ministry here in which such additions were most numerous made, are the only printed† productions known of his pen.

#### THE FOURTH PASTOR.

The Church Records‡ since Mr. Williams' time, are ample. Many persons have in memory his successors in office here. Those successors are, in other places, still actively engaged in affairs. Of their work in Harwinton, therefore, brief notices will suffice.

Rev. George Edmond Pierce, D.D., was "invited to preach to this church and people as a candidate for the Gospel ministry," in Feb., 1822. He was invited to become their pastor, in May, 1822. He was ordained to that office by the Litchfield South Consociation, 10 July, 1822. He was dismissed from it by the same Body, "at their Annual Meeting, at Watertown, [10] July, 1834."

Dr. Pierce, born in Southbury (, South Britain parish), 9 Sept., 1794, was graduated at Yale College, in 1816, and at Andover Theological Seminary, in 1821. He was Preceptor of the Academy at Fairfield, Ct., in 1817 and 1818. He entered upon the duties of the Presidency of Western Reserve College, then but recently established at Hudson, O., 5 July, 1834. He remained in that position, until "the burdens of office, the failure

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\*The quotations in the above paragraph are mainly from the Obituary Notice, a quite extended one, before adverted to.

†An account of a Revival of Religion in Harwinton, Conn., in the year 1799; published in the Connecticut Evangelical Magazine, June, 1801. An Account of a Revival of Religion in Harwinton, Conn., in the years 1805 and 1806; published in the Connecticut Evangelical Magazine, April, 1807. An account of a Revival of Religion in Harwinton, Conn., in the year 1816; published in the Religious Intelligencer, April 11th, 1818.—The narratives published in the Connecticut Evangelical Magazine form with others, and with a Preface written by Bennet Tyler, D.D., New England Revivals, a work issued in 1846 by the Massachusetts Sabbath School Society.

‡See, in Appendix, Note III.

of health, and the correct advice of the Medical Profession induced [him] to resign." His letter of resignation, dated 31 May, 1855, took effect at the next following Commencement, 12 July. After his resignation, President Pierce supplied the pulpit in Hudson, O., for nearly a year. Still residing in that place, he preaches occasionally, though he is mainly engaged in other employments. Of his printed productions the principal ones are: *The Importance of Religious Knowledge*, a sermon published in *The American Evangelist*, Boston, November, 1827; *The Tears of Jesus*, a sermon (whose title would have been *The Compassion of Christ*, had its author's preference as to a name for it been adhered to), published in *The American National Preacher*, New York, April, 1833; *A Report on the Study of the Bible and Christian Authors, instead of Heathen Classics*, published, by request of the Trustees of Western Reserve College, in *The Ohio Observer*, Hudson, O., 9 Oct., 1834; *The Streams of the River of Life*, a Sermon preached at the Dedication of the Chapel of Western Reserve College, August 23, 1836, published at New York, 1836; *A Plea for Stability and Permanence in Institutions of Learning*, delivered before the Trustees, Officers and Students of the Cleveland Medical College, February 26, 1845, published, by request, at Cleveland, O., 1845; *An Address in Commemoration of the Semi-Centennial Anniversary of the Settlement of the town of Hudson, O.*, delivered 18 June, 1850, repeated 18 June, 1856, and, with the other Proceedings of the Fifty-Sixth Anniversary of the Settlement of Hudson [O.], published at Hudson, O., 1856; *The Heavenly Throne*, a Baccalaureate Sermon, delivered in the Chapel of Western Reserve College, July 9, 1854, published at Hudson, O., 1854. From Dr. Pierce appeared in the *Ohio Observer*, 10 July, 1840, and on, articles in defence and advocacy of the American Education Society and of its principles; in the *New England Puritan*, 1846, 1847, articles "giving some historical, statistical and religious account of the Western Reserve;" and in the *Independent*, 23 November, 1854, and on, communications, "over the signature of Prudential Committee and with their [viz., such Committee's, as connected with the institution named,] examination and ap-



proval, giving in part the history of the Western Reserve College, and also the principles on which a College is to be conducted." It is understood that their author designs to publish those communications in a more permanent form.

#### THE FIFTH PASTOR.

The Congregational Society, 13 Oct., 1834, invited Mr. William James Breed,\* who had for some time preached here, "to return and preach as a Candidate for Settlement." He did not so return. Following him a Rev. Mr. Church\* supplied the pulpit a few Sabbaths.

Mr. R. Manning Chipman, whose first sermon here was preached 14 Dec., 1834, was invited to become pastor of the Congregational Church, 26 Jan., 1835. He was ordained and installed in that relation, 4 March, 1835, by the South Consociation of Litchfield County. He was dismissed from it, by the same Body, 13 March, 1839.

Richard Manning Chipman, Jr., a native of Salem, Ms., where still his father Richard Manning Chipman, Sen., resides, was graduated at Dartmouth College, in 1832. He pursued professional studies in the Theological Seminary of the Presbyterian Church at Princeton, N. J., and in the Theological Department of the University of the City of New York, a Department suspended from operation since the establishment, in that locality, of the Union Theological Seminary. In 1833, 1834, he was Corresponding Secretary of the American Peace Society and Editor of their Periodical, the *Calumet*, their office being at that time in New York. He received approbation to preach from the Litchfield South Association convened at Washington, 20 Oct., 1834. He declined an invitation, given to him 27 June, 1839, to become Professor of Theology in the Oneida Institute, at Whitesboro', N. Y., and a call, given to him 7 July, 1839, to be pastor of the Second Congregational Church in (Old Well, now) South Norwalk, Ct. He was installed pastor of the Evangelical Congregational Church in Athol, Ms., 15 Aug., 1839; from which relation he was dis-

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\*See, in Appendix, Note DD.



missed, 23 Dec., 1851. He was installed pastor of the Third Congregational Church in the borough of Guilford, Ct., 14 Jan., 1852. His release from that position was obtained, 19 May, 1858. Accepting an invitation "to discharge the duties of a pastor" to the First Congregational Church and Society in Wolcottville, (, Torrington), Ct., he has discharged there such duties since 15 May, 1859; though, in accordance with his preference expressed, the formality of an installation has been waved. Of his writings, other than anonymous contributions in journals, have been published: A Discourse on the Nature and Means of Ecclesiastical Prosperity, delivered at the Dedication of the House of Worship in Terrysville, Ct., August 8th, 1838,—Hartford, 1839; A Discourse on Free Discussion, delivered in Harwinton, Ct., February 17th, 1839,—Hartford, 1839; A Discourse on the Maintenance of Moral Purity, delivered, 13 September 1840, in the course of his ordinary pastoral instructions to the Evangelical Church and Society in Athol, Ms.,—(in *The Friend of Virtue*,) Boston, 1841; Memoir of Eli Thorp,—(by the Massachusetts Sabbath School Society,) Boston, 1842.

During the fifth pastorate of this Church there were, as respects matters pertaining to public worship, some changes for the better introduced. The Society, 29 Oct., 1837:

Voted to Slip [put 'slips' into] the meeting house.

That work, done in the winter following, occasioned a second beneficial innovation,—as expressed 19 March, 1838:

Resolved By this meeting that this Ecclesiastical Society will on the 2<sup>nd</sup> Monday of April next procede to lease the slips in the meeting house for one year from the 1<sup>st</sup> day of April [ etc.]

Thus passed away, with the old pews,\* the ancient custom of 'dignifying' them and 'seating the Meeting-house;† and, at the same time, was commenced a different method of raising the means by which the cost of sustaining religious services is provided.

Within the same period, as also previously, there lived here a few individuals of the Methodist Episcopal Church. No

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\*See, in Appendix, Note BB.

†See, in Appendix, Note AA.

organization of them has here been effected. A young minister of that denomination, for a few months before his decease resident but not officiating in Harwinton, Rev. Myron W. Peck, died 23 May, 1837. Amiable, devout, resigned; though disappointed in his hope of spending years in the work he had chosen, the hope itself showed that, as in Josiah, so "in him there was found some good thing toward the Lord God of Israel."

#### THE SIXTH PASTOR.

Rev. Charles Bentley was invited to become pastor of the Congregational Church, in the summer of 1839. The action of the Society to that effect was taken, 16 June, 1839. He was duly installed in that relation, 11 Sept., 1839; and dismissed from it, 15 Jan., 1850.

Mr. Bentley is a native of Tyringham, Ms. He graduated at Amherst College, in 1824. He studied theology with Rev. Allen McLean, of Simsbury. He was ordained and installed pastor of the Congregational Church in (Middle Haddam,) Chatham, 16 Feb., 1826; and dismissed thence, 22 May, 1833. He was installed pastor of the Congregational Church at (Salmon Brook,) Granby, in Aug., 1833; and dismissed thence, in April, 1839. He was installed at (Greens Farms,) Fairfield, 22 May, 1850; and dismissed thence, 18 May, 1858. He was installed pastor of the Congregational Church at (West) Willington, 27 Oct., 1858.

In 1843, the galleries in the Congregational Church edifice were made lower, the 'sittings' in them differently arranged, and those in the Choir gallery brought farther forward; while the arch in the ceiling ceased to be, and the stately but too elevated pulpit gave way to one which quite as well answers a pulpit's especial design. These changes in its interior, if they have not added to the architectural effect, have increased the convenience of the building. Although of those worshipping in it some can easily remember when it was reared, and can as easily recall the time when with those of a former generation they worshipped in the older one; yet this, too, has about it now that venerableness which a religious use long-continued gives; and, preserved

well in the future, as it has been in the past, may it, touched softly by the hand of time, remain yet many years, undefaced, cherished, loved, "the house of God" and "the gate of heaven."

As before referred to, in 1840 the Town erected a Hall above which the Episcopal Society constructed an edifice for worship. The renewed ministrations in Harwinton of Rev. Frederick Holcomb, D.D., of Watertown, were contributive to the prosecution of that design.

#### THE SEVENTH PASTOR.

Rev. Warren G. Jones was installed pastor of the Congregational Church, 3 Oct., 1850; from which relation he was dismissed, 7 June, 1853.

Mr. Jones, born at (Millington,) East Haddam, graduated at Union College, 1831. Having studied a year and a half at the Theological Seminary in Princeton, N. J., he finished his professional preparation under the care of the Second Presbytery of Philadelphia, Pa., and by that body, a licentiate of which he became 6 June, 1833, he was ordained and installed pastor of the Drawyers (Presbyterian,) Church, in St. George's Hundred, New Castle Co., Del., 20 Nov., 1833. After three years, his pastorate there was terminated by dismissal. He was installed pastor of the Congregational Church in South Glastenbury, Ct., 26 July, 1837, and dismissed thence, 27 Aug., 1850. He commenced, 1 May, 1853, the enterprise which resulted in the formation of the Market Street (Congregational) Church in Hartford. His labors in that relation were relinquished, 1 April, 1858. He resides in Hartford still; officiating, since 1859, in the Second Congregational Church in Manchester. Writings of Mr. Jones published, otherwise than in journals, are: *Piety Honored after Death*, a sermon preached on occasion of the death of Pardon Brown, Esq., a Deacon in the Congregational Church in South Glastenbury; *A Correct Account of the Discussion held in the Meeting House of the Congregational Church in South Glastenbury, Jan. 30 and 31, 1850, between the Pastor of that Church and Elder Joseph Turner, on the Immortality of the Soul*; *Assured Hope*, a sermon occasioned by the death of Truman Kellogg [Esq.], at Harwinton.

## THE EIGHTH PASTOR.

Rev. Jacob Gerritt Miller was installed pastor of the Congregational Church, 13 July, 1854. He was dismissed from that relation, 11 May, 1857.

Mr. Miller, a native of Sandlake, N. Y., graduated at Williams College, 1848, and at the Theological Seminary, Auburn, N. Y., 1851. He was ordained as an evangelist by the Presbytery of Troy, N. Y., at Whitehall in that State, 13 Dec., 1852. After his dismissal from Harwinton, he ministered to the Presbyterian congregation at Green Island (near Troy), N. Y. He was installed, colleague pastor of the Congregational Church in Branford, Ct., 20 Oct., 1859.

## THE NINTH PASTOR.

Rev. John Alexander McKinstry was installed pastor of the Congregational Church here, 1 Oct., 1857.

Mr. McKinstry, born at Chicopee (, then a part of Springfield), Ms., a graduate of Amherst College, 1838, and of the Theological Institute, East Windsor, Ct., 1841, had been ordained and installed pastor of the Congregational Church in Torrington (parish, Torrington) 5 Oct., 1842, and dismissed thence, 28 Sept., 1857.

"And the prophets,.....?" Of the nine persons, successively pastors of the Congregational Church in Harwinton during the one hundred and twenty-two years of its existence, all, except him who now sustains to it that relation, have been separated from it by dismission. All of those dismissed hence, the first excepted, have subsequently to that event performed the stated work of ministers, most of them as once or oftener pastors, to other congregations. Of this number, elsewhere as in Harwinton successful in their ministrations to a degree requiring of them gratitude to God, all, the two eldest excepted, are still living and working. Of the three deceased ones, the first was freed from his pastorate, before he died in Harwinton; the second, from his with another people, before he died in their Town; the third, after his pastoral relation here ceased, did not form such a connection again. Just the incumbent omitted, of only the two first among the nine, though all of them have been par-



ents, are there any descendants who at the present time are residents here; and to these descendants, comprised mainly in two households, pertain other surnames.

#### DEACONS.

The persons whose names follow, the first date adjoined to each denoting the year of election, were in succession chosen to and have sustained the relation of deacon in the Congregational Church: Jacob Benton, Sen., 1738; Daniel Phelps, 2d, 1738; Capt. John Wilson, Jr.,\* 1760, died 12 Dec., 1799; Daniel Catlin, Sen., 1779; died 25 Aug., 1795; Maj. Cyprian Webster, Jr., 1793, died 14 April, 1809; Daniel Catlin, Jr., Esq., 1795, died 8 July, 1804; Col. Abner Barber, 1802, died 30 Nov., 1815; Noadiah Hart, 1802, removed from Town; Benjamin Griswold, Esq., 1804, died 14 July, 1827; Enos Frisbie, Sen. 1809, died 4 April, 1829; Benjamin Catlin, 1814, died 11 July, 1835; Richard Bristol, 1820, removed from Town, 1838; Minor Smith, 1829, died 10 Aug., 1832; Norman Wilson, 1832, died 27 Aug., 1841; Jonathan Balch, 1835; Samuel Wilson, Sen., 1841; Wyllys Clark, 1841; Hart Barker, 1847.

May 24th, 1838. [The Church] met according to adjournment; and, taking into consideration the matter of choosing a deacon,

*Voted*, that we will choose a deacon, to continue in office the term of ten years.

The present deacons having expressed a wish to have their term of office [placed] on the same footing as [that of] the deacons to be chosen; the brethren concurred in such an arrangement, having previously expressed by uplifted hands their *unanimous* desire to have the existing deacons retain their offices until that extent of time may have come.†

The "extent" was subsequently reduced to five years. Of course the figures suffixed to the names of Messrs. Balch, (ex-deacon as on his own application dismissed,) Wilson, Clark, Barker, (present incumbents,) specify the times when these were first chosen. The other gentlemen are deceased. Such were their works, such was their characters, such influence from them

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\*His father held the same office in Windsor Church. Deed in Harwinton Records, Book I.

†Church Records, Book III.



is still perceptible, as to make the apostolic words their appropriate memorial: "They that have used the office of a deacon well."

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#### CHAPTER IV.

### DIVINE WORDS AND STATUTES TAKE HOLD.

The earliest dwellers in Harwinton did not come hither in vain. The Town and the Church which, Providence favoring them, they established, still bear and always will bear an impress which they gave. In the effects of the work which they wrought are monuments, all around those who now dwell here, of their enterprise and their energy, of their wisdom and zeal and love. Influences which emanated from them come on you every day. You should be as ready to imitate their character, in whatever excellence it had, as you are to revere their memory. So much, in respect to them, remains; but themselves "your fathers, where are they?" That one of the first comers hither who lived the longest, not many now alive saw. He that died the last of their number was buried about the time when the present century began. Indeed, the years now are not few since, from the soil which they broke to the plough, their children, too, have all passed away.\* Of the fair and fruitful fields which they once tilled, the beauty is seen by the eyes, and the harvest is reaped by the hands, of the children of their children's children. Useful as sad are the thoughts, "Your fathers, where are they? and the prophets, do they live forever?" In their frailty, as in a mirror, is seen our own. Yet, surely, it is not less useful to hear that voice which invites us to connect such humbling reflections on man's weakness, with consoling remembrances of God's strength: "All flesh is as grass, and all the glory of man as the flower of the field, but the word of the Lord endureth forever; and this is the word which by the gospel is preached unto you."

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\*See, in Appendix, Note II.

To communities, as to individuals, the interests most important are those which relate to religion. For the reason that these interests are as unobtrusive as they are urgent in their demands, it is not always that either themselves, or the events which most signally illustrate them, appear prominently in a community's history. In Harwinton, during two-thirds of the time it has existed, no other events have been so conspicuous and impressive.

It is not improbable that the influence, which led the Church at its origin to adopt and through forty years thereafter to maintain 'the half-way covenant' practice, came from that leading portion of our first settlers who emigrated from the Town where, in 1657, views favorable to that practice were held, and where, in 1696, that practice was strongly established. It seems certain that the character which the Church, and through the Church the Town, has borne in more recent times, may be attributable, so far as such agencies can be traced, to the circumstance that the other principal part of our earliest immigrants were emigrants from the Town where, in 1734, began in this Colony a memorable revival of religion which afterwards overspread New England. That manifestation of "power from on high," since referred to as 'the great awakening,' "commenced in the First Parish in Windsor [Ct.], about the same time as at Northampton [Ms]. It was remarkable at East Windsor."\* As it extended and wrought out its effects, it arrested the progress of many evils. It set up barriers against that corruption of principles and deterioration of morals which had for more than half of a century been like a violent tide rolling in. It showed that the lamentations of patriots over this degeneracy, and the prayers of good men that it might be stayed, had not in vain ascended to Heaven. So many Windsor people came hither, with the influences of that "power" fresh in their minds that if they did not give body and shape, they at least imparted a manifest coloring, to all that has here become history. To them, under God, do we ascribe the facts, that a religious spirit has been so preva-

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\*The Great Awakening. A History, &c. By Joseph Tracy.

lent in Harwinton, and that this spirit, especially at some seasons, has been made remarkable by so decisive manifestations.

There being found no records of the Church kept while Mr. Bartholomew was its pastor, we are without evidence, either that the tone of its piety was increased, or that the number of its members was enlarged, on special occasions in his ministry. Such augmentations there may have been. It might seem from the absence of direct testimony to that effect, that such did not happen; but an argument from the same premise would prove as conclusively, that in his ministry the Church had no deacons. Only indirect evidence, the title applied in the Town's Records to their names, is furnished that such officers existed here in his time.

Visible tokens of the divine approbation accompanied Mr. Perry's ministrations. Since the cessation of that great religious movement whose origin was coeval with Harwinton's; similar seasons had been so few that, till the year when he began his pastorate, "we cannot find more than fifteen places in New England in which there was a special work of grace."\* There were admitted to this Church in that year, in April, 15 members; in May, 15; in June, 9; in July, 43; in October, 1; in November, 2; in the remaining time of his ministry, 38.† Two thirds of the accessions to church membership, while he was pastor here, resulted from religious revivals.

As has in a previous connexion been mentioned, in the sombre years, 'dark ages' in miniature they were, that came after Mr. Perry had gone, the way became gradually prepared for those times of brightness to follow which never, since their return, have wholly withdrawn. In the first year of the pastorate of Mr. Williams, there was evident an improved state of things. The number of members of the Church increased, in that period, from 131 to 153.‡ Fifteen of the persons then admitted Mr. Williams regarded as the "converts," made during "a small re-

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\*Christian Spectator, June, 1833.

†Church Records, Book I.

‡Church Records, Book II.

vival of religion.”\* In 1799, such a season more extensive was experienced. It commenced in February on a week-day, at a meeting in which “a lecture had been previously appointed. The congregation was very large, and the effects of the Word were very visible. In the evening another sermon was preached and some exhortations given. The effects were still more visible. It is believed that, on this and the two succeeding days, more than a hundred persons received deep impressions of their miserable state; and many of them were feelingly convicted of their total depravity of heart...Many were brought to see that a selfish religion, such as theirs was, was unsafe; and that they must have a principle, higher than the fear of hell or desire of happiness, to prompt them in the path of life...Several were brought under sorrowful and distressing conviction at midnight, on their beds—and many in such circumstances that it could not be accounted for on any principle, but the sovereign power and mercy of God.” “From the 14th to the 20th of April, there were eighteen instances of hopeful conversion;” from the beginning to the close of the season under review, “about one hundred and forty,” principally of persons who were from twenty-five to forty-five years of age. Mr. Williams, in his “account”† from which these statements are taken, said: “Some of the most unlikely to human appearance have been the subjects of this work. The high and the low, the weak and the strong, the rich and the poor, the mere moralist and the scoffer, the professor and the profligate, the profane and the inconsiderate...have been wrought upon...Surely it is all done by the blessing of the God and Father of our Lord Jesus Christ, according to the good pleasure of his will, to the praise of the glory of his grace.” The number of admissions to the Church thus occasioned was, in 1799, one hundred. Mr. Williams described another season of this kind.† Beginning “about the middle of September, 1805,” “its progress was very rapid, attended with marks of divine sovereignty.” It continued, “without very sensible abatement, for nearly six months; in which time numbers were hopefully converted, and

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\*His Autobiography.

†See herein, at p. 79, Note (†).



such visible tokens of divine grace...were exhibited, as gave occasion for the warmest thanksgiving." "The wicked heart seemed to be overawed by the majesty and the sovereignty of the work; and to appear as an opposer was to appear to be led, not by rational views of things, but by the spirit which actuated the Jews in their opposition to the work of God, when Paul and Barnabas were preaching successfully at Antioch...Like the former, this awakening has extended into almost every part of the society, but the converts [in this] are not so numerous. The number now is seventy-five." "Though a few were of middle age, yet generally they were between the age of thirteen and twenty-five...In the former awakening it was observed, that the subjects of it being principally heads of families cast a delightful aspect on the rising generation; and now with pleasure we record that many of the late converts are the children of those who then introduced family instruction and prayer." The accessions to the Church, in 1806, were sixty-two. Another season of peculiar attention here to religion was more remarkable, both in the evidence of divine power which it exhibited, and in its enduring great results. God's work in the heart, as Mr. Williams represented it,\* was, at this time, effected with such rapidity that human instrumentality seemed almost entirely excluded. The reading of the Scriptures was in a wonderful degree effective. 'The sword of the Spirit appeared as if drawn from its sheath, and, in the hands of a more than human agent, glistening with a surprising brightness.' The stoutest spirits were laid low. Those who at this time seemed to have become indeed 'renewed in the temper of their minds,' were not mere children, who might be deemed to have been effected by sympathy or excited by impassioned appeals, but, for the most part, adult persons, varying from twenty to seventy years in age. It was disclosed, however, in regard to some of the youngest of that company, that they were those for whom mothers had spent many a midnight hour in beseeching that spiritual blessings might be given them, and over whom now those same mothers, their prayers answered in fulfilment of the promises, were rejoicing that the relatives so dear to them had, in the highest

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\*See herein, at page 79, Note (†).



sense, become indeed "children of God." The number of persons added to the Church, in 1816, was one hundred and three.\* Its members, 5 Jan., 1817, eleven having on that day been received, were three hundred and forty-one; 2 May, 1819, three hundred and twenty-six.\*

The second year of the pastorate of Dr. Pierce "was distinguished as a season of special grace. In the latter part of February, 1824, there appeared a deep and solemn impression on the minds of the people, manifestly the effect of divine influence. The work, at its commencement, was powerful and rapid. In the space of about three weeks seventy, a large proportion of them men and heads of families, expressed hopes of having obtained an interest in Christ. The work afterwards was more gradual and regular in its progress. It lasted till September or October when it gradually declined."† "During the second or third week of the revival, thirty expressed similar hopes." "Among the means blessed in promoting it, were religious visiting and conversation on the part of the members of the church. The scene was active, rather than passive; yet there was great reliance on divine influence." "While it continued, the impression was very general, 'It is the work of God;' and there was little or no opposition to it."‡ "As the result of this revival, on the first Sabbath in September, a day of great interest and solemnity, one hundred and twenty-six, most of them people in mature life and many of them advanced in age, were added to the Church; the first Sabbath in November, twenty more were added, and four afterwards; making a total of one hundred and fifty [additions]. The principal part of the adult population, who were in the habit of attending on the means of grace, were now members of the Church, and the Church, embracing four hundred members, enjoyed a season of unexampled prosperity."†

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\*Church Records, Book II. In that, on a cover, Mr. Williams has written: "By my records it appears that, during my pastoral connection, 3 years, 11 months at Southampton, and 32 years at Harwinton, the number of those admitted to communion with hopeful evidence of true piety is 486." See, herein, at page 73.

†MS. of Dr. Pierce.

‡Church Records, Book III.

"No general revival was experienced from 1824 to 1831. After seven years of captivity, God appeared to redeem his people, to sound the trump of jubilee and bid the slaves of sin and Satan become the freemen of the Lord." "This revival, like the former, commenced not far from the first of March, and from the first [it] was very powerful among the youth in different parts of the town. A large number of hopeful conversions took place, during the first few weeks of its progress." "In November, when the work had in a great measure declined, it was deemed expedient to hold a protracted meeting, in the [then] usual form, of five days continuance. The exercises of this meeting, upon which large congregations attended, appeared to be accompanied with great power from on high, and, during the meeting and the few succeeding weeks, more than fifty [persons] of different ages supposed they had reason to believe, they had "passed from death unto life." There were additions, [made] to the Church at five successive seasons of Communion, in all amounting to one hundred and fifty [persons]. In a new year's sermon, [preached] the first Sabbath in January, 1832, which [time] was about the close of this revival, it was stated that there were four hundred and forty members in the Church, which is probably the largest number that were ever in the Church at one time."\*

By the fourth pastor of the Congregational Church baptism was "administered to forty-one persons at the time of their admission to the Church, also to about two hundred infant children of church members."\* Records of the baptisms administered here by his predecessors in the pastoral office do not appear, except those for the years 1816-1821 inclusive.

Under the ministrations of the fifth pastor of said Church, there was through the year 1835 an obvious increase of the spirit of prayer; and in the winter and spring ensuing many persons, most of them in the flower of life, were the subjects of unusual religious impressions. In 1836, thirty-six persons united themselves to the Church; at other times, during his ministry, twenty-three.† Some twenty-five persons, who afterwards entered

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\*MS. of Dr. Pierce.

†Church Records, Book III.

its membership, stated that their new hopes and new life began in the period embraced by his pastorate here.

By him were baptized in Harwinton six individuals of adult age, and forty-four children.\*

While Mr. Bentley was pastor of the same Church, "a work of divine grace made its appearance in the winter of 1840, characterized by deep and thorough convictions. The number added to the Church [was] forty. Again, [there was] a powerful work of grace, reaching almost all classes, [attended with] pungent convictions and in many instances speedy conversions, in the winter of 1842-3."† The number of persons, by profession admitted to the Church, in 1843, was fifty-three.\* There occurred another religious "revival in the winter of 1846 and 7, more limited."‡ In 1847 were, by profession, admitted to the Church eighteen persons.\*

In 1851, under Mr. Jones' pastorate, there were received to the Congregational Church ninety-six persons,\* ninety-four at one time.‡ Mr. Jones states: "These were not, however, near all who hopefully embraced Christ under my ministry among that people [, viz., in Harwinton]. There were some forty persons, the most of whom were young, who, I felt, needed trial and training, before they took upon them the obligations of the Church. There were persons from Plymouth Congregation, some from Northfield, Wolcottville and Burlington, who came to our meetings and were, it was hoped, savingly benefitted."‡

In respect to most of the seasons thus briefly sketched, in which religious truth was here accompanied with manifestations of unwonted power, may be said what the third Congregational pastor, writing in 1807, affirmed in respect to two of them: "The effect of those revivals was conspicuous, especially in the harmony and peace which pervaded the [Congregational] society, and in an uncommon degree of brotherly affection cementing the members of the Church." Regarding all of the scenes that, since he thus spoke, himself and pastors succeeding him here

\*Church Records, Book III.

†MS. of Mr. Bentley.

‡MS. of Mr. Jones.

have with the same Church been delighted to behold, with how much energy might be repeated and with how much feeling might be heard another expression which, at the time specified, he in view of similar ones made: "I hope it will not appear arrogant to say, surely the members of this Church, together with their pastor and the society, ought humbly and affectionately to acknowledge, that they have very abundant reason for the liveliest exercise of gratitude and praise; and forever to bless the LORD of hosts for such wonderful and repeated tokens of his mercy; and continually to sing, Alleluia."\*

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\*Account, &c., 1807. See herein, at page 79, Note (†).

## APPENDIX.

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NOTE A., PAGE 10.

### *Importance of a New England Town.*

"To commemorate the birth-day and perpetuate the annals of a retired New England town, may seem to some a trifling affair. But there is nothing dearer, to a man of sensibility, than his home... Here is the only true source of patriotism; and the man who loves not to indulge in recollections of the home of his youth, is constituted of such materials as traitors are made of.

But a New England town, when philosophically considered, is of more importance than at first may be supposed. It is not a mere corporation, but is a little commonwealth of itself. Our towns are pure democracies. Here alone [as politically regarded,] the people deliberate, decide, and act, without the intervention of a second power; and their most important interests are here consulted and regulated by themselves. The chief objects of taxation are entrusted to the towns. The great and absorbing interests of learning and religion are within their jurisdiction, in their capacities of school and ecclesiastical societies.

In town meetings, these primary assemblies of the people, our youth and young men are instructed in the first elements of political science; not by study alone, but by actual observation and participation. Here have been the nurseries of our statesmen, and here, too, the quiet duties and submission of the citizen are first learned. I am persuaded, that without these rudimental institutions of civil liberty, New England could never have furnished her bright example in the struggle [of our nation] for independence; nor could we have so successfully carried out the dangerous experiment of a people governed by themselves."—*Hon. Samuel Church's Centennial Address at Salisbury, (Ct.), 20 Oct., 1841.*

As more than sustaining those views of the late Chief Justice Church, himself an Episcopalian, may be cited from *The Congregationalist*, Boston, May 18, 1860, thus:

"THE CHURCHES' QUARREL ESPOUSED."—This ancient volume by John Wise, first [re-] issued in 1772, is soon to be published by the Congregational Board of Publication. Rev. Joseph S. Clark, D. D., in his "Historical Sketch of the Congregational Churches of Mass," speaks as follows of the work:

Some of the most glittering sentences in the immortal Declaration of American Independence are almost literal quotations from this essay of John Wise. And it is a significant fact, that in 1772, only four years before that declaration was made, a large edition of both these tracts was published by subscription in one duodecimo volume. The suspicion which this fact alone suggests, that it was used as a political text-book in the great struggle for freedom then opening in earnest, is fully confirmed by the list of subscribers' names printed at the end, with the number of copies annexed. Distinguished laymen in all parts of New England, who were soon to be heralded to the world as heroes in that struggle, are on that list



for six, twelve, twenty-four, thirty-six, and two of them for a hundred copies each! Should the time ever come for the people of this republic to renew that struggle, or the Congregational churches to re-assert their ancient rights, another edition of this rare old book would be called for.

The primary New England Towns originated as adjuncts and out-growths of the distinctive New England, viz., Congregational, Churches. In both institutions, the methods of organization and administration are radically the same. As, therefore, the Congregational Church system is, what the best-informed 'dissenters' from it admit, a revival of that which obtained among the primitive Christians, the typical form of which was the synagogue; New Englanders, with such of their countrymen as have the like immunities, are under indebtedness to an ancient "peculiar people" who have for ages been greatly despised. Americans can be just to all men; and it is the part of magnanimity to acknowledge that, in the respects and to the degree above indicated, our freedom as well as "salvation is of the Jews."

Some fifteen years ago the writer of this Note saw a prize Essay on the benefits attending on and resulting from the Town Organization. It was published near 1840. Abridged, it would be a valuable 'Tract for the Times.' Perhaps a patriot American could not easily render to his country a greater service than to place some appropriate treatise on that subject in the hands of the young men, especially of the young voters, in our land.

'The origin of society' so learnedly or, rather, so dogmatically-ignorantly written and talked about, lies too near home for a philosopher to see, viz., in the natural aggregation of families. The history of Europe to some extent, the history of the United States more clearly, shows that the best political confederation results from the organic and organic aggregation of Towns.

#### NOTE B., PAGE 11.

##### *Population of Harwinton.*

The number of inhabitants in Harwinton was in

1736,.....	100,*	1800,.....	1481,
1737,.....	161,*	1810,.....	1718,
1756,.....	250,†	1820,.....	1500,
1774,.....	1015,‡	1830,.....	1516,
1782,.....	1215,§	1840,.....	1201,
1790,.....	1367,	1850,.....	1175.¶

\*See, herein above, page 28.

†Since 1740, there had been little immigration. Some persons had even thus early left Harwinton, to found other Towns; and some, as see (, on page 110,) Note O, were absent in the Colonial military service.

‡Colored persons, 3.

§Colored persons, 5.

¶The population, in 1756, of Litchfield County was 11,827; of Connecticut, 129,921; in 1744, of Litchfield County, 27,285; of Connecticut, 197,856; in 1840, of Litchfield County, 40,448; of Connecticut, 309,978; in 1850, of Litchfield County, 45,253; of Connecticut, 370,792.

## NOTE C., PAGE 14, 20.

*Purchase of Land from Indians.*

No man who is intelligent will deny, and no one who is humane but will regret, that our national government has, not always indeed, yet in many instances, pursued a policy, in respect to lands owned by 'native tribes,' akin to that which Ahab adopted in respect to Naboth's vineyard. It must also be acknowledged, that too many persons are inclined to feel and to act toward the American Indians, as the ancient Israelites did towards the people of Canaan. Until a divine right, explicitly set forth in a divine command to that effect, can be produced, the work of fraudulently disinheriting these Indians, and of extirpating them either with or without removal from their possessions, ought to be abandoned. So much of that work has been already done, as may well awaken fear in the mind of any individual who remembers, that the just God will never forget the weak who are wronged and oppressed.

Still, the talk which is sometimes heard from New Englanders, as involving accusations that like wrongs were committed against Indians here by the earliest English settlers in New England, is worse than an affectation of that sentimentality for which it seems intended to pass. Coming from such persons who either know, or have certainly had sufficient opportunity to know, what were the facts in this case, such talk is as odious, without being as excusable, as is mere blattering ignorance. It falls little short of being a gratuitous slander thrown by degenerate men on their own parentage, the courage to do which they could not muster up—were that parentage still alive. Apart from the wrong of this matter, it is mortifying to be obliged to hear the prattle of persons, "neither understanding what they say, nor knowing whereof they affirm."

Facts, relative to the purchase of the territory of New England from its Indian possessors, may be found in a large part of our New England Histories. The earliest records of our oldest New England Towns are of deeds, duly given, conveying the land within the bounds of such Towns, for due considerations received by the Indians formerly owning it. One of the eminent lawyers of Massachusetts, who had been most conversant with contested land claims, has stated that he was never engaged in such a case, in which the title was not ultimately traced up to an 'Indian deed.' In instances where, as at Salem, Ms., the Indians had nearly or quite left a territory before the English colonists came to it; Indians who afterwards appeared, claiming the territory, received satisfaction. Those who wish to examine this matter, should consult the archives of the oldest New England States and Towns, with the statements of the earliest New England historians. How fairly bought and how fully paid for by the English settlers was the land of these eastern States, is not a thing hard to be learned.

As to this locality, these things appear. Sequassen,\* who was Sachem

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\*So, DeForest. Goodwin, in his Descendants of Thomas Olcott, Appendix, writes the name *Suncquasson*.

of what now is Hartford, sold to the English settlers there not only that place but, with that, "the whole region westward, including the territories of the Tunxis as far as the country of the Mohawks." The deed of this sale seems to have been lost, but the fact of this sale is acknowledged in a renewal deed, given in 1670, by which the Indians, successors of Sequassen, confirm his conveyance of Suckiage, alias Hartford, to the English settlers. The Hartford people, who, in 1640, four years after that sale, settled Farmington, then Tunxis, re-purchased that part of the territory. These same people, in 1650, made another agreement, concerning land, with the Tunxis Indians, agents for whom were "Pethus the sachem or gentleman" of Tunxis, and Ahamo, another of those Indians' principal men; Sequassen's authority being at that time of no consequence, as he was in exile. In 1657, some of the Farmington settlers procured of the same Tunxis tribe coparcenary rights and title to Mattatuc. In 1714 (, or 1718), the heirs of those grantees received from the successors of those grantors a confirmatory deed, conveying the absolute rights and title to those grantees. Within that tract, as by the known locality of "y<sup>e</sup> hill" appears, is included Litchfield, partly; Harwinton, wholly. If the Pootatuck Indians had ever any claim or ownership in this territory, they had parted with such; since, as is stated,\* "the names of their chiefs are appended to deeds of sale [of lands] extending from Pequonnuck in Bridgeport, on the south, to Goshen and Torrington, on the north." It appears from this recital, that whatever rights the Indians had to this part of Connecticut soil they conveyed away by many repeated sales. Their rights to it, it should also be said, seem to have been only such as attach to a mere hunting ground. The Pootatucks a small tribe at Woodbury excepted, no Indians lived permanently in any part of what is now Litchfield county, until towards the middle part of the seventeenth century. Then, or at about that period, various clans had emigrated into its northwestern portion. Previously to that time, Indians were here as occasional sojourners, not as stated residents.

The Indian conveyance of the territory comprising part of Waterbury (, Plymouth), with this township and in part that of Litchfield, will be found in Farmington Records. This territory, as has before (, pp. 16-21.) been mentioned, had been, formally at least, given, in 1686, to the Towns of Hartford and Windsor. The interest which the Farmington people had by that conveyance acquired, or the claim which they had founded upon that conveyance, they gave up to those Towns, and they received from the Colony therefor one sixth part of the township of Litchfield.† One deed "copied from the Farmington record," Dr. Bronson, in his History of Waterbury, gives as follows (, together with facsimiles of the marks of the grantors, which are here omitted):

This Witnesseth that Wee Kapaquamp and Querrinus and Mataueago have sold to William Lewis and Samuell Steele of Farmington A psell or A trackt of land

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\*History of Woodbury.

†History of Litchfield, and History of Waterbury.

called matetacoke that is to Say the hill from whence John Standley and John Andrews: brought the black lead and all the Land within eight: mylle: of that hill: on every side: to dig: and carry away what they will and To build on y<sup>e</sup> for y<sup>e</sup> Vse of them that Labor there: and not otherwise To improve: y<sup>e</sup> Land In witness whereof wee: have hereunto set our: hands: and those: Indians above mentioned must free the purchasers from all Claymes: by any other Indyans:

Witness John Steel  
february: y<sup>e</sup> 8<sup>th</sup> 1657

WILLIAM LEWIS  
SAMUEL STEELE

The marke (     ) of Kapaquamp:  
The mark (     ) of Querrimus  
The mark of (     ) Mataneage

After copying the above-quoted instrument into his History of the Town of Litchfield, Connecticut, George C. Woodruff, Esq., says: "Precisely where the hill referred to in this deed was situated, I have been unable to discover, but from the subsequent claims of the grantees, from tradition, and from the deed itself, it would seem that it was in the southern part of Harwinton, and embraced that Town and also some portion of Plymouth (then [called] Matatuck or Waterbury) and Litchfield. This purchase was made by the grantees in behalf of themselves and [of] a company composed of certain other inhabitants of Farmington." Dr. Bronson says: "It doubtless proved valueless for the purposes for which it was obtained, as we hear nothing further concerning the black lead."\*

The later deed, conveying to Farmington people the whole Indian title to the "tract," bears date, Dr. Bronson affirms, "the 11th day of August, 1718." The essential part of it, as given by Mr. Woodruff, is as follows:

... Also y<sup>e</sup> s<sup>d</sup> Pethuzso, and Toxeronuck with y<sup>e</sup> Rest of the Indians subscribing do hereby for our selves and our heir execut<sup>rs</sup> covenant promise, grant and agree, to and with y<sup>e</sup> s<sup>d</sup> John Stanly Steel and Lewis in manner and form as followeth, that y<sup>e</sup> s<sup>d</sup> Kapaquamp, Querimus and Mataneage at y<sup>e</sup> time of y<sup>e</sup> en sealing of y<sup>e</sup> conveyance above expressed, they were y<sup>e</sup> true and lawfull owners of y<sup>e</sup> Land contained in y<sup>e</sup> Premises and stood seized of the whole tract of land contained in y<sup>e</sup> book of Records in y<sup>e</sup> premises: after y<sup>e</sup> meethod that other Indians used to do, in theyer own right; yet for a further satisfaction of y<sup>e</sup> heirs of Capt. Lewis, Steel, and Stanly we have given this Instrument to Left Stanly and William Lewis, son of Capt Lewis, and Ebenezer Steele to be A further confirmation to them and y<sup>e</sup> ancient Purchasers forever. Now this Indenture witnesseth for a further confirmation to them y<sup>e</sup> s<sup>d</sup> Stanly, Lewis and Steel, that we y<sup>e</sup> s<sup>d</sup> Pethuzso and Toxeronuck with y<sup>e</sup> rest of us y<sup>e</sup> subscribers do grant Release and Quitt any claime to y<sup>e</sup> above s<sup>d</sup> Tract or Percell of Land and do hereby assigne, enfeoffe, Rattefie and Confirm unto the afores<sup>d</sup> Will<sup>m</sup> Lewis Sarjt Ebenezer Steel and Left John Stanly theyer ancient Purchasers and theyer heirs forever, all y<sup>e</sup> forementioned premises that is to say the hill from whence John Stanly and John Andrus brought y<sup>e</sup> blacklead and all y<sup>e</sup> Land within eight mile of y<sup>e</sup> hill on euery side, with all y<sup>e</sup> timber trees, woods brooks rivers, mines, minerals thereupon, and hereby surrender and Quitt our claime to y<sup>e</sup> same for them to have and to hold Possess and enjoy and their heirs forever, and do hereby warrant maintain, and defend y<sup>e</sup> s<sup>d</sup> Purchasers theyer heirs and assigns in y<sup>e</sup> Quiet and Peaceable Possession, and enjoyment thereof as above described, against our selves our heirs execut<sup>rs</sup> admini<sup>rs</sup> and assigns and and all and euery other p<sup>r</sup> son or p<sup>r</sup> sons lawfully claiming Right Title Jutrest therein from by, or under us.

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\*It was traditionally transmuted into block lead; as see (hereinafter,) Note U.



In witness whereof we y<sup>e</sup> said Petthuzso Toxeronuck Awowas, with y<sup>e</sup> Rest haue to this Indenture Put our hands, and seales, this eleventh of August in y<sup>e</sup> year of o<sup>r</sup> Lord one thousand and seven hundred and fourteen: 1714

Signed sealed and delivered in y <sup>e</sup> presence of us, John Thomson, Hez. Hooker	}	Petthuzso: his mark  Toxeronuck: his
--	---	--

ffarmington September y<sup>e</sup> eleventh day, Anno q<sup>e</sup> Dom<sup>i</sup>. 1714, Petthuzso, and Toxeronuck, ffarmington Judians, and subscribers to this aboue written Instrument came p<sup>r</sup>sonally before me and acknowledged y<sup>e</sup> same to be theyer own willing and free act and deed,  
JOHN HOOKER, Justic.

Witnesses to Taphow and his squa sign- ing sealing and de- livering Tho's Lee, Hez. Hooker	}	Young Taphow his mark.  Young Tapho w Squa
---	---	--

Witnesses to Awo- was signing seal- ing & delivering. Timothy Porter, Josiah Hart.	}	Petasas granchild her mark.  Awowas his mark
--	---	--

ffarmington Octobr y<sup>e</sup> 12th, Anno Domi: 1714: Taphow y<sup>e</sup> younger and his squa; also Wowowis all ffarmington Judians came p<sup>r</sup>sonally before me, and acknowl-  
edged this aboue written Instrument—which they have signed and sealed to be  
theyer own willing free act and deed.

JOHN HOOKER, Justic

#### NOTE D., PAGE 14.

##### *Connecticut Laws.*

The so called 'Blue Laws' of Connecticut form the staple topic, and that a very stale one, of her revilers. If she had actually been in the shameful or shameless condition which such persons, too often her own sons, represent her to have come into by making and enforcing those asserted 'laws,' did it not become these persons rather to throw a mantle over her, than, by talking with pleasure about her being in such a plight, to 'foam out their own shame?' Those so called 'laws,' however, were not so much enacted by a Connecticut Legislature as invented by a renegade maligner of the position and measures which, eighty years ago, Connecticut chose to take regarding the revolutionary war, to all which his instincts and objects made him averse. Any one who desires to see what is revealed by an examination of Dr. Samuel Peters, and of his accusations of Connecticut, as respects those asserted 'laws,' will find his work thoroughly dissected and its author morally gibbeted in James Luce Kingsley, LL.D.'s Historical Address, delivered at the Bicentennial Anniversary of the settlement of New Haven.

Connecticut has never claimed perfection. Her legislators have not been faultless. Her laws bear, what their authors did, the marks of some human imperfections. Let as much be made of this fact as truth will justify and as circumstances may render needful, but not more than that. Having read carefully the ancient laws of Connecticut, the writer,



not by birth to Connecticut belonging, might with some confidence present his own views regarding the general character of said laws. He might, in preference to intimating any judgment of his own touching the matter, cite, respecting it, the deliberately formed and publicly expressed sentiments of speakers and writers, as well out of Connecticut as in it, who are in every respect and to the fullest extent competent to pronounce in this regard. But there is a way more decisive of the question, than the delivering or the quoting of opinions. Let one who wishes to know what the laws of Connecticut have been in former times, just find what her people have been. Let him read, as to their character the whole State through, Hollister's History of Connecticut, and, as to their character in Litchfield County, Bushnell's 'Sermon' delivered at the Litchfield Jubilee in 1851. Indeed, for learning this, he need not wait till he has read any thing. A candid man can satisfactorily determine what the former generations were, by seeing what the present generation is. Are a people such as in general those now in Connecticut are, the descendants of men who, as a body, were such as making or submitting to the asserted 'Blue Laws' would show them to have been? As a general fact, a whole people are never better than their laws are; often, they are worse. If the present people of Connecticut are what they are admitted to be, the laws which their fathers had, and their fathers themselves in helping by means of their laws to make these people what they are, deserve high commendation.

NOTE E., PAGE 15.

*Early Evil-Doers of New England.*

"No colony ever emigrated into a wilderness without soon drawing into their neighborhood, if not into their number, those whose congenial habitation is on the borders between a civilized and a savage community. Our fathers were by no means exempt from this universal ban of new settlements." "Even of the one hundred and one who first arrived in Cape Cod Harbor, there were evidently several, besides children, who made no pretensions to personal godliness...several in the capacity of servants. Two of these soon engaged in fighting a duel, and were sentenced by the whole company "to have their hands and feet tied together, and so remain twenty-four hours without meat or drink." [The Planters of Massachusetts and those of Connecticut and of New Haven, equally with the Pilgrims of Plymouth, have, as thus inevitably connected with what are in these days expressively termed '*border ruffians*,' received an immoderate apportionment of obloquy.] "When they banished such pests from their domain, they were complained of as intolerant, and if they suffered them to remain, they were represented as conniving at their iniquities. Very often do their descendants, at this day, represent them as guilty of the very acts of the hangers-on, against whom they contended with all their might, and then with the same breath condemn them as bitter persecutors for expelling such gross offenders as they were able to banish from their community. These culprits, like others in all ages and countries, went off complaining loudly

of infringement of their liberties ; [and] now, with unaccountable gusto, multitudes swallow their complaints, and are far more sure that they judge right than are those best acquainted with the whole history of their case."—C. [Joseph S. Clark, D.D. ?], in *The Congregationalist*, Boston, September 10, 1858.

NOTE F., PAGE 20.

*Did Hartford and Windsor contest the title of the Colony to land, now in Litchfield County, west of the Housatonic river ?*

It has been supposed that the Towns of Hartford and Windsor, in their controversy with the Colony of Connecticut, respecting "the Western lands," laid claim to a tract more extended than the one specified in the act of the Colonial Legislature. Rev. Grant Powers, in his Centennial Address at Goshen, says: "Their [the said Towns'] claim was extensive, comprehending Kent, Litchfield, Harwinton, New Hartford, Torrington, Goshen, Cornwall, Salisbury, Canaan, Norfolk, Winchester, Colebrook, Barkhamsted, and Hartland." Dr. Bronson, in his History of Waterbury, (followed by Mr. Kilbourn, in his Sketches and Chronicles of Litchfield,) implies the like opinion by saying: "In settling the claims of the Hartford and Windsor proprietors to the lands in Litchfield County, the Colony obtained the quiet possession of seven townships in the western part of the County—Norfolk, Goshen, Canaan, Cornwall, Kent, Salisbury and Sharon." It will be noticed that Mr. Powers' enumeration omits Sharon, and that Dr. Bronson's includes, with Kent which lies partly on each side of the Housatonic, Salisbury and Sharon which lie wholly on the west side of it. This discrepancy may not argue an error; but the assertion of the one writer so agrees with the implication of the other writer, as seems to denote that the view held by both of them had, in each, the same occasion. What this was may, perhaps, be conjectured. Dr. Trumbull, in his History of Connecticut, gives his account of the controversy which Hartford and Windsor had with the colony about "the Western lands," in so close a connection with his account of the arrangements which, after the controversy was ended, were made by the Legislature for the sale and settlement of those lands, and he, throughout this latter account, so speaks of "the fourteen townships," "the fourteen new townships," and of "Kent another of the new townships;" as very naturally to make the impression that those Towns had altercation with the Colony for lands west, as well as east, of the Housatonic. A person, not one of the above named, is known to have derived from those premises that conclusion. Dr. Trumbull, however, does not affirm that as many of those new townships were made out of that share of the disputed territory which the Colony at last secured, as were made out of that which it ceded to Hartford and Windsor. Of that share which the Colony secured of the disputed territory, less than five townships were\* made, viz., Canaan, Corn-

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\*Litchfield township had been made, several years previously.

wall, Goshen, Norfolk, and part of Kent. That there were in market, at the time referred to, seven townships owned by proprietors in Hartford and Windsor, and, at the same time, seven townships of which the Colony was proprietor, was simply a coincidence. There would have been more than seven or less than seven, then for sale by the Colony, had that part of "the Western lands" situated between the Housatonic and the boundary of New York been somewhat larger or somewhat smaller than it was. The Colony, as a basis for ending the dispute about those lands, was to share them equally with the Towns that had claimed them. Any person by a little calculation will find that, when Salisbury and Sharon with that part of Kent which is on the western side of the Housatonic are omitted, the Colony retained of the disputed territory a district about as large as that which it yielded to the claimant Towns.

#### NOTE G., PAGE 20.

##### *Original Proprietors of Harwinton.*

I. The proprietors or grantees of the western half township, by them called 'West Harwinton,' were :

Samuel Alyn, John Bancraft, John Barber, Joseph Barnard, Daniel Bissell, Ebenezer Bissell, Thomas Buckland, Simon Chapman, Benjamin Colt, John Cook, Sen., Thomas Cook's heirs, Samuel Denslow, Nathaniel Drake, Benjamin Eglestone, Isaac Eglestone, Caleb Elmer, John Elsworth's heirs, Daniel Garrett's heirs, John Gaylord, Daniel Gillet, John Grant, Joseph "Grayham," Daniel Griswold, Jun., Edward Griswold, Matthew Griswold, Pelatiah Griswold, Samuel Heydon, Joseph Holecomb, Timothy Hosford, Ebenezer Loomis' heirs, Hezekiah Loomis, Mary Loomis, Nathaniel Loomis, Sen., Noah Loomis, Pelatiah Mills, Amos More, John More, Jr., Roger Newberry, Nathaniel Owen, Daniel Phelps, Samuel Phelps, Sen., William Phelps' heirs, Josiah Rockwell, Joseph Skinner's heirs, Noah Sparks, Daniel Stoughton, John Stoughton, Return Strong's heirs, Henry Styles, Sen., John Styles, Sen., Thomas Styles, Nathaniel Watson, Samuel West, Daniel White's heirs.

II. The proprietors or grantees of the eastern half township, by them called 'East Harwinton,' were :

John Andrews, "Sen., Jonathan Arnold's heirs, Samuel Benton, John "Bracy," Moses Bull, James Bunce, John Bunce, Jun., Joseph Bunce, Jonathan Butler, Thomas Butler's heirs, Joshua Carter, Benjamin Catlin, Samuel Catlin, Timothy Easton, Benjamin "Grayham's" heirs, Jonah Gross, Baryabus Hinsdell's heirs, Joseph Holtom, Ebenezer Hopkins' heirs, Ebenezer Hopkins, Jonathan Hopkins, Thomas King, Jonathan Mason, Daniel Messenger, Joseph Mygatt's heirs, Thomas Olmstead, Thomas Richards, Thomas Richards, Jun., Samuel Sedgwick, Zechariah Seymour, Joseph Skinner, Thomas Spencer, William Warren, Abram Webster, Samuel Webster, William Webster's heirs, John White, Jun., John Williams, Mary Williams, Hezekiah Wyllys, Esq.

#### NOTE H., PAGE 23.

##### *Act of the Legislature incorporating Harwinton: passed at the session which began 13 October, 1737.*

Upon the Memorial of Daniel Messenger Zachariah Seymour and Anthony Horskins in behalf of themselves and the rest of the Inhabitants of the Plantation called Harwinton shewing to this Assembly sundry Greivances and Difficulties suffered by them for want of Town Priviledges and praying the same may be now

granted unto them by this Assembly, and also praying the Lands within the Bounds of said Plantation may be Taxed, and that they may have Liberty to Imbody in Church Estate, Resolved by this Assembly that Said Plantation be a Town Incorporated Known by the name of Harwinton and Vested with Town Priviledges as Other Towns in this Colony Established by Law are, and that a Tax of two pence pr Acre shall be Assesed & Levyyed upon all the Lands within the Bounds of said Town Annually for the Space of four years, next after the Session of the Gen<sup>l</sup> Assembly in May next in Lieu of any former Grant or Tax, and that the Collectors for the Time being in said Town shall annually Collect said Tax, who are hereby Authorized and Impowred to Collect the same as Other Collectors of town Rates by Law are & having Collected the same, said Collectors are to deliver the same to such Committee or Committees from Time to Time as said Town shall make Choice of for that purpose, and to be by them Applied and Improved, for the Support of the Gospell Ministry and Building a Meeting House in said Town, and it is further Resolved that said Inhabitants have Liberty to Imbody themselves into Church Estate and Settle an Orthodox Minister of the Gospell in said Town with the Advice and Consent of the Neighbouring Churches, and it is further by this Assembly Resolved that the Letter A shall be the Brand for Horses in the Town of Harwinton—

#### NOTE I., PAGE 23, 20.

##### *Formation of Litchfield County.*

A petition, praying "that the towns of Litchfield, Woodbury, New Milford, Kent, Sharon, Salisbury, Canaan, Cornwall, Goshen, Harwinton, Torrington, Norfolk, New Hartford, Barkhampstead, Hartland, Winchester, and Colebrook, be made a County," was presented to the Legislature, 20 Aug., 1751. Said petition has on it, of Harwinton citizens, the names following:

Daniell Phelps, Abijah Catling, Joseph Marrimon, Jobe Alford, Ezreal [Ezekiel] Scovil, Benjamin Catling, Jun., Daniel Catling, Ebenezer Hopkins, Jun., W<sup>m</sup> Heydon, Nathan Davis, David Willcocks, Jun., John Barbour, Jacob Benton, Jonathan Hopkins, Amos Bull, Isaac Bull, Noah Lomes, Juner, Sam<sup>l</sup> Stone Butler, Ciprian Webster, Aaron Cook, Isral Merimon, Anthony Hoskins, Ebenezer Hopkins, Jacob Hinsdell, Sam<sup>l</sup> Phelps, Timothy Stanly, Jun., John Wilson, Sam<sup>l</sup> Barbor, Thomas Bull, Daniel Bartholomew, Jacob Peek, Noah Loomus, Samuel Bull, Joel Catlin.

A remonstrance against the formation of such proposed new County was presented to the Legislature, 17 Sept., 1751. On said remonstrance are, of Harwinton citizens, the names following:

Benj. Catling, Ebenezer Heydon, Daniel Messenger, Jonathan Hopkins, Nath<sup>l</sup> Moody, Jacob Benton, Abraham Catlin, Aaron Cook, Juner, Johnathan Catling, Samuel Cook, Jonathan Brace, David Heydon, Joseph Heyden, Timothy Stanly, Ebenezer Tyler, Joseph Curtice, Ashbel Skinner, Abiel Tyler, Sam<sup>l</sup> Messenger, William Elsworth, Hez. Hopkins, Daniel Gillitt, Janna Griswold, Zechariah Seymour, John Coult, Reuben Barbur, Ezept [Ezekiel] Scovil, David Willcocks, Elias Willcocks, John Still [Steele?], Sam<sup>l</sup> Wesson, Nehemiah Hopkins, Amos Catling.

'The following desire that their names may be erased from the preceding petition,' in a request presented to the Legislature, 22 Sept., 1751; viz:

Sam<sup>l</sup> Stone Butler, Amos Bull, Timothy Stanly, Jun., Jonathan Hopkins, Jun., Ebenezer Hopkins, Jun., Jacob Benton, Jun., Jacob Hinsdell, John Barbur, Thomas Bull, Samuel Bull.



## NOTE J., PAGE 23.

*The Pioneer Settler.*

"The first man that settled in Harwinton was Daniel Messenger from Hartford, in the month of January, 1730. My father, Jonathan Brace, who married [Mary] the aforesaid Messenger's fourth daughter, settled in Harwinton, April, A.D. 1733, aged [at that time,] 23 years."—MS. of James Brace, Esq., in possession of his son-in-law, Dea. Jonathan Balch, of Harwinton.

## NOTE K., PAGE 26.

*'Modern Improvements.'*

Nearly all the houses in the village of Harwinton were erected, since the present century began. In 1837, there were resident in that village only two families who had been there twenty-five years.

Certain other changes were made more recently than most persons now might suppose. The introduction of pleasure carriages bears here, as elsewhere, a quite modern date. The mode of conveyance, for riders, was at first mainly on horseback, the horse being trained to carry two persons and, occasionally, more than two. Sometimes vehicles drawn by oxen would be employed, especially in the winter, and when it was desirable to convey families. Light four-wheeled carriages, each drawn by *one* horse, were not known here, till about 1818, and these were then more like what is called 'a one-horse lumber-waggon' than what are now styled buggies. Some years before the date last mentioned, wagons drawn by *two* horses began to be used for conveyance of persons. Among the first individuals who owned here such carriages, were Messrs. — Hayden, Joel Gillet, Samuel Phelps, David Candee, who, coming with their families to Church in these carriages, occasioned, by the noise which was made, 'some excitement' to their neighbors who had not the means of being in that way as noisy.

The early manners and customs of Connecticut, are noticed at length in Hollister's History of Connecticut, V. I., Chap. XX.

## NOTE L., PAGE 27.

*The Messenger Family.*

On account of the prominence of Capt. Daniel Messenger in the early history of Harwinton, and as illustrating the migratory habits of New Englanders, the following notices are given.

Edward Messenger was a grantee of New London, Ct., 6 Nov., 1651. He, soon after, removed to Windsor, Ct.—Hist. of New Lond.

Henry Messenger was a first settler of Jamaica, L. I., 1656. He was from Connecticut.—Thompson's Hist. of L. I.

Nathaniel Messenger, of Hartford, was one of the grantees of Bantam (Litchfield), 27 April, 1719.—(History of Litch.?)

Nathaniel Messenger, from Hartford, began the settlement, 1742, of 'the South-west or Winter parish,' in Farmington, incorporated a 'Society' and called New Cambridge in 1744, now the Town of Bristol.—Porter's Centen. Address at Farmington.



Nehemiah, son of Capt. Daniel Messenger, was of Cornwall, Ct., 1743; of Sheffield, Ms., 1750; and, as hereinbefore mentioned, of Egremont, Ms., 1756.—Harwinton Rec. Hist. of Berkshire Co., Ms.

—Messenger was a settler of Becket, Ms., 1755.—Hist. of Berk. Co., Ms.

Roderick Messenger, born (a twin brother to Andrew Messenger) at Harwinton, a son of Samuel and Mabel Messenger, 11 March, 1741-2, was among the first immigrants of West Stockbridge, Ms. He went thither from Farmington, Ct.—Hist. of Berk. Co., Ms.

Isaac Messenger removed from Simsbury (, now Granby,) to West Simsbury (, now Canton), about 1743-4. He died in 1801, aged 82.—Hist. of Canton, Ct.

This surname did not long remain in Harwinton. The children of Dea. Jonathan Balch (, as see hereinbefore Note J.), of Horace Bissell, residents of Harwinton, and those of Gaylord Wells, M. D., resident in West Hartford, are descendants of the pioneer settler, Capt. Daniel Messenger.

#### NOTE M., PAGE 28, 30.

##### *Tabular arrangement of Early Settlers in Harwinton.*

To ascertain in what places had previously resided those persons who became the earliest inhabitants of English descent in any New England Town, is, in many respects, a matter of worthier interest than the gratification of even a laudable curiosity. With those places, as below designated of such inhabitants of Harwinton, it seemed desirable to connect certain other specifications. As the basis of such specifications, *facts* have been earnestly sought. History cannot much value tradition; for tradition, too often, becomes—what the derivation of the word intimates—traitorous. When radically true, it lacks precision. It tends to enlarge things, when it does not distort them. Like ill-report and snowballs rolled, 'it grows as it runs.' Its accounts as to other matters are, on examination, found as 'unreliable' as are in genealogy its accounts, which American investigators are told, of 'There were three brothers of our surname who came over from England to this country.' Indeed, only believe what such as do not have records of their ancestry declare, and, a tyro in genealogical researches, you shall see the sets of 'three brothers' increase, by repetition of inquiry, as rapidly as did, by repetition of the story, the 'three crows' which an *uncertain* invalid's stomach disgorged. Still, facts are not always recorded. Records made are not always preserved. Existing ones are not always known, or, when known, cannot be visited; sometimes transcripts of them are not procurable. It has happened, thus, that some items which were desired, as respects the earliest settlers in Harwinton, were not obtainable. It became a necessity then, either not to allude to them, or to present, respecting them, what in view of various known circumstances seem to be in a high degree probabilities. The latter alternative was adopted for the reason that, while 'blind conjectures' can hardly do better than mislead, 'intelligent conjecture,' if one takes it for that and that only, may put him in the way of reaching truth. Some matters of verisimilitude, barely denoted as no more than such, will therefore be noticed among the facts, and the authorities assigned with the facts, presented in the following table:

TABULAR ARRANGEMENT OF THE FIRST SETTLERS OF HARWINTON; A. D. 1730 TO 1740 INCLUSIVE.

Italic letters affixed to the names in this list, or preceding what is in the other columns, refer to notes below.—O. P. denotes an original proprietor.—The ( ) intimates, 'probably rather than certainly.'	When first took deed of land in the township.	When first came to the township.	When is first of record as an inhabitant of the township.	In which of the half townships lived; E. (east); W. (west).	Date of birth.	Date of marriage.	Where resided immediately before coming to the township.
Job Alford,.....	a 1738	b 1738	a 1741	a W.	b 1708	b 1735	a Windsor.
(Edmund Austin), c.....		b 1736				a 1736	
Samuel Barber,.....	d 1733	d 1733	d 1733-4	d W.	q 1710	a 1735	d Windsor.
Andrew Bartholomew, a Rev.,.....	e 1739	f 1737	a 1738	a E.	g 1714	a 1740	h Wallingford.
Jacob Benton, f Sen., a Dea.,.....	e 1732	b 1735	a 1737	e E.	r 1698	a 1724	e Hartford.
Daniel Bissell, d Jr.,.....	d 1732	b 1734	f 1740	d W.	i 1694	q 1717-8	d Windsor.
Hezekiah Bissell,.....		b 1738	f 1740	b W.	q 1710		q Windsor.
Jonathan Brace, a Lt., a Esq.,.....	e 1732	j 1733	j 1733	e E.	j 1710	a 1738	e Hartford.
Daniel Brown, k Esq., c.....	e 1736	e 1736	e 1736	e E.	b 1701	b 1726	e Mendon, Ms.
Isaac Bull, r.....	a 1739	b 1738	a 1739	a E.	b 1715	a 1737-8	a Windsor.
Thomas Bull, r.....	e 1732	a 1736	e 1736	e E.	r 1699	r 1720	e Hartford.
Jonathan Butler, e Jr.,.....	e 1732	b 1733	e 1734	e E.	r 1698	a 1737-8	e Hartford.
Abijah Catlin, a Sen., a Esq., a Maj.,*.....	a 1739	h 1738	f 1740	a E.	h 1715	h 1736	a Hartford.
Benjamin Catlin, h Sen., d Sergt.,.....	e O. P.	b 1738	a 1738	e E.	i 1680	i 1703	e Hartford.
Jonathan Catlin, h Sen.,.....	e 1739	h 1738	a 1738	a W.	h 1704	b 1740	h Hartford.
James Cole,.....	d 1733	b 1733	d 1733	d W.	b 1712	a 1742-3	d Wallingford.
John Colt,.....	d 1735-6	b 1736	f 1740	d W.	b 1714	a 1738	d Simsbury.
Nathan Davis, d Jr., a Lt.,.....	d 1734-5	b 1734	d 1735	d W.	b 1712	a 1734	d Windsor.
Daniel Gillet, d 2d,.....	d 1733	b 1733	a 1738	d W.	q 1702	q 1726	d Windsor.
Nathaniel Hatch,.....	e 1732	b 1736	a 1737	e E.	b 1706	a 1728	e Guilford.
Joseph Hayden,.....	d 1737	b 1737	a 1738	d W.	q 1711	a 1739	d Windsor.
William Hayden,.....	d 1737	b 1737	a 1738	d W.	q 1713-4	a 1743	d Windsor.
Josiah Higley,.....	d 1737	b 1737	a 1738	d W.	i 1701	a 1728	d Simsbury.
Amos Hinsdale,.....	e 1732	b 1734	f 1740	e E.	i 1710	b 1734	e Hartford.
Jacob Hinsdale, a Sen., a Capt.,.....	e 1732	b 1734	a 1738	e E.	i 1698	a 1736	a Hartford.

Eleazer Hopkins, e Jr., a Sen.,	e O. P.	m 1730 <sup>a</sup> 1732-3 <sup>e</sup> E.	l 1699	n 1728	e Hartford.
Hezekiah Hopkins,	e 1732-3 <sup>e</sup>	e 1733 e 1736	l 1701	a 1736	e Hartford.
Jonathan Hopkins, a Sen., a Eus.,	e O. P.	b 1736 a 1738	n 1696	b 1721	e Hartford.
Stephen Hopkins,	a 1738	a 1738 a 1738	n 1710	n 1729-30	a Hartford.
Anthony Hopkins, d Jr.,	d 1732-3 <sup>b</sup>	b 1735 a 1737	q 1693	q 1725	d Windsor.
Larmenor King,	e 1736	b 1735 e 1736	b 1712	b 1711	b Hartford.
Joseph Lawrence, e,	e 1735	b 1734 e 1735	b 1688	e South/old, l I.	e South/old, l I.
Nash Loomis, a Sen.,	d O. P.	b 1735 d 1736-7	q 1692	b 1720	d Windsor.
Israel Merriman,	d 1735	b 1735 d 1737	b 1692	b 1715	d Wallingford.
Joseph Merriman,	a 1740	b 1735 a 1739	b 1717	a 1745	b Wallingford.
Daniel Messenger, a Capt.,	e O. P.	m 1730 e 1732-3 <sup>e</sup> E.	b 1683	b 1706	e Hartford.
Nehemiah Messenger,	e 1735	m 1730 e 1735	b 1712	b 1735	e Hartford.
Samuel Messenger,	e 1733-4	m 1730 e 1733-4	b 1710	e 1736	e Hartford.
(Pelatiah Mills), q Sen., Esq., d Capt.,	d O. P.	b 1738 f 1740	q 1693	q 1720	d Windsor.
Samuel Moody,	e 1732	b 1736 f 1740	l 1704	b 1731	e Hartford.
Daniel Phelps, d 2d, a Dea.,	d 1733	m 1730 d 1736	q 1700	a 1730	d Windsor.
Samuel Phelps, d Jr., f Sen., a Lt.,	d 1736-7	b 1735 d 1736	q 1710	a 1732	d Windsor.
Joseph Richards,	a 1736-7	b 1737 a 1738	b 1714	b 1737	a Hartford.
(William Robinson), e,	b 1736	b 1736	a 1736	a 1736	a Hartford.
Zechariah Seymour, a Jr.,	a 1739	f 1736 f 1737	b 1714	a 1736	a Hartford.
John Stoughton,	d O. P.	b 1738 f 1740	q 1683	q 1706	d Windsor.
Eleazer Tyler,	a 1739	b 1739 f 1740	b 1690	b 1718	a Braintree.
Cyprian Webster, a Sen., a Esq.,	e 1733	b 1734 a 1737	n 1701	n 1729	e Hartford.
Moses Webster,	e 1737	b 1737 a 1739	n 1706	n 1733	e Hartford.
John Wilson, a Jr., a Capt., a Dea.,	a 1737	m 1730 a 1737	p 1711	a 1737	a Windsor.
Samuel Winchell,	d 1734	b 1735 d 1736	q 1710	b 1734	d Windsor.
George Wykes, e Capt., f Hon.,	b 1733 f 1735	e 1735	l 1710	e 1734	e Hartford.

a Town Records, Book I. b Proximately accurate. c See, herein, at page 82. Joseph Lawrence was probably father of the wives of Edmund Austin and William Robinson. He, the "smith," sold his land in Harwinton, 15 Feb., 1736, to John Austin, "merchant" of Hartford. Daniel Brown, a "blacksmith," sold his land in Harwinton, 14 March, 1739, to Eleazer Tyler. d West Harwinton Records. e East Harwinton Records. f Colony Records in the State's Archives. g See, hereinafter, Note E. h Family Record, or verbal information of persons most likely to know. i New England Historical and Genealogical Register. j See, at page 106, Note J. k History of Berkshire, Ma. l sylvester Todd, Esq., of Northampton, Ms. m See pages 25-28. n Goodwin's Genealogical Notes. o See p. 23, and at Note J. p Church Records, Book II. q History of Ancient Windsor. r Hinman's Catalogue of the First Puritan Settlers of Connecticut.

\*One of the five brothers of this Abijah Catlin, all sons of Samuel, Sen., of Hartford, was Samuel, Jr., of Hadley, Ms., in 1738, when, as per Harwinton Records is shown, Samuel Sen., "deceased" land to Samuel, Jr., Thomas Kettling of Hartford, Ct., was successfully defendant in a case at Court there, 1 Aug., 1644.—Colonial Records of Ct.

For remainder of this foot-note, see, hereinafter (following Note II), SUPPLEMENTARY.

## NOTE N., PAGE 29.

*Titles among the early New Englanders.*

The founders of New England brought with them to America those principles which in due time found enunciation in the statement that "all men are born free and equal;" but they also brought with them, of course, the feelings which, at the time of their leaving England, were prevalent there. Among those feelings was, as it now seems, an inordinate respect for some of the marks by which are designated external distinctions in society. Their 'dignifying the seats' in their Church buildings, here carried to a somewhat farther extent, perhaps, than in England, was no more an exhibition of those feelings than was their scrupulous regard for titular designations. The following extract from an old English author will show the ancient regard had for titles; and the degeneracy of titles, too.

As for gentlemen, they be made good-cheap in England; for whosoever studieth the laws of the realm, who studieth in the universities, who professeth liberal sciences, and to be short, who can live idly and without manual labor, and will bear the port, charge and countenance of a gentleman, he shall be called Master [Mr.], for that is the title which men give to Esquires and other gentlemen. . . . . Yeomen are next to the nobility, knights and squires. This sort of people are not gentlemen, but for the most part farmers to gentlemen, and by grazing, frequenting markets, etc., do come to such wealth that they are able to buy the lands of unthrifty gentlemen, and after setting their sons to the universities, to the laws, etc., do make their sons gentlemen. Yeomen are not called Masters [Mr.], but to their surname men add goodman.\*

In Massachusetts, among the early planters, "the title of Mr., or Master, was applied to captains and sometimes to mates of vessels; to military captains; to schoolmasters, doctors, magistrates, and clergymen; to persons who had received a second degree at college, and who had been made freemen. The wives and daughters of Masters were called Mrs. To be deprived of the Mr. was considered a grievous loss of caste. An instance of this kind occurred in 1631, when the Court of Assistants took such a title from an individual for immoral conduct. 'Goodman' was prefixed to the surnames of such as were not denominated Masters. The help-meets of these persons were called 'Goodwives' [often shortened, however, into Goody]."† The like prevailed in the first-settled towns in Connecticut. At Norwich, for instance, begun in 1646, few persons had the distinction of Mr. "Old men had the title of Gaffer, others that of Goodman, which was considered a respectful appellation, and is often used in the records. Women, in like manner, were respectfully addressed as Gammers and Goodwives."‡

Dr. Cotton Mather, referring to a visit, made in 1632 by Gov. Winthrop, to Plymouth, Ms., relates: "There were at this time in Plymouth two ministers, leavened so far with the humours of the rigid separation, that they insisted vehemently up-

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\*Smith's Commonwealth of England. Cited in Annals of Salem [, Ms].

†Annals of Salem [, Ms].

‡History of Norwich [, Ct].



on the unlawfulness of calling any unregenerate man by the name of "good-man such an one," until, by their indiscreet urging of this whimsy, the place began to be disquieted. The wiser people being troubled at these trifles, they took the opportunity of Governour Winthrop's being there, to have the thing publicly propounded in the congregation; who in answer thereunto, distinguished between a *theological* and a *moral* goodness; adding, that when Juries were first used in England, it was usual for the crier, after the names of persons fit for that service were called over, to bid them all, "Attend good men and true;" whence it grew to be a *civil custom* in the English nation, for neighbours living by one another, to call one another "good man such an one;" and it was pity now to make a stir about a civil custom, so innocently introduced. And that speech of Mr. Winthrop's put a lasting stop to the little, idle, whimsical conceits, then beginning to grow obstreperous.\*

When the appellation Mr. had in New England become somewhat common, as it had become about the time of the settlement of Harwinton, there was dissatisfaction felt by some. Thus, Rev. Thomas Ruggles of Guilford, in this State, giving, about a century ago, a review of its early ranks, said: "The first planters who came to the town were of two ranks, viz., such who in England are called gentlemen and commonality. None were poor men, and few or no servants. The gentlemen were all men of wealth, and they bear the appellation of Mr., as Mr. Desborow, etc., while according to the plain customs of those times the commonality were named only *Goodman* or *Neighbor*, such or such an one. How greatly are times now changed! Every man almost is called Mr., every woman *Miss* [*Mrs.*?], *Madam* or *Lady*. Popularity destroys all civil distinction."†

This extension to the many of appellations once limited to the few, has gone on elsewhere. Columbus and his heirs were by special letters from the king of Spain, in 1492, "authorized to prefix the title of Don [Lord, Mr.,] to their names; a distinction accorded, in those days, only to persons of rank and estate, though it has since lost all value from being universally used in Spain."‡

In this State, and in New England at large, one species of honorary appellations retained an especial significance long after the other varieties had lost their prestige, viz., military prefixes to names. Indeed, these titles have hardly yet, in some districts, lost their peculiar charms. Formerly, "they were preferred to civil or ecclesiastical honors. A corporal was on the road to distinction. His office was occasionally, but not usually, attached to his name. A sergeant had attained distinction, and his title was never omitted. An ensign or a lieutenant was lifted quite above the heads of his fellows. A captain was necessarily a man of great influence, whose opinion was taken in all the weighty concerns of a town. Few aspired to the exalted rank of a major. It was the reward of the most distinguished services."§ New England had no higher military office than captain, for many years. 'Lt.,' 'Ens.,' and

\*Magnalia, I., B. II., Chap. IV.

†Mass. Hist. Coll., cited in Barber's Hist. Coll. of Connecticut.

‡Irving's Life of Columbus.

§History of Waterbury.



even 'Corp.,' were nearly as suggestive as 'my Lord Coke's' noted '&c.' was.

#### NOTE O., PAGE 32.

##### *Contests.*

Until that day, which with good reason is expected, shall have come, when men in general will be better than they are now; diversities in views and feelings and opposition in action must, in every community, be expected. For the reason intimated on previous pages (, 65-6 in Note), a consideration of the later contests of a moral nature mainly, as pertaining to Harwinton, has been remitted to future times. A notice, as respects our citizens, of contests having, in the main, different occasions and a different character, is appropriate here.

#### BOUNDARY QUESTIONS.

This Town did not escape the controversies, regarding 'metes and bounds,' which, with other troubles, all new Towns, in common with "High and Mighty States General," seem fated to share. On this point the following items appear.

27 August, 1733. Voted the Proprietors, at their own Cost, Shall Defend the Clerk from all Cost & Damage that Shall Ensur from His Neglect, In not Recording a Survey Signed by Judd & Bird Dated September 14<sup>th</sup> 1732 of 75 acres of Land Lying between Farmington and Litchfield, 12 acres of which lyeth East of the Lead mine Hills & is Claimed by the Heirs of Deacon Standly; & that Mr Sam<sup>l</sup> Allyn Ens. Joseph Barnard & Mr Pelatiah Mills be a Com<sup>tee</sup> to Defend y<sup>e</sup> Clerk as aforesd\*

1 Nov., 1737. Voted, that m<sup>r</sup> Zackariah Saymore & m<sup>r</sup> Samuel Moody be agents for the Proprietors to Sharch the records a bout farmington bounds and to make returns to the next meeting†

8 May, 1739. A petition was presented to the Legislature by "Zachariah Saymour, of Hartford, Daniel Messenger and Benjamin Catlin, of Harwinton," asking a Commission "for a survey and legal establishment of the west line of Farmington."‡—See more of this in the Town Records, Book I.

#### CHANGE, AS TO SINGING, IN PUBLIC WORSHIP.

About eighty years since, the introduction of a greater variety of tunes, and epecially of singing by choirs in Sabbath-day services, was an innovation which much disturbed the equanimity of many persons. The following record shows one thing, respecting that matter, which was done in Harwinton.

4 June, 1776. Then Voted that the Last Singing on Each Sabbath may be performed without the Psalm being red line by line until the Next Anuel Society Meeting

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\*West Harwinton Records.

†East Harwinton Records.

‡State Archives.

Voted the following Tunes are Only to be sung in the Congregation Until the Next annual Society Meeting—viz Canterbury Mear St Martins New York Plymouth Newbury Standish Falmouth Parradon [Pardon?] Wantage Putney Richmansworth Southbury Angels Hymn 100 New Little Marlbury Aylesbury Dalston 122<sup>d</sup> St Hellins Landaff New 50<sup>th</sup> \*

So far as appears, Harwinton had less of commotion, as to this matter, than did most other New England towns. At Simsbury, soon after a vote had been taken, April, 1773, "to sing on the Lord's day according to the rules taught in the Singing Schools in [that] and the neighboring Societies," "a teacher of music was employed. After practising some time, he appeared with his scholars in church on a Sunday, and the minister having announced the psalm, the choir, under the instructor's lead, started off with a tune much more lively than the congregation had been accustomed to hear. Upon which, one of the Deacons, Brewster Higley, took his hat and left the house,—exclaiming, as he passed down the aisle,—“popery! popery!” † In Athol, Ms., Mrs. Susannah Haven, aggrieved about the same period, Feb., 1775, made of her grievance a “Public Declaration to the Church,” in which she said:

...the Church and Congregation hath altered their manner of Singing; it hath been and is much to my Dissatisfaction and grief, as I am not able to see how the Continuing the Bass between the Lines of the Tenor, is consistent with Singing with the Spirit and Understanding also, as it appears to me that the Understanding must be useless in that unnasary part of the Sound; but Considering this as no Essential part of our holy Religion, and y<sup>t</sup> I am Sensible y<sup>t</sup> I cant do any thing more than hath been done to reform what I Esteem Wrong in the manner of Singing, I Esteem it my Duty in this public manner to Let you know what those things are y<sup>t</sup> are grievous to me, and y<sup>t</sup> I wholly disapprove of in your Singing:‡

Such ‘straws’ show how ‘the whistling wind’ at that time ‘blew’—from various quarters.

#### WARS.

As to the ‘bloody strifes’ in which our country has been involved, the following notices are given.

A number of persons from Harwinton, large as compared with the population of the Town, were soldiers in what New Englanders term ‘the old French war,’ 1755–63. Some of these, as ascertained in 1837, were Charles Goodwin, Capt. Jacob Hinsdale, Timothy Homaston, Benoni Hough, Samuel Weston. Timothy Homaston, who had been under command of Gen. Amherst at the taking of Quebec, 1759, died, at a very advanced age, in 1829.

In the time of the great struggle which ‘eventuated’ in securing our national independence, there were, as is known, individuals in nearly all parts of the country who took a view of that struggle differing from that of the mass of their fellow-citizens. There is remembered but one such as having belonged to Harwinton.

\*Ecclesiastical Society Records, Book I.

†Phelps' History of Simsbury.

‡Clarke's Centennial Discourse at Athol, Ms.

John Marsh, 3d, of Litchfield, applied [to the Governor and Council of Safety, 11 Feb., 1777,] for liberty to take Mark Prindle, of Harwinton, (a tory [then] at Mansfield,) and him have before the Court at Litchfield, in discharge of his bail bond, given for said Prindle in another case; which was granted by the Governor and Council, with their order to return said Prindle, after his trial, to Amariah Williams in said Mansfield.\*

In 1781, Harwinton was subjected to a penalty of £15 for a deficiency of one man in the number of men required for the war.†

Incidents of a different character, as well as men more fitly representing the Town at that period, were as given below.

While the people here were on a Sabbath morning, 27 April, 1777, preparing to leave their homes for attendance on public worship, an express arrived through Litchfield from Danbury, announcing that Gov. Tryon with his troops, the 'cow-boys,' as they were contemptuously termed by the Americans, had come from New York to the latter place. Mr. (afterwards Dea.) Webster, after receiving from the messenger the written message which was brought, gave it to Abraham Goodwin, for conveyance to New Hartford. He ran with it, 'post-haste,' one mile to Lt. Jonathan Goodwin, whom he found strapping to his horse a side-saddle. The Lt., a man who generally required ample time for deliberation on even small matters and who otherwise was becomingly slow in his movements, now catching by a glance the purport of the document, exchanged his saddle in a trice and, urging his wonder-struck animal into no inferior rate of speed, let something other than his "moderation be known." Harwinton soldiers, with others from this vicinity, immediately sped to Danbury, reaching that place, distant some forty-four miles, early on Monday morning; though not until after the British detachment had effected the object of their coming, by the destruction of the bread-stuffs and other military stores there deposited. Mr. Abraham Goodwin gave to the writer this account in 1837; saying, at that time, that his age was 83 years. He then resided in Harwinton.

In 1778, Levi Monson, of Harwinton,‡ a sergeant in Capt. [William] Douglass' company, Col. [David] Wooster's regiment [, made declaration to the Legislature of this Colony, that he] was taken prisoner on the Isle of Montreal, carried to Quebec, and thence with [Amos?] Green, a soldier, and Col. Ethan Allen, to Falmouth in England, [and that he] returned from Falmouth to Halifax [N. S.], about June 29th, 1776.§

In the Town Records, for the years of the revolutionary contest, various details show the interest felt and the efforts made by this Town, regarding that endeavor. Many soldiers hence died by camp sickness and otherwise, though it has not been found that any from Harwinton were killed while fighting in the 'continental' army. In 1837 were living in Harwinton, and then receiving, as revolutionary soldiers, pensions from the national government, Simeon Barber, Lyman Clark, Darius

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\*Hinman's War of the Revolution.

†State Archives.

‡Hinman's War of the Revolution gives him as of Wallingford.

§State Archives.

Foot, Silas Gridley, George Jones, Benoni Johnson, John Winchell.  
(Nathan Barnes, of the Harwinton Church, resided at New Hartford.)

*Soldiers from Harwinton, in 1775.*

Benjamin Barber,  
Simeon Barber,  
Timothy Barber,  
Isaiah Butler, Jr.,  
Solomon Butler,  
Abraham Catlin,  
Eli Catlin [., Lieut. ?],  
(Phineas Catlin?).  
Daniel Cook,  
Jonathan Cook,  
Jabez Frisbie,  
Asa Griswold,  
White Griswold,  
Joseph C. Hawley,  
Allyn Haydon,  
George Jones,  
Christopher Jonson,

Samuel Jonson,  
Samuel Lambert,  
Hezekiah Leach,  
George Loomis,  
Elijah Loomis,  
James Olcut, Jr.,  
Hezekiah Phelps,  
Oliver Phelps,  
Samuel Phelps, Jr.,  
Ashbel Porter,  
Jesse Potter,  
Enos Scott,  
Zimri Skinner,  
Samuel Wesson,  
Samuel Wesson, Jr.,  
Abner Wilson.

*Married Men on Service in the Continental Army, from Harwinton, who, 8 March,  
1779, had received supplies from the Town.*

Roswell Catlin,  
Ozem Cook,  
Caleb Elmore,  
Thomas Greene,  
Seth Gridley,  
Joseph Halsted,  
Joseph C. Hawley,

Elisha Hinsdale,  
Samuel Hinsdale,  
Le<sup>t</sup> Asahel Hodge,  
Elijah Scott,  
Ethel [Ithiel?] Scott.  
Timothy Stedman,  
James Wilcox.

"Who goeth a warfare, at his own charges?" So rare a thing it is, that the name *soldier* originally indicated one who served another for pay, a stipendiary. But how much lacked the above-named, with other soldiers in like manner aided from other places *their* own towns, of serving at their own cost? In so far as they did this, in the war of the American Revolution, were not they in that as meritorious as, for thus doing in the same contest, was the honored volunteer from France, La Fayette?

'Benj. Catlin, Quart<sup>m</sup>' is given in the list of 'Prisoners' of "CAPT. HANDCHITT'S COMPANY," as "of the American troops at Quebec, on the 31<sup>st</sup> December, 1775."—"A JOURNAL of a March from Cambridge [., Ms.,] on an Expedition against Quebec, in COL. BENEDICT ARNOLD'S Detachment, Sept. 13, 1775 [., and on]: kept by JOSEPH WARE of Needham, Ms.; pub. in N. E. His. Gen. Reg., April, 1852. This Benjamin Catlin seems to have been from Ct.; and to have enlisted at some place other than Harwinton. He was, probably, son of Benjamin, Jr., and grandson of Benjamin, Sen., of Harwinton.

## NOTE P., PAGE 32.

*Ancient Houses.*

The house, which Capt. Messenger built, stood near the site of that now belonging to the widow Irene Phelps. The house which Dea. John Wilson built stood, in its last years a venerable ruin, near the one now owned by Mr. Sheldon A. Barber. Among the oldest houses now in Harwinton are those in which live Messrs. Loren Barber, Allen Birge, Ellis Burwell, Ephraim S. Cleveland, Wakeman G. Cook, Enos Frishie, James Mather, Sheldon Pond, Addison Webster. To ancient dwellings attach many associations which are indeed "pleasant and mournful," but withal useful too. A Town whose homes are all new lacks one of the elements which connect the present with preceding generations. So far, the inhabitants of a place thus unhistorical will probably, as dis severed from them, be forgetful of ancestral ties.

'The old stone house in Guilford,' Ct., dates from the founding of that Town in 1639. In Salem, Ms., founded in 1626, there stands in good state and modern form a wooden mansion which, brought to that city in 1628 from a settlement then broken up at Cape Ann, had been constructed and occupied by Roger Conant there in 1624.

## NOTE Q., PAGE 33.

*Harwinton Organization.*

As it may interest some persons to see how the 'fathers of the Town' transacted its business, the proceedings at the first Town Meeting, as copied from the record of the same, are given.

Att a Meeting of the Inhabitants of the town of Harwinton Legily Wornied to be at the hous of Jacob Bentons on december:—the: 20: 1737—

Uoted that: Mr Daniel Messenger be Moderrator for this Meeting——

Uoted that Jacob Benton be town Clerk for the town of Harwinton for the year Ensuing——

Uoted that Mr Israel Marrimoun Mr Cyperan webster and Mr daniel Brown be towns men or select men for this town——

Uoted that hez hopkins be Constobel for s<sup>d</sup> town for the year Ensuing——

Uoted that Samuel Phelps and Nathaniel Hatch be Grandjurors for this town for the year Ensuing——

Uoted that Elnezer Hopkins and Antony Horskin Be Surneyors of High ways for this Town——

Uoted that Jonathan Brace and thomas Bull be fence urewers for this town for the year Ensuing——

Uoted that Samuell Barber and John Wilson Be fence urewers for this town for the year Ensuing——

Uoted that Jacob Benton: Daniel Phelps and Samuel Messinger Be Listers for this town of Harwington for the year Ensuing——

Uoted that Isral Marremoun be brander of horsstes and of hors Kind\* for the town of Harwington for the year Ensuing——

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\*There were, at that time, few enclosures. Horses ran at large. Hence branding was necessary that stray animals might be reclaimed and identified. The new settlements had each its own mark prescribed by the General Court. See, in Note H., page 105.



Voted that Jacob Benton be town treasurer for this town and that he Be A Commete to receive and Disspose of the land tax money that the generall Court ordered: and as there act and law directs——

Voted that the Select Men Make the tax Rate for the Ensuing year:——

Voted that Swine may have there liberty to Run at Large——

Voted that this town joyne with Litchfield to build A Bridge ouer Waterbury [Naugatuck] river Provided they will bee at two thurds of the Cost—And we at but one thurd of the Cost of said Bridge——

Voted that Antony Horskins and Ebenezer Hopkins be A Commete to treat with them about the Building of said Bridge——

Voted that the Enhabitents of the town of Harwinton have very unanimously Agreed to Build A Meeting House for Divine Worship:——

Voted that the Place for A Pound for the towne of Harwinton be near to Mr Isreal Merriam A-Bout the Senterline Betweene the Proprietors of Hartford And Windsor——

Voted that the Place for the Sine Post Shall Be att the Senter-Line Betweene the Proprietors of Hartford And Windsor Att the Cunterry Road——

Voted we agree thus that the Meeting House Shall be set in the Senter Line Between the Propriators of Hartford and Windsor Conditiond that Windsor Propriators give their Proporshon of land Agreed for the Incurrigment of our Minnistor and Pay half the Choost building the Meeting House and half the: 100: Pound Agreed to give the Ministor Jn Labour:——

Voted that if Mr JosePh Larrence [returns to] line A Mong us and works Att the Smiths trade he shall be freed from Paing of All towne and ministers rates and working att Hihgway for the S-Pace of five years next Ensuing——

test Jacob Benton Clerk:——.

Names of officers chosen in Harwinton, from 1737 to 1860, are, with other matters of organization, as follows:

#### *List of Officers.*

EAST HARWINTON PROPRIETORS' CLERK.	WEST HARWINTON PROPRIETOR'S CLERK.
1732-36. George Wyllys.	1733-41. Roger Newbury.
1736 & on. Jacob Benton.	1743 & on. Anthony Hoskins, Jr

#### TOWN CLERKS.

1737-41. Jacob Benton.	1803-29. Elijah Gaylord.
1741-56. Cyprian Webster.	1829-34. Joel G. Candee.
1756-66. Abijah Catling.	1834. Dennis Perkins.
1766-67. Cyprian Webster, Jr.	1834. Gaylord Wells.
1767-73. Daniel Catling.	1834-37. William C. Abernethy.
1773-84. Nathaniel Bull.	1837-54. Andrew Abernethy.
1784-87. Ashbel Hodge.	1854. G. B. Miller.
1787-1803. Daniel Catling, Jr.	1854-60. Lewis Catlin, Jr

## SELECTMEN.

1737. Israel Merriman, Cyprian Webster, Daniel Brown.
1738. Benjamin Catling, Daniel Messenger, Daniel Phelps.
1739. Daniel Phelps, Daniel Messenger.
1740. Jacob Hinsdale, Nathan Davis, Daniel Messenger.
1741. Jacob Hinsdale, Daniel Phelps, Anthony Hoskins.
1742. Jacob Benton, Jonathan Brace, Samuel Phelps.
1743. Dea. Jacob Benton, John Wilson, Jonathan Brace.
1744. Dea. Jacob Benton, Israel Merriman, Daniel Phelps.
1745. Lt. Aaron Cook, Jacob Hinsdale, William Haydon.
1746. Capt. Daniel Messenger, Samuel Phelps, Israel Merriman.
1747. Jonathan Hopkins, Samuel Barber, Dea. Jacob Benton.
1748. Sargt. Jacob Hinsdale, Dea. Jacob Benton, Sargt. Samuel Phelps.
1749. Dea. Jacob Benton, Lt. Samuel Phelps, Capt. Jacob Hinsdale.
1750. Jonathan Brace, John Wilson, Abijah Catling.
1751. Ebenezer Hopkins, Daniel Bartholomew, Ashbel Skinner.
1752. Lt. Aaron Cook, John Wilson, Ens. Jonathan Hopkins.
1753. Capt. Jacob Hinsdale, Jonathan Catling, Thomas Bull.
1754. Dea. Jacob Benton, David Haydon, Jonathan Brace.
1755. Lt. Nathan Davis, Lt. Jonathan Brace, Dea. Jacob Benton.
1756. Abijah Catlin, Jr., Jonathan Butler, Samuel Barber.
1757. Capt. Jacob Hinsdale, Stephen Rossiter, Jonathan Catling.
1758. Jacob Benton, John Wilson, Jonathan Brace.
1759. Capt. Jacob Hinsdale, Capt. Abijah Catling, Daniel Phelps.
1760. William Haydon, Josiah Butler, Joel Catling.
1761. Jonathan Brace, John Wilson, Abijah Catling.
1762. Cyprian Webster, Daniel Catling, Daniel Bartholomew.
1763. Ashbel Skinner, Capt. John Wilson, Lt. Jonathan Brace.
1764. Ashbel Skinner, John Wilson, Jonathan Brace.
1765. Ashbel Skinner, Capt. John Wilson, Lt. Jonathan Brace.
1766. Samuel Cook, Jonathan Catling, Capt. Abijah Catling.
1767. Jonathan Catling, Samuel Cook, Abijah Catling.
1768. Josiah Butler, Joseph Cook, Jesse Woodruff.
1769. Josiah Butler, Joseph Cook, Jesse Woodruff.
1770. Capt. John Wilson, Ashbel Skinner, William Haydon, Joel Catlin, Josiah Phelps.
1771. John Wilson, Ashbel Skinner, William Haydon, Joel Catling, Josiah Phelps.
1772. John Wilson, Ashbel Skinner, William Haydon, Joel Catlin, Josiah Phelps.
1773. Dea. John Wilson, William Haydon, Josiah Phelps, Joel Catlin, Mark Prindle.
1774. Ashbel Skinner, Joseph Cook, Reuben Barber, Jacob Catlin, Eli Wilson.
1775. Ashbel Skinner, Joseph Cook, Reuben Barber, Eli Wilson, Cyprian Webster.
1776. Uriah Hopkins, Joel Catlin, Samuel Cook, Elijah Haydon, Jacob Hinsdale.
1777. Joel Catlin, Samuel Cook, George Catlin, Reuben Barber.
1778. Joseph Cook, Ashbel Skinner, Reuben Barber, Josiah Phelps, Ezra Hinsdale.
1779. Ashbel Skinner, Reuben Barber, Joseph Cook, Ezra Hinsdale, William Abernethy.
1780. Ashbel Skinner, Reuben Barber, Joseph Cook, William Abernethy, Jacob Catlin, Ezra Hinsdale, Eli Wilson.
1781. Reuben Barber, Joseph Cook, Mark Prindle, Josiah Phelps, Eli Wilson.
1782. Thomas Skinner, Mark Prindle, Eli Wilson, Abijah Catlin, Joseph Haydon.
1783. Mark Prindle, Joseph Cook, Eli Wilson, Samuel Baldwin, Reuben Barber.
1784. Mark Prindle, Reuben Barber, Joseph Cook, Joseph Haydon, Samuel Baldwin.

1785. Ens. Reuben Barber, Lt. Joseph Cook, Lt. Eli Wilson, Ens. Mark Prindle, Sergt. Jacob Catlin.
1786. Abijah Catlin, Reuben Barber, Joseph Cook, Mark Prindle, Eli Wilson.
1787. Eli Wilson, Reuben Barber, Elijah Haydon, Joseph Cook, Abner Wilson.
1788. Reuben Barber, Joseph Cook, Eli Wilson, Abner Wilson, Abijah Catlin.
1789. William Merriman, Benjamin Griswold, Joseph Cook, Charles Prindle, Isaac Cowles.
1790. Joseph Cook, Josiah Phelps, Abner Wilson, Elijah Haydon, Eli Wilson.
1791. Josiah Phelps, Elijah Haydon, Benjamin Griswold.
1792. Josiah Phelps, Elijah Haydon.
1793. Joseph Cook, Eli Wilson, Benjamin Griswold, James Brace, Josiah Phelps.
1794. Joseph Cook, Josiah Phelps, Eli Wilson, James Brace, Benjamin Griswold.
1795. Josiah Phelps, Benjamin Griswold, Eli Wilson, James Brace, Abner Wilson.
1796. Josiah Phelps, Eli Wilson, James Brace, Benjamin Griswold, Stephen Graves.
1797. Daniel Wilson, James Bartholomew.
1798. Josiah Phelps, David Candee, Benjamin Griswold.
1799. Benjamin Griswold, Lewis Catlin, Eli Wilson.
1800. Benjamin Griswold, Lewis Catlin, Azariah Kellogg, Jr.
1801. Benjamin Griswold, Lewis Catlin, Azariah Kellogg, Jr.
1802. Benjamin Griswold, Lewis Catlin, Azariah Kellogg, Jr.
1803. David Candee, Azariah Kellogg, Lewis Catlin.
1804. Benjamin Griswold, Lewis Catlin, David Candee.
1805. Lewis Catlin, Benjamin Griswold, David Candee.
1806. David Candee, Benjamin Griswold, Doct. Timothy Clark.
1807. Doct. Timothy Clark, Daniel Holt, Jonathan Rossiter.
1808. Doct. Timothy Clark, Daniel Holt, David Candee.
1809. Doct. Timothy Clark, Major Cyprian Webster, Daniel Holt.
1810. David Candee, Jonathan Rossiter, John Hungerford.
1811. Doct. Timothy Clark, Israel Smith, John Bull.
1812. John Bull, Israel Smith, William C. Abernethy.
1813. John Bull, Joel Bradley, William C. Abernethy.
1814. William C. Abernethy, Daniel Holt, David Candee.
1815. William C. Abernethy, Daniel Holt, Roswell Alford.
1816. Israel Smith, Eli Wilson, James A. Perkins.
1817. William C. Abernethy, Daniel Holt, Eli Wilson.
1818. Uriah Hopkins, Roswell Alford, James A. Perkins.
1819. Uriah Hopkins, Stephen A. Clark, William C. Abernethy.
1820. Uriah Hopkins, William C. Abernethy, Israel Smith.
1821. John S. Preston, William C. Abernethy, Noah Welton.
1822. William C. Abernethy, Uriah Hopkins, John S. Preston.
1823. Uriah Hopkins, William C. Abernethy, John S. Preston.
1824. Marvin Griswold, Uriah Hopkins, Roswell Alford.
1825. Roswell Alford, Thomas Perkins, Jeremiah Holt.
1826. Roswell Alford, Uriah Hopkins, Abijah Webster.
1827. Stephen Wilson, Thomas Perkins, Phineas W. Noble.
1828. Elijah Gaylord, David Wilson, Jeremiah Holt.
1829. David Wilson, Jonathan Rossiter, Asahel Hooker.
1830. David Wilson, Asahel Hooker, Asahel N. Barber.
1831. David Wilson, Asahel Hooker, Asahel N. Barber.
1832. Abijah Webster, Augustus S. Johnson, Levi B. Dunbar.
1833. Abijah Webster, Julius Alford, Moses Beach.
1834. Lyman Perkins, John Bull, Jr., Allen Birge.
1835. John Bull, Jr., Allen Birge, Joel Gridley.
1836. Joel Gridley, Jonathan Rossiter, Bradley Catlin.
1837. Joel Gridley, Bradley Catlin, Jonathan Balch.
1838. Bradley Catlin, David Wilson, Moses Beach.
1839. David Wilson, Moses Beach, Chauncey Potter.
1840. Moses Beach, Asahel N. Barber.
1841. Chauncey Potter, Gardner Preston, Solomon Barker.

1842. Solomon Barker, Orrin Barber, Horatio L. Whitmore.  
 1843. Solomon Barker, Orrin Barber, Horatio L. Whitmore.  
 1844. Solomon Barker, Orrin Barber, Horatio L. Whitmore.  
 1845. Moses Beach, Adin Phelps.  
 1846. Sheldon Osborn, William S. Goodsell.  
 1847. Sheldon Osborn, Horatio L. Whitmore.  
 1848. Abijah Webster, Orson Barber.  
 1849. Orson Barber, Addison Webster.  
 1850. William S. Goodsell, Anson Candee, Jr.  
 1851. Roswell Cook, John S. Preston.  
 1852. James Alling, Thomas C. Davis.  
 1853. James Alling, Samuel S. Catlin.  
 1854. Samuel S. Catlin, Joseph Fenn.  
 1855. Addison Webster, Charles H. Barber.  
 1856. Augustus Alford, Charles Wilcox.  
 1857. Charles Wilcox, Roswell Cook.  
 1858. Sheldon G. Catlin, Lyman Perkins.  
 1859. Julius Catlin, Charles H. Barber.

## REPRESENTATIVES.

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|--|--|
| 1757. Capt. Abijah Catling,<br>Capt. Jacob Hinsdale. | 1776. John Wilson.<br>Josiah Phelps.         |
| 1758. Dea. Jacob Benton,<br>Capt. Jacob Hinsdale.    | 1777. Josiah Phelps,<br>Cyprian Webster.     |
| 1759. Capt. Abijah Catling,<br>Daniel Catling.       | 1778. John Wilson,<br>Daniel Catlin.         |
| 1760. Capt. Abijah Catling,<br>Daniel Catling.       | 1779. Joseph Cook,<br>Daniel Catlin.         |
| 1761. Capt. Jacob Hinsdale,<br>Capt. Abijah Catling. | 1780. Josiah Phelps,<br>Joseph Cook.         |
| 1762. Capt. Abijah Catling.                          | 1781. Josiah Phelps,<br>Capt. George Catlin. |
| 1763. Daniel Catling.                                | 1782. George Catlin,<br>Josiah Phelps.       |
| 1764. Abijah Catlin,<br>Daniel Catlin.               | 1783. Josiah Phelps,<br>George Catlin.       |
| 1765. Capt. Daniel Catlin,<br>Joel Catlin.           | 1784. George Catlin,<br>Josiah Phelps.       |
| 1766. Abijah Catlin,<br>George Catlin.               | 1785. Mark Prindle,<br>Joseph Cook.          |
| 1767. George Catlin.                                 | 1786. Mark Prindle,<br>Joseph Cook.          |
| 1768. Abijah Catlin,<br>Daniel Catlin.               | 1787. Abner Wilson,<br>Josiah Phelps.        |
| 1769. Capt. Abijah Catling,<br>John Wilson.          | 1788. Joseph Cook,<br>Eli Wilson.            |
| 1770. Maj. Abijah Catlin,<br>Daniel Catlin.          | 1789. Mark Prindle,<br>Josiah Phelps.        |
| Oct. 1770. Maj. Abijah Catlin,<br>Josiah Phelps.     | 1790. Josiah Phelps,<br>Col. Abner Wilson.   |
| 1771. Maj. Abijah Catlin,<br>Josiah Phelps.          | 1791. Josiah Phelps,<br>Abner Wilson.        |
| 1772. Joseph Phelps,<br>Abijah Catlin.               | 1792. Josiah Phelps,<br>Daniel Catlin.       |
| 1773. Josiah Phelps,<br>Capt. John Wilson.           | 1793. Josiah Phelps,<br>Daniel Catlin.       |
| 1774. Josiah Phelps,<br>Mark Prindle.                |  |
| 1775. Capt. John Wilson,<br>Josiah Phelps.           |  |

1794. Josiah Phelps,  
Daniel Catlin, Jr.  
 1795. Josiah Phelps,  
Abner Wilson.  
 1796. Josiah Phelps,  
Daniel Catlin.  
 1797. Daniel Catlin,  
James Brace.  
 1798. Daniel Catlin,  
James Brace.  
 1799. Daniel Catlin,  
James Brace.  
 1800. Daniel Catlin,  
James Brace.  
 1801. Daniel Catlin,  
[“No second returned.”]  
 1802. Daniel Catlin,  
James Brace.  
 1803. James Brace,  
Timothy Clark, Jr.  
 1804. James Brace,  
Timothy Clark, Jr.  
 1805. James Brace,  
Benjamin Griswold.  
 1806. James Brace,  
Benjamin Griswold.  
 1807. James Brace,  
Benjamin Griswold.  
 1808. James Brace,  
Benjamin Griswold.  
 1809. James Brace,  
Benjamin Griswold.  
 1810. Timothy Clark,  
Joel Bradley.  
 1811. Timothy Clark,  
Joel Bradley.  
 1812. Timothy Clark,  
Benjamin Griswold.  
 1813. James Brace,  
Benjamin Griswold.  
 1814. James Brace,  
Cyprian Webster.  
 1815. Cyprian Webster,  
Joel Bradley.  
 1816. Cyprian Webster,  
William C. Abernethy.  
 1817. William C. Abernethy,  
Uriah Hopkins.  
 1818. William C. Abernethy,  
Uriah Hopkins.  
 1819. William C. Abernethy,  
Enos Frisbie.  
 1820. Uriah Hopkins,  
William C. Abernethy.  
 1821. Eli Candee,  
Marvin Griswold.  
 1822. Eli Candee,  
John S. Preston.  
 1823. Uriah Hopkins,  
Marvin Griswold.  
 1824. Uriah Hopkins,  
Marvin Griswold.  
 1825. Uriah Hopkins,  
John S. Preston.  
 1826. Marvin Griswold,  
Roswell Alford.  
 1827. Phineas W. Noble,  
Noah Welton.  
 1828. Phineas W. Noble,  
Noah Welton.  
 1829. David Wilson,  
Marvin Griswold.  
 1830. David Wilson,  
Jeremiah Holt.  
 1831. Jeremiah Holt,  
Marvin Griswold.  
 1832. Gaylord Wells,  
Asahel Hooker.  
 1833. Gaylord Wells,  
Abijah Webster.  
 1834. Abijah Webster,  
Chester N. Case.  
 1835. Augustus S. Johnson,  
Lyman Perkins.  
 1836. Augustus S. Johnson,  
Andrew Abernethy.  
 1837. Abijah Catlin,  
Andrew Abernethy.  
 1838. Abijah Catlin,  
Sheldon Osborn.  
 1839. Abijah Catlin,  
Sheldon Osborn.  
 1840. Allen Birge,  
Abijah Catlin.  
 1841. Allen Birge,  
Moses Beach.  
 1842. Moses Beach,  
Asahel N. Barber.  
 ✓ 1843. Asahel N. Barber,  
John Bull.  
 ✓ 1844. John Bull,  
Phineas W. Noble.  
 1845. Phineas W. Noble,  
Augustus S. Johnson.  
 1846. Gardner Preston,  
Augustus S. Johnson.  
 1847. Gardner Preston,  
Sheldon G. Catlin.  
 1848. Jeremiah Holt,  
Sheldon G. Catlin.  
 1849. Jeremiah Holt,  
Philo Hall.  
 1850. Daniel Hunnan,  
Phineas W. Noble.  
 1851. David A. Wilson,  
Abijah Catlin.



1852. Lewis Catlin, Jr.,  
Samuel S. Catlin.  
1853. James Alling,  
William Knox.  
1854. Charles Wilcox,  
Hart Barker.  
1855. Augustus S. Johnson,  
Alphonso Candee.  
1856. Lewis Catlin, Sen.,  
Thomas R. Candee.

1857. Horace Wilson,  
Addison Webster.  
1858. Wolcott Hinsdale,  
William Wilson.  
1859. Julius Catlin,  
Charles Hubert Barber.  
1860. Charles M. Wilson,  
George Gridley.

## COUNTY COMMISSIONER.

1859-60. Augustus S. Johnson.

## CHIEF JUDGE OF LITCHFIELD COUNTY COURT.

1844-45. Abijah Catlin.

## STATE SENATORS.

1838-40. Andrew Abernethy. 1844-45. Abijah Catlin.  
1859-60. Sheldon Osborn.

## COMMISSIONER OF THE SCHOOL FUND.

1851-52. Abijah Catlin.

## COMPTROLLER OF PUBLIC ACCOUNTS.

1847-50. Abijah Catlin.

## EXECUTIVE SECRETARY.

1831-33. George S. Catlin.

## SECRETARY OF THE STATE.

1735. George Wyllys.\*

## LIEUTENANT-GOVERNOR.

1858-60. Julius Catlin.†

To the Convention, held at Hartford, January, 1788, by which was ratified the Constitution of the United States, were :

*Delegates from Harwinton.*

Abner Wilson,

Mark Prindle.

To the Convention, held at Hartford, August, 1818, by which was formed the Constitution of Connecticut, were :

*Delegates from Harwinton.*

James Brace,

Uriah Hopkins.

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\*Resident subsequently at Hartford, he held the office until 1796.

†Originally of Harwinton, but in very early life of Litchfield, and since of Hartford.

## PROBATE COURT OF HARWINTON.

The Probate business of Harwinton was formerly transacted at Litchfield. The Probate District of Litchfield, established 1747, included, with Litchfield and Harwinton, Canaan, Cornwall, Goshen, Kent (of which Warren then was a part), Norfolk, Salisbury, Sharon, Torrington, and "the lands, on the west side of the Housatonic river, between New Fairfield and Sharon."

Harwinton was constituted a Probate District, in 1835. For the Probate District of Harwinton have been:

*Judges of Probate.*

1835-38. Benajah Haydon.	1847-50. Lewis Smith.
1838-42. Abijah Catlin.	1850-51. Martin Cook, 2d.
1842-44. Benajah Haydon.	1851-52. Lewis Smith.
1844-46. Lewis Smith.	1852-55. Moses Bench.
1846-47. Martin Cook, 2d.	1855-60. Lewis Smith.

## HARWINTON MUTUAL FIRE INSURANCE COMPANY

Was organized, July, 1856. Its officers have been:

*Presidents.*

Phineas W. Noble. Augustus S. Johnson.

*Secretaries.*

Addison Webster. Charles H. Barber.

*Treasurers.*

Charles M. Wilson. David A. Wilson.

## NOTE R. PAGE 33.

*One Hundred Years Ago.*

Appropriate to the occasion which suggested the 'first series' of the 'historical collections' of Harwinton, would have been the lines which follow. They are scarcely less so to that of the present 'series.' Except the substitution of 'One Hundred' for 'Two Hundred,' with one or two other slight changes; they are the same as were sung at the "Celebration of the Two-hundredth Anniversary of Middletown," Ct., 13 Nov., 1850.

## ODE.

One Hundred Years ago here, the Autumn leaves were falling,  
And the woods to woods were calling here, One Hundred Years ago;  
And their roaring sounds, like thunder, made the forest seekers wonder,  
When stirred by blasts of Autumn winds, One Hundred Years ago.

One Hundred Years ago, there were Indian footsteps roaming  
O'er the hills; they heard them coming here, One Hundred Years ago;  
They were on these 'Western Lands,' they were quaffing at the fountains,  
And were wending hither homeward here, One Hundred Years ago.

One Hundred Years ago here, the deer were wildly bounding,  
And the partridge wing-drum sounding here, One Hundred Years ago;  
On the tree-tops gaily prancing, was the merry squirrel dancing,  
At his prey the wolf was glancing here. One Hundred Years ago.

One Hundred Years ago, here there flowed a pleasant river,  
And its finny tribes were sporting here, One Hundred Years ago;  
And like God, the glorious giver, this same water faileth never,  
But is passing now as ever here, One Hundred Years ago.

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NOTE S., PAGE 33.

*Indians in Harwinton.*

As mentioned previously (, in Note C., page 99), "the Western lands," what is now Litchfield county, appear, at the time when the English first made settlement in Connecticut, to have been owned and occupied by Indians as simply a territory for hunting and occasional residence. As also there appears, the Indians, to whom such ownership and occupancy of these lands pertained, were mainly or wholly of the tribe which was at Farmington, that is, the Tunxis.

The Windsor, Ct., Indians "seem to have gradually removed [first] to Farmington, [then to] Salisbury and Sharon [, in Ct.], where in 1730 they became united with the remnants of the Simsbury, Farmington, Wethersfield and other Connecticut River tribes; and finally, in 1763, [these all] were removed to Stockbridge, Ms. About the year 1786, by invitation of the Oneidas they moved to Stockbridge, N. Y. Here, on a tract three miles long by two miles in breadth, granted to them by the hospitable Oneidas, they, together with a number from the Mohegan and other tribes of Connecticut, formed a tribe called the Brothertons. Their first pastor was Sampson Occum, a native of Mohegan, who removed to New York State with them, and [who] died there in 1792.

In 1834 they commenced, together with the Stockbridge tribe, to emigrate to Calumet County, Wisconsin. By 1840, there were 300 of the Brotherton and 230 of the Stockbridge Indians in the County, and [they] had commenced to build saw [mills] and grist mills. In 1839, the Brothertons obtained the rights of United States citizenship. In 1850 they numbered 400 out of a population of 1746 in Calumet County, where they now form a large civilized and prosperous community."\* One of the number, Joseph Pitchlynn Folsom, graduated at Dartmouth College, in 1854.

An Indian, who had been at an early age taken into the family of Rev. Joshua Williams, was living here, unmarried, and was apparently about fifty years of age, in 1837. He was called 'a Stockbridge Indian.' Of whatever tribe he was, he seemed of unmixed Indian descent. He was ycleped Adonijah Chops. When by the writer asked to tell his name, he gave utterance to only the latter member of it, which he jerked out in a sort of oral explosion that may be represented by *Hceewpsts* uttered in a monosyllable. This surname seems to be an Indian appella-

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\*Wisconsin Hist. Soc.'s Collec. I. Cited in Hist. of Ancient Windsor.

tion. *Chops* is on an Indian deed relating to Derby (, Paugasset), 1665. *Chup* sold land at New Milford, 1665. *Chob* and John *Chob* were Indians, witnesses to a deed at Woodbury, 1728-9. One of the Tunxis Indians, who by deed conveyed Mattatuc (, Waterbury,) to Farmington people, 1674, was (literately) named *Aupkt*. *Aupes* or *Aups* was one of the Tunxis Indians, who by deed conveyed Massaco (, Simsbury), 1680, to certain inhabitants of Windsor.

In 1836, at Harwinton, there lived in the writers' family a girl, then eleven years old, Lydia Pemberton, and at the same time in a Mr. Dowd's family an older brother to said girl. Of these children, both of indisputably Indian form and features, whose mother was a white woman said to be of Litchfield (South Farms, now Morris), the father, represented as a full-blooded Indian, was called 'a Mohegan or Narraganset.' His surname, Pemberton, which has a Boston, Ms., sound, intimates him, too, to have been a Tunxis; as it suggests that its application to him might have been in some way a consequent from the connection which, in 1731, Benjamin Pemberton of Boston, Ms., had with the copper mines at Simsbury.\*

It may be doubted whether any Tunxis Indian survives in this vicinity. It was in 1840 stated, at Farmington, that "the only surviving female of that tribe stood trembling by the grave" in which she saw buried the last male of pure Tunxis blood, 21 Dec., 1820. It should have been on *that* day, it was on the 22 Dec., 1820, that, at Plymouth, Ms., there was celebrated jubilantly a bicentennial commemoration; and, as a befitting part of the intellectual festivities to New Englanders, New England's then foremost orator pronounced near 'the rock,' so long hallowed, the words, since so celebrated, of his Address on the Landing of the Pilgrims. Decadence and cadences: 'Remarkable coincidence.'

Mr. DeForest (, fit name for his theme), in his History of the Indians of Connecticut, says: "At the present time [, 1850.] they [the Tunxis] have all disappeared from their ancient home. One miserable creature, a man named Mossock,† still lives in Litchfield, perhaps the sole remnant of the tribe." Rev. Joel Grant, in his Centennial Sermon at Avon, Ct., 1851, said: "It is not known that more than one descendant of the [Tunxis] race is now living," "Manasseth,† sentenced for participating in the murder of Barnice White, of Colebrook." "He is in the State's Prison, his sentence of death, for murder, having been commuted to imprisonment for life." Mr. Grant well added: "This whole matter of 'last descendants' is believed to be very uncertain."—"Indians" who came from the vicinity of Stockbridge, Ms., lived recently in Guilford, Ct. By one of their company, a half-breed, a man 'towards seventy' years old in 1856, intelligent, surnamed Madison, the statement was made that his father, whom some public business had brought into Western Massachusetts 'in the revolutionary war,' was a brother of James Madison, President of the United States. As well ludicrous as lugubrious has become the once tender wail: "Who is there left to mourn for Logan?"—each 'Logan' being "*e pluribus unum*."

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\*History of Simsbury. †These the same man, can in 1860 quote: "I yet live

## NOTE T., PAGE 33.

*Wild Animals.*

In our territory, as in that of the Towns in its vicinity, wild animals formerly were abundant. Deer, long after this Town was settled, were common. They were here less numerous, however, than at Simsbury; where 'venison was for many years a cheaper food than pork, or beef, or mutton;' they were probably more numerous than at Goshen and Waterbury. In the very rigorous winter of 1779-80, many deer perished in Harwinton, from inability of getting at food. Those which were in that winter killed by hunters here, were in so emaciated a condition that their value was solely for their skins. Since that time, no deer have been found here.—The severity of the winter referred to was, twenty years ago, often described by aged men. Snow fell during forty days in succession. It lay four feet deep, even in March, covering fences, and had then become so hard that horses and oxen travelled easily on its surface. For weeks, at an earlier period, all travel, except by men using snow-shoes, had been suspended. At Goshen, snow-shoes were that winter in such demand that horses were killed to obtain, from their raw hides, materials for making those then indispensable articles.

Whether wild cats were seen or killed in Harwinton, does not appear. So late as 1760, a bounty for killing animals of that sort was offered in Waterbury. In 1856, one was killed at North Guilford; one, weighing twenty-three pounds, was caught in a trap, Nov., 1858, at Winchester; another was caught at Plymouth, 15 Jan., 1859.

A century ago there were wolves in this region. At Goshen, a premium was given for destroying them, and Jacob Beach there destroyed four in one year and received therefor £16. The same man, in another year, there captured, in traps and otherwise, *seventeen* bears. In 'May, 1783, the town of Harwinton being, of late, greatly infested with wolves, the General Assembly awarded a bounty of forty shillings to Frederick Phelps of said Town, for killing a full-grown wolf.'

Bears have been much more common, in these parts, than was desirable, though probably less so than at Goshen where, within a century. 'an old hunter [as above noticed,] would *often* fall in with one, and where they made havoc in wheat-fields and corn-fields, and sometimes of herds of swine.' About a hundred years ago, a bear showed himself in Harwinton, near the house, now demolished, in which Mr. Nathan Davis then lived, and which Mr. Thomas C. Davis lately owned. The locality was then, even more than recently, secluded. The day being Sabbath, Mrs. Davis was in the house alone. Bruin incautiously surveying the premises, in nearer proximity to them than Mrs. Davis chose to allow, she, though certainly not 'a marksman,' seized her husband's well-loaded trusty musket, and, incontinent, laid the beast dead. Somewhat more than sixty years since, a bear was pursued in the wood east of Jacob O. Catlin's, Esq., but the animal escaped. About fifty years since, another bear was seen, near the house in which the late Mr. David Wilson lived. Not far from the same time, one was captured in the garden pertaining to a house, then occupied by Mr. Roger Cook who after-



wards was a taverner at Litchfield, the small brown house east of the blacksmith's shop, in this village. This is not more remarkable than that, in 1766, when bears were ravaging fields and destroying sheep and swine in the Towns near Hartford, one was killed in 'the Main Street' of that place.

NOTE U., PAGE 37.

*Mineralogy of Harwinton.*

Neither "A Report on the Geological Survey of Connecticut," nor any similar work that has been consulted, refers specifically to mineral deposits, or even to sporadic chance-found mineral specimens, in Harwinton. While we would not, without very great diffidence, venture to intimate that such omission indicates some degree of remissness in research, on the part of 'exploiters' and savans, we must regret that this, at least an apparent deficiency, imposes on us the necessity of either letting the world remain ignorant of the mineralogical riches of our territory, or making report of them ourselves. The latter course we have (as without a choice) chosen; so with becoming modesty we proceed to the work. As the subject involved is extensive, it will be conveniently set forth in distinct categories.

1. *Antimony.* A statement was made, about 1812-17, to the effect that there was in Harwinton a 'locality' of 'antimony,' singularly 'pure,' existing in 'blocks' of massive size. The locality was affirmed to be, in a direction 'north-east of the Meeting-house,' upon land then owned by Lewis Catlin, Sen., Esq. The originator of the statement exhibited large pieces of the mineral kind mentioned, which, as he said, were taken by him from that locality. Some of those pieces he gave to a young gentleman of Harwinton who, at the time, was a member of Yale College. Through this latter person these pieces came into the hands of scientific men, some of whom posted hither, and, with as great success as, by those who well knew the originator of the statement, could have been expected, made search for the mineral *in place*. It is said that a distinguished Professor of Mineralogy, who not long since deceased, inserted some account of Harwinton 'native antimony' in a text-book which he published; and that another distinguished Professor, yet living, did the like in a scientific Journal by him edited. The writer of this Note has not felt strongly encouraged to verify the accuracy of the saying. The person who set afloat the statement and exhibited the specimens, used to affirm with much decision, that 'he would never disclose the locality,' whence he obtained the specimens, 'so long as a certain person,' in Harwinton then, 'survived.' He made no other explanation, if indeed this was any. He afterwards did, however, vouchsafe to vary his decision so far as, about 1830, to state, significantly, that 'he never *had* told where the treasure lay, and he *now* thought it hardly worth the while to tell.' As he died without deigning to make disclosure, no help save that of sheer re-'discovery' will avail towards laying hands or setting eyes on 'native antimony' found *naturally* here.

2. *Black Lead.* One of the earliest visitors to Connecticut River carried back to Massachusetts, in 1633, "some black lead, whereof the Indians told him there was a whole rock."\* The General Court of Massachusetts, granted to John Winthrop, Jr., in 1644, "the hill at Tantousq [, Sturbridge, Ms.], about sixty miles westward from Boston, in which the black lead mine is." In company with Mr. Winthrop, "Mr. William Payne and Capt. Thomas Clarke, of Boston, employed men to work [there] at the black lead mine, in 1657, 1658, and 1659," &c. In the records of Windsor, Ct., is noticed in the 17th century, "a path near the mountains leading to the [black?] lead mines."† It was just at this time, as hereinabove (, p. 100,) noticed, that the Indians sold to white men so much at least of our territory as contains "the hill from whence John Standley and John Andrews brought the black lead." Now Sturbridge, Ms., is farther from Hartford, and from Farmington, than Harwinton is; and it is, as compared with Harwinton, in about an opposite geographical direction from those places; yet the sequel of this Note will probably show some connexion of the above recited facts with the 'mineralogy' and with the history of Harwinton.

John Winthrop, Jr., in 1657 Governor of Connecticut as well as worker of the Sturbridge, Ms., "black lead mine," was an eminently scientific man whose influence was at that time felt in stirring up a spirit of research for mineral discoveries within the territory whose chief magistrate he was. The Indians, who employed black lead to paint their faces, knew that it had with the English a higher value than it had with themselves. The same motive that led Wahquimauct, a Connecticut River Sachem, to hold forth to the people of Massachusetts and Plymouth, in 1631, the value to them of Connecticut River lands as supplying maize and furs; probably led Kepaquamp, Querrimus, and Mataneage, Indian possessors of "Matetacoke [Mattatuc]," to represent to the Farmington people the value to them of "Matetacoke" as able to furnish to them "black lead." Those three 'speculators in wild lands' doubtless made there all 'the deposit' of that mineral which this locality ever contained. From such an artificial, not from any natural, stores of the mineral there, were Messrs. Standley and Andrews supplied on their visiting "y<sup>e</sup> hill." The language respecting them, as concerned with the "black lead," is: "They brought the black lead." It is not said that they 'dug' the article. It is not said that they even 'got' it, indeed. They might 'dig and carry away'—as much as they could find there. This was the right which the Indians sold and which the Farmington people bought of the Indians. Of whom was obtained the 'specimen lot,' does not appear. Alack, alack, too late is it now to make further inquiry who sold or who gave to the Farmington people that 'black lead.' By some wondrous 'alchemy,' was it transmuted into blue lead? or did it not rather (?) become

3. *Block Lead.* Whether it was by 'projection' operating such a

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\*Winthrop's Journal, I.

†N. E. His. Gen. Reg., Ap., 1856.

substitution, or from the more facile change of *a* into *o*, cannot with certainty be said; but after the thought of black lead being native here had been relinquished, there was indulged, in minds strong enough for such a mental feat, a more than supposition that block lead existed within our boundaries. Lead-mine Brook, which flows through the valley just west of our village, was so denominated as early as Oct., 1732. The "West Harwinton" records, in that year, designate it by that name. Traditions which, traced back to nearly that time, had, no doubt, a much earlier origin, asserted that, in the high lands situated in the eastern and southern portions of the township, that is within the territory lying north of Northbury (, Plymouth,) and between the head waters of the Pequabuck River, viz., the land somewhat north-east of the mouth of Lead-mine Brook, there existed a vast aggregation of lead in a natural condition so pure as to be malleable without previous fusion. Some persons, among the first settlers here, are said to have stated that the Indians gave to them accounts of this mass of block lead; and others, that "they had seen it," rock-like and huge in form, "with their *own* eyes." Mr. Joseph Merriman, whose general veracity was unquestioned, did, report says, "cut off and bring home" large solid ingots of this petriform treasure. These he molded into "bullets, which he found excellent" for purposes of musketry. This circumstance led him, some time afterwards, to resolve,—as naturally as, regarding another matter, did the man whom a chapter in the Proverbs describes as one "that lieth upon the top of a mast,"—"I will seek it yet again." Relative to his putting his resolve into execution, report farther depones that though, on returning from his first visit, he had, "soon after he had left the spot," taken the precaution,—a forethought which, it seems, certainly came afterwards,—of "lopping off bushes" with a view to being able without difficulty to find "the spot" again; yet "the lead-rock" was somehow missing, and "he never could find it more." This annoyance was a vexations one, no doubt, because lead was a 'precious metal' then; the unsuccessful attempt to find the great treasure having been made a century ago, in 'the times of the old French war,' when 'that article' was in great requisition.

Such a leaden rock itself, could it only have been found (*and* made accessible to ordinary wights), would surely have proved indefinitely valuable. And then the lead mine, of which the rock, thus far but a hypothetical radix and exponent, should be, if it could be, demonstrated the actual head-piece indeed, yet mere exerescence,—what less for value would this mine be, than an *eighth* 'wonder of the world?' Some such thought may have been in the minds of many when, during the war of the American revolution, lead had again come into 'extra demand,' and at Litchfield people were converting into market-value the leaden statue, brought from New York, of George III., of England, late their king. Whatever their reasoning (?) may have been, persons in Harwinton and persons belonging to Towns in its neighborhood determined that, if it were possible, this wonderful 'depository' and 'excretory' of lead should be found, and, when found, applied to the uses for which, at that time, it was by patriotism especially required. So there assembled here on a

day appointed, as some accounts give the number, five hundred men, as other accounts estimate, one hundred men, with the design, as they expressed it, "to drive the woods," that is, or was, to make a careful and diligent search through the forest in order to ascertain the 'local habitation' of the deposit which of lead-mine had so long been endowed with but variations of 'a name.' Among the persons collected on the occasion of this 'searching experiment,' were three clergymen; Rev. Samuel J. Mills, of Torrington, whom the aged among us remember as an old man of a gravity as amazing as his facetiousness combined with it was prodigious, but who was, at the time referred to, quite young; Rev. Andrew Storrs, of Plymouth (, then Northbury), a person at that time in ripe middle age; and Rev. Samuel Newell, of Bristol (, then New Cambridge), at that time a pastor who had seen a whole generation grow up under his ministrations. (Harwinton pastorate had been 'taking a vacation,' or had its first interregnum.) The better to accomplish their design, the company divided themselves into three divisions, each of which took a specified part of the 'suspected territory' for its peculiar 'field of examination.' The 'central division,' within whose range the discovery was probably deemed the most likely to be made, was, apparently as being then more than is usual regarded 'the post of honor,' accorded to the *leadership* of the venerable pastor from Bristol. Heading his 'detach'-me[an]t, "he carried the bell" which.—with as much forethoughtful wisdom as that, wherewith

...mistress Gilpin (careful soul)  
Had two stone-bottles found,  
To hold the liquor that she loved,  
And keep it safe and sound,—

had been provided, to give notice, as quickly and as widely as possible, of 'the discovery'—when it should come. Through the whole of that memorable day, each party pushed on, "faint though pursuing"—inquiries. When night came, all the persons went home—wise enough not to engage a second time in *such* 'exploration.' It may be or once might have been learned, however, from the individuals to whom the writer and those who read this veracious chronicle are indebted for the knowledge of the matter, that, since that 'expedition,' other parties, consisting, in each instance, of fewer persons, have with the equivocal aid of fortune-tellers, made similar re-searching land-'voyages of discovery' in the same territory, for the same purpose, and been, for their pains, rewarded—with the same 'discouraging success.'

Some time after the *great* 'expedition' had, as above narrated, performed their redoubtable exploit, a Mr. Tyler, whose house was near the woods in which the aforesaid perfunctory failure was made, did, as he told to the writer's informant and to another person, "come accidentally" up to "the great lead rock," when he chanced one day to be hunting. Thinking, as he said, "that it would now serve him as good a purpose as it in former times had served other persons," he cut off from it such a piece, regarding weight, as he could conveniently carry, and, bearing the piece on his shoulders, 'took up his line of march' for home. He had not, so he affirmed, got far onward, when, from an in-



visible hand—belonging to an unamiable personage that need not here be named—"there came pounce on him such a blow" as not only made him relinquish his load, but, in addition to the mental anguish occasioned by the loss of that prize, inflicted on him so great a bodily injury that "a long time passed away, before he regained his [wonted] strength."

Such possession of mineral treasures is, by no means, the monopoly of Harwinton; as the statements subjoined may show.

"Lead is said to have been found" "about a mile south-east of the Northford Church on Tetoket [Totoket] mountain [in North Branford]." "A mass of it being [having been] discovered by a person who was hunting at the time of the first settlement of the parish, he hung up a pair of buck's horns to designate the spot, but the place could not be found afterwards."—Barber's Connecticut Historical Collections.

"The following account is taken from Mrs. Doolittle [, ominous], of this town, the daughter of the person who discovered it [, not the account, not the town, but the mineral, to wit]. She relates that her father, Mr. Josiah Todd, of North Haven, when gathering fruit on the Hamden hills [, query, did they reach into Bristol?], discovered a mass of native copper, weighing about 90 pounds, which he obtained and preserved. It was lying [, in at least one sense,] on the surface of a flat rock, at some places adhering to it, and even running into its crevices. [Had aboriginal smelters wrought there?] He, with several other persons, afterwards sought for more, but as they, by their own confession, had superstitious fears respecting it [, poor fellows!], they probably did not make a very minute investigation, and no more was found. This mass passed through several hands, and was finally obtained by the son-in-law of the discoverer, a coppersmith [, which was he?], who considered it as very free from alloy, and used it in the course of his business. It existed and was used within the remembrance of Mrs. Doolittle and her son, of this town, and a part of it even 10 or 15 years since. Unfortunately [, INDEED so], no part of this interesting natural production can now be obtained, nor is the precise [, so,] place of its discovery known."—Statistical Account of the City of New-Haven. Connecticut Academy of Arts and Sciences. Vol. I. No. I. New-Haven, 1811.

Our older historian of Connecticut said, in 1818, what is well worth attention, that the riches of this country "lie near its surface or in its soil. The skilful laborious husbandman will derive greater profits from a good farm than he would obtain from a rich mine." Certainly, riches from that source are *more* accessible and, in the aggregate, greater. "Lead-rock" hunters, hearken.

#### NOTE V., PAGE 38.

#### *Health and Longevity.*

There have in Harwinton, as elsewhere, been seasons in which there was less healthfulness than is usual. Scarlet fever and dysentery, with other diseases ever more known than welcomed, have sometimes occurred here. They however, so far as appears, have never had an extensive range among us, nor been peculiarly fatal. No accounts are found of any distemper raging here with special virulence. In his "List of funerals, 1818," Rev. Mr. Williams noted five persons as having died with malignant pleurisy or fever, Peripneumony [—*ma*] Notha, an epidemic very extensive;" yet the number who deceased here did not in that year exceed the ordinary annual number.

Mortality statistics for some part of the time are not obtainable; for



certain years they can be accurately given. The degree of mortality has probably varied but little in different seasons. In the Church Records, Books II. and III., are enumerated and named, as having died in the years 1790–1837 inclusive, forty-eight years, 909 persons. This total embraces, among those who deceased between 1790–1823 inclusive, four deaths of “strangers” in Harwinton and nine of Harwinton people “at a distance.” All who died *here* in 1790–1837 inclusive, were therefore 900. Of these there were persons, from 70 to 80 years of age, 91; from 90 years and upwards, 10. Benjamin Catlin died in 1767, aged 88 years; John Wilson died, 1799, aged 88 years; Reuben Barber died, 1815, aged 86 years; widow Margaret (Kellogg) Catlin, relict of Benjamin above-mentioned, died in 1786, aged 97 years; widow Sarah Phelps died in 1799, aged 98 years; widow———Rogers, in 1803, aged 92 years; widow Thankful Bartholomew, in 1836, aged 92 years. These persons, as may be noticed, deceased before the later ‘spirit of emigration’ had invaded the Town, to leave in it thereafter a disproportionate number of individuals extremely old. The average population through the period specified having been 1479, the average number per annum of deaths was, of persons of all ages, (a percentage of 1,267+, i. e.) 18.75; of persons between 70 and 80 years of age, 1.895+; of persons between 80 and 90 years of age, 1.470+.

NOTE W., PAGE 38, 39.

*Trading and Traders.*

Mercantile business, for the greater part of the last fifty or sixty years, has in Harwinton been transacted at from three to five stores under the care of four or more owners, among which are named:

Christopher Johnson.	Catlin & Williams.
David Smith.	Kellogg & Hoadley.
Joel Bradley,	Abijah Catlin,
Clark & Abernethy.	Kellogg & Smith,
Noble & Kellogg.	Julius Catlin & Co..
Asahel Hooker,	Kellogg & Woodward.
Phinehas W. Noble.	Truman Kellogg,
Sanford & Hungerford.	Chester N. Case,
Gay R. Sanford,	E. & F. W. Burwell,
Abijah Catlin,	A. S. Beardsley,
Kellogg & Hungerford.	L. Catlin & Co..
David W. Catlin,	Hoadley & Catlin,
Kellogg and Burwell,	Lewis Catlin, Jr.

Two stores are at present kept in Harwinton, one by Lewis Catlin, Jr., one by Capt. Phinehas W. Noble; while, as for many years past, various persons here resident are partners in commercial establishments set up elsewhere, chiefly in Georgia and Alabama.

Since the present century opened, a disposition to ‘engage in traffic,’ probably more dominant than among the other Yankees even of Connecticut, has characterized this community. Commenced, it is believed, by a few individuals who, at first, sold ‘tin ware’ nearer home, and, afterwards, along with that article, various other ‘notions’ and valuable com-

modities at the South; 'speculation' became, in a short time, all the rage.' In imitation of the example of their seniors, young lads, not so well seeing or caring for the unfortunate as the fortunate in that avocation, regarded trading, and especially that form of it termed 'travelling with goods,' as the shortest way to wealth and so to a desired 'respectability.' They were, of course, eager to engage in that method of chasing 'golden visions,' so soon as they had, in their own judgment, reached age enough for the pursuit. Our young men cannot now be seen, as twenty-five years ago they were, going by scores at a time, each one with his own horse and loaded vehicle, to the region where winter is mild; yet some of them still go hence in that direction, manifestly moved by the same impulse toward the same end. This disposition has been thought to have affected the agricultural and educational interests here unfavorably, and it has added strength to the proneness here developed for emigration.

#### NOTE X., PAGE 39.

##### *Manufactures and Manufacturers.*

From the outset there have been made in Harwinton such articles, for domestic use, as carpeting, mats, brushes, brooms, baskets, chairs (formerly domestic cloth, woollen and linen); and, for farmers' purposes, wagons or carts, as also pitch-forks, dung-forks, rakes, ox-buttons, ox-bows, yokes, ax-helves, beetles, wedges, chains, rub-stones, shingles, boards, planks, scantlings. Within a recent period have been made here, for exportation, fur hats, silk hats, palm leaf hats, clocks, clock-dials, flutes, fife, tin-plate ware, bricks, cloth-garments, woollen cloth, saddlery, cabinet furniture, veneering stuff, pleasure carriages, saddles, harnesses. Most of these manufactures, following the fate (in this last case a desirable one) of cider-brandy, which thing was, thirty years ago, made here quite too extensively for any one's welfare; are now discontinued. Twenty-eight years ago an establishment was set up here for making cutlery, especially penknives. It turned out work of high finish, and in other respects of excellence, and was peculiarly a success. The death of the proprietor occasioned its termination. Cloth and warping for satinets were manufactured here for a few years only. Some stock in factories at Wolcottville and elsewhere has occasionally had owners here.

It is thought that the natural facilities of Harwinton, for manufacturers' purposes, have not been fully appreciated. The Naugatuck River, as within our boundaries, has, as yet, never been employed to do more than, at four or five mill-sites, to give motion to three grist-and-flouring mills, four saw-mills, and one musical instrument manufactory. At Mattatuck (, West Harwinton), one of the flouring mills has given place to a paper-factory. Our water courses when put to the greatest use that, thus far, has ever been required of them, have carried four grist mills, at some of which were bolting machines, twelve saw-mills, one clock factory, one cutlery factory, afterward converted into a warp-making estab-

lishment, and two clothieries. The opinion has by some been held that our portion of the Naugatuc might be made nearly as serviceable as is that portion of it which, above our Town, flows through Wolcottville, and, below our Town, flows through Plymouth Hollow. But we have, besides those water-privileges, others available for manufacturing purposes. The Lead-mine Brook, flowing southwardly and bisecting the township into nearly equal divisions, has,—on the forks that form its western branch, the one coming from Toppingford, the other from New Hartford, as well as on its eastern branch, coming from New Hartford, and on its course below where those branches unite,—more mill-sites than now are or have ever been put to use for moving machinery. The Pequabuck or Poland River has,—on its main stream upon our side of the Plymouth line, and on that branch of it which flows in from Burlington,—been put to some service for mills; and this stream, which beyond our limits is of such importance to the business prosperity of Terryville and of Bristol, might also, some have judged, be, within our bounds, turned to profitable account by manufacturers.

NOTE Y., PAGE 45.

*Education. Professional Men.*

In Harwinton are twelve School Districts, in each of which is kept a public School. For increasing the efficiency of their Schools, some of the Districts, though rarely, have added to the monies drawn by them from the School Fund of the State, sums raised by a levy of  $\frac{1}{2}$  or 1 per cent on the Grand List or by a tax on polls. For many years private Schools have, for portions of the Winter especially, been kept in 'Academy' buildings.

Public Schools here as elsewhere deserve and, in the benefits they impart, will more than repay a much greater interest and more expenditure in their behalf, than in any Town they have ever received. The point to be aimed at is, to have enough of them, conveniently situated, made so efficient in discipline and so thorough in the training they give, that no private Schools in a Town will be needed. So long as, that point not being gained, private Schools cannot be dispensed with, the thing, as next best to be sought for, is, to have in a Town its own private Schools such for number and so excellent in character, that no parent will have necessity of sending his children out of the Town, in order to have them well instructed in such branches of study as are pursued in seminaries of grades lower than Colleges. Good citizens will with regard for their Town show their patriotism by doing what they can do towards effecting a consummation so desirable.

*Graduates of Colleges* who were natives of Harwinton are, so far as they have come to the writer's knowledge, as follows:

At Yale College, Phineas Bartholomew, 1778, Jonathan Brace, 1779, Daniel Catlin, 1779, Jacob Catlin, 1784, Russel Catlin, 1784, Norris Bull, 1813, Jared Pardee, 1816, Norman Bull, 1819, Elias William Williams, 1819, John Jay Abernethy, 1825, Abijah Catlin, 1825; at Williams College, David Lord Perry, 1798, Alfred Perry, 1803; at Amherst College, Henry North Peck, 1849; at Western Reserve College, Walter Sessions Barber, 1841, George Carmi Bristol, 1841, Charles Rockwell Pierce, 1844, John Pierce, 1850. (Joshua Lewis Williams,

from early childhood a resident of Harwinton, graduated at Yale College, 1805.)

Professional gentlemen born in Harwinton have been, as follows.

*Attorneys-at-law*; Jonathan Brace, Daniel Catlin, Jr., Grove Catlin, Abijah Catlin, George Smith Catlin, William Kellogg Peck, Jr., John S. Wilson.—JONATHAN BRACE was, in Vermont, State's Attorney and a Member of the Council of Censors; in this State, Member of the House of Representatives, Member of the Senate, Member of the Common Council and of the Board of Aldermen of Hartford, Mayor of that City, State's Attorney for Hartford County, Judge of the Hartford County Court, Judge of Probate, Assistant, and Member of Congress. He was born 12 Nov., 1754. He died in Hartford, 26 Aug., 1837.

GEORGE SMITH CATLIN was State's Attorney for Windham County, in 1842-43. Representing the Third District of Connecticut, he was a Member of the 28th Congress, 1843-45. He was a candidate for Governor of Connecticut, 1848. He died, in Windham, 1851, aged 43 years. Referring to him it was said: "As a public speaker, he had few equals in the nation. Possessing a brilliant imagination, great reasoning powers, and an almost unlimited command of language, he enchained an audience with the beautiful and the sublime; excited them to laughter or roused their indignation. His early death has deprived his State of the rich treasure which a mind like his would have dispensed in the ripening of old age."

*Civil Engineers*; John Pierce, George Edmond Pierce, Jr.; both resident at Hudson, O.

*Physicians*; Hon. Andrew Abernethy, George Haskell Abernethy, M. D., John Jay Abernethy, M. D., U. S. N., Roswell Abernethy, M. D., Caleb Austin, Phineas Bartholomew, Norman Bull, Joel Gillet Candee, M. D., Benjamin Hopkins Catlin, M. D., Conant Catlin, M. D., Elijah Catlin, Lyman Catlin, M. D., Eliphalet Colt, Royal Cook, George Griswold, Jared Pardee, M. D., Alfred Perry, M. D., Charles Rockwell Pierce, M. D., Elias William Williams.

*Clergymen*; Henry C. Abernethy, Cong., Oneida, Ill., Richard Chester Bristol, Cong., De Kalb Center, Ill., Norris Bull, D. D., Cong. and Pres., Clarkson, N. Y., David Butler, D. D., Epis., Litchfield, Ct., and Troy, N. Y., Jacob Catlin, D. D., Cong., New Marlborough, Ms., Russel Catlin, Epis., Arlington, Vt., Simeon Catlin, Meth. Epis., Susquehanna Co., Pa., Clement Merriam, Epis., Providence, R. I., Henry North Peck, Cong., Batavia, N. Y., Kalamazoo, Mich., David Lord Perry, Cong., Sharon, Ct., Rodney Rossiter, Epis., Waterbury, Ct., and Monroe, Ct. In this list, of those surnamed Catlin the first, in his day a man distinguished for intellectual and moral qualities of excellence, prepared a valuable Compendium of Theology, one of the standard works now issued by the Congregational Publication Society, Boston, Ms.; the third had been, in the civil service ('conductor of teams') of the army, in the war of the American Revolution.

Gentlemen resident in Harwinton, of professions other than the clerical, have been as follows:



*Attornies-at-Law* ; (Frederick ?) Beers, Maj. Abijah Catlin (, 1st), Hon. Abijah Catlin (, 4th), Dea. Daniel Catlin, Jr., Capt. Pelatiah Mills, Sen. Of these the first was here but a short time, the third is now resident here ; that the fifth resided here appears only from what is presented herein at p. 50 with (Appendix, Note M.,) p. 109 ; the third and fourth were born here.

*Physicians* ; Hon. Andrew Abernethy, Roswell Abernethy, M. D., William Abernethy, Peter B. Beardslee, M. D., Joel Gillet Candee, M. D., Timothy Clark, Jr., J. H. T. Cockey, M. D., Isaac Cowles,—Hooker, Benjamin Judd, Gaylord B. Miller, M. D., Gaylord Wells, M. D., E. A. Woodward. Of these, the first, now residing but not practising here, and the second, with, as is believed, the fifth, were born in Harwinton. Dr. Miller is the present practitioner.

#### NOTE Z., PAGE 51.

##### *‘Raising the Meeting-house.’*

The amount of fiery liquid procured for the occasion of erecting the edifice referred to, was a supply quite ample for furnishing each person present with a quantity sufficiently large to ‘raise’ himself enough for his good ; especially as the tradition is that all the persons, living in the township at that time, found seats upon the sills of the building. On a similar occasion which, nine years later, occurred in Salisbury, sixteen gallons of rum were provided, though the inhabitants in that place at that time were only about one third part as many as there were in Harwinton, when the Harwinton first Church structure was raised. Regarding a custom always ‘more honored in the breach than in the observance,’ the fathers should, however, be judged by the rules rather of their own day than of ours. Those persons had certainly less to answer for, as to a misuse of strong drink, than either their descendants who a generation ago had in use here twenty ‘stills’ as they called them, (facetiously ?—for they were kept in proximately ‘perpetual motion,’) by which cider was tortured into a terrific species of ‘brandy ;’ or the people of New York city who, as a statement current in the newspapers averred, paid, in 1858, \$672 for ‘drinks’ of intoxicating liquor taken “on the road to and from the cemetery” by those who attended the funeral of one Murray, alderman defunct of that city. The ‘stills’ have, happily, now for years better deserved the name they bore, being quite among the things here unknown, except through memory of the evils they wrought.

The tradition which Harwinton has, of all the persons or all the adult males in the township sitting on the sills of the Church building, after said building was raised, is found also, with reference to raising the first Church structures in many other townships, as Danbury, Litchfield, New Milford, Waterbury, &c. Such stories told of places in Ms. are, in Southampton, Ms., so varied as to relate that, “when the meetings were first held on the Sabbath, the people sat on the sills of the house.”—Edwards’ Centen. Address at Southampton. Such stories, like most traditional ones, had a natural origin. After the ‘raising of the frame’ was accom-



plished, a repast inevitably followed. In the circumstances attending a 'raising,' no other seats for the 'raisers' were so accessible as 'the sill.'

NOTE AA., PAGE 51, 82.

*'Seating the Meeting-house.'*

The practice of assigning to each worshipper the seat to be by him or her occupied in the Sabbathday services, seems to have been not universal, though it was adopted extensively in New England. Thus, at Newbury, Ms., 1651, "in consequence of complaints having been made, from time to time, of disorder in the meeting house," and in consideration that "the abuses in the youth cannot be so easily reformed, unless every householder knows his seat in the meeting house," the selectmen "hereby order that every householder both men and women shall sit in those seats that are appointed for them during their lives, and not to presse into seats where they are full already." Said officers at the same time declared, that they had "drawne a list of the names of the inhabitants and appointed them their places in the meeting house," and had "set their names in each particular seat where they shall sit, and the young men shall sit in the four backer seats in the gallery, and in the two lower seats at the west door."\* At Ipswich, Ms., "in December, A. D. 1700, a new meeting-house having been built, the town chose a committee "to appoint all persons where they should sitt in y<sup>e</sup> new meetinghouse—and also to grant p<sup>res</sup> in y<sup>e</sup> places reserved joining to y<sup>e</sup> walls and sides of y<sup>e</sup> meeting house—not to extend aboue 5 foot &  $\frac{1}{2}$  from y<sup>e</sup> sides of y<sup>e</sup> house into y<sup>e</sup> allies"....Twenty-five of the pews against the walls were assigned to thirty-five of the principal inhabitants; "for the use of their wives and families," while to themselves were appointed seats in the body of the house. The men were seated on one side of 'the broad aisle,' the women on the other. There were on each side, one seat behind the pulpit and three short seats on each side of the pulpit and communion table. On these were seated the more elderly people, without much distinction of rank; the most elderly appear to have been placed on the seat [s] behind the pulpit. About the table were seated ten of the more elderly of the *upper class* in society. On thirteen long seats, on each side of the house, were placed the rest of the inhabitants, according to their rank and station in society." On the five seats most forward were placed those who had the titles, M<sup>r</sup>, Dea<sup>t</sup>, Corp<sup>t</sup>, Serj<sup>t</sup>, Lt., Capt., Q<sup>r</sup> M<sup>r</sup> (Quarter Master), Maj<sup>r</sup>, Coll<sup>o</sup> (Colonel), Doct<sup>r</sup>. The six seats behind were assigned to free-holders and commoners who had no title. "The thirteenth seat was assigned to the "Boyes." † At Framingham, Ms., 1715, after nine persons had been chosen for the purpose indicated, it was "Voted, that their rule for seating be, according to every man's rate or proportion in the £70 granted for the repairing of the meeting house." (As 'sharp' that as it was equitable.) The committee were

\*History of Newbury, Ms.

†N. E. Hist. Gen. Reg., Jan., 1850.

also instructed "to have respect to but one single poll in every man's rate, and that rate and age be the two things observed only; and as for the dignity of the seats, the table and the fore seats are accounted to be the two highest; the front gallery is accounted, in dignity, equal to the second and third seats in the body of the meeting house; and the side gallery is accounted equal to the fourth and fifth seats in the body of the meeting house."\* At Norfolk, Ct., the custom of 'seating the meeting house' is still retained. The writer of this Note who never, except in Harwinton, had witnessed a 'dignifying of seats' in houses appropriated to public worship, has often *heard* as well as seen elsewhere, so lately as, in Royalston, Ms., in 1839, a custom not known in Harwinton—seats of churches made to revolve on hinges and, at the close of prayer, '*slammed* down,' one after another in irregular succession, so as to 'make report' like the discharge of muskets by a regiment of newly recruited militia. Happy that such things are now gone; and happier when, with visible disorders, whatever works unseen to mar the profitableness of religious services, shall as thoroughly be abolished.

#### NOTE BB., PAGE 53, 82.

##### *Pews.*

Not unfrequently were pews absent from the New England Churches of former days. Sometimes permission to erect a pew, sometimes one already erected, was by a congregation granted to a dignitary or benefactor in token of honor or gratitude. Thus at Upper Beverly (, Precinct of Salem and Beverly), Ms., a gentleman having at his own charge built a porch and placed within it "the women's entrance to the gallery," a flight of stairs which before had stood in the audience room; the parish allowed him to set up a pew in the said room.

The same parish having, in 1753, received the gift of a bell, "Voted, that whereas Robert Hooper, Jr., Esq., of Marblehead, hath by his generosity and donation greatly obliged this precinct in presenting us with a bell on his own cost and charge. for y<sup>e</sup> use of y<sup>e</sup> sd. precinct: In consideration whereof, Voted, that this precinct do grant and freely give unto y<sup>e</sup> sd. Robert Hooper, Esq., his heirs and assigns, the Pew at the southerly corner of our Public Meeting House, situate between Mr. Wm. Porter's and Deacon Crescy's pew."† At Pomfret, in this State, individuals, in 1714, erected pews for themselves.‡ In Framingham, Ms., 1702, "Jno. Jaquish was permitted to build a pew behind the men's seats, on condition of taking care of the meetinghouse for 7 years. Jeremiah Pike, also, had the same privileges."§

What in the present day seems more remarkable is that, to some extent, pews in New England places of worship had, like 'boxes' in theaters, 'private entrances.' At Boston, Ms., at the meeting of a parish, relative to erecting a house for worship, 1677, they by way of precau-

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\*History of Framingham [Ms].

†Stone's Lecture on the History of the Second Parish in Beverly [Ms].

‡"Every man made his own, to box up himself and [his] family."—Rev. D. Hunt's Thanksgiving Discourse, at Pomfret, Ct.,

§History of Framingham [Ms].

tion agreed, that "no pew was to be built with a door into the street."\* At Framingham, Ms., to the permission accorded, as above mentioned, to Jeremiah Pike, there was added: "provided he cuts a door, to come into it, through the end of the meeting house." This sort of liberty in that place passed, as was natural, so rapidly into a sort of licentiousness that, nine or ten years afterwards, 1711-12, the Town chose a committee

...to regulate those disorders in our publique meetinghouse;" and "declared by the sign manual of the Inhabitants of Framingham, that the cutting off of seats in the meetinghouse, and also the cutting of Holes through the walls of the aforesaid meetinghouse, either for doors or windows, or on what pretence soever, without licence for the same obtained of the town; and also the Building or enlarging of Pews in the said meeting house, without the said Towns License, first for the same obtained, are disorders to be regulated by the aforesaid committee.†

Pews, as they used to be in Harwinton and as elsewhere they still may be found, were, according to a style which the forefathers had across the sea been inured to, square enclosures formed by four tall walls of wainscot work against which were arranged seats that, in some cases were firmly nailed, in others made to lift up by hinges, upon their props. Chairs were placed in them, additionally. Impounded in those awkward pens of a grotesquely uncouth and false 'dignity,' children, when either tired or mischievous, could sleep or take pastime securely; while their seniors, as certain to be tired with sitting against a perpendicular board or harder surface as high as, if not higher than, their heads,—or in preference to sitting, as perforce many of them must sit, with their backs or sides towards the preacher, contorting themselves, in order to *face* him, into postures never voluntarily in other places assumed,—might oftener think than say, of the pew side, 'Thou "wall of partition between us;"' and might thus gymnastically solve, as best they could, the problem, how to reconcile with their circumstances of constraint the apostle's averment: "Where the Spirit of the Lord is, there is liberty."

#### NOTE CC., PAGE 55.

##### 'Sabbath-day Houses.'

Near to the Church edifice were put up subsidiary constructions. At a Town Meeting, held 3 Dec., 1754, it was

Resolved that any of the Inhabitants of the town of Harwinton Shall have the Liberty to build Houses for their Comfort on the Saboth between meetings and houses for to Shelter their horses under on the Saboth Day Sun where Neere to the meeting houses allways provided thay Dont block up the highway

The 'Houses for their Comfort' were sometimes called 'Noon Houses;' generally, 'Sabbath-day Houses.' Such, probably a Connecticut invention, there formerly were in Branford, Durham, Guilford, Goshen, Litchfield, Salisbury, Waterbury, &c. An 'account rendered' of

\*Snow's History of Boston [J. Ms].

†History of Framingham [J. Ms]

such structures by Rev. Grant Powers, in his Centennial Address at Goshen, 1838, which has with variations been followed by Prof. William C. Fowler, in his Dedication Sermon at (South) Durham, 1847, and by Payne Kenyon Kilbourne, Esq., in his History of Litchfield, 1859; may, more briefly, be followed here. Built, for the most part, at the joint expense of two or more families, a 'Sabbath-day House' comprised, ordinarily, two rooms, each of them, ten or twelve feet square, having a fire-place that opened into a chimney set in the middle of the building. In these rooms were, with fuel ready for 'making a quick fire,' some chairs, a table, plates, dishes, and utensils for warming food. They also contained devotional books. In the winter, a family, leaving their dwelling-house early on Lord's-day, came to their 'Sabbath-day House,' and having, by a genial blaze which they made there, restored the heat which in reaching it they had lost, were better fitted to withstand the rigorous air that they had to encounter during the 'morning services' in a Church where, save in a foot-stove, no fire was found. In the same place they, at noon, took a repast, discussed the sermon they had heard, read from the Bible or from some other volume which they prized, sung devotionally, and offered prayer. From the same place, their warmth again renewed there after the Sabbath's public services had closed, they comfortably returned to their home.

NOTE DD., PAGES 57, 61, 70, 71, 81.

*Preachers, in Harwinton, who did not become Pastors there.*

1. Rev. Timothy Woodbridge, a graduate of Yale College, 1732, tutor of the same, 1737-39, the 'Mr. Timo. Woodbridge,' probably, whom a Committee at New Hartford were directed to invite to preach at that place, 1738, was ordained, 1740, as pastor (, colleague with Rev. William Williams,) of the Cong. Church at Hatfield, Ms., where he died, in the pastoral office, 3 June, 1770, in the 58th year of his age. He was a son of Rev. Timothy Woodbridge, of Simsbury, and a grandson of Rev. Timothy Woodbridge, of Hartford. The Wylys and the Woodbridge families of Hartford were united by marriage bonds, and both families, as the records show, held lands, 1732-38, in Harwinton.

2. Rev. David Ely, DD., a graduate of Yale College, 1769, fellow of the same, 1788-1816, secretary of the same, 1793-1815, was ordained pastor of the Cong. Church in Huntington, 1780. He deceased, 1816.

3. Rev. Robert Hubbard, born at Middletown, a graduate of Yale College, 1769, was ordained the first pastor of the Cong. Church in Shelburne, Ms., 20 Oct., 1773, while holding which relation he died, at his native place, 2 Nov., 1788, aged 45.

4. Rev. Caleb Alexander, born at Northfield, Ms., 22 July, 1755, a graduate of Yale College, 1777, ordained pastor at New Marlborough, Ms., 28 Feb., 1781, dismissed thence, 28 June, 1782, installed pastor of the First Congregational Church at Mendon, Ms., 23 March, 1786, dismissed from said Church, 13 June, 1791, but retained by the First Parish (connected with that Church) until 7 Dec., 1802, when, with the



concurrence of the Church, he was dismissed from ministerial relations there; removed, about 1803, to Fairfield, Herkimer Co., N. Y., in which place, Principal of an Academy that he sought to elevate into a College, he erected the buildings since occupied by a Medical School. He died, the Preceptor of an Academy, at Onondaga Hollow, Onondaga Co., N. Y., 12 April, 1828. A man of talents and a good theologian, as well as a classical scholar, he prepared and published, besides several occasional Sermons: An Essay on the Deity of Jesus Christ, with Strictures on Emelyn, an English writer; an Introduction to Making Latin; a Greek Grammar; an English Grammar; Elements of English Grammar; a Spelling Book; a New and Complete System of Arithmetic; a Latin Grammar; a Translation of the Works of Virgil; the Columbian Dictionary; all previously to 1804.—Blake's Hist. of Mendon, in Barber's Hist. Collec. of Mass.; Packard's Hist. of Churches and Ministers in Franklin Co., Ms.; Catalogue of All the Books Printed in the United States, Boston, Jan., 1804.

5. Rev. Lemuel Tyler, a native of Branford, a graduate of Yale College, 1780, was ordained pastor of the Cong. Church in Preston, 1787, where he deceased in 1810.

6. Rev. William Frederick Rowland, born at Plainfield, Ct., 1761, a graduate of Dartmouth College, 1784, was ordained pastor of the First Cong. Church in Exeter, N. H., 2 June, 1790, dismissed thence, 5 Dec., 1828, and died there, 10 June, 1843. Rev. Henry Augustus Rowland, born at Providence, R. I., 13 Jan., 1764, a graduate of Dartmouth College, 1785, was ordained pastor of the Cong. Church in Windsor, Ct., 5 May, 1790, and died there 28 Nov., 1835. Which of these sons of Rev. David Sherman Rowland, of Plainfield and of Windsor, is referred to, in the quotation (, on p. 71.) hereinabove given, is not clear. The latter seems to be the one intended.

7. Rev. Aaron Cook Collins, born at (North) Guilford, 4 May, 1762, a graduate of Yale College, 1786, approved, as a candidate for the ministry, by the New Haven East Association, 29 May, 1787, was pastor of a Cong. or Pres. Church at East Bloomfield, N. Y., where he deceased, 1830.

8. Rev. Calvin White, a graduate of Yale College, 1786, died 1853.

9. Rev. William James Breed, a graduate of Yale College, 1831, ordained pastor of Cong. Church, Nantucket, Ms., afterward a pastor at Cincinnati, O., and at Providence, R. I., was installed pastor of the Cong. Church in Southborough, Ms., 23 June, 1858.

10. Rev. Aaron Church, born at Amherst, Ms., and,—as was his twin brother, Rev. Moses Church,—a graduate of Middlebury College, 1822, had, before his coming to Harwinton, been a pastor somewhere in Maine.

#### NOTE EE., PAGE 61.

##### *Rev. Mr. Bartholomew's Grave.*

A slab of gneissic stone, in the ancient grave-yard, Harwinton Center, presents an inscription as follows:



Here lies the Body of the  
 Rev<sup>d</sup> Andrew Bartholomew  
 The 1<sup>t</sup> pastor of the church  
 of christ in harwinton who  
 With filial regard for the  
 Glory of god studiously  
 Labored in the vineyard  
 of christ 38 years A lover  
 of piety peace and good  
 order and zealous for the faith  
 he died March the 6<sup>th</sup> AD  
 1776 in the 63<sup>d</sup> year of his age

NOTE FF., PAGE 64.

*The Half-way Covenant.*

The early Churches in New England, all of them, in respect to government, Congregational, and, in respect to doctrine, evangelical, believed that only such persons as give credible evidence of possessing scriptural piety are qualified to be members of Churches. They accordingly received into membership no persons who, in their judgment, were destitute of that qualification. The views of doctrine and principles of practice, held by those Churches, are summarily set forth in the "Platform of Church Discipline, gathered out of the Word of God, and agreed upon by the Elders and Messengers of the Churches assembled in the Synod at Cambridge, in New England," "the 8th Month, Anno 1648." That work, defining "the matter of the visible church," "in respect of quality," says: "The matter of a visible church are saints by calling. By saints, we understand, Such as have not only attained the knowledge of the principles of religion, but also do together with the profession of their faith and repentance, walk in blameless obedience to the word, so as that in charitable discretion they may be accounted saints by calling, though perhaps some or more of them be unsound." A preface to the work goes largely into a defence both of this definition itself and of the Churches as then conforming their practice to the principle it declares. The ministers with delegates of the Churches in the Connecticut and New Haven Colonies were present and united in the formation and the adoption of that Platform. This standard, however, was not maintained. The churches so rapidly declined from it that, in a Synod held at Boston, 1662, it was decided that persons, baptized in infancy, "understanding the doctrine of faith, and publicly professing their assent thereunto, not scandalous in life, and solemnly owning the covenant before the church, wherein they give up themselves and their children to the Lord, and subject themselves to the government of Christ in the church, their children are to be baptized." Here was an admission that certain privileges pertaining to those regarded as credibly regenerate should be extended to such

al, while "professing their assent" to the belief and their adoption of the covenant of a Church, were without any evidence of being regenerate and were therefore not admitted to participation in the Lord's Supper. Dr. Bellamy, referring to this Synod as held "when the first generation were generally dead," says that its members "professed to believe that none had a right to the seals [of 'the covenant of grace,' viz., baptism and the Lord's Supper,] for themselves, or their children, but true believers, and real saints: however, they thought a less degree of grace would qualify for one ordinance than for the other. And on this principle the half-way practice was introduced." It has, with less propriety, been called 'the half-way covenant system.' There was published, in 1710, "A Confession of Faith, owned and consented to by the Elders and Messengers of the Churches in the Colony of Connecticut, in New England, assembled by Delegation at Saybrook, September 9, 1708;" with "The Heads of Agreement, assented to by the United Ministers, formerly called Presbyterian and Congregational: and also, Articles, for the administration of Church Discipline, unanimously agreed upon, and consented to, by the Elders and Messengers of the Churches of the Colony of Connecticut, in New England, assembled by Delegation, at Saybrook, Sept. 9th, 1708." Among the "Heads of Agreement" are the following: "II. We agree, that particular societies of visible saints, who under Christ their head, are stately joined together, for ordinary communion with one another in all the ordinances of Christ, are *particular churches*, and are to be owned by each other, as instituted churches of Christ, though differing in *apprehensions* and *practice* in some lesser things." "III. That none shall be admitted as members, in order to communion in all the special ordinances of the Gospel, but such persons as are knowing and sound in the *fundamental doctrine of the Christian religion*; without scandal in their lives; and, to a judgment regulated by the word of God, are persons of visible holiness and honesty; credibly professing cordial subjection to *Jesus Christ*." Yet in Connecticut, as in other portions of New England, the new practice continued. Much opposition was made to it, so that in some Churches it was never received; still it gained so much ground as to be general. In the middle of the last century there was manifest a disposition to return to 'the old paths.' This tendency was set forward and augmented by the elder President Edwards, pastor of the Church at Northampton, Ms., whose grandfather, predecessor to President Edwards in that place, Rev. Solomon Stoddard, a gentleman of great excellence and ability, had, in various ways, been foremost in upholding the innovation. Soon after the beginning of the present century, the half-way covenant practice was at an end. It had existed about one hundred and fifty years. Dr. Trumbull affirms that, so early as 1655, "there was a strong party, in the Colony of Connecticut, who were for admitting all persons of a regular life to full communion in the churches, upon their making a profession of the Christian religion, without any enquiry [made of them] with respect to a change of heart; and for treating all baptized persons as members of the church. [Dr. Bellamy represents this to have been Rev. Mr. Stoddard's method, at Northampton, Ms.] Some carried the affair still further, and insist-

ed, that all persons, who had been members of churches in England, or had been members of regular ecclesiastical parishes there, and supported the public worship, should be allowed to enjoy the privileges of members in full communion in the churches of Connecticut. They also insisted, that all baptized persons, upon owning the covenant, as it was called, should have their children baptized, though they [such owners of the covenant] came not to the Lord's table." He assigns, as the origin of the party, that the descendants of the planters of the Colony, along with later immigrants hither, "wished for the honors and privileges of church members for themselves, and baptism for their children; but they were not persuaded that they were regenerated, and knew not how to comply with the rigid terms of the congregational churches." The half-way practice was the expedient resorted to, to quiet the uneasiness of such persons. It had the odious nature and seeds of evil, though when it was devised these were not seen, which attach to such measures as, in political concerns, men who deemed themselves sagacious have found to be quite wretched things. The results of the practice were bad. It crippled the power of the Churches regarding discipline. Doctrinal errors and immoralities in life were less easily reprov'd. It facilitated the entrance into the Churches and into their ministry of irreligious, insincere, ambitious men, having worldly rather than spiritual minds. It was a chief source, among the New England Churches, as well of what first came in upon them as (in name) Arminianism, (in fact) a comparative carelessness for both the doctrines and the duties peculiar to Christianity, as of what afterwards has been known as Unitarianism.

As illustrating a state of things once existing in this vicinity, and the contest while Mr. Perry was pastor here, the acts on record of a certain Town near this may be given. The dates of these are 1769, 1770.

Voted, that we think the sealing ordinances [Baptism and the Lord's Supper,] are equally sacred, and any person that is qualified for one is qualified for both.

Voted, that we approve of the church vote, viz: That conversion should not be a term of admission for Church communion.

Rev. Ebenezer Booge, pastor of the Second Church in Avon, 1751-66, accustomed to make record at home of occurrences incidental to his labors beyond his own parish, made in his journal the minute following. It was well said of it: "A slighter clew than this has often revealed much of [one's] character."

Dec. the 22<sup>d</sup> 1754, Samuel Mills of West Symsbury [Canton], was admitted into the church a half-member—I don't know what! may-be a covenantee—for I think some call 'em so.

#### NOTE GG., PAGE 68, 74.

##### *The Separatists.*

The 'Separate' Churches were mainly composed of seceders from Congregational Churches. The persons who composed them did not

like 'the half-way covenant' practice, and they approved, as means for promoting religion and exhibiting its nature and excellence, various sentiments and measures which many of the best men in the Congregational Churches deemed to be of questionable propriety or clearly wrong. How came there to be a Church of Separatists in Harwinton? and how came it in Harwinton at just the time in which it appears? If its members disliked 'the half-way covenant' practice, did not both Mr. Perry and the majority of the Church under his care dislike the same practice? If the former were, as those elsewhere affiliated with them claimed to be in an especial degree, in favor of religious advancement and in readiness to endure trials for that cause, were not the latter as much so? The new congregation may have supposed that they had a fair prospect before them of absorbing the old one.

The Separatists appear to have been, as a body, good men whose first errors, the result chiefly of ignorance, were confirmed and whose later ones were multiplied by the persecution, too frequently directed by perverting the forms of justice into "instruments of cruelty," against them. When they were met in a different spirit, they were not intractable. When they ceased to be persecuted, their peculiarities began to pass away.

Besides this in Harwinton there were in Connecticut 'Separate' Churches at Bloomfield (then Poquonnuck parish in Windsor), Canterbury, Colchester, Enfield, Groton, Haddam, Killingly, Lisbon, Lyme, Mansfield, Middletown, New London, Norwich, Plainfield, Preston, Stonington, Suffield, Torrington, Voluntown, Wallingford, Wethersfield, Windham, Windsor; and, perhaps, others. A few Churches of the same denomination were in Massachusetts, especially in its south-eastern portion; and some on Long Island, N. Y. Losing in time those peculiar 'views' and especially those peculiar 'feelings' which made and kept them a distinct communion, part of them became regular Congregationalists again, the rest Baptists. Backus' History of the Baptists, and Tracy's History of the Great Awakening, treat of the Separatists; as does an Article in the New Englander, May, 1853. Dr. Prime, in his History of Long Island, says that Riverhead (, Southold), L. I., "was a principal seat of those churches which were organized in affinity with the *Separate Churches of New England*. Both here and there they remained for many years, in a strictly independent form. But in process of time those churches in Connecticut, with their ministers, formed an ecclesiastical organization under the style of the "*Strict Congregational Convention of Connecticut*;" and, in 1781, they published a "Confession of Faith and Form of Government," which was republished on Long Island in 1823. With this they gave "a brief history of their separation from the Standing Order," an account of the organization of their first church, and the ordination of its first minister. In the same pamphlet they set forth the reasons of their separation, and "some of the errors that attended" that event."

Contrary to what has usually happened in sectarian nomenclature, the name by which these religionists were known appears to have been chosen by themselves. It has the merit of accurately describing them. Yet



their enemies could hardly have found for them one that is connected with more odious associations. It by derivation imports the same as does,—the worst term which their enemies applied to them,—the (radically same) word Pharisees. Claiming, as they did, to possess, in a degree beyond that of their contemporaries, the gifts, as it were a monopoly, of the Divine Spirit; they were not wary in forgetting the classification made by an apostle: “These be they who *separate* themselves, sensual, having NOT the Spirit.”

NOTE HH., PAGE 73, 79.

*Church Records.*

The doings of the Congregational Church in Harwinton, with much else that illustrates its condition, have, for most of the time since the beginning of Dr. Pierce's pastorate, been recorded pretty fully. Plainly written, they are as readable as they are accessible.

In every Church, the matter of having accurate and full records of its proceedings made and faithfully preserved, is one deserving attention. Justice, alike to the body collectively and to each of its members particularly, requires that in its Minutes there should be no omission of any transaction in which the character of either the Church or the humblest person in its membership is involved. Regard for the present, and, especially, regard for the future generations, should induce, not only all Churches, but all individuals comprised in Churches, to *see* that the Church Minutes contain, of all its organic acts, the whole truth as well as nothing except the truth. We often err in our judgment of the importance of things. What we consider great may, in regard to consequences flowing from it, be small; while what we suppose to be, and what, as we observe it, indeed is, of small concern, may have results which, long after we shall have passed away, will work effectively, or be, as having accomplished work of moment, of high interest to our successors. How valuable would be, if we had such, a complete account of all that the Congregational Church in Harwinton did during its first pastor's ministry. Not less valuable to men in the coming century may be, if they obtain it, a true record of what that Church or any other is doing in this now current time.

That the Congregationalist Church in Harwinton has, apart from traditions and the occasional references to it found in the Town Books, no records of its transactions and of the occurrences here affecting its welfare during its first and longest pastorate, a period of thirty-six years, is a deficiency which regretting it cannot supply. Regret for the past will, however, be not in vain, if it stimulate to successful efforts for the prevention of such deficiency in the future. The records of the Church contained in the volume, cited herein as Book II., appear not to have been known by pastors who succeeded the fifth. The fourth pastor, who in ‘a farewell sermon’\* assigns to the time of the first pastor additions

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\*MS., as furnished by Rev. Dr. Pierce.



to the Church made in the time of the second pastor, seems either not to have seen this Book II., or, rather, not to have known and remembered it, *as one belonging to the Church*. When inserting in it names of persons admitted into the Church in 1822-23, with some other notices, he evidently regarded it as one which his predecessor had solely owned and kept for his personal convenience, a private journal. Such, as to ownership, it probably is. This Book the third pastor began thus: "Records of the Presbyterian consociated Church of Harwinton in the County of Litchfield and State of Connecticut. No Records of former Proceedings being discovered, the following begin in 1790." In like manner he had a few years before begun, at Southampton, L. I., a journal hereinbefore (, pages 72, 73, n.,) adverted to, by stating: "According to y<sup>e</sup> rule of Scripture and in the manner of Presbyterian Churches, it is thought proper to keep a record of their proceedings, to which intent this Book is designed. But, before we proceed, it is necessary to premise that all former Records are not [no former records are] at hand." It was the fact, however, that records of the Church in Harwinton, as pertaining to its second pastor's time, did exist, viz., in the Church's Book I. That Book the fourth pastor seems to have known. The fifth knew it. In 1858, it was found—strayed. Brought to light again, it should be henceforth kept with care.

The Church in Harwinton furnishes not the only instance in which records, not previously known to exist, came at a late period to the light. The records of the Church at Barnstable (Marshes, now West Barnstable), Ms., after they had been for a century unknown, "I," said in 1769 their transcriber, Rev. Dr. Stiles (, then pastor at Newport, R. I.), "copied from an original manuscript in the autographical handwriting of Rev. John Lothrop their [the West Barnstable Church's] first [second] pastor. This MS. I found A. D. 1769, in the hands of the Revd. Elijah Lothrop of Gilead [, Hebron,] in Connecticut." Copied thus, they were published in the N. E. Hist. Gen. Register, July, 1855, Jan. and Oct., 1856. These records, which while they were lost were, in a negative respect, invaluable, have since they were found been, in a positive respect, invaluable. The Church at West Barnstable, where it was established with its above-named second pastor, 1639, had sojournd at Scituate, Ms., 1634-39. Organized in London, Eng., 1616, its first pastor Rev. Henry Jacob, it is by many persons considered to be, next after the First Church at Plymouth, Ms., the oldest which has been set up in apostolic form since, within "the last days," the return of an apostolic spirit has been especially enjoyed.

Facts like those just now recited, though others might be added to the number, are enough to be put to good use. They may serve to show that there have been not seldom made writings which, while they were by all means Church records, in respect to the nature of the materials they contained, were by no means Church records, in so far as the preparation and ownership of them are considered: since they were made, not by a Clerk or other agent of the Church chosen and directed to do the business, but by the pastor, acting of his own motion, to pro-

vide memoranda for aid to him personally in discharging his official services, or for some like design. This distinction, duly applied, has bearings that 'look forward and after.' It suggests, among other things, the following:

1. Churches, in order that Minutes of their proceedings may be made and, with statistics of their condition or other matters concerning them, be kept for the benefit of future times, should appoint a fit person to do for them that work.
2. Compensating their agent, if he asks compensation, for doing such work, they should, by inspection officially made, see that the work is well done and well preserved.
3. Pastors of Churches doing such work, without appointment to it or interest felt in it, on the part of Churches, may rightly regard the memoranda thus made as their private property, and let them pass, with the little else they leave, to their heirs.
4. It is plain enough, why, in regard to many Churches, no records appear.
5. The assertion made of many former pastors of Churches that, when they left those Churches, 'they carried off with them the records,' instead of conveying the idea of theft, conveys or should, unless the fact is known to be otherwise, be held to convey the statement, that said pastors took that which was in the highest and truest sense their own.
6. Of some Churches, no memorials of whose origin and early history are known, such memorials may yet be found.
7. Such memorials now existing 'forgotten and unknown,' if they shall hereafter be recovered, will most probably be found among the descendants of pastors, or with careful persons who value such things more than some descendants of pastors have valued them.

Records of Churches have more utility than most members of Churches, or than persons in general, suppose. As things whose importance, great at present, will become greater with every lapsing year, they deserve more attention from all persons than they ordinarily receive from any.

#### NOTE II., PAGE 87.

##### *Last-Surviving Children of the First Settlers.*

So far as known, there were living, in 1837, of the sons of the founders of Harwinton, none; of their daughters only one, then residing with her daughter and her son-in-law at Milford, Ct., viz., Martha, daughter of Hezekiah Hopkins, and widow of Dr. Caleb Austin to whom she was married in 1778.

So far as known, there survived, in 1837, of members received into the Church under the ministry of its first pastor, not one; of those received into it under the ministry of its second pastor, only two, viz., Widow Ruth Bull, admitted 19 Aug., 1782, Widow Rachel Frisbie, admitted 12 Oct., 1783.

## SUPPLEMENTARY.

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For convenience' sake is hereto subjoined matter which, as first arranged, immediately followed what is seen hereinabove on p. 109, in footnote (\*).

The Catlins recently in Deerfield, Ms., are, no doubt, of the same stock with those in Harwinton. John, son of Thomas Catlin ('Ketling') of Hartford, was father of a son John, born in 1676, who, it has been supposed, died at sea. That first John, it can hardly be doubted, was the John 'Catling' who with others signed, at Branford, Ct., 1665, an agreement to found a Town in New Jersey: but whose name is absent in the list of those who, in 1666, went from said Branford and founded Newark, N. J.—Rev. Stephen Dod's Family Record of Daniel Dod. That first John 'Catling,' too, was probably the "John Catlin" who with "his son Jonathan" was "Slain in y<sup>e</sup> Fort," and probably the father of "Joseph Catlin" "Slain in y<sup>e</sup> Fight in Deerfield Medow," on "Feb<sup>r</sup> y<sup>e</sup> Last day, Anno 1704," when "400 of French & Indians (as is thought) Assaluted the Fort took it and Kill'd and Captiv'd 162 of y<sup>e</sup> Inhabitants" of Deerfield, Ms.—Hampshire County [Ms.], Record-er's Book: as quoted in N. E. His. Gen. Reg., April, 1855. "John Catlin" and "Ruth Catlin" were there and then "captivated."—Biograph. Mem. of the Rev. John Williams, first Minister of Deerfield, Ms. "Capt. John Catlin" (perhaps the one 'captivated,') lived in said Deerfield, in 1753.—Willard's Hist. of Greenfield [Ms.]. Of those once in Deerfield having this surname, survives an aged lady, long the writer's family friend, Miss Catharine Catlin of Cambridge, Ms.

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